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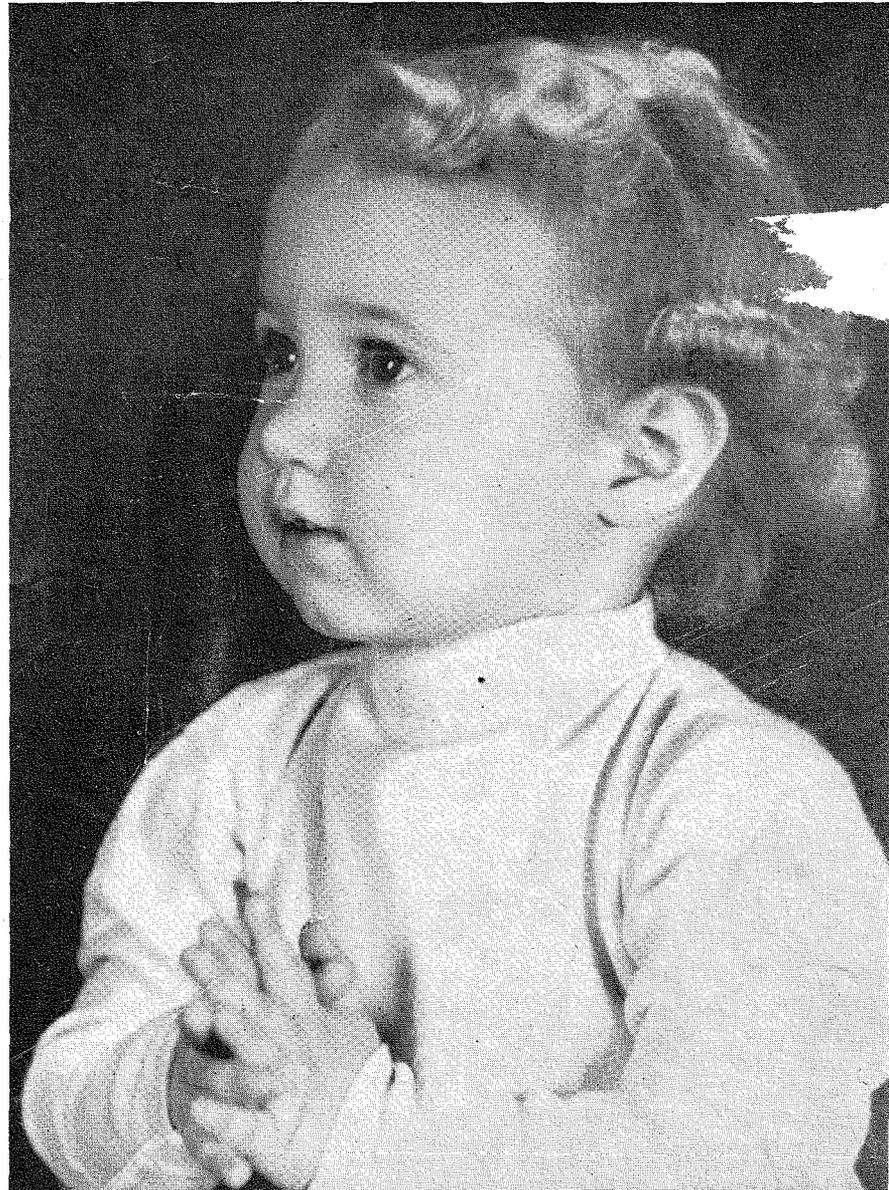
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Karen Divon Cook

*Backward, flow backward,
O tide of the years!
I am so weary of toil
and of tears—
Toil without recompense,
tears all in vain—
Take them and give me my
childhood again!*

—Elizabeth Akers Allen

Photo by Delmah Cook



Designs for Markers

In the Historical Buildings Issue of the *Saints' Herald*, September 26, 1949, a call went out to get ideas for suitable bronze markers to identify the church properties at Nauvoo and Kirtland. The response has not been satisfactory and the time limit is being extended in the hope that a larger participation will result.

Five designs are needed, one for each of these: The Homestead, Mansion House, Nauvoo House, Kirtland Temple, and a general marker showing the ownership of all the Nauvoo property is in the Reorganized Church. The prize for the successful design selected for each of these will be a fifty-dollar government bond. The competition is open to all who wish to enter, not just to artists or commercial designers. You supply the ideas and if necessary, we will have the art work prepared. See the *Herald* article of September 26 for details and suggestions for these markers.

The First Presidency is desirous that this matter receive prompt attention. The prizes are worth-while, and in addition your work may have a lasting influence for good should the design you send in become a bronze tablet or marker. Each year thousands of tourists visit these properties, and the present wooden markers do not do the church nor the properties justice. Your prompt co-operation will be appreciated.

Introducing...

CASIMIR NIKEL, Cleveland, Ohio, (page 5) was born in Muerlenbach, Germany, May 20, 1911. He was baptized at Council Bluffs, Iowa, in 1932. He has two sons: James Erwin, 7, and Craig Erwin, 4.

Brother Nikel was not privileged to finish his high school education in his youth, but he subsequently completed the work through correspondence schools and night courses. He has also taken college work at the State University of Iowa, 1937 to 1939, and Oklahoma University in 1940. In 1948 he entered Western Reserve University of Cleveland and is working toward a degree in social service.

In 1932 he began three years employment with the Jennie Edmundson Memorial Hospital of Council Bluffs. From 1935 to 1937 he was under appointment and did missionary work in Illinois and Iowa. In 1939 he had a tire repair shop in Mobile, Alabama, which he continued to operate until 1945, when his partner bought out his interest. Brother Nikel moved to Tulsa, Oklahoma, where he was employed as shop mechanic and later as cost accountant. During the War he was employed in a Baytown, Texas, synthetic rubber plant. From 1945 to 1948 he was again under appointment and labored as pastor at Cleveland until he resigned to take further training.

He is a member of the Sheet Metal Workers A. F. L., of the Cleveland Ministerial Association, and the Labor-Religious Foundation.

Brother Nikel was ordained a priest in 1933 and an elder in 1935.

HERBERT MORGAN SCOTT, Des Moines, Iowa, (page 8) was born in Oklahoma City, Oklahoma, October 29, 1917. He was graduated from the high school there, and received his B. A. degree from Denver University.

In 1942 he married Rosemary McComb of Tulsa, Oklahoma. They have one daughter, Anita Ruth, six months old.

Brother Scott was ordained a priest in 1937, an elder in 1939, a high priest in 1946. In 1939 he went under General Conference appointment, and has served as pastor in the following places: Oklahoma City, 1939 to 1942; Denver, Colorado, 1942 to 1947; Des Moines, Iowa, since 1947.

ALICE (CHASE) BURGESS, Independence, Missouri, (page 16) was born in Lamoni, Iowa, but finished her high school work in the normal school at Alva, Oklahoma. She attended Utah University for three years, and received her B.A. degree from Cornell in 1914. Later she attended Clark University, where she received her M.A. degree in 1916.

In 1915 she married Samuel A. Burgess. They have two daughters: Eveline Alice and Florence Marie (Mrs. Daniel Belcher).

Mrs. Burgess taught one year in Lamoni High School and one year in Graceland. She has also done private tutoring and substitute work at William Chrisman High School in Independence.

Her hobbies are music, singing, literature, and drama. She is the author of several quarterlies and church pageants, and is a member of the Tuesday Club, the Music Club, and the White Masque Players.

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News & Notes

NOTES FROM PRESIDENCY

November baptisms totaled 407. This is the largest number baptized in November since 1921 when there were 450 baptized. This makes a total for the first eleven months of 4,340, the third highest in the last thirty years. The December totals have not been received.

The report from the German Mission received after the closing of November books includes 121 baptisms.

APOSTLES VISIT NEBRASKA

Apostles Reed Holmes and D. T. Williams met with district church school workers of the Western Nebraska district in Omaha on December 10. The primary subject of discussion was the evangelistic possibilities of the church school.

Apostle Holmes met with the Saints at the South Omaha Mission on December 11 at the church school hour and preached at the 11:00 service.

Apostle Williams attended the district conference at Inman, Nebraska, on the same day.

APOSTLE MESLEY

Apostle C. G. Mesley returned to his home in Independence on December 6. He and Bishop G. L. DeLapp have been in the Northwest United States and in the Prairie Provinces of Canada. He intends to remain in Independence until after the Joint Council meeting, January 14.

Since his return to Independence, Apostle C. George Mesley received a record that his friends in Anchorage, Alaska, had made for him. About ten people took part in the singing of hymns that was on the first part of the record. After the singing each person individually repeated his or her favorite Scripture verse.

VISITS STUDENT GROUP

Bishop Walter N. Johnson visited Warrensburg, Missouri, on December 11 and preached at the 11:00 service to a large group of college students who are church members. This active group of students holds regular meetings in a hall. Student Hale McCord, Jr., is in charge.

FINANCIAL LAW

The Presiding Bishopric reports an increased interest in the financial law. By November 30 of this year, 12,107 people had filed their statements in comparison to 9,962 of last year at the same time. There is also considerable promise of further addition to this amount in December. The goal of 12,000 had been set for the year.

ZION'S LEAGUE

Carl Mesle reports excellent attendance at the activity nights held every Tuesday evening in the lower room of the Auditorium. Two special features are an art class by John Thoman and a boxing class by Tom Deal. New rubber balls and a basketball have been secured for recreation. Among the games is a new and novel game called Arrow Ball. The game has been described as played like baseball, only with a golf stick, and the ball has a dart through it.

A library of books dealing mainly with subjects of teen-age interest is being started and will eventually be open on activity nights. There will be a reading room in the lower auditorium for those who wish to spend their time reading.

(Continued on page 23.)

The Hastening Time

WE HAVE NOW ENTERED the last fifty years of the twentieth century. As the name of the church testifies, we are living in the latter days. The hastening time is upon us.

Latter Day Saints have always been moved by this expression, "the hastening time." It evokes thoughts and feelings akin to those called forth by such related expressions as "the times of the Gentiles," "the dispensation of the fullness of times," and "the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." It is a typical Restoration phrase.

What does the "hastening time" mean? No words can fully tell, for the expression has deep and valid emotional tones which belong to it because of its prophetic ancestry. We feel meanings here which are beyond what we can say, and they are not just vain imaginings. We are most sure that they are right when we worship together at our best, and together enter into the spirit of the Restoration Movement.

Despite this lack of exact definition we do know what is at the heart of the idea of the hastening time—its central core of meaning. It is that time is running out; that there is urgent need for us to be about our Father's business, which is the business of the kingdom; and that major spiritual energies—the energies of grace—are available to meet the deepest and most urgent needs of our time.

IN THIS CONNECTION it is of more than passing interest that the disappointment of their most cherished earthly expectations is causing many European Protestants to re-examine this biblical doctrine of latter-day quickening and judgment. As their national and temporal hopes are blighted, they are beginning to look beyond the nations and beyond any

temporal means for the salvation which all good men seek. By this I do not mean that these disillusioned Europeans are reverting to otherworldliness, abandoning hope here, and indulging in wishful thinking for the hereafter. On the contrary, they share a growing conviction that the gospel of salvation must justify itself on earth as well as in heaven. Nevertheless, they are beginning to see that the only hope for sinful men, and for sinful society, is in the intervention of Divinity in judgment,

cleansing, and redemption; that although much of the burden of sin must be carried by men, God must guide, strengthen, and quicken us, or we shall be lost.

The Apostle Paul wrote to the saints in Rome that "where sin abounded, grace did much more abound." Our hastening-time testimony is that in these closing years of the second millennium of the Christian Era, when sin has spread beyond all its earlier barriers and has taken to itself the wings of the morning, the grace of the Lord Jesus Christ—the energies of his matchless love—do "much more abound."

F. HENRY EDWARDS.

Keep His Commandments

"And witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments."

—From the Prayer for the Bread of the Communion, Doctrine and Covenants 17: 22.

EVERY MEMBER of the church who attends and participates in the sacrament of the Lord's Supper listens to this prayer and silently accepts this covenant. So do we agree to "keep his commandments." This is the pastoral theme for the month of January.

The laws of God are given, not for his pleasure, but for our welfare. Somewhere, directly or indirectly, far or near, back of every law given in sacred literature, you will find a basic human need.

When you give orders to your children, they may think you are selfish, inconsiderate, and tyrannical. They may not understand, but you know that rules are necessary. If they were not for the welfare of the children, you would be a bad parent. And if God's laws were not for our welfare, he wouldn't be the kind of God we know he is.

Yet even grown-up people (mature physically, immature mentally) rebel against the laws of God, think-

ing they are unreasonable because they deny one some imagined pleasure, or demand some service that seems difficult.

The purpose of the law is most clearly expressed in latter-day prophecy:

That which is governed by law, is also preserved by law, and perfected and sanctified by the same.—Doctrine and Covenants 85: 8.

The law is a citadel within which you can be safe from the dangers of the world, the diseases of sin, the danger of iniquity, and the destruction the wicked bring upon themselves. In every situation in the world, there are a few ways of saving your life, strictly governed by rules and laws of safety. There are many ways of getting killed.

IN YELLOWSTONE PARK there are signs posted by government agents, "Don't Feed the Bears." These officers have no wish to spoil your fun, but they know what bears are like.

The bear is a wild animal, and a dangerous one, the park rangers will tell you. Will the bear be grateful if you feed him? He will not, for he knows nothing about gratitude. He may claw you and wound you dangerously to get more food to satisfy his greedy appetite.

In the silly and saccharine "animal stories" we give to children at Christmas time there is a lot of false information about the dear, precious little animals of the forest. Life in the wild is a desperate struggle for existence. Our children, misinformed by books and stories, venture too close to the animals and often get hurt. We had better tell them the truth from the first.

"Don't feed the bears" is a rule meant to save you. So God's laws are meant to save your life.

"KEEP OUT," says the sign at the open mouth of the old mine shaft. It contains no hidden treasures that owners are trying to protect. Everything of worth has been removed. If you enter that mine, rocks or rotting timbers may fall upon you and cripple you, or you may get lost. Yet boys and men sometimes ignore the signs and go in. Sometimes they die and are never found.

"BOOBY TRAPS" came into our vocabulary during the last war. When the enemy was abandoning a piece of territory, it was customary to leave cameras, musical instruments, food, or even a wounded soldier with a mine attached, which would explode when the object was touched. Only a fool would touch them. Advance engineers put up signs, "Beware! Booby Traps!" Even so, many soldiers lost a hand, an arm, an eye, or even a head.

There are many kinds of booby traps in the civilian world today. Enticing and deceptive statements, beautifully illustrated, are put into the advertising of liquor and tobacco, and vice and enslaving drugs are attractively disguised. The tavern,

the gambling den, the race track, the roadhouse, and the red light district—all these, no matter how beautifully painted—are booby traps.

POSITIVE AND NEGATIVE commandments are necessary. The negative commandments are to keep us out of trouble. The positive ones are to teach us the way of life and salvation. There are many human wrecks in the world to show what happens to people when they break the law. There are many "good" people too who have missed great opportunities, failed in service, and lost happiness because they have failed to obey the great affirmative commandments of the law.

Observe the people of your city. Which ones are always in trouble? Those who break the law. Which ones are happy? Those who obey the law.

JANUARY is a "Keep the Law" month in church affairs. This is the time to check tithing, file inventories, and make annual statements to the Presiding Bishopric. Those who keep the financial law testify that they receive many blessings from this obedience, as do those who keep the moral and spiritual laws of the church.

ZION AWAITS the development of a people who will keep the laws and commandments of God. Zion is a term well understood by our people to mean Christian community and individual life. The laws are instruments—tools—ready and waiting for us to use. When we obey the commandments, the blessings of God will come.

All we can do toward the building of the kingdom of God is to make a common fund of our talents, abilities, resources, and labors. We are as rich or poor as the sum of our individual contributions. Every member who adds something to his own powers adds that much to the common fund for building that kingdom. We can begin now with our new tasks.

L. J. L.

Official

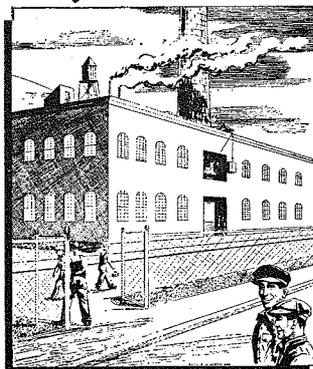
"Messiah" Publicity

The Messiah publicity materials supplied to our church members and leaders across the country have brought a favorable reaction and a larger listening audience than might otherwise have been expected. The broadcast was carried by stations in at least three large metropolitan areas where it was not carried last year—Los Angeles, Detroit, and Boston. The decision to carry the broadcast seemed to be made by at least one station on the basis of the fact that through the efforts of our church there was a ready-made listening audience.

In order to guide next year's publicity, the Music and Radio Department is anxious to receive from all over the country samples of news releases and reactions to both the program itself and to the publicity. It would like to know what stations carried the broadcast so that a greater effort may be made next year to extend the listening area.

Please send anything you might think would be of interest and value to the church in regard to this program to The Music and Radio Department, the Auditorium, Independence, Missouri.

*Each One
...Win One!*



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Mid-Century Reflections

By CASIMIR M. NIKEL

SO THIS IS 1950. What a contrast to preconceived anticipations! Not at all like the reckless driver of an army tank, wearing iron pants, and sprouting antennas at all points of his cranium, with a geiger counter in one hand and the other hand on a switch connected with an infernal machine ready to split the earth like a crisp carrot. Instead this New Year, ushering in the latter half of the atomic century, is still the apple-cheeked infant with all the cheerfulness, hope, and connotation of the newly born. Today, as formerly, the human race is on the march. We are still building for tomorrow and the many tomorrows to come. There seems to be no concern that Time will stop and frustrate all our efforts.

A Look Backward

Yet only a mild reflection of the background reveals that our present attitude was not the one forecasted. At the turn of the present century, there was little said or thought of the mid-century. The United States was newly flushed from its victorious war with Spain. Europeans were intoxicated with the glorious opportunities of the New World to the extent of a pell mell mass migration unexcelled by any rising of the hordes during all preceding history. This was a time when conversation was directed in terms of eras and ages. There was talk of millenniums. Only provincials and children thought of life in terms of decades and years. But in an atmosphere of trust busting, muckraking, empire-building, industrial expansion, con-

tinental politics, and international religious pioneering, the serious minded individuals spoke of the prospects of the century as an approach to the third Christian millennium.

In less than two decades the wild orgy, which ushered in the Twentieth Century, was seriously crushed. World War I had been fought. Through legal controls, the wild and unmitigated immigration was halted. A brief economic depression preceding the war had dimmed the dollar hopes of many. Fear and despair began to assert themselves. It was predicted by some that the only hope was the return of Christ, which, incidentally, was to occur in 1918. And today there still stands a mansion on a hill in California (which was to be Christ's new earth home) as a monument to this sudden shift of sentiment. In this changed atmosphere, there was little hope that Time would last until 1950.

The succeeding quarter of a century contributed little to mollify the despairing fear. Despite a short-lived optimism during the twenties, occasioned by a slight resurgence in the industrial expansion, thick gloom settled over the hopes of many peoples again as the world-wide depression settled stolidly after the 1929 Wall Street crash. World War II further demoralized the hopes and ambitions of many others. The rampant onrush of starry-eyed dictators struck dreadful fear in the hearts of nations. And the atomic culmination over Hiroshima brought men to predictions of sudden doom. One scholar said on New Year's Eve, 1946, "This New Year's Eve will be one of the last that mankind will celebrate."¹ It was reported at this same time that an eighteen-year-old girl committed suicide, leaving behind the following message, "Nothing happened in 1945 to make life worth living."²

And so it was only four years ago, Mr. 1950, that men doubted you would ever arrive. First you were too insignificant, and then, although so near, you were too remote. But should you, by some freak caprice of destiny, put in an appearance, you certainly were not going to be the innocent baby with red cheeks and sparkling eyes breathing the atmosphere of hope and ambition.

The Tyranny of Time

The element of Time has always been a problem with the children of men. James H. Breasted reflects that Time as a sociological factor had a way of creating problems even among the most primitive peoples. If the hunter father was going to a remote hunting ground, it was necessary to either count the "moons," "suns," or set up a stick to follow its shadow in determining the expected return.³ We find that the first writer of the Bible likewise had his difficulties with the concept of time. When Moses was charged to translate the eternalness of God, the problem of rendering this concept comprehensible to his people was so great that, in final futility, God had to enjoin him to just say, "I AM sent me."⁴

To be sure this problem of time, by no means, has been generally neglected or unnoticed. Biblical thinkers⁵ as well as secular scholars⁶ have developed elaborate philosophies about time. Modern scientists have experienced convulsive revolutions with regard to time as a metaphysical as well as physical factor and have spent no mean amount of effort in order to resolve the problem of time.⁷

But despite all experience with the sociological, philosophical, metaphysical, and physical aspects of the problem of time, the psychological

aspect is inescapably most tantalizing. Saint Augustine introduces the psychological facet⁸ which “emerges from ancient philosophy a well-favored but still provocative problem.”⁹ And later experience teaches us that not only is the problem provocative but its effects are most tyrannical. The fearful anticipation of the future is what brought out the rash of “We have only five years to go,” “There is only a ten to one chance of survival,” and “90 per cent are doomed to die,” as was observed after the flash over Hiroshima.

Time becomes an obsession with human beings. Some commit suicide because after many years they have nothing to show for their efforts, or so they think. Others resort to self-destruction because they feel the future has nothing worth-while for them. Still others flail their conscience because they do not want to be “time-killers.”¹⁰ Time becomes a tyrant of the unadjusted and fear ridden. As Nordman puts it, “Time is our master.”¹¹ Lamartine plaintively cried out, “Oh, Time, delay thy flight!”¹² and LaFontaine gloomily declared that Time is a “notorious robber.”¹³

None, be they small or great, escape the tyranny of Time. According to popular opinion, “The Greeks were the first people to gain complete intellectual emancipation.”¹⁴ Yet James Breasted says, “But in the measurement of *time* their men of science suffered under complete intellectual subjection.”¹⁵ The beardless youth also suffers as he anxiously waits for Time to hurry along so he can say, “Now I am twenty-one; today I am a man.” But in twenty years, as a middle-aged man, with waning strength and the onrushing of old age he says, “Heavens, how time flies.” And so it is, be they famous or obscure, from the cradle to the grave, men find Time hovering over them like the classic Simon Legree.

Between Two Eternities

My own conscious effort to face the problem of Time goes back many years. In a sermon at the 1935 Nauvoo Reunion I attempted to stir the Saints to action by pointing out how much we owed to *the past*, and how completely the *future* depended upon the *present*, therefore “Onward, Christian Soldiers.” The anticipated effect resulted immediately in some poetry, written that very night and presented to me the following morning.¹⁶

We are a part of all things past
And part of all that is to be.
Who, then, dare say, “It matters not
What I shall do?” Eternity
Is with us now, and future men
And women wait the heritage
We give to them, and if we fail,
We leave a blot upon our age.

We do not know how small a thing
May change all life for good or ill.
A coat of many hues, a bed
Among the reeds, gold plates within a
hill,
Slaves sold upon the block, one Aus-
trian slain
Have made the world a different place.
We owe our thoughts, our peace, our
lives
To men who have not failed their race.

So some small act of ours may give
All future life a higher tone.
The little boy whom we may cheer
And speed along his way, alone
May bless the world abundantly.
And some young girl who looks in
faith
To us for help, may mother be
To God-led men who conquer death.
—BY ROBERTA D. LEWIS.

Now as I reread this poem, I am impressed again how the poets consistently march in the vanguard of the demagogues. In the fourth line I read, “Eternity is with us now.” Later experience has taught me that emphasis on *the past* and *the future* was less realistic than life would require of us.

During a missionary series some-time later I had another interesting experience in regard to the problem of time. A young lady, in her senior year of nursing, was converted after hearing the Restoration story. However, during an interview she

expressed morbid fear of being baptized, lest she later fail in keeping her covenant. She said, “Christianity is so foreboding; it requires so much, and a person is so weak to live up to it.” It was obvious that here was a person thoroughly converted and in need of the spiritual ministry available through the Christian ceremonies. Yet unless she could be convinced that she should be baptized, her last state was more dreadful than the first. Happily enough I fell on the thought of asking her if, as she understood the demands of the Christian ethics, she could bring herself to living it for one hour. Her response was to the positive. Following that trend of reasoning, she admitted she could live the Christian ethic for one day by doing it an hour at a time. Then she decided that by living righteously one day at a time, she could as easily live a Christian life for one week as for one hour. At this point her psychological stalemate was broken, resulting in her baptism and a sense of release from sin.

These experiences plus thoughtful reflection have brought me to new conclusions. Relatively speaking, there is no greater importance attached to the past or the future as contrasted to the present. “Eternity is with us now,” and we live this eternity one moment at a time. If we combine all the moments of the past with our achievements as we see them now and contrast them with the fleeting present, the result is frustration. If we vision the future with all the moments of the years to come, compacted together into one and to be lived in a moment of the fleeting present, the result is a sense of annihilation. No person is strong enough at any one given moment to carry all the burdens which are spread over the entire life span.

Be Wise—Eternalize!

As we face the new year, we do so under the pressure of an overwhelming psychological *Putsch*. There are many voices in the “wilderness.” Some will cry out that 1950 is the year of decision. Others will ac-

cusingly demand an accounting of our achievements. There will be those who dare us to assume objectives out of proportion to our strength. Undoubtedly each one of us, under the sway of the Gregorian calendar, shall be distracted to some degree by the clamor and tumult of traditional hubbub.

It seems appropriate therefore to advise you who are sensitive, serious-minded, and conscientious, "Be Wise—eternalize." Do not permit your former failures to frighten you. Be governed by the counsel of eternity. Follow Apostle Paul's, "Forgetting those things which are behind, . . . press toward the mark."¹⁷ Despite all the encouragement of modern advertisers for development of a phenomenal memory, understand this one truth—it is also good to *forget*. Forget the past which haunts you. Forget your hurts, your trials, your embittering tribulations. Practice forgetting as a mental hygiene technique. Do not let your hair down or permit your shoes to run over at the heels, and don't neglect to launder and press your clothes. Do not relax and excuse your slothfulness and bad memory because you have read this advice to forget. It is still important that you remember, but it is equally important that forgetting becomes one of your devices for living peacefully and victoriously in a world full of frustrations.

Under the pressure of an overwhelming psychological *Putsch*, there are those also who during the New Year observance of 1950, will need to be wise and eternalize with regard to the future. Here also it is advisable to follow the counsel of Jesus concerning eternity. He tells us, "Take no thought for the morrow." This statement from the Christ is not just a literary aphorism, it is a postulate for a philosophy of life as the elaborations in preceding verses suggest. In addition to being a philosophy, taking "no thought for the morrow" is the *law* of God.¹⁹

In other words, taking "no thought for the morrow" is forgetting the future. It is necessary that

we build bulwarks against the frightening future by living one day at a time. As one writer so aptly puts it, "The only possible way to prepare for the future is to do today's work superbly today."²⁰

It is interesting to note that the Christian ethic is increasingly not only popularized but also incorporated into modern life. Scientists, philosophers, reformers, and scholars of every sort are championing the cause of Christ and merchandising his wares in a multitude of ways. One nationally eminent scientist said, "My return to religion was not due to the depression . . . old age and approaching senility . . . ill health and physical suffering . . . nor due to misfortune or to disappointments with the affairs of life. The realization of this fact (the observed efficacy of the Christian ethic in the life of over 15,000 counselees) accounts, in large part, for my return to the church."^{21, 22} The phenomenally successful movement identified as Alcoholics Anonymous has formulated twelve rules for victorious living.²³ Peculiarly, analysis of these twelve rules reveals principles of Christ en-couched in modern language. Numerous nationally popular and prominent persons have testified of their deliverance from a living death by following these rules. Appropriately to these mid-century reflections, rule number eleven enjoins prayer, not the "for tomorrow and its needs, Dear Lord, I pray" type, but the one-day-at-a-time kind of prayer.²⁴ The entire regimen for alcoholics bent on deliverance is undergirded with the counsel to live one day at a time.

What the Christ ethic has done for others, it will do for us. To be sure 1950 is a frightening time. Few of us are so well-disciplined as to escape the tyranny of time. Our not having been consulted about coming into this world and facing an exit, frequently against our will, gives a feeling of impotence and desolation. It is as if one were cast upon the vast stretches of eternity and, as a cold wind sweeps across the bleak and faceless terrain, night comes bringing with it the ominous portent

of total futility. But, pilgrim, be wise—eternalize. Reach into your knapsack and draw out the Scriptures—those mystic vitamin pills which are so casually enshrouded with Old English; let your system be invigorated so you can bear the atmosphere you breathe in your cosmic environment and live to see another day. As you face 1950 practice forgetting as a technique of mental hygiene. But with thy forgetting also remember:

Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life,
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and live your part
In Freedom's crowning hour.

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12. *Ibid.*
13. *Ibid.*
14. *Time and Its Mysteries*, *Op Cit.*, page 62.
15. *Ibid.*
16. Roberta D. Lewis, "Between Two Eternities."
17. Philippians 3: 13, 14.
18. Matthew 6: 34; III Nephi 6: 12.
19. III Nephi 5: 32, 64-66, also Matthew 7:28.
20. "Living in Day-Tight Compartments," by Dale Carnegie, *Reader's Digest*, August, 1948.
21. Henry C. Link, *Return to Religion*, pages 3, 4.
22. *Ibid.*, page 34. In brackets my own observation.
23. By Works Publishing Co., *Alcoholics Anonymous*. Eleventh printing, pages 71, 72.
24. *Ibid.*, page 99.

Personal Inventory - By HERBERT M. SCOTT

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

THE NEW YEAR reminds us of work accomplished, work left unfinished, and achievements yet to come. It is well that at least once a year we take inventory of ourselves in this way. The new year reminds us of the value of time in our lives and how it can be made to serve the purposes of our creation. A whole year of time stretches before us. It is one of the greatest of all natural gifts. Queen Elizabeth, it is said, offered her kingdom for a moment of time when she lay dying. No one upon the face of the earth had the power to grant this wish regardless of the reward.

When we think of the term *whrift* we generally associate it with monetary values only. It should not be confined to these values alone; it applies to time as well. A wise steward exercises wisdom in the expenditure of both time and money. We have only to observe any casual group of people to see what value time has been put in their lives. On one hand there are these who, despite all the advantages of prosperity, education, and position, live a humdrum type of existence. On the other hand are those who have no such advantages yet live interesting, useful lives. The difference lies in the way they have employed their time.

Society has been benefited, and countless lives have been saved through the efforts of men and women who have been willing to spend their time in finding the causes and cures for various diseases.

The new year is an expression to us of a fresh start in our life's work. A number of years ago a young minister under church appointment in Cameron, Missouri, had a sign painted, which he carefully hung over the door to his room. It read,

"I Press on." When he left the room in the morning, he was reminded of the opportunities that lay before him that day. When he lay down at night, he was reminded of hours spent profitably and those which may have been dissipated.

The Apostle Paul said, "Forgetting those things which are behind, I press toward the mark for the prize of the high calling of God." Paul speaks of his past and his present life. He was like a man running a race with his eyes on a low goal. Christ apprehended him one day, turned him around, and headed him toward a new and lofty goal. Pharisaism, of which he was a member, had no exalted or sublime goal. He was content to aim low and be easily satisfied. He was petted, praised, flattered for his zeal and cleverness, and so had come to regard himself as faultless. After his conversion, however, he admitted the goal seemed ever a little beyond his reach. So, he said, "I press on forgetting those things which are behind."

In Paul's day it was customary to hold the great sports event in Olympia every fourth year. Only pure Greeks were permitted to participate at first. Then after the Roman conquest, the Romans could compete. The games were held in a 600 foot stadium and included foot racing, disc-throwing, weight-lifting, chariot racing, and many other events. Judges were selected ten months in advance, and the champions exercised temperance in their eating, bathing, and other personal habits. Painstaking preparation was necessary if one should compete successfully. The prize could not be won without diligence and discipline of mind and body.

Paul viewed his life and realized it was a race for the prize involving

adequate preparation. Just as the contestants dared not look back to view their accomplishments but kept their eyes on the goal, so Paul says, "Forgetting those things which are behind, I press toward the prize." Each new year we think of the goal ever ahead of us and strive for the prize. Each New Year can be compared to the relay race. At the end of the year, a fresh start is made by passing the baton to another runner on the team.

THE MONTH OF JANUARY is named for the Roman god, Janus, guardian of doors and gates, having two faces—one looking backward and one looking forward—the god of openings and closings, the god whose aid was asked before any new undertaking. The significant lesson learned from observation of this god is that with his face to the past he has learned meaningful lessons which will be helpful as he faces the future.

Our Heavenly Father is our God of new beginnings. He understands perfectly our tendency to falter, stumble, and wander aimlessly. He has provided new openings and beginnings for his children. When a child is born, it is brought before the congregation to the altar of the church for the elders to lay hands on and bless—thus the first "new beginning." When the child reaches an age of accountability, it is presented for baptism. Through this ordinance the past is washed away, and the glory of another new beginning is experienced as the elders pronounce the confirmation.

Ever apt to err, the new member feels from time to time that he falls short of the expected achievements in his personal life—"All have sinned and come short." He approaches the sacrament of the Lord's Supper and renews the covenant with God made at the time of baptism. Again he feels the impetus of a fresh beginning and is buoyed up in mind and spirit.

Still he may err again and part from the straight path. He may become ill in body or spirit. If so he is privileged to "call for the elders of the church, who shall pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him."—James 5: 14, 15. Thus God gives him a new start in body through healing, and a fresh start in spirit through the avenue of forgiveness.

GOD'S PURPOSE in sending his Son into the world was that through him the world might not perish but have everlasting life, and that through him and the plan of the gospel mankind might receive a new outlook—a new and right concept of God, the Father—a new beginning. Jesus' great task was to change the warped concepts of the people of his day from a narrow, self-centered outlook to a new form of righteousness centered in repentance and regeneration—motivated to righteousness because it is right and not just a law. "Your righteousness," he said, "must exceed that of the scribes and Pharisees." When he said to Peter, "Thou art Peter, and upon this rock [revelation] I will build my church," he gave the world a new beginning. Many accepted this new way of life as a challenge to their souls. Salvation was the result and the goal of their fresh start.

The church ultimately lost its motivating power, spirit, and authority, but only for a period of time. In 1830 the voice of God pierced the long silence of ages and called the people of the latter days to repentance. Again the God of new beginnings was at work among his people.

When the latter day work would have been disrupted with the murder of the prophet, and the doctrine of the Nicolaitans would have been taught for law in the church of God—once again his mighty arm was stretched forth to reclaim the scattered and discouraged Saints. They

took new hope and courage in their new beginning as the church was reorganized.

The months, weeks, days, hours, minutes, and seconds stretching before us represent a time of preparation and achievement—preparation for those who are yet to run the race, achievement for those already at work in the kingdom.

A story is told of a child who was

kept in a small cell for a number of years. When he was finally liberated from his cruel and demented guardians, he was dwarfed and deformed. His growth had been limited since he was not permitted to develop in a normal way. Let us not confine ourselves this year to the mistakes and limitations of the past. Let us grow and develop freely in the sunlight of our new beginning.

The Skiatook, Oklahoma, Church



Latter Day Saintism in Skiatook dates back to about 1912 when house-to-house meetings were held. A church school was organized, disbanded, and then organized again. These efforts resulted in the establishing of a branch in 1916. Surely God directed the leaders at that time in the purchasing of a corner lot on which stood a small frame building.

The present building, which is now the church home of 153 members, was erected at Vera, Oklahoma, and moved to Skiatook in 1923. Since then it has been completely remodeled.

The redecorating and purchasing of an organ were financed by serving meals to civic organizations in Skiatook for the past six years and by in-

dividual donations and offerings. The landscaping of the church grounds was financed by the young adult class which now has a membership of forty-five.

The women's council has been organized into two circles; one meets in the daytime, the other at night. The branch also sponsors one of the two Scout troops in Skiatook and has an active Zion's League.

Dedication services were held October 16, 1949. This was not only the dedication of a building to God but also the rededication of the lives of the members to the cause of establishing the kingdom of God on earth.

JESS DAVIS, *Pastor.*

The Spirit of Peace - By LEONA N. HANDS

ONCE AGAIN we have heard the sweet story old, yet ever new, of the wondrous birth of our Lord and Redeemer. The glad tidings of the angel throng, singing peace on earth, good will toward men, has again thrilled the heart of young and old alike. The sweet strains of the Christmas carols have filled the air and we have sung them in jubilant voices. We have given and received gifts in keeping with the holiday season. The sick and shut-in ones have been visited and sung to, and the poor remembered with baskets of good things. Gladly have we set aside or stepped up daily duties to attend and take part in Christmas festivities.

Our cares and worries forgotten, we have dashed out to mingle with jostling merry crowds for last minute shopping—to step on and get stepped on—and, unlike any other time of the year, all radiate good cheer and no one scowls or grumbles.

THE CHRISTMAS STORY, the carols, the giving of gifts, the kindly atmosphere, the feeling of good will—these all combine to make Christmas complete for us. And is not each prompted by the spirit of Christmas? Why does this good Spirit so soon depart from our midst? Is it not because only at Christmas we open our hearts fully to its reception? Christmas passes, and the world quickly picks up its old cares, woes, headaches and heartaches. Everyone becomes so preoccupied with his own worries and problems that the poor, the sick, and the shut-in are all but forgotten. Do we vainly imagine that the poor will subsist on that one lone basket until another Christmas, or that the shut-in is lonely only during the holiday season? What a marvelous change could be wrought in this world if we all carried the Spirit of Christmas throughout the entire year.

Remember, the angel's message, "the good tidings of great joy," was to *all* people as was the song of the angelic host, "Glory to God and on earth peace, good will toward men." Peace on earth surely means everywhere. But how and when will this ever be unless men come to realize that "peace" and "good will toward men" are inseparable.

Perhaps there is no more beautiful word in the language of men than peace. Immediately it brings to our minds a word picture of tranquillity, serenity, and

happiness. Webster defines peace as spiritual content. It is no idle theory that he who has peace of mind is at peace with God. Fortunate indeed is the individual who has peace of mind. But should this not be one of the characteristics of the man of faith? It is not a gift, unsought or unearned, but the reward of all those who diligently seek him; it is one of the fruits of the Spirit. Isaiah states it beautifully: "He will keep him in perfect peace whose mind is stayed on thee." And Paul exhorts, "To be carnally minded is death, but to be spiritually minded is life and peace."

AND WHERE IS PEACE? It is on the lips of men everywhere, constantly. "Peace," said a soldier engaged in the First World War, "is what we're fighting for." But did peace come with the cessation of hostilities? A second great conflict has been bitterly fought since then, and today one might repeat the words of the soldier substituting the word "over" in place of "for."

A schoolboy once wrote on an examination paper, "The armistice was signed on November 11, 1918, and since then, once in every year, there has been two minutes of peace."—Which is pretty close to the truth.

Jesus has been rightly called, "Wonderful, Counselor, the Prince of Peace, the Savior of the World." Yet the nations of the world have not opened the way for his words or counsel at the peace table. Could not men and nations alike find a common meeting ground with the Spirit of Christ?

Peace at home and abroad is the hope of all, and while we can do little about the situations abroad, we have the making of peaceful homes in our own hands. Have you ever had the happy experience of stepping into a home where you immediately felt that all was well? No "welcome" on the door mat is needed for such a home. Peace is felt by all who enter.

A RELATIVE OF MINE once bought a white cottage. It was a memorable experience to enter that home. A feeling of benediction enveloped those who went, and they found themselves thinking that happiness had made its abode there. Those who dwelt there seemed to have found such an overflowing measure of peace and contentment that a portion remained in the little house to bless all. Incidentally, this "home feeling" is not

dependent upon pretentious houses or mansions. More often it is found in a neatly kept cottage with no claim on grandeur.

A missionary's wife once told me of an experience similar to this. The house they were living in was sold. Everything they owned had been packed and was already on its way to their new residence. She and her companion stood alone in the empty house delaying their departure, lingering where they and their family had been so happy together. "Let us have prayer," the good wife said. "Let us pray that those who come to live here may have the same measure of peace and happiness we have enjoyed while here." And so they knelt in that empty house asking God's blessing on those who were to come after them.

It has been wisely said that a house is built by human hands, but human hearts build a home. And again, "Great men come from great homes." Do you not think the world has an acute shortage of great men in these perilous times? Knowing that a nation is no better than the homes it consists of, it is a matter of grave concern to many people today to see American homelife so unstable.

World conditions present a challenge to Latter Day Saints to build happy, peaceful homes. Is it not the aim and ambition of all good Saints to be builders together with God in establishing Zion's homes? Are not peace of heart and mind the fruits of a happy home?

Another new year has been given into our care and keeping. May the God of peace give us peace, and may the angel song re-echo in our hearts that we may labor together to bring to pass the will of heaven—"Peace on earth, good will to men."

Future Features

In next week's issue will be a tribute to Levi Gamet, A New Year's sermon by Apostle Charles R. Hield, "Prayer Begins in the Home," by Emma Phillips, and "You Both Mutually Agree," an examination of the Latter Day Saint marriage covenant by Apostle C. G. Mesley. Look for these and many other good features.

The Faith Account - By STAN MACK

A True Story of Brotherhood

Firstly, the rich and the learned, the wise and the noble.—Doctrine and Covenants 58: 3.

THIS NARRATIVE is a testimony of the three essentials in building a new social order on the earth: man's faith in God, man's faith in himself, and man's faith in each other. Perhaps we should predicate these with one other—God's faith in men.

The two principals in this story will be identified as George and Zack. Both men are hard workers and good citizens with wives who believe in them. Otherwise in the beginning they were totally unlike.

GEORGE BELIEVED in the mission of the Restoration—that man must work as well as pray; that faith in God commits a man to actively seek the blessings promised; that faith in God and the keeping of his commandments entitle a person to receive a degree of light, intelligence, truth, and wisdom not otherwise obtainable. When God has faith in men, why shouldn't they have faith in each other?

With this background, George went into the ice-cream business. To an endowment of wisdom and intelligence from God, he added knowledge and experience gained in working for other ice-cream manufacturers. His wife and family gave encouragement, loyalty, help, and inspiration.

When George opened for business with the very minimum of equipment and space, he had \$17.50 remaining capital.

Twenty years later George was operating a highly prosperous business and owned one of the largest and most modern plants in his part of the state.

During that time George had kept his close contact with God and had been a temporal and spiritual benefactor to many people in his community.

ZACK HAD FAITH IN GOD as the creator of heaven and earth and the things therein, but he did not know the vital import of the Restoration message—that God has faith in each individual man and offers every inducement temporally and spiritually for his redemption and salvation. He believed, rather, that success in life was largely, if not altogether, governed by fortunate circumstances—capital contributed by rich relatives or "striking it rich" somehow. He complained that a poor man had no chance to get ahead, that fate was against him, that "they"

controlled everything so a poor man had to stay poor.

When the depression of the 1930's came, Zack became further discouraged because he could not make the barest living from the few head of stock he kept on a badly run-down farm of about one hundred acres. Nothing was modern about the place; grass was insufficient for pasture and winter hay; and he had to buy feed in the winter to carry through when his hay stacks were depleted.

The time came when he had neither cash nor credit for buying feed. Several times he moved to another location, thinking that some other section of the state would be kinder to him or that luck would come his way. But results were the same everywhere and merely added to his conviction that a poor man has no chance to get out of the poverty rut.

During World War II Zack returned to his homestead and started out again with about a dozen head of dairy cattle. He put up about three months supply of hay from his own meadows, and his pastures held up well. Milk prices were good for a while, but about the time the hay gave out in the winter, milk prices dropped. Soon Zack had neither money to buy "box-car" feed nor a profitable market for his milk. So it went for a couple of years, even during the wartime-inflated economy. Zack's prevalent idea that he was destined to a meager living on a run-down farm gained a tighter grip on him. For twelve years or more he had worked hard but had gained no ground.

IN THE MEANTIME, George's business was growing vigorously. He needed sure, steady sources of high-grade milk. He studied the dairymen who supplied him and determined that Zack might possibly fill part of the need. Carefully, for many months, George analyzed Zack's qualifications.

Chief among his drawbacks was his conviction that the world was against him, and that his poverty and difficulties were not his own fault. He had the delusion that his own time was worth more than the neighbors' hay he could harvest on shares. Moreover, he was too proud to harvest hay for others on shares because it seemed to him public admission that he was unable to buy feed. He was convinced, although he had not actually made any investigation that increased pasturage, hay, and silage would not pay the cost of fertilizing his land. His 100 acres were mortgaged and run down un-

til they produced insufficient feed to carry even twelve head of stock. He had no capital nor credit to increase his herd to a number that could produce enough milk to make his dairy farm profitable. He had not learned either by observation or experience how to "figure himself out" of difficulties and emergencies, how to plan for the long pull ahead, or how to arrive at milk production costs. He did not understand about subsidiary crops, fattening hogs on milk residue products, as other money-making techniques. He was not stable because his chronic discouragement caused him to move from place to place, vainly hoping that some good luck beyond his own abilities would favor him.

George considered the fact that if he tried to help Zack, he might pull up stakes and move away at the first discouragement. However, the man did have some good qualities that made him desirable for the job. Zack knew stock. He knew how to judge accurately the kind of cow that would produce the maximum of milk on the minimum of feed and pasture. He knew how to care for stock, particularly dairy cattle and how to look after sick and calving cows. Though not a veterinarian, he knew how to treat his stock—how to grade and raise calves to live and grow and produce. He knew what quality milk means and how to select the kind of cows to produce it. And while he had no modern equipment, his barns and sheds were large enough to accommodate a herd of profitable size. Most of all he was honest.

FOUR YEARS AGO George proposed to Zack that he match his knowledge of dairy cows against George's business judgment and adequate financing. He proposed increasing Zack's production from twenty gallons to around 200 gallons a day. This was accomplished in about two months. Zack selected the cows but checked the prices and then paid for the new stock. George also financed the purchase of modern dairying equipment and bought a tract of land adjoining Zack's homestead to increase pasturage. He persuaded Zack to cut, on shares, all the hay he could find within reasonable distance, and to stock up sufficiently to last through the winter and beyond, instead of buying winter feed. This required argument and persuasion and finally positive insistence, because Zack still felt his time was more valuable than the feed he could store up. It was

(Continued on page 22.)

Ninetieth Anniversary of the "Herald"

(1860-1950)

NINETY YEARS AGO this month the first issue of *The True Latter Day Saints' Herald* came off the press. Despite its unimpressive size (slightly over five by eight inches) and the fact that most of its contents were in six- and eight-point type, it was perhaps the greatest boon of its day in uniting the widely scattered members of the infant Reorganization. Although by previous conference action it was agreed that a church paper should be published for only six months, the *Herald* appeared regularly once each month for the entire year. It remained a monthly until 1863, when it became a semi-monthly. Twenty years later—in January, 1883—it made its appearance as a

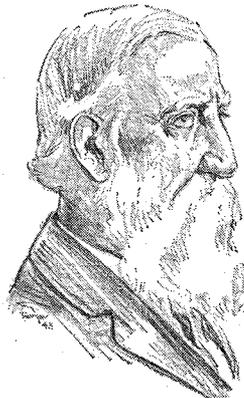


Isaac Sheen
1860-1865

sixteen-page, three-column weekly. The page size had increased to a generous nine by twelve inches, and most of the contents were set in readable ten-point type. The last page was devoted to advertising, with items ranging from farms for sale to ladies woolen mittens, twenty-five cents a pair.

Since then the *Herald* had varied in size from sixteen to thirty-two pages a week with special conference editions running as large as sixty-four pages. For the past two years it has stood at an even twenty-four with the *Conference Daily* supplementing.

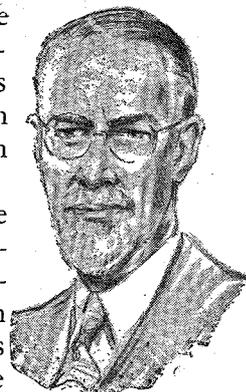
The *Herald's* first editor-in-chief, Isaac Sheen, served from January, 1860, to May 1, 1865, when President Joseph Smith took over the editorship. Various assistants helped



Joseph Smith III
1865-1914

him in his work except from January, 1902, to January, 1903, during which time he assumed full responsibility. His two sons, Frederick and Israel, and his cousin, Elbert A. Smith, were his most continuous assistants. Following his death in 1914, Elbert became editor-in-chief and served in that office until July, 1917, when Frederick took over the work. For several years during Frederick's editorship, the *Herald* carried no masthead at all but was merely published in the name of the church. Since 1925, however, the president of the church and his assistants always have been listed as editor-in-chief and associate editors. When Frederick died in March, 1946, Israel became president at the April Conference, and his name was then placed first on the masthead.

Since there was no church-owned publishing house when the *Herald* was first issued, the printing had to be done by other establishments. From January, 1860, until March, 1863, it was printed in Cincinnati, Ohio. Then a printing plant was set up in Plano, Illinois, which was headquarters for the church at that time. In 1881 the plant was moved to Lamoni, Iowa;

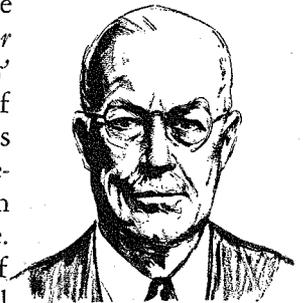


Elbert A. Smith
1914-1917

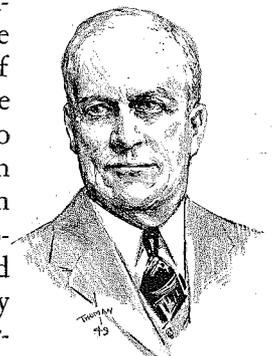
here the same building was used from that date until January 5, 1907, when it burned. This was a costly misfortune both in equipment and library losses. A new building was erected which served as the printing center for the church until 1921 when the present plant at 103 South Osage, Independence, Missouri, was occupied.

Today's *Herald* bears little if any resemblance to the *True Latter Day Saints' Herald* of 1860, but its purpose remains much the same. "Page one of that original issue stated the purpose of the new publication in these words: "We want it, that through it, the great work of these latter days may be presented to the world of mankind in its true light." Put in the language of January, 1950, "We want the *Herald* to carry the Restoration message to men and women everywhere that they may know the good life which comes to those who seek the truth."

Any publication, however, is only as effective as its circulation. People can't be converted via the printed word if they never have opportunity to read it. Each member can help in the program of world evangelism by sharing his *Herald* with neighbors.



Frederick M. Smith
1917-1946



Israel A. Smith
1946 —

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION

What is the "hastening time"?
Michigan. Mrs. A. E.

ANSWER

The "hastening time" has both a spiritual and a physical meaning. In part at least it denotes the last one hundred and more years of the Restoration period in which there has been a great physical advancement and scientific development.

Material developments such as the radio, airplane, and television, will inevitably have their part in our church work. While the work of the church does not necessarily await the development of any particular instrument or product of science, discoveries and developments in the material realm will enhance the work of the church and assist in ushering in the kingdom. Through the radio, for instance, we now can preach the gospel to every nation in a comparatively brief time. In years to come certain phases of the gospel ordinances and principles may be illustrated by television in the home with as great clarity as is now possible in the chapel or classroom.

It is also a time for concentrated and accelerated spiritual development within the church. Of course this is applicable to the individual members as well as the whole. The last revelation to the church (Doctrine and Covenants 141:5) says, "The hastening time is upon us." This indicates to us that we should work more diligently than ever before to qualify ourselves spiritually for the work of the church and to bring to pass the purposes of our Heavenly Father.

A. ORLIN CROWNOVER

QUESTION:

Since it is a doctrine of the church that the Holy Ghost is bestowed by the laying on of hands, how is it that Cornelius (among others) received the Holy Ghost before his baptism?
Michigan L. G. T.

ANSWER:

The church believes and teaches that the Holy Ghost is given by the laying on of hands by the elders. This does not mean, however, that the Holy

Ghost is never bestowed without the imposition of hands. In our own history we have evidence to support this statement. Joseph Smith and Oliver Cowdery received an abundance of the Spirit which accompanied the work they did prior to their confirmation in April, 1830.

Cornelius was a devout man who had prepared himself for baptism. But he was a Gentile and therefore "they that were of the circumcision" considered him unworthy to receive the gifts of God (Acts 11:2). These disciples contended with Peter and asked him to justify what he had done. In defending the baptism of Cornelius, Peter referred to the gift of the Spirit and God's recognition of Cornelius' worthiness as justification for his action (Acts 11:17).

In view of the record, we may be reasonably certain that if Cornelius had refused to be baptized, he would not have received the Holy Ghost as an Abiding Comforter and Guide.

A. Orlin Crowmover

QUESTION:

Several sections of the Doctrine and Covenants (5:3; 18:2; 19:2, 3; 20:1; 27:2; 30:2) direct the elders and the church to give heed to the things revealed and declared by Joseph Smith. What was meant by "the things" the Lord gave to Joseph which needed to be taught and obeyed?

Kansas W. W. S.

ANSWER:

From a reading of Doctrine and Covenants 5:1 given March, 1829, over a year before the church was organized, we learn that Martin Harris wanted some divine assurance that the claim of Joseph having received the plates, from which the Book of Mormon was translated, was a fact. The phrase "these things" appears several times in the revelation, and no doubt refers to the visitation of the angel, the plates, the restoration of the gospel, and the organization of the church.

In another revelation the phrase "these things" refers to the revelations

that would come to the church through Joseph Smith as prophet (Doctrine and Covenants 19:2).

Again in Doctrine and Covenants 20:1 the phrase apparently refers to the new and everlasting covenant, the gospel covenant which in our time was to replace and abrogate not only the Mosaic law but also our acceptance of and obedience to the gospel covenant, annulling any covenant that we might have made in some other organization.

As the Mosaic law was a schoolmaster to bring us to Christ, so any former devotion to truth and righteousness had value in leading us onward and upward.

Wherever the phrase, "these things," appears in other revelations the reading of the context throws light upon its meaning.

JAMES F. KEIR

QUESTION:

Are those who do not waste their time of probation here the only ones entitled to celestial glory?

Missouri E. H.

ANSWER:

"Awful" is the state of "the enlightened" "that wasteth the day of his probation" (II Nephi 6:56). And an "awful" condition is not celestial glory.

Note that it is required of "the enlightened" to "walk" in the light until the end of the day of probation" (II Nephi 15:10).

The Restoration prophet said that the people who have espoused the cause of Zion—the enlightened—should serve God with all the powers of their being (Doctrine and Covenants 4:1). It says further (77:1) that preparation for a place in "the celestial world" must be made through seeking to bring forth and establish the cause of Zion—it is a duty not to waste "their time of probation."

Now the meaning of "waste," in the sense in which it has application here, is to expend needlessly, carelessly, or without valuable result any talent that should be devoted to some purpose. Idling—useless, ineffective effort—is time-wasting. And the most pernicious wasting has been done by the most energetic. Foolish expenditure of time is wasting. In II Timothy 2:16, Paul mentions a way of wasting time—often the time of others who would like to employ that time in profitable ways.

J. A. KOEHLER

The Ministry of Power: Its Nature and Function

PART I

THE NEED of "power" in the ministry of the church is recognized not only in our communion, but by churches in general. This need is expressed by the eminent psychologist, Josiah Royce, of Harvard as follows:

The article of the Creed regarding the Holy Ghost (Spirit) is, I believe, the one matter about which most who discuss the problem have least to say in way of definite theory. Yet, if I am right, this is, in many respects, the really distinctive and therefore the capital article of the Christian creed, so far as that creed suggests a theory of the divine nature. This article then should be understood, if the spirit of Christianity, in its most human and vital features, is to be understood at all. And this article should be philosophically expounded and defended, if any distinctively Christian article of the creed is to find a foundation in a rationally defensible metaphysical theory of the universe.

Speaking as a psycho-therapist, Dr. J. A. Hadfield says:

I cannot help pointing out that our discussion of the psychology of power has a very direct bearing on the question of the dynamic of religion, and especially on the power possessed by the Christian religion of liberating energies which can transform the living soul into a quickening spirit In its doctrine of the Spirit it emphasizes the element of power in religion. No reader of the New Testament can fail to be struck by the constant reiteration in different forms of the idea that the normal experience of a Christian at that epoch was enhancement of power—"I can do all things"—an enhancement attributed by them to the operation in and through them of a divine energy to which the community gave the name of the "Spirit"—"Ye shall receive power." Pentecost, the healing miracles of the Apostolic Age, the triumphant progress of the religion through the Roman Empire, the heroic deeds of saints and martyrs—all these point to the sense of a power newly discovered. In contrast, looking at the Church of today, one cannot but be struck with the sense of its powerlessness. It contains men of intellect; it produces a type of piety and devotion which one cannot but admire; it sacrifices itself in works of kindness and beneficence; but even its best friends would not claim that it inspires in the world the sense of power. What strikes one rather is its impotence and failure. This want of inspiration and power is associated with the fact that men no longer believe in the existence of the Spirit in any effective practical way. . . . They believe in God, the Father, and they are reverent; they believe in the Son, and the Church numbers amongst its members millions who humbly try to follow "in His steps"; but for all practical purposes they are like that little band at Ephesus who has "not so much as heard whether there be any Holy Ghost," and, lacking the inspiration of such a belief, they are weak and wonder why.

—"The Spirit" *The Psychology of Power*, pages 108 and 109.

WITH the new natural forces which science has made available to mankind, there is also the feeling that these may become dangerous and destructive unless they can be matched and controlled by spiritual power through the ministries of the church. Vaguely, it is suspected that the church has not kept pace with intellectual advances; mankind is clever but not good. Our age is characterized by the discovery and application of forces about which we know little at present; but their potentiality has been to some extent registered in terms of tragedy which also suggest beneficent possibilities if only man knew more and would behave better.

We recognize that in and of themselves these forces are neither moral nor of value. All values are moral and spiritual, and these forces must be under moral and spiritual control or their strength and diversities may become catastrophic in their effects as we have witnessed in the cities of Europe and Japan. Hatred may easily convert these forces into a Frankenstein which would destroy our civilization. Or we may learn to employ them as docile servants to redeem mankind from toil and sweat, and through co-operative good will enrich life beyond the powers of imagination.

In the two world conflicts since the beginning of the present century our immoral and unspiritual cleverness has resulted in the destruction of millions of lives (the cream of the two generations involved), the wastage of treasures of the centuries, and a demoralization and pollution of the stream of life which has spread its miasma over the whole world, threatening universal bankruptcy materially and morally. The wisdom of the wise is baffled, the strength and skill of humanity made impotent. There seems to be no way out unless we radically change our way of thinking and acting. If we gain the world and lose souls, or if God should say to us, "This night thy soul is required of thee," what can we answer? It is imperative that we bring nature's forces under control of the power of the Spirit.

IN THE 150 YEARS since the discovery of most of the natural powers in all varieties, life has been transformed so thoroughly that what was phantasy and miracle is now commonplace. The discoveries of the atomic explosive, the nuclear energy in what science labels "fission" of uranium and plutonium have placed within man's reach forces of such magnitude, as to bewilder and frighten him. In their most extravagant imagin-

By JOHN W. RUSHTON

ings, Jules Verne and H. G. Wells did not dream of that which is now in humanity's grasp.

In Virginia Gildersleeve's foreword to Sir Richard Livingstone's book on education she says:

Many Americans fear that our schools and colleges will not help us develop the wisdom needed to control for human welfare the terrible tools put into our hands by modern science and invention.

We are told that one pound of this power, no larger in size than a walnut, could provide energy equal to a thirteen thousand horse power engine working one thousand hours; it could do the work now requiring fifteen hundred tons of coal; it contains as much energy as the output of a hundred horse power automobile engine working continuously for fifteen years. As much of this energy, which goes into a single bomb—a well guarded secret—but guessed to be about twenty to thirty pounds—as large as a grapefruit and at a cost of about one million dollars, would provide enough electric power to supply the requirements of seven million people or a city the size of New York. For a very frank discussion of this subject, written in terms of popular understanding, see an article by Gerald Wendt in *Harper's Magazine* for May of this year, in which the author says:

There is no greater tragedy for humanity than the international tension that keeps the colossal atomic power secreted behind walls and readied only to spread destruction and death. With peace around, this same power could multiply many times over the industrial production, and therefore the wealth of unnumbered nations.

It is the conclusion of some experts that, as an instrument of destruction, atomic-power is not such a decisive weapon as is generally supposed. If this power were used in the ways these authors suggest, the real atomic-power age could begin and result in what President Truman has described as the aim we should have in mind—"to help the free nations and peoples of the world, through their own efforts, to produce more goods, more clothing, more materials for housing, and more mechanical power to lighten their burdens."

This informative article by Mr. Wendt very clearly shows that the church especially is challenged to match these forces with the power which alone can

convert them through moral and spiritual controls, into values of beneficence thus creating a new world in which the kingdom of God shall be discerned. David Lilienthal has expressed this hope.

OUR UNIVERSE is a living universe as intimated centuries ago by Bacon (the apostle of the inductive method), "I had rather believe all the fables in the *Legend*, and the *Talmud*, and the *Alcoran* than that this universal frame is without a mind." Also, Carlyle speaks of the heavens and the earth as the "Time-vesture of the Eternal." Dr. H. B. Streeter in his *Reality* reminds us that Bergson's conception of "creative evolution" has popularized the idea that the universe is the expression of an "indwelling life-force." Here is the argument:

Now the Universe, whatever else it is, is an organized system; otherwise the elaborate structure of knowledge we call science would be a cloud castle of the human mind having no correspondence with reality. And as Life is a thing that exists in the Universe, and as it is also the only principle of synthesis and organization of which we have real knowledge, the hypothesis that life is (or, at least, is a representative expression of) the synthetic, organizing, controlling principle in the universe is of all the hypotheses so far propounded the most completely scientific. On this hypothesis the driving power behind the universe is thought of not as a dead wholly unconscious force comparable to an electric current, but as an all-pervading Life. The totality of things is pictured no longer as a machine but as an organism. The Universe becomes alive.

—*Reality* pages 120, 121.

In the several arguments used to "prove" the existence of God, the teleological argument is accepted as the most impressive and is regarded today as of increased authenticity. As defined by G. T. Ladd in his *Philosophy of Religion*:

The argument from design in general proceeds from the obviously planful nature, or orderliness, of particular existences and their relations, as man has increasing experiences of them, to the conclusion that they all have their Ground in One Mind.

The universe demonstrates purpose; purpose evidences will; will registers itself in character. Hence the conclusion: "The universe as the expression of mind is one of which the importance cannot possibly be exaggerated."

The force, or energy, or power which is at work in and through all phenomena, is a living power. It is not religious ecstasy to believe that the universe which in the now distant aeons "was without form and void" was "moved upon [brooded over] by the Spirit of God" and it became alive with order, beauty, and the promise of the evolutionary progress in which the creativity of God is still manifested. "It doth not yet appear what shall be," but in the finality all will be identified with God, because all will be purified and sublimated in him and be "pure even as he is pure."

To this end all creation is moving inevitably "that God may be all in all." This is his universe—"It is my Father's world." His will and pleasure will be fully realized in his way and time. As expressed by Marcus Dods, the Scottish divine: "At the root and origin of all this vast universe there abides a living, conscious Spirit, who wills and knows and fashions all things."

A generation ago "Material Monism" as expounded by Haeckel in his *Riddle of the Universe* postulated the atom as the last word of the universe. Today science repudiates the implication and the claim that the universe is only matter with its ninety-two (more or less) elements in various combinations. The atom is not the beginning of things, and at its heart are negative and positive forces, which in their organization are as wonderful as the astral systems, whose ponderous masses and magnitudinous distances baffle description. This widening and deepening knowledge reveals God as Creator and Sustainer in terms more wonderful than ever before conceived, and as the "necessary hypothesis" is demanded more imperatively, and as the explanation of the now familiar phenomena.

Prophets and poets have anticipated the scientists: such minds as Plato, the Stoics, and Job, among the ancients; Kant,

Goethe, Wordsworth, Shelley, Blake, Tennyson, Ruskin, Carlyle—to name but few of the moderns. These saw and communed with the Life immanent in and transcending our universe.

To understand the universe, its nature, methods and purpose so far as we have capacity, we must understand the mind, a function of life, the power at work in and through all phenomena. Our understanding of mind must be in the light of our experience; always making allowance for the limitations imposed by the finite in our effort to understand the infinite. However, there must be that in both which has affinity for each other. The infinite and the finite while immeasurable in their differences so far as quantities are concerned would be similar in qualities. The functions of each would be similar in each—the affective, the cognitive, and the conative. Affections, reason and will, function together and constitute "personality." Says Dean Matthews:

Personality is in its essence, dynamic; a person is not a substance but an energy. Persons must be active and creative, and it would be strange if the kingdom abolished just those marks which distinguish persons as the highest form of Life.—*The Purpose of God*, page 167.

(To be continued.)

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Silent Symbols - By ALICE M. BURGESS

THE WORDS OF JESUS that have been written down and preserved are very brief and fragmentary in comparison with the great influence of our Savior upon the lives and history of humanity. It is the silent symbols of his life in quiet act and deed that have reverberated in the hearts of mankind for almost two thousand years. It is because he dwelt among us and clothed in human flesh and earthly life the great, divine purposes and limitless love of God the Father that his message to the world will live forever.

The personality of Christ was the most perfectly balanced and poised the world has ever known. His gospel impels us to divine heights of self-realization, to discover the God in us, to sanctify ourselves and speak, act, and live with an assurance based upon divine authority. Yet this self-sanctification must be for the purpose of service to mankind and must lead to meekness and lowliness of heart. Jesus spent long hours in the solitude of nature, and his life was constantly refreshed by deep seasons of prayer. But he always came back to long hours of service. He kept himself on the highest plane spiritually and mentally that he might come back and minister to the multitude.

Jesus united the apparently divergent ideals of self-culture and self-denial into a symphony of perfect balance and power. His life mirrored crystal clear the divine light of God's truth and love.

WHEN THE LATE Joseph Smith died, the *Kansas City Journal* published the following tribute:

He was the prophet, but first of all he was the Christian gentleman and the good citizen. As such he lived; as such he died; as such he will be remembered

by all outside the household of his faith.

Kindly, cheerful, loyal to his creed, tolerant to those of others, standing for modesty, simplicity, good citizenship, embodying in his private and public life all the virtues which adorn a character worthy of emulation; such is the revelation which Joseph Smith leaves to the world, as the real interpretation of an ecclesiastical message translated into terms of human character.

Thus are the beauty and truth of the written word which God saw fit to give the church through this prophet glorified and made flesh in his life of Christian righteousness.

Daniel Webster said that the strongest argument he knew for religion was his old aunt who lived in the New Hampshire hills.

George Eliot said a true Christian will impress one like a fine quotation from the Bible in the midst of a newspaper paragraph.

My father told often of his experience as a missionary in the little town of Myrtle Point, Oregon. He went there rather hesitantly with the gospel tent because there was only one family of Saints, and it meant a long haul over the mountains by wagon in those days. But that one good man by the power of his Christian life opened all the doors of that little community to the gospel. When Father went to ask for use of land on which to set up his tents and told what church he represented, the comment came, "Why that's Mr. Buell's church, isn't it? You can use the lot as long as you want. A religion that produces men like Mr. Buell should have a hearing in any community." The same answer came when he interviewed the mayor and the newspaper and came repeatedly as he and mother, with the help of my brother and me, made the usual house to house canvass of the town. Brother Buell's life had become a

symbol to everybody of all the kindly, neighborly virtues and the incarnation of truth and dependability. Needless to say the response to the preached word was also generous, and a branch was soon built up in that place.

On the other hand there is too often truth in the old accusation: "What you do thunders so loud I cannot hear what you say."

THE OLD TESTAMENT Prophet Jeremiah declares, "The Lord hath brought forth our righteousness; come and let us declare in Zion the work of the Lord our God."—Jeremiah 51: 10. Shall we accept this challenge today and ask ourselves to what extent we declare the work of the Lord our God through the silent symbols of our lives and acts? In what measure do our personalities and everyday attitudes clothe in human flesh the light and truth of the gospel? Are our lives so grounded in love, patience, and kindness that we can keep an even keel in the stress and strain of everyday living? Can we endure injustice and unfair dealing without being deflected from the peaceful, joyous personality that is truly Christian? Do we have enough faith in God's purposes and in the ultimate triumph of right that we can go on in spite of apparent failure on our part or misunderstanding of others? Are we good "forgivers"? Paul said, "Let all bitterness and wrath and anger and clamor and railing be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another even as God also in Christ forgave you."

We must declare the work of the Lord our God through the sacrificial way of life. Do we serve those around us in lowly ways by doing the little things as well as the big that are ours to do? Sometimes when my aged father had an unusually big job to do—an important sermon

The Home Column

or a ministry to some special family—I'd find him working up to the last minute, doing the dishes or some lowly household chore. Several times I rather fussed at him, for his strength was not as adequate as in former years, and I feared he'd incapacitate himself for the Lord's work he had to do.

One day he said, "Don't worry about me, Alice, I've long ago found I do a better job of ministry if I do not neglect the little chores at home."

The sacrificial way of life is the only way to victorious living. We must not save ourselves for the big things around the corner and neglect the little necessary duties of today.

FOR WOMEN the most important and first mission is to declare the work of the Lord at home. Too often it is true that:

They say the world is round and yet
it must be square
So many little hurts we get from corners
here and there.
We flatter those we scarcely know, we
please the fleeting guest,
And deal full many a thoughtless blow
to those we love the best.

Do you have peace in your home?
Do the silent symbols of your daily
round of tasks cheerfully done reflect
God to your family?

Whether you realize it or not you, more than any other member of your household, set the tone of your home.

"Better a dinner of herbs where love is than a stalled ox and hatred therewith" is just as true today as it was in Solomon's time. Perhaps the modern meaning of this is "Better a vegetable plate with love than a big, thick steak with hatred." Are you at peace with yourself? Not a martyr, not a nag, not a scolder, not so rushed that you can't take time for the pleasant, considerate little kindnesses that mean so much to your husband and your children?

Are you cheerful, serene, and poised at home? Do you walk and talk softly, or does the block echo with your screams and tirades when your child fails to come at once when called?

A young friend of mine recently hoped she'd never yell at her children as one of the neighboring mothers did, adding, "And she's such a polite, well-bred person when you meet her in church."

We women particularly need patience in the Christian way. Patience is often listed as one of the peculiarly feminine traits, and the wife and mother who doesn't have it, is sorely handicapped. Two little girls, three and four years old, were playing house under my window the other day. I heard a slap and "Shut up! Shut up now! Go to sleep, you!" I was shocked and looked out to protest, thinking Patty was being unkind to her little sister. But a moment's observation showed me this was merely the accepted routine for putting the little one to bed. It was repeated several times, and each time little sister subsided and took it as part of the game. They were repeating the habitual pattern of their home life. Their bed time hour which should be a time of love and worship meant only slapping and impatience—a sudden inaction enforced by threats and violence.

Genius has been defined as a superior aptitude to patience. Surely if we are to excel, to show genius in homemaking, in Zionite living in our families, we must have patience and forbearance. This character symbol is one of the most silent, yet it shines brightly into the hearts and minds of those around us. Endurance follows after patience.

Endurance is the crowning quality
And patience all the passion of great
hearts;
These are their stay, and when the
leaden world
Sets its hard face against their fateful
thought,
And brute strength, like a scornful
conqueror,
Clangs his huge mace down on the
other scale,
The inspired soul but flings his pa-
tience in,
And slowly that outweighs the ponder-
ous globe;
One faith against the whole earth's
unbelief,
One soul against "the flesh of all man-
kind."

ARE YOU A DEPENDABLE person? Is your word as good as your bond? When you promise to do something for your family, for the school, for your church, is it "as good as done"? Or do you have to be called and reminded? Do you often alibi yourself out of fulfilling your contract if things become difficult for you?

I don't have to tell you how important it is to establish with your children absolute confidence in your promises. I won't mention threats—I hope you don't make any.

And how very important it is that there be absolute integrity between yourself and your husband. When he depends upon you to make telephone calls, to launder or mend his clothes for some special occasion, or to pay a bill—are you just as scrupulous in keeping your promise as you were in the first months of marriage? As a citizen both of the community and of the kingdom, do you deliver the goods as you have agreed?

Undoubtedly prayer is the keystone of a life which, by the silent symbols of Christlike character, would reveal the "righteousness of the Lord in Zion." As Doctor Alexis Carrel points out in his article, "The Power of Prayer," the truly prayerful person is stamped with an indelible mark—a tranquillity of bearing, a facial and bodily repose. He says that whoever engages in prayer changes both body and soul for the better, no matter how weak, silly, vain, or futile he may be.

In the hurried and helter-skelter life of today one is very apt to slip out of the habit of constant prayer. As soon as we fail to take time to speak oft with our Lord, our lives slip from the pattern Christ set.

Often we get so earnest in our warfare, so bowed down with all we want to do, that we fail to be cheerful. The truly Christian life is a joyous one lived in shining faith and assurance. If we are rooted in Christ and caught up in his divine purposes, we shall not be fearful or anxious.

Briefs

MILL SPRING, MISSOURI.—The District Church School Director Elder Gomer Malone of Kennett, Missouri, met with the Saints and organized the church school on September 11. Melvin Knight was elected superintendent; Mrs. Opoc Nelson, adult teacher; and Mrs. G. M. Knight, nursery teacher.

Elder W. A. Kuntz and District President J. A. Phillipps conducted a series of missionary meetings from September 24 to October 18. On November 27 Elder W. A. Kuntz, Corridon, Missouri, pastor of the branch, baptized Mrs. Calvin Knight. She was confirmed the following day by Brother Kuntz.

The women's department held a bazaar November 26 to raise funds for the needs of the church.—Reported by MRS. OPIE NELSON.

SIoux CITY, IOWA.—Dan Emmerson, Troop 21, attained the top honor in Scouting at the Court of Honor in Sioux City, December 8. He was awarded the Silver Palm for the Eagle Scout. He has earned thirty-one merit badges, the bronze palm, and the gold palm.

Dan is sixteen and a sophomore at East High School. He is an outstanding athlete, having earned letters in basketball, football, and track.—Reported by VELMA FLOYD.

VENICE, CALIFORNIA.—The general church has approved plans for the building of a church for the little mission of Venice. The plans that have been approved will accommodate a congregation of 150 members. The building will consist of a chapel with choir loft, baptismal font, and sound proof nursery. There will be a recreation room which can be used for junior church and classrooms. Adjoining the recreation room will be a modern kitchen. The church will be located on the corner of Walgrove and Vienna Way in Venice.

The women's department have been instrumental in raising the funds for the purchase of the lot for the building fund. They have sponsored dinners, rummage sales, and bazaars. At one of the dinners \$800 was raised.

This mission group was started in 1941. The first meeting was held at the home of Sister Ola Hattens. Then for three and a half years meetings were held at the home of Sister Lucy Worcester. She distributed the *Saints' Herald* on garden benches in front of her home, and there was a large sign in the front yard to attract any casual passer-by to investigate the church. She and her son, Herbert Worcester, were secretary and treasurer respectively. Brother C. F. Clark was pastor.

This group became a mission on May 6, 1945. Albert Knowlton was pastor. He was succeeded by Pastor William I. Meador and his assistant, Foster O. White. There has been a 10 per cent baptismal increase since it started, and an average attendance of fifty every Sunday. There is an additional sum to be raised before the building can be started.—Reported by MARGARET SENSENEY.

WICHITA, KANSAS.—At a special service in the evening of October 2, Leo Heiser, Anthony, Kansas, was baptized by Elder Myron F. LaPointe and was confirmed by Elders Elbert A. Schmidt and E. E. Wilson. Michael Kay and Patricia Ann Wooten, daughters of Mr. and Mrs. Ralph Wooten, were blessed by Elders Floyd A. Bedwell and J. W. Wooten; Marcia Helen Day, daughter of Mr. and Mrs. Marshall H. Day, and David Leo Heiser, son of Mr. and Mrs. Leo Heiser, were blessed by Elders Chester Richards and Myron F. LaPointe.

The Zion's League, under the leadership of Donald E. Manuel, appeared over station KFH on the morning of October 9 on the Youth Church program and presented the story of "The Old, Old Path."

Apostle Reed Holmes was the speaker at the evening service, November 6.

The following persons were baptized by Elder Myron F. LaPointe on the morning of November 20 and were confirmed at the evening service: William Phelps, R. S. Cavin, Laura May Cavin, David Cavin, Gary Lee Houser, Carolyn Houser, and Patty Jo Sanders.

The women's department, under the chairmanship of Mrs. Albert Hopfer, held a bazaar for three days in the downtown stores, realizing \$211.77 from sales. These proceeds will be added to the branch building fund. The women have also been having calendar parties to raise money for the fund.—Reported by MARIAN L. MANUEL.

SAN JOSE, CALIFORNIA.—Pastor Elbert D. Guilbert and his wife took part in the Twenty-fourth Annual Performance of "The Messiah" by the Municipal Chorus of the city.

Brother Guilbert sang in the chorus. Sister Lena Guilbert was at the console of the Estey organ. Sister Guilbert is not only a degreed and accomplished musician but also a good and devoted church member, and, as a pastor's wife, gives herself freely and efficiently to the work of the church in San Jose.—Reported by WILLIAM PATTERSON.

MT. VERNON, ILLINOIS.—The South-eastern Illinois District conference was held November 19 and 20. Apostle E. J. Gleazer was the speaker on the evening of November 19, and was also the speaker at the 11:00 service on Sunday. A prayer and testimony meeting was held previous to the 11:00 service. A basket dinner was served at the noon hour.

Officers for the coming year are S. R. Coleman, district president; Dr. W. E. Phillips and Harry Henson, counselors; Mrs. Ruby Ellis, district secretary; Ed Knapp, treasurer and bishop's agent; Rufus Rockett, director of religious education; Mrs. S. R. Coleman, music director; Ed Colvin, young people's leader; Rufus Rockett, W. W. Brown, and E. W. McKinney, auditing committee.—Reported by MRS. RUBY ELLIS.

INDEPENDENCE.—The Stone Church was the center of activity December 1 as an almost capacity group of city-wide women assembled for their regular monthly "Preparation Day." The setting was around a worship center which had been prepared by Mrs. Eldron Robison, with a service of music presented by Mrs. Clayton Wolfe, organist, and Mrs. John Darling, pianist.

Mrs. Gail Wilson, City-wide Women's leader, presided with the assistance of Mrs. Oliver McKeivt who gave the devotional, and Jack Craig, who sang two solos. He was accompanied by both the piano and organ. Elder F. M. McDowell, Supervisor of Priesthood Education, was the guest speaker, choosing as his topic: "Morality Makes Sense."

During the afternoon individual classwork was conducted with Mrs. S. S. Arnsen as speaker for the women's supervisors. Mrs. Preston Hubble spoke to visiting directors and cradle roll workers group. Mrs. Fred Stevens taught the class of study guide chairmen. The Daughters of Zion group had as their guest speaker Mrs. Harry Simons, of Warrensburg, who spoke on "How Can I Teach My Child to Become a Morally Responsible Person?"

DAHINDA, ILLINOIS.—The pastor, Elder J. O. Dutton, held a series of missionary meetings September 18 to 25 after which Hillis Dean Falnstrom was baptized. Visiting speakers for the last few months were John Stiegel of Rock Island, Ed Jones of Kewanee, Herald Corvin of East Galesburg, and Herbert J. Dutton, Peoria.

Mrs. Hallie Funk from Elmwood, has been holding prebaptismal classes every Thursday evening for a group of girls in and around Dahinda. Mrs. Anna Popplett entertained them at a turkey dinner.

A Sunday school picnic was held at the home of Mr. and Mrs. Robert Gustafson. Herbert J. Dutton was the main speaker.

Guest speakers at the annual home-coming held November 27 were Jesse Cady and John Harrington. On December 1 the women's department was organized under Mrs. Clarence Hapton with an attendance of six.—Reported by MRS. J. W. MILROY.

WALNUT PARK, INDEPENDENCE.—On November 6 the Blue Birds and Orioles received awards for the work completed in the year 1948-49. Those passing from Blue Birds

Handbook Of Financial Law

This booklet contains ninety-five questions frequently asked about the Zion program of the church. After each question is an official answer. We are "directed to accede to the bishopric" and here it is.

25c



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INDEPENDENCE,
MISSOURI

into Orioles were members of the Wakiye Band, and are: Mary Handy, Joan Sherman, Virginia Turner, Mary Kay Smith, Wilma Scott, Betty Bohonsky, Geraldine Lades, Norma Peterson, Marsha Smith, and Lois Hurshman. Orioles receiving One Hundred Hour Pins for paging at the Sanitarium are Erlene Willoughby, Velma Davies, Joy Hoover, and Dixie Mock. Girls who received Senior Life Saving badges for swimming are Kay Oeser, Mary Gunzel, and Alice Eastwood, First Rank Builders are Sylvia Sallee and Dixie Mock. Lavonne Krickle and Marge Hulmes received Blue Bird Leadership Certificates. Ruby Smith received an Oriole Leadership Certificate. Walnut Park now has four bands of Blue Birds and four circles of Orioles. There are eight leaders and assistant leaders for the Blue Birds and four leaders for the Orioles. There are a total of thirty-five Blue Bird girls and thirty-six Oriole girls. For the past two months, Oriole Monitors from various branches in Independence have met at the home of the Walnut Park girl's leader, Rachel Oeser, to take instruction in the art of ceramic painting under the leadership of Lavonne Krickle. They will take this knowledge to their Oriole girls.

At a union prayer service held November 9, Frank White, Vern Brown, and Joseph Williams were ordained to the priesthood. November 18, the Daughters of Zion with the direction of Frances Benner presented their first annual Family Night. Elder Donald V. Lents acted as master of ceremonies. The children of the branch lead by Mrs. Vernon Sackman and Mrs. Vernon Young, presented a tableau, "The Fruits of the Spirit" for the branch Thanksgiving Service. The choir assisted. Baptisms and confirmations for the month included Larry Bergman, Frank Freeman, Jr., and Garry Mitchell. November 20, Leslie Willoughby was blessed.—Reported by Mrs. ELLA WILLIAMS.

PROVIDENCE, R. I.—The Southern District Youth Thanksgiving Festival was held November 26 and 27; the branch acting as host. The festival opened Saturday with games followed by organization of a youth choir under the capable leadership of Mrs. Vivian Sheehy. The high spot of the day was a progressive supper held in the evening for the group, which contributed greatly to the general enjoyment and good fellowship. On Sunday, District President Almer Sheehy and Elder Sanford Fisher conducted a "Thanksgiving Youth College," for the group, during church school hour. The regular eleven o'clock worship service for the branch was conducted by the district youth. A message and introduction were given by Leonard D. Garlick, president, followed by Paul Stoff, of Boston, Massachusetts, whose theme was "The Abundant Harvest," and by Donald L. Seaver of Onset, who spoke on "Thankful Living." At the noon hour, a dinner was served for the young people, and the activities closed with a Youth Fellowship meeting.

The annual Christmas bazaar of the Providence Branch, sponsored by the women's department, was held December 3, and was well attended. An interesting talk on church activities, illustrated by colored picture slides, was given by Mr. Ralph Hardy of Boston, followed by a sale of candy and fancy needlework articles. Refreshments were served, and besides enjoying an evening of good fellowship a contribution was made to the welfare of the branch.—Reported by JEANNE M. HALLGREEN.

NOTE.—Reporters are urged to include their own names and addresses so the editors can send each a sheet of "Helps on Writing Reports."

(Continued on page 23.)

Memory Lane

THERE IS AN ELDERLY SISTER in Kansas City whose forebears were active in church work many years ago. She is Sister Fannie L. McVay, widow of James H. McVay. Brother McVay also was born into a Latter Day Saint family and was a nephew of Patriarch Isaac N. White.

Sister McVay's memory goes back to her girlhood days in Michigan; the removal of her parents, Elder Henry C. Smith (many years a missionary) and wife, to Lamoni, Iowa; her marriage first to Alvin Hopkins, who died soon afterward; and later her marriage to James H. McVay, attorney-at-law.

After a few years in Leon, Iowa, where Brother McVay served as county attorney, she moved with him and their children to Kansas City, where she has since resided.

Among her prized possessions is a pencil sketch made by Elder David H. Smith, father of Presiding Patriarch Elbert A. Smith, when he first engaged in missionary work, afterward he became a counselor to his brother, the late President Joseph Smith.

The minutes of the General Conference of 1868 show the following (page 140 of the *Herald* for that year):

"Brother Jason W. Briggs having requested the names of those ready to take missions, . . . the following names were handed in:
D. H. Smith. . . ."

The next action placed these new appointees under the direction of the Quorum of Twelve. Apparently David H. Smith was appointed to serve in Michigan, for on November 30, 1868, he wrote a letter to his brother from Hopkins, Michigan, the first of many interesting letters from his facile pen through a term of years. "My mission has been blessed beyond my expectations. . . . God bless you, my brother, under whose hands I was confirmed unto a lively hope in Christ, when the voice of prophecy promised the sheaves I am now gathering."

Sister McVay, writing from a bed of affliction, recently sent this message to us for use in this story. Her salutation consisted of the opening words of David H. Smith in a poem addressed to the *Herald*:

"Little *Herald*, Stop a Moment as You Journey on Your Way."

What I am going to say may sound childish to some, but to me these memories are sacred.

This picture of my mother, Mrs. Henry C. Smith, was pencil-drawn by David H. Smith many years ago. I saw him pick the rose and fix it in her hair. We lived in a small log house my father built in the wilds of Michigan, and all the elders were made welcome in this little home in the early days of the church. David stayed with us quite a while. I was nearly always at his side. His heart was full of love for all animals. He made friends with ants and studied their ways. A large toad came every day to be fed by him in an old stump. David helped wash dishes and plant potatoes. He was a happy man [twenty-four years old] and loved by us.

This was over eighty years ago, and now I am eighty-six. Love to all the dear ones I have known.

FANNIE McVAY.

In a later note she writes, "God is near me and has always been through all my trials of life."

This heartfelt tribute by Sister McVay to the memory of David Smith was supported in a letter from a brother at Hopkins, Michigan, J. E. Hopper, in the *Herald* of February 1, 1869, when he said:

Brother David H. Smith is about to leave us. We can hardly bear the thought of this. He has been a brother to us, always cheerful. . . . He has done a great deal of good here, which his heavenly Father will reward him for.

We are indebted to our aged sister for the opportunity to reproduce this historic drawing and tell our readers about it. Sentiment endures though civilizations and peoples are forgotten.

ISRAEL A. SMITH



The Importance of Unified Thought

By J. MARK FOUNTAIN

IF WE ARE to have a unified people, we must first have unified thought." So spoke the pastor of the Stone Church recently. This concept of unified thought is complex, but it merits understanding if it is to function effectively. I don't believe he used the term in the sense of regimented or controlled thinking but rather as meaning oneness of purpose and a diligent awareness of the dynamic character of this church.

The mechanics of thought processes are easily neglected, but the power latent in them make them worthy of quick review if not of detailed study. We lapse easily into figurative language in describing thought, probably because it is so intangible; but as in all analogical thinking, such language is both inaccurate and misleading.

When uninterrupted by some practical issue during our waking hours, we usually engage in what is known as a reverie. This is our spontaneous and favorite kind of thinking. Our thoughts will flow around our hopes, fears, desires, likes, dislikes, loves, hates, and resentments. There is nothing else so interesting to us as ourselves. All thought that is not more or less laboriously controlled and directed will inevitably circle about ourselves. It is amusing and pathetic to observe this tendency in humanity.

Another kind of thinking is stimulated when anyone questions our beliefs and opinions. We are incredibly heedless in the formation of most of our beliefs but find ourselves filled with hostility when anyone proposes to change them. It is clearly not the ideas themselves that are dear to us, but our self-esteem. We are by nature pledged to defend our own from attack, whether it be our bodies, our family, our property, or our opinions. The result is that most of our so-called reasoning consists of

finding arguments for going on believing as we do.

A third kind of thought has raised man from his subsavage ignorance and squalor to the degree of knowledge and comfort he now possesses. On his capacity to continue and expand this kind of thinking depends his chance of groping his way out of the plight in which the most highly civilized people of the world now find themselves. This type of precision thinking is reason or creative thought. This kind of meditation produces knowledge, and knowledge is really creative inasmuch as it

Here Is the Writer



Mark Fountain is a graduate of William Chrisman High School in Independence, Missouri, and Graceland College (class of '48). During the war he served in the Navy as a pharmacist mate and is now a senior in the department of psychology at the University of Kansas City. On September 10, 1948, he was married to Doris Elaine Watt of Lamoni.

—"The best thing that ever happened to me," he says. His favorite pastime is playing golf with Albert Scherer (his brother-in-law).

makes things look different from what they seemed before and may even work for their reconstruction. "A little learning is a dangerous thing" precisely because it gets creative thought started, and creative thought, though it may sometimes lead to truth, may result in ridiculous or perilous falsehood.

THOUGHT IS ALSO RELATED to action and through action to doubt. When action ceases, creative thought also ceases. No one can be a great thinker who does not recognize that, as a thinker it is his first duty to follow his intellect to whatever conclusion it may lead. Truth gains more by the errors of one who, with due study and preparation,

thinks for himself, than by the true opinions of those who hold them because they do not trouble themselves to think. In any vast social movement, such as this church has undertaken, an individual's most valuable contribution may be his brilliant mistakes.

It is generally agreed that independent thinking and intelligence are correlated, that one thought born and reared of your own endeavor is worth a thousand secondhand thoughts of other people. In this modern age of mechanics, mass, robotlike repetition is necessary and desirable in machines; but it is neither necessary nor desirable in men's thinking.

Why, then, this concept of "unified thought"? All mankind, high and low, thinks in the aforementioned ways. The process goes on all the time not only in the mind of the mill hand and the debutante but equally in robed judges and learned professors. It has gone on in all the philosophers, scientists, poets, and theologians who have ever lived. Individualized, personal thoughts are the elements of unified thoughts. When we speak of personal thought, the phrase carries several implications. It means, first, that the individual's thoughts form an arrangement of related strivings rather than a chance conglomerate. It means, in the second place, that this thought has no standard form, but differs in individuals according to their nature and history. It must have still a third implication if we are going to talk about living people rather than inanimate systems. It must mean that the thoughts are unified and patterned in order to accomplish the maintenance and expansion of a living unit. They function within an organism, and they are patterned to make that organism live and grow. This is the unifying principle that

governs the patterning and makes it intelligible.

CONSIDERING each individual in the Zionite movement, how many complex ideas make up the idea of church membership responsibility? How many complex ideas are united in the idea of home? How many more in the idea of God? How many more in the idea of Zion? It is necessary to locate and maintain a red thread of unity in all these ramifications of thought, but it is equally necessary to recognize the invaluable factor of diversity in free, flexible, and versatile thinking.

The great need then is intelligence, and Socrates was not far wrong in counting this as the highest virtue. Again we do not mean intellectuality, which is the opposite of specific and realistic thought, but that flexibility of mind which can unify and readjust past experiences to novel stimuli and purposes.

Creative thinking is difficult, but it is the surest means by which we can improve ourselves. Let us strive to think well.

Winter Woodland

Peace in the winter woods.

Stark trees sleep.

Gently the soft snow falls

Pure and deep.

Still lie the winter hills.

Brown earth dreams.

Quiet the chattering brooks,

Silent the streams.

Dusk in the barren woods,

Etched in white.

Dim in the gathering gloom,

Black in the night.

Cold in the starlight-gleam

Snow-fields lie.

Black lace on rose-pink dawn—

Trees against sky.

—FRANCES M. MILLS.

Be of Good Cheer

By MARIE GOSLINE

IN THESE TRYING TIMES when the world is in such great turmoil and unrest, it is a comforting thought that Jesus wanted his followers to be a people of peace, joy, and good cheer. So many times in the Bible we hear Jesus repeat the words, "Be of good cheer." Even when Paul was taken to the castle at the captain's orders after he had been nearly "pulled in pieces" the Lord stood by him and said, "Be of good cheer, Paul." What these words must have meant to him! And what it means to us today to know that close at hand in our hour of need is the Savior who stands near by saying, "Be of good cheer." Nothing can daunt a people who have this admonition in their ears. Nothing can stand in the way of a people who have the Lord "standing by" at any crucial time.

Jesus came that we might live more abundantly. If we are not living more abundantly than our neighbors, we are not living up to our religion.

What sort of a man was Jesus? Did he walk the streets of Jerusalem covered with a blanket of gloom? Was he one who went about spreading bad news? Did he forever preach the gospel of destruction on the street corners? The answer is an emphatic "no." Jesus was too occupied with his Father's business to be melancholy. All he had time to do was to perform miracles—to make the blind see, the cripples walk. He was too busy healing the sick and keeping the adulteress from being stoned to death. Jesus didn't have time to spread gloom and talk of destruction. He wanted his people to live life to the fullest, to taste all its joys and blessings. That's why he came into the world in the first place.

IF OUR RELIGION means anything to us we should be able to face each new day with a prayer in our hearts and a smile on our lips; we should feel eternally grateful to him for allowing us to live one more day to taste all the joys of living. He has given us one more day to do our bit for him—to partially repay him for his great Gift to us; one day in which to learn to love our neighbors a little more; one day in which to say a kindly word to somebody—perhaps the old lady who lives across the street or the little child who runs his three-wheeled "bike" into our favorite rosebush; one more day to smile over the back fence at a neighbor hanging out her laundry.

And what an important thing a smile can be! I remember Eddie, the bus driver. It's worth more than the fifteen cents to ride with him. Everybody loves Eddie because he loves everybody. He completely ignores the sign above the steering wheel which reads, "No unnecessary conversation with the driver," and asks his passengers all sorts of questions from "How's the family?" down to "What in the world do you have in that paper bag?" He probably will not hear your answer, for by the time you formulate a reply he is waving at the men working on the street.

A smile is the cheapest thing one can give these days—the cheapest, but it means the most. And I don't mean a half-way smile where only the lips move and the rest of the face is frozen. I mean a real one where the eyes shine and sparkle and the whole face lights up, because there is a smile deep down inside one's soul. And there is a smile there because we have a story to tell to the world. It is the story of Jesus—of his love, peace, joy, and good cheer!

New Horizons

The Faith Account

(Continued from page 11.)

a long pull to get him away from the appeal to pay high prices for "box-car" feed. Under George's urging, Zack began fertilizing his land and in time realized he had tripled the productivity of his pastures, meadows, and fields. He began raising improved grasses and other dairy feeds and found they paid well in production and profits. He saved the better heifer calves for building up his herd and sold the seconds and males for veal. He sold his dry cows, replacing them with fresh cows and discovered that not only could he thus keep in steady production but that the loss on the dry cows was regained in a week or two instead of having a sixty- to ninety-day loss in production because of retaining dry cows in the herd. On George's suggestion, he stocked a small herd of hogs to use residues from the dairy and the ice-cream plant.

THERE WAS NO WRITTEN CONTRACT covering the agreement between these two men. George's greatest problem was overcoming Zack's ingrained idea that he was destined to a meager living, and seeing him through his periodic discouragements and eliminating operating losses. With steadfast faith and patience, George guided Zack in analyzing his problems, in planning rectifying measures wisely, and sticking with them until they paid off. Carefully he showed him how to study feed and other production costs, and how to analyze them from different angles such as storing hay, fertilizing for richer pasturage, and raising his own supplementary feeds. He also showed him how to figure the actual cost of his milk production per gallon.

During the first two years of the arrangement, it was repeatedly necessary for George to use pressure to induce Zack to stick with the project. Frequently he had to reason with him and show him that he had nothing to lose whatever, not even his mortgaged land. When George's loyal wife became disappointed in Zack, he would say, "Oh, Zack's got the sense; he's just using it wrong. I can show him yet how to use it right and win."

Often George would tell Zack to "go home and pray over it." Zack would laugh, but later acknowledged to George that this had been a major factor in causing him to stick through.

During the third year of operations, Zack began to pray in earnest over his problems. In a short while he realized that he was making progress and was on the way to making real money. His

whole attitude changed; he saw that he had received a great blessing, and that he had a great opportunity in his own resources and powers he had kept submerged under wrong thinking through the years. He joined the church. Then he began thinking his problems through to constructive, logical conclusions, but before acting would submit his plans to George with the question, "What do you think of this?" Finding the plans sound, George began to rely on Zack to carry through on his own judgment and initiative.

THIS YEAR, the fourth of the project, George cast up his faith-account with Zack. The ice-cream plant now has a dependable source for approximately 200 gallons of high quality milk. George's financial investment is being paid off in full, with a net profit of about three per cent, derived mostly from the subsidiary hog feeding program. His faith investment has produced an independent, self-reliant, prosperous, progressive man, and an active follower of Christ. This is George's enduring dividend, the real pay off.

Zack's faith-ledger shows that he is now worth approximately twenty thousand. He owns clear of debt 120 acres of improved land; automatic dairy equip-

ment, and a modernized home. His current income is about \$75.00 a day. To clear off the last of his obligations this fall, he reduced his producing herd somewhat, but young stock coming on will raise his production back to about two hundred gallons per day. He has a new vision of both temporal and spiritual life, and a practical, working faith to carry through successfully.

ONE DAY Zack asked George, "Why is it that before I joined the church you always seemed to disagree with whatever I proposed doing, but now when I come to you you nearly always say, 'O. K., go ahead'? Do you have more faith in me now that I'm a Latter Day Saint?"

George answered, "Yes, I do have more faith in you—and you in me! Zack, your intelligence, judgment, wisdom, and understanding have improved so much since you joined the church that now your decisions are pretty well right before you come to me. That is part of the wisdom promised you with your confirmation—part of your blessings for keeping the commandment: 'Seek ye first the kingdom of God, and all these things shall be added unto you.'"

Zack, with a far-away look, reflected, "Too bad I couldn't have seen that ten years ago."

**New . . .
better than
ever before!**

GUIDE LINES

TO LEADERSHIP

Under The First Presidency's direction, the magazine GUIDE LINES has just been expanded and revitalized! Now, in the forthcoming January-February issue, you'll find a GUIDE LINES packed with new and important materials for every earnest church worker. Whether your field is priesthood, music, religious education, or the women's department, you'll find lots of useful helps in this new, better-than-ever GUIDE LINES. Send for your subscription today! It costs just \$1.50 a year.*

* \$1.65, Canada — \$1.85, Foreign.

Books Wanted

Joseph Welles White, c/o George Pepperdine College, 1121 West Seventy-ninth Street, Los Angeles 44, California, would like to purchase all four volumes of *Church History*.

J. J. Luff, 125 North Roger, Independence, Missouri, wants to purchase *The Autobiography of Elder Joseph Luff* and *The Old Jerusalem Gospel*. Please write stating price and condition of books before sending.

Gulf States Youth Rally (Southern Area)

A youth convention will be held at the church in Pascagula, Mississippi, on January 14 and 15 for the following branches and missions: Mobile, Escatawpa, Ocean Springs, Vancleave, Bayou La Batre, and Pascagula. Saturday's schedule is as follows: 6:30 p.m., registration (\$.25); 7:30, organized recreation; 9:00, evensong. Sunday's activities include 9:00 a.m., fellowship; 10:45, lectures by Franklin Steiner, R. L. Booker, W. J. Breshcars, and J. A. Pray; basket lunch at noon; 1:30 p.m., forum; 3:00, rededication service. Theme for the rally is "We Seek to Establish Zion." Reservations for lodging may be made with Robert Barlow, 424 Short Columbus Drive, Pascagula.

J. A. PRAY,
District Youth Leader.

Zion-Wide "Preparation Day"

The city-wide women's meeting announced in last week's *Herald* will be held on January 5 instead of January 4 at Walnut Park Church.

REQUESTS FOR PRAYERS

Mrs. R. A. Simons, 615 North Rogers, Springfield, Missouri, requests prayers for the spiritual welfare of her son and his family.

Joe Robinson requests prayers for his father, John A. Robinson of Panola, Oklahoma.

Prayers are requested for J. H. Thomas, Rural Route 3, Lamoni, Iowa, who recently suffered a stroke and is paralyzed on his right side.

BIRTHS

Mr. and Mrs. David N. Nelson of Evanston, Illinois, announce the birth of a son, Norman Bruce, born November 17. Mrs. Nelson, the former Mamie Irene Black, is a graduate of Graceland College, class of '46.

Mr. and Mrs. William Duren of Detroit, Michigan, announce the birth of a daughter, Jill Elaine, born November 8. Mrs. Duren is the former Wanda Benedict.

DEATHS

FINCH.—Alice Evalyn, was born at Bevier, Missouri, on December 2, 1901, and died October 28, 1949, at Omaha, Nebraska. Residing most of her life in Des Moines, Iowa, and Omaha, she was always an active worker in those branches, contributing especially in the field of music.

She is survived by her husband, Dale; a daughter, Mrs. Jeanne Filter of Littleton, Colorado; two sons: Duane and Donald of Omaha; and her mother, Mrs. Mary Rudkin of the home. Funeral services were held in both Omaha and Des Moines on October 31, Elder Charles D. Neff officiating. Interment was in Glendale Cemetery, Des Moines.

HOLMES.—Lillie May, daughter of Amos and Jeanette Martin, was born September 16 (year not given) at Dwight, Illinois, and died December 12, 1949, at her home in Breckenridge, Missouri. She was married on December 25, 1883, to Charles Wilson Holmes; three children were born to them. She had been a member of the Reorganized Church since 1882.

Surviving are two sons: Newton D. of the home and Charles of Kansas City, Missouri; eight grandchildren; and twenty great-grandchildren. Her husband and one son preceded her in death. Funeral services were held at the Christian Church, Elder Ormand Salisbury officiating. Burial was in the Rose Hill Cemetery at Breckenridge.

MUSIC

Franklyn S. Weddle was the director of the concert presented December 9 in the Memorial Hall. Sixty-three members of the Independence Symphony Orchestra took part in the concert. The last part of the meeting was devoted to carol singing in which the audience participated. Since the program was arranged so that all ages might enjoy it, parents were urged to bring their children to the concert. About 500 people were at Memorial Hall to enjoy this music.

The Independence Music Club presented its annual Christmas Concert in Stone Church on December 11.

CANVASS CHURCH MEMBERSHIP

The ministerial alliance of Independence held a breakfast meeting at the Women's Center on December 6. The main subject of discussion was the city-wide church membership canvass to be held January 22. Elder Glaude Smith, pastor of Stone Church; Reverend Robert M. Lehw, pastor of the Watson Memorial Methodist Church, and Reverend Harold M. Hunt of the First Baptist Church are in charge of the census enterprise.

CHRISTMAS PARTY

The Stone Church women held a Christmas Fellowship meeting at the Women's Center on December 9. Elder Glaude Smith, assisted by Elder Charles Graham, was in charge of the meeting. Elder Smith's inspiring talk was a challenge to the women's group.

MISSION IN NEW MEXICO

A mission, known as the Lea County Mission, has been organized in Eunice, New Mexico. Elder C. C. Brown was appointed pastor by District President Ralph Wilt. Other officers are R. L. Schwartz, secretary; Glen Stach, treasurer; Mrs. C. D. Borland, historian, and Mrs. Buddy Ray Nunn, publicity agent.

At present meetings are being held in the Brown home seven miles southeast of Eunice. There were thirty-four present at the day of organization, twelve of whom came from Stanton, Texas. This mission is the result of the establishing of a home church school by the Browns the day after their arrival in Eunice. They have sought members of the church in the surrounding country and have encouraged the attendance of nonmembers. Seventy William Haden ministered in this area during the week prior to the mission organization and baptized a young man, Buddy Ray Nunn, on the day the mission was organized.

COUNCIL BLUFFS, IOWA.—Brother L. M. Spence has been made the president of the Chamber of Commerce of Council Bluffs for the coming year. He replaced Brother Don Harding who was president during the year of 1949.

At the annual banquet held in Hotel Chieftain, Brother Harding surrendered the gavel to Brother Spence. Pastor V. D. Ruch and his wife were invited to attend the banquet. Brother Ruch offered the invocation.

MUSCATINE, IOWA.—The fifth anniversary of the branch was celebrated November 27. President F. H. Edwards spoke at the forenoon service of that day, and gave the invocation for the special musical service held in the afternoon. At this musical service, Sister Mary E. Ranking, who is ninety-two years old, was presented with a corsage. The serenade for the program was by Elder Lyle W. Woodstock, district president. Meerlyn Williams of Davenport, Iowa, installed a loud speaker for the day's programs.—Reported by V. L. HESFORD.

SWEET HOME, OREGON.—On December 4 Elder and Mrs. J. L. Verhei met with the Saints for the worship service and Communion. The noon dinner was served by the women of the branch. At 2:00 the annual business meeting was held, and officers were chosen for the coming year. Following the business meeting, a round-table discussion was held under the direction of J. L. Verhei, president of the Northwest District.—Reported by NELLIE WALBERG.

LANSING, MICHIGAN.—The annual business meeting of the Jackson Group was held at the home of Brother and Sister Ellis Monroe. Two lots for the building of a church have been purchased and blueprints for the starting of the building have been completed.

Officers for the coming year are Robert Smith, pastor; Irene Howe, secretary; Ellis Monroe, treasurer, bishop's agent, church school director; Lena Sherwood, women's leader, publicity agent, *Herald* correspondent.—Reported by IRENE HOWE.

LONDON, ONTARIO.—Evangelist John R. Grice was the guest speaker at the anniversary services, November 20. Following the early prayer meeting, Brother Grice spoke at the 11:00 service. In the evening he spoke on the subject, "Ancient America." Sister Grice attended the meetings also.

Family night was observed on November 21 with a potluck supper and a program.

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P.S.

* INVENTIONS

No matter what new gadgets the genius of inventors may produce, they will never be able to make a mechanical substitute for common sense. And, since some people lack that humble commodity, there will always be trouble with men and machines.

An English woman living in India became annoyed by the fact that a native electrician continually came to her with small, unimportant questions. Finally she exclaimed, "Go ahead! Use common sense!"

The native bowed low and said, "Madame, common sense is the gift of God. I have only a technical education."

That goes for a lot of Americans too. Common sense is still the gift of God. For the rest of us, we have only technical educations.

* GADGET WANTED

The first heavy sleet of winter reminds us of an invention that has haunted our thoughts for years but required some lacking touch of genius to complete: shoe heels with retractile claws, operated like an airplane landing gear, to be lowered for crossing the ice, to be drawn up again for crossing the parlor floor. So many other inventions have been imitated from nature—the hypodermic needle from the sting of the bee, the fly swatter from the cow's tail, the windmill from a two-year-old boy at play, television from a mother's psychic understanding of guilt, the airplane from a bird, etc. So this assignment ought to be easy, if science and industry are as marvelous as we have been told they are. Just look what nature did for the cat!

* MERCY

Mercy still lives in the world, and people's hearts are touched when they see cases of human need. Maybe we ought to get around and see people more often than we do. And that, too, may be the reason we are commanded to visit the sick.

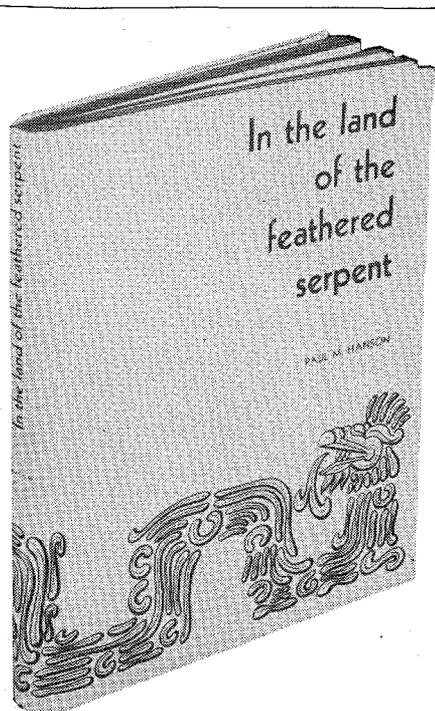
Down in a southeastern state a little girl was threatened with the loss of her hand on account of a disease. She wrote to the editor of a paper, asking the people to pray for her. They prayed, and are still praying. Then a rich man sent a plane to take her to a famous New York hospital to see if the hand could be saved. Everything that can be done will be done. There are lots of good people in the world.

In the east, an isolated little community was dependent on a mine for work and the means of existence. Orders fell off, and the mine closed. For weeks there has been want and suffering in that community.

As long as nobody knew about it, nothing was done. Then the facts came to the public. A famous radio commentator took it up. Food has been sent to the community by truck, also many cash donations. Who knows but that the mine may be re-opened, or the people given a chance to get away to better opportunities.

Trouble, as such, is an unrelieved evil. But when hearts are touched and mercy goes to work, we are thankful for the divine spark that burns somewhere in every human soul. Such sparks can make a flame that will fill a dark world with wonderful light.

It is better to bite your own tongue than to let it bite others. The flesh can heal more rapidly than the spirit does.



just
off
the press

In the land of the feathered serpent

By PAUL M. HANSON

This is the new and long-awaited book by Apostle Paul M. Hanson, one of the church's foremost students of archaeology. It tells of his travels in "the land of the feathered serpent" . . . the Book of Mormon lands of Mexico. As such, it is an intensely interesting book, packed with historical facts every church member should know about. Beautifully illustrated, it is also a book which any nonmember would deeply appreciate as a gift. Order your copy of Brother Hanson's new book today . . . just fill in the form below and send to us in Independence.

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June 3, 1848 —

October 16, 1949

Farmer

Pastor

Missionary

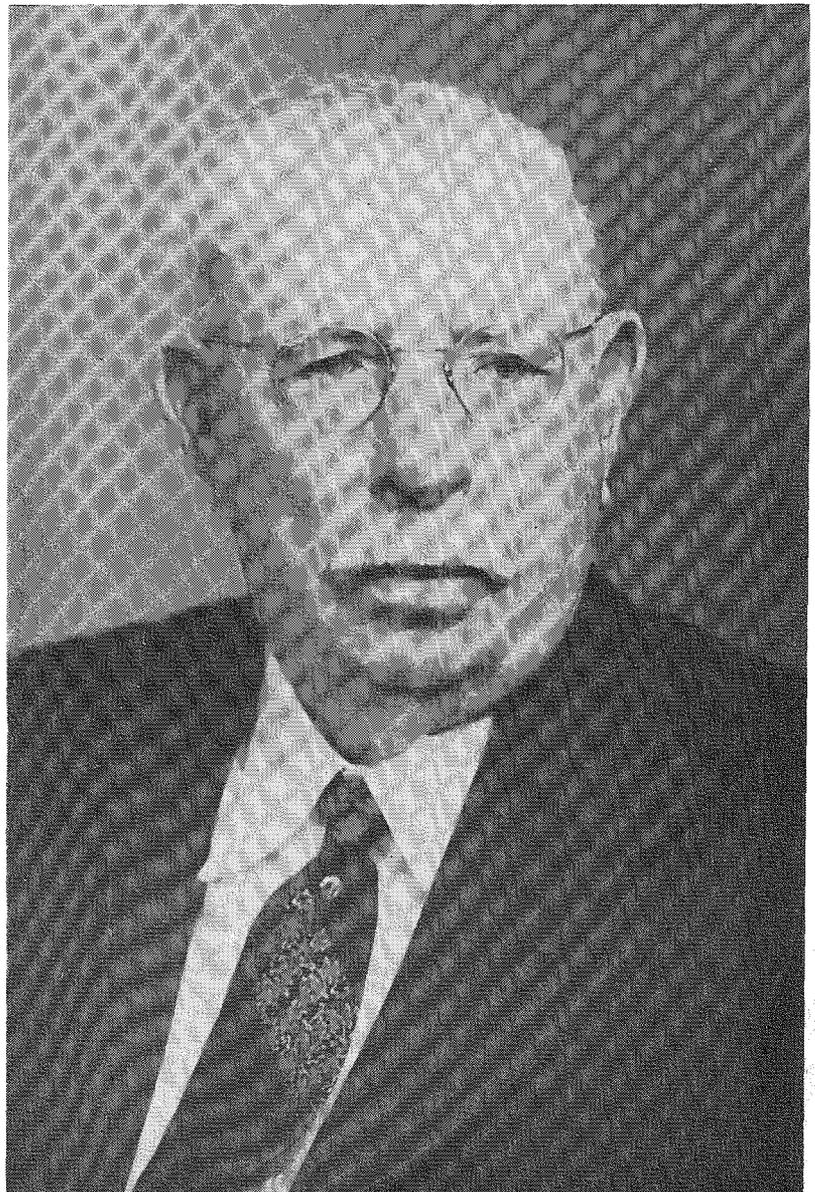
District President

Counselor

Bishop's Agent

Priest - Elder - Seventy - High Priest

(See page 9.)



A Key to Leadership

THIS church, its achievements, its goals, and its progress means much to many people. The past few days we have heard a great deal about plans and aims for 1950. Some even made "new resolutions." Right down in our hearts, however, few of us expect the turning of the calendar to make much difference to us as individuals or to our nation.

Though we are not so quick to hope as in the days of our youth, there is no reason for pessimism among church members. There is much to give courage and bring peace to men of good will. There is nothing, absolutely nothing wrong with this church which more faith and works will not cure. The members are looking for more specific and more dynamic instructions from the leaders. Those called and sustained as our leaders are inclined to think that the greatest barrier to our Zion's goal lies in the lethargy or failures of the membership to bring their lives into harmony with known principles and the call of the church. Doubtless there is much truth in both viewpoints. But blaming the other fellow gets us nowhere. "While I wait another waits for me." Neither can the church go forward without the good will and co-operation of both—leaders and followers.

A new effort has just been launched by the leadership of this church to offer some specific and timely helps. This is the new *Guide Lines to Leadership*. The January-February issue has been mailed to all subscribers. It is full of practical suggestions and inspirational helps. It concerns all those who are carrying responsibilities in branch, district, or stake. These articles are not just of passing interest. After you read them you will want to keep them handy for further reference. The adage, "Next to knowing a thing, is knowing where to find it," is pertinent here. This is a handy-sized journal which you will need to keep in reach at all times. The mission of *Guide Lines* is to unify the thinking and functioning of the whole church—not just the church school and Zion's League, but the Women's Department, Music and Radio Department, and priesthood personnel also.

Please don't blame the leaders for not offering a program or the helps needed for carrying out the activities of our church program until you have familiarized yourselves with what *Guide Lines* has to offer. The price is moderate—\$1.50 a year (\$1.65 in Canada; \$1.85 abroad). Your willingness to accept leadership will be shown in part by getting and using this leadership material. We urge you to act at once. Act promptly and get the first issue and thus have a complete volume—six issues—by the year's end.

"But I'm neither a general church officer nor a pastor. This is just for the leaders, isn't it?"

Not in the Restoration Movement. "All are called according to the gifts of God unto them." A great many of us act in dual capacities: we are both leaders and followers. President Joseph Smith III once said, "No man can be a good leader until he has learned to be a good follower." Everyone who has some responsibility in this church, all who have covenanted to witness for Christ, bear an influence of leadership. In this sense we are called to be co-laborers with "him that laboreth in the ministry" and with God.

We sincerely believe that *Guide Lines* has a mission to all who will receive. It is the key to a more successful leadership.

THE SAINTS' HERALD

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Number 2

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News & Notes

NEWS FROM HAWAIIAN ISLANDS

Apostle Charles R. Hield returned by air to the mainland from the Hawaiian Islands, to spend Christmas at his home in Independence. After the Quorum of Twelve meeting in January, he will go to Los Angeles and East Bay area with Apostle Reed Holmes to attend a Religious Educational Institute. In February both brethren will attend the Religious Emphasis Week at Graceland College.

He reports that Elder Samuel Lee, who suffered a brain hemorrhage and for whom the Saints were requested to pray, is constantly recovering. He is slowly regaining the use of his right side and is expected to regain the use of his entire body. Apostle Hield says that in his opinion "this is as great a miracle as any miracle of Bible times."

The Saints are working hard to raise money for the Memorial building in Honolulu in honor of Gilbert J. Waller. About \$20,000 of the \$30,000 needed for the building is available. Avon Yap is doing an excellent work among the young people.

Property costing \$23,000 has been bought by the branch in Kalihi. The church building was moved from Owen Street to this property. A large building, also on the property, has been remodeled and will be used for educational purposes.

The branch at Hilo is progressing rapidly under the guidance of Pastor James Kemp and the local priesthood. Brother Kemp conducts the Hilo Symphonic Orchestra and the Hilo choral group. Each organization gave a program in December.

A site has been selected for the new mission building at Waiakea Kai. About eighty young Japanese people from this area attend the church.

It is hoped that a mission will soon be built on the island of Maui where a number of church members live.

Apostle Hield and High Priest Howard Miller stopped at the islands of Molokai and Lanai to visit several church members. Among those they visited on Molokai was a brother in Kalaupapa who is stationed in the colony for Hansen Disease (leprosy).

The Palama Branch, under the leadership of Peter Ahuna, has a very active group of young people.

About twenty-three young people from the islands are attending Graceland College or are at the Sanitarium.

SPECIAL SERVICE

A very impressive service in which three babies were blessed was held in the Radio Room of the Stone Church. The worship center was built around a large bouquet of winter evergreen. After the musical prelude, the Reo La Da Sa quartet sang. Elder Glaude Smith Stone Church pastor, spoke on the "Significance of the Blessing of Babies." Apostle Maurice L. Draper was in charge.

Valory Jane Laird, daughter of Mr. and Mrs. Howard Laird, was blessed by her grandfather, Elder Herman Chelline, and by President F. H. Edwards. Frances Marleen Krahl, daughter of Mr. and Mrs. Richard Krahl, was blessed by Elder Glaude Smith and L. J. Richards.

Don Glaude Lents, son of Mr. and Mrs. Don Lents, was blessed by President F. H. Edwards and Apostle Maurice Draper.

(Continued on page 23.)

Be of One Mind

"Be of one mind, live in peace; and the God of love and peace shall be with you." —II Corinthians 13: 11.

Business

Our business meeting had a good beginning as the pastor made his report. It was so peaceful that some were disappointed for having come to so poor a show. If you want a large attendance at business meeting, let a rumor get out that trouble is anticipated. Some people like to anticipate trouble.

The atmosphere changed abruptly when the pastor brought up some problems to be solved which affected the membership in various ways. For a time it appeared that we couldn't agree at all, and that everybody would go home angry. The discussion was uninhibited. Some folk spoke what was on their minds, and some spoke without anything on their minds.

Then a man stood up, pointed out our common needs and the basic interests and objectives of the congregation. After that, some member conceded some points, a few made sacrifices for others, and there was a really fair agreement on a course of action for the general welfare. I have never seen a better example of the good that can result when people try to work together.

The Human Factor

In all the situations of life—at home, in business, in church work, education, and society—we must recognize and deal with the human factor, which means that we must expect individual differences, ideas, preferences, and tastes. So many of our troubles arise out of these differences. And so much of the richness and beauty of life comes out of them too.

It is the work of the church to bring peace and harmony into the lives of individuals, into our homes, and into our group relationships, such as those that are involved in

church work. It is the work of the church to bring peace, if possible, to the world. We cannot give peace to the world if we have war at home.

Differences

It would be a dull world if we were all alike. Why should any one set of faults and failures, of obstinacy and meanness, be imposed on more than one person at a time? You want to be *you*, and nobody else. You have probably met very few people so wonderful and admirable that you would be willing to abolish your own personality to adopt theirs.

The universe exhibits two great characteristics in all examples of creation. The stars are all alike in some respects, but different in many details. The animals of any one group are easily identified by common features, but the individuals vary. You can distinguish the differences in the leaves of the soft and hard maples, but if you try to find two leaves alike in every respect you may search for hours in vain.

In our human society, many advantages grow out of our individual differences, as well as out of our likenesses. One is gifted in art, one in music, one in business, one in science, and so on; and the whole group benefits by the rich variety and beauty of their work and contributions. Each person makes his contribution on the basis of his capacities and gifts.

In any one gathering, one person cannot possibly have all the good ideas, which is the reason that dictatorships, in the long run, generally fail. A democracy is strong because it permits each person to do his best

and grants him the freedom to make his maximum gift to society. It is a sterile state where only one man dares to express his thoughts.

The Commandment

How can we obey the commandment? "Be of one mind, live in peace," is easy to repeat, but hard to apply in any group of people. To some it will appear impossible. Yet the success of the church and the coming of God's kingdom depend upon its fulfillment. How can we obey that commandment?

We can unite upon the primary purposes and objectives of the church. We can agree on the major working methods and projects. We can have a common understanding of the principles of the gospel. When we gather to do business, we can be willing to abide by the rule of "common consent," and let the majority decide. When a decision is made we can abide by it and support the officers of the church. We are not all required to think the same thoughts. We can differ, be tolerant of each other, and live in peace together.

The Promise

Wherever there is a commandment in the gospel, there is a promise that depends upon obedience. In this case we have the commandment and the promise given together. "The God of love and peace shall be with you."

What greater promise could be given to any people? The older we grow, the more we realize our need of God. It is God who frees us from worldly sin and suffering. It is God who throws the light of his Spirit into the darkness of our souls. It is God who brings truth and understanding to replace fear and error. It is God who delivers us from the powers of darkness. We need that God of love and peace. It is worth any labor and any sacrifice to have him with us. L. J. L.

E d i t o r i a l

GRACELAND APPLICATIONS

Graceland is now accepting applications for admission for the second semester of the current school year which begins on January 26. The college will be able to accommodate twenty-five new students.

Students who enroll for the first time at the beginning of the second semester often continue their education the second year and the first semester of the following year. Others choose to transfer to four-year schools at the end of the second year. Still others take two full years of work at Graceland in addition to the work taken during the second semester of their first year.

Graduates of high schools or students twenty-one years of age or older are eligible to apply for admission. They should write the Director of Public Relations, Graceland College, Lamoni, Iowa, for application papers. A number of students have already been accepted for admission to begin work or continue their college work with the semester which opens January 26.

R. EDWIN BROWNE,
Director of Public Relations.

Historical Notes on the Owendale, Michigan, Branch

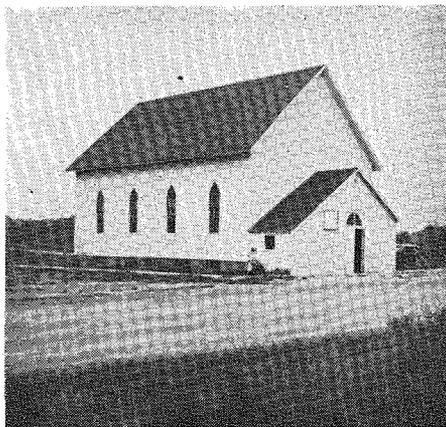
Owendale Branch, organized in 1887, was first known as the Pigeon River Branch. Elder J. J. Cornish's missionary sermons laid the groundwork for its organization.

Charter members were Brother and Sister George Crouch, Mary J. Corbet, Katherine Hinton, Julius Carr, and Jennet Hinton. Sister Jennet Hinton, now living in Detroit, is ninety-four years old.

At first, services were held in homes, but as the membership increased, Sharrad School became the meeting place.

In 1904 a schoolhouse was purchased and moved onto an acre of ground donated by Brother and Sister Alfred Fisher, two and a half miles east of Owendale. Since then the church has been known as Owendale Branch.

This congregation has been under the direction of Teacher George Crouch; Priests J. H. Soper, Robert Grant, and B. F. Parker; Elders Alfred Thomas, C. E. Pearson, Francis Smith, Myron Carr, Ezra Abbe, Silas Parker, John Rogers, and at present Frank Sheufelt.



By 1925 the membership increased to about one hundred members, and the little church that was purchased in 1904 became too small for effective service. On August 28, 1925, the present church, thirty by sixty feet, was purchased from the Free Will Baptists at a cost of \$500. It was in a rundown condition, but the untiring efforts of the Saints have made it a beautiful building today. A new roof, a basement, chimney, furnace, and redecorating inside and out have regenerated it. Today it stands as an altar to God and a landmark representing the efforts of many good people.

The present membership is 170, with an average attendance of ninety at church school and the 11:00 o'clock service. Approximately four hundred were present last October 23 to hear Brother Israel Smith. At the afternoon dedication service, the deed was formally presented to Brother James Phillips, district president. It now rests in the vaults of the General Church.

THE WORDS ARE ALL THERE

IF YOU WISH to acquire a knowledge of the English language, there is Webster's unabridged dictionary. Read it through. The words are all there—except some vagrants that came along yesterday afternoon. Which words will you decide to use? How will you put them together?

There are dirty words, cruel words, "weasel words." There are such words as *hate, contempt, malice, revenge*—and trailing along after them, *remorse*. Two words killed Jesus, "Crucify him!"

Then there are wonderful words. Words "with healing in their wings." Words full of friendship, hope, courage, faith, endurance. Leading the vanguard are such words as *good will, love, and charity*.

The words are all there. Lincoln did a great job putting words together in his Gettysburg speech. The Pilgrim Fathers did a fine bit of work putting words together in the Pilgrims' compact, beginning—"In the name of God."

Jesus framed a wonderful prayer with simple words, beginning, "Our Father who art in heaven." What a message he put into his farewell sermon, including this, "Let not your hearts be troubled; you believe in God."

The words are all there. How shall we use them? Not just the big impressive words—rather the plain, simple ones that all may understand. How shall we put them together to best declare our message, with God's help to make it concise, easily understood, and yet beautiful? Not just the letter of the message—empty words—but words carrying such a spirit of sincerity from the hearts of us that men will believe them and be converted, counseled, comforted, saved.

The words are all there—they wait the Spirit to give them life, and the will and wisdom to use them.

ELBERT A. SMITH.

Anno Domini

Based on a Sermon Given at Stone Church

By Apostle Charles R. Hield

I AM ALWAYS INTERESTED at the beginning of a new year to read what is written in our newspapers and to hear the things people say about the starting of a new life.

A few days ago, I overheard three men talking on the street. I didn't hear all of their conversation since they turned and entered a building. I admit that I did quicken my step a bit, for I would have liked to have known how the conversation finished. One of the men said, "If I were to live my life over again, I would" and I did not hear the rest. Had he the privilege of living his life over, I presume he might change his job from being a farmer to being a lawyer, or perhaps from being a lawyer to being a doctor. Curiosity made me wonder what he would have done had he had the chance.

Even though we do start a new year in January, according to our Gregorian calendar, we cannot start a new life. We must go on from where we are. The second measure of every score of music must go on from the preceding score. It is an interesting mental exercise to meditate on how God and Christ measure time.

Recently I've been reading about the volcanic eruptions of Mauna Loa on the island of Hawaii. All the islands of that archipelago are of volcanic origin. Thousands and perhaps millions of years are required to break down the lava rock into soil that will grow pineapples and sugar cane.

At the Grand Canyon of the Colorado we can see the marblelike formation of the original volcanic construction of the earth. Then we see a type of rock formation which the park guide informed us was, for millions of years, the mud-bottom of a lake. Next appears limestone, and

in that limestone is found the shells of little fishes, crabs, oysters, and other sea life. These shells have formed, under pressure, a strata two hundred feet thick. Then higher up on the canyon wall, they point out a four hundred foot strip of sandstone. The surface of the earth had lifted enough that the land again came up from underneath the water and the whole area for thousands of years was a sandy desert. Again the earth's crust fell, and the sand disappeared under the water. There, due to the pressure, heat, and mud on top, it formed sandstone.

JESUS SAYS to us in modern revelation: "I was in the beginning with the Father, and am the first-born."—Doctrine and Covenants 90: 4. What may 1950 have to do with God and Christ and their program? We know that God and his Son created the worlds, and they are still creating others. In the Doctrine and Covenants God says to us, "Worlds without number have I created . . . and by the Son I created them, which is mine Only Begotten."—Doctrine and Covenants 22: 21. In the Bible we read: "All things were made by him; and without him was not anything made that was made."—John 1: 3. In America we believe Christ gave the same message. To me, one of the strong confirmations of the Book of Mormon is the fact that it teaches the same truths Jesus taught in Palestine. Also, modern revelation never violates these past commands. In Mosiah we read how this prophet looked into the future and said of the Christ who should come, ". . . and he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning."—Mosiah 1: 102. When Christ personally appeared in America, he



said: "I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are."—III Nephi 4: 44.

This Christ is a most interesting personality—ageless in his life. It is difficult for us to visualize one of this type. He speaks of being taught by the Father. He says that what the Father does he also does. And we shall do greater works than these, he tells us, if we believe on him (John 14: 12).

So we know that Christ has a more definite responsibility, a more definite stewardship, over the world and its people than anyone else. He is the Savior of our world. God repeats that to us in Doctrine and Covenants (22: 4), "My Only Begotten is and shall be the Savior." And for those who would think of other gods or of becoming a god themselves, he adds "but *there is no God beside me.*" In America the same philosophy is taught by King Benjamin: "There is no other name given whereby salvation cometh."—Mosiah 3: 11.

WE GENERALLY BRAG each January first on the success of the preceding year. We have big celebrations. I recall those held in New York City. Some newspapers put out a special edition on the first of January to tell of all the accomplishments in the city. We can be proud of

some things; but we may not be so proud of the spiritual growth of our personalities. I doubt that January first of any year means too much to the Lord.

The world has not always designated January as a date to start a new time period. The Jews still start their new year in the fall. The Egyptians used to have the beginning of their new year in June when the Nile overflowed. The Babylonians had their new year in the spring when new plants appeared. In Rome it began in what we now call March, though at that time it was called *Janus*, and was represented by a head with faces on both sides—looking backward and ahead. Our word *January* comes from the Roman *Janus*. The Mayas had twenty months in their year, and every fifty-two years they had a special time recording.

It was not until the sixteenth century that the Gregorian calendar, which we use today, was instituted. Some nations and businesses do not use the first of January as a time count. In our own church we generally have our branch elections in September and start our church schools in October. The United States government closes its fiscal year in June and starts a new one the first of July. Need we wait until New Year's Eve with its noisy celebration to think through our past record and make resolves for the future? In our church we should do it at least every Communion Sunday. In fact, Christians may well make a daily revaluation of their lives.

AND SO I SAY, I wonder what is in the mind of God and Christ when they think of 1950. It takes centuries to grow righteous people. I marvel at the patience of God. Think of all these thousands and thousands of years in which he has been pleading with people to obey his laws. Think of the many wars, the heartaches, and the struggles of mankind down the centuries. We know also the grief of God and

Christ as patiently over the centuries they try to grow godlike people. So often at Christmas time we think of the Christ only as a baby. We don't think of him as the Master Teacher. We like to keep him in the manger. We don't do that with Washington or Lincoln. I wish we could think of Christ as an adult, the mature Son of God. That's hard for us to do unless we think of him in his later ministry in Palestine. Few think of Christ as the skilled worker in the heavenly administrative government before he came to the earth.

About two thousand two hundred years before the beginning of our Christian Era, the Christ is known to have appeared to the brother of Jared—not as a baby, but as the Creator and the Savior deeply concerned with the spiritual welfare of mankind on this world. I often wonder if the Jehovah we read about in the Old Testament as God, may not have been the Christ.

Remember how the brother of Jared melted sixteen stones out of the rock? He was concerned about having light in his barges as they started across the ocean. He presented the "small stones" to the Lord and prayed he would touch them with the finger of his might that they might shine in their little ships. The Scripture tells that the Lord did touch the stones. When the brother of Jared saw the finger of the Lord, he fell down struck with fear. Finally, because of this man's faith, the Lord appeared to the brother of Jared in his spiritual body and said: "I am he who was prepared from the foundation of the world to redeem my people. Behold I am Jesus Christ."—Ether 1: 77.

Nephi saw the Christ 600 B.C. in vision, and saw his role as the Savior of the world (I Nephi 3: 53-88). King Benjamin also saw him and prophesied of him (Mosiah 1: 97-105). Alma even named his mother, told where he would be born, and told what would happen to him (Alma 5: 14-23).

WE MUST THINK I repeat, of the Christ, as an adult individual,

the Creator of the world. He is directly in charge of our welfare, and is one who *senses* his responsibility. It was Christ who spoke to Nephi, the grandson of Helaman. You know the story—Samuel, the Lamanite prophet, had spoken of the Christ and how there should be a sign given at the time of his birth in Palestine. As the years passed and the prophecy was not fulfilled, enemies of the church began to mock and persecute the believers in God and Christ. Finally the unbelievers became so powerful and daring that they threatened to kill those who thought the sign would appear. A date was set. If the sign did not appear by this time, the faithful were to be put to death. Nephi was concerned and went out and prayed mightily to his God. And the Lord—this trained, skillful, expert; this Son of God—spoke to Nephi as he prayed and said: "Lift up your head and be of good cheer, for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world . . . I come to my own, to fulfill all things."—III Nephi 1:12-14. That wasn't a baby talking. Yet he came, this Son of God, this Creator, this genius, in the form of a child. He came to prove that the laws under which we have to live can be obeyed successfully.

The Scriptures tell us that Christ was tempted in all points as we are tempted (Hebrews 4: 15). He came to the earth and went through that experience as a living demonstration that the things he asks of us are not impossible. Sometimes we think they are, but he proved that we too can be victorious if we will follow his plan. The coming of Christ to the world in the form of a little child undoubtedly was a milestone in his life. He had a large number of tasks. This Christ is always busy as he senses the responsibility he has in the world. He is very resolute and determined. He works with the Father continually. "My Father worketh hitherto, and I work."—John 5: 17. Do you suppose that Christ only revaluated his task once a year? He made decisions daily. We

have no indication of wavering on his part. He always did the Father's will (John 8: 29), seeking to be profitable to his Father's program and to the stewardship and responsibility he had accepted, to be the Savior of the world. He was true to that trust. He knew his duty. He saw what needed doing and did it.

One can but marvel at Christ's purpose and how well he accomplished it! As he neared the latter part of his life in Palestine, he said, "Other sheep have I which are not of this fold; them also I must bring, and they shall hear my voice."—John 10: 16. This Master Teacher felt a divine passion for souls: "I must preach the kingdom of God . . . for therefore am I sent."—Luke 4: 43. He told "how that he must go to Jerusalem, . . . and be killed" (Matthew 16: 21).

Between his death and resurrection, "he went and preached unto the spirits in prison" (I Peter 3: 19). Because of that visitation and, perhaps, the organization of the priesthood and its teaching down there, thousands may be hearing and accepting the gospel. He also came to America to teach the people here that they, too, might know the plan of salvation. When he left America, he said, "But now I go unto the Father, and also to shew myself unto the lost tribes of Israel, for they are not lost unto the Father."—III Nephi 8: 4. This Christ is a busy fellow. And what resolution he displays!

He is annoyed with people who are lukewarm. He gives his all to help build the kingdom of God, and seeks to enlist our aid. He speaks out against people who are neither hot nor cold (Revelation 3: 15, 16).

I AM INTERESTED in the account of Christ and the rich young ruler. Jesus seemed attracted to the young man. He talked to him a while, but soon realized that the ruler wasn't willing to devote his life to building the kingdom. He was able to recite the law, yet didn't feel it in his heart, and wasn't able to dedicate himself in serv-

ice. To know the law is not enough. So many people meet Christ, know the Scripture, but will not cast their lot with the Savior. To such a person Christ once said: "Thou art not far from the kingdom of God." In our daily life we see people who act the same way. They almost resolve to serve God—but not quite.

How often we hear the words "nearly right," "almost successful," "just about got well," "not far" from determining to serve God! Like the four young California people who lost their lives in an automobile wreck. They almost made the turn in the road, driving sixty-five miles an hour, but "not quite." Like the student in the university who thought he could pass his science course without working hard. He wanted to get into a medical school. Then he took the final examination, and "almost" made a passing grade. Nearly every day we read of an airplane which has crashed against a mountain, and the paper says: "Just a few more feet and the pilot would have cleared the top." Almost made it! Most of us have known sick people who were reported to be improving, but suddenly they died. They "nearly" recovered.

We see young people, even Latter Day Saints, who have almost made it in trying to decide between the better and lower life. They could have chosen the upper road but didn't do so. They came so close to the right way, yet missed. I love the life story of Christ; he didn't have any trouble in making up his mind. He knew all things. He was never taken by surprise. He had courage. He had conviction. He always took a stand. Now he expects us to take a stand also, whether it be 1950, 1951, or some other year.

WE NEED PEOPLE with strong wills. Feebleness of will always has been a problem of God. It is also a problem to government. We have facts, but often we do not have the wisdom to use them rightly. One of the hardest things in the world is to get people to make de-

isions. This inner struggle is often responsible for nervous breakdowns and mental collapses. The world is not being plagued today by a lot of the old diseases—black plague, rabies, smallpox—we're suffering from mental attitudes—worry, doubt, fear, frustrations, guilty complexes, hate, selfishness, and greed. Wrong thinking is responsible for many of our physical ills.

Biographies are thrilling reading. Most people, sometime during their lives, face a decision or series of decisions. Once made, it rules the rest of life. They can go one way or the other either to assist Christ or to help the powers of evil. We wonder if even Hitler, at a certain point in his life, might not have chosen the other way and have been of service to mankind. What he could have done for Germany and the world if, when the time for decision came, he had resolved to humbly work for universal brotherhood! What if Mussolini had chosen differently, or Lincoln, or Washington? Of course, we can think of ourselves.

I remember an experiment in a chemistry laboratory. Two or three chemicals were poured together in a test tube. After the liquids were allowed to mix, the test tube was given a sharp jar. Immediately some crystals precipitated, but they could not crystallize without the bump. Life is often like that; some little thing separates us from doing good or bad. Sometimes on the way to California, I go over the Continental Divide near Leadville, Colorado. A matter of a distance of a few feet, and the water flows southeastward to the Missouri, then into the Mississippi, and eventually into the Gulf of Mexico. A few feet the other way, it flows down the Colorado River to the Pacific Ocean. Life is like that; so little often separates us from serving God. It may take a shock to bring some people to their senses.

How long do you suppose the prodigal son meditated before he decided to return home? I imagine

that many times after he lost his money and friends he "almost" decided to go back to his father. He wondered whether his father still loved him, how he'd be received, and whether he could face the shame of his misspent life. To return appeared too hard, and he got a job feeding pigs. That's a humiliating job for a Jew—feeding swine! Finally he resolved to go home. "I will arise, and go to my father."—Luke 15: 18. That took courage. I wish we all could say that in 1950, "I will arise and go to my Heavenly Father!"

In Italy the story is told that one time Mussolini wanted to capture one of his enemies who had escaped across the border into Switzerland. The dictator sent some of his Fascist police secretly to Switzerland. There they professed friendship with the fugitive, finally luring him unaware over the border between the two nations. There he was seized and killed. So often we stray to the borderline of "the good and the evil life" and are snared by the forces of sin!

PROBABLY THE GREATEST torment we shall have in the life to come is a fresh memory of the rich heritage given us of our homes, our family, our church, and to know that in the crisis we wavered and chose the wrong way (See Alma 8: 101). Yet what joy can be ours in celestial glory to look back and know that we had the courage and the wisdom to make right decisions.

Why is it we don't like to face facts? Why do we put off making a personal inventory of our spiritual progress as long as possible? A doctor once asked the wives of a married couples' class to write on a piece of paper the faults of their husbands. They easily wrote a long list. Then the husbands were asked to list the shortcomings of their wives. They also filled the page. But when the doctor next asked all to make an account of their own faults, they had nothing to write, and merely stared

at the doctor in amazement. Christ asks us to examine ourselves, not to shame us, but to show us the possibilities within us.

Growing people always think of future possibilities and potentialities. Engineers are interested in the possibilities of a river for water power. Horticulturists are interested in fruit, land, irrigation, and the possibility of more and better food. Cattlemen are interested in grazing land and the meat which they hope can be grown there. Social workers look at the slums and think of schools, playgrounds, and the opportunity for developing character and personality. Christ looks upon people, knowing what wonderful individuals they could become if they would. We need not have poverty and war. Christ shows the way to brotherhood and peace. This Son of God has pled with us frequently, urging us to build Zion. And always he holds before us the possibilities for good resulting from Zion living. What progress will we make in 1950?

We may expect to learn in the millennium. Christ tells that when he comes "he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purpose and the end thereof; things most precious; things that are above, and things that are beneath; things that are in the earth, and upon the earth, and in heaven."—Doctrine and Covenants 98: 5. There's a lot to learn in the millennium, isn't there? Life here, and in eternity is a beautiful thing. What a Master Teacher we have!

THE FIRST TIME one crosses the ocean, he is deeply impressed with the amount of water. Not another ship or anything in sight for days—only water and more water! Yet as one meditates, he realizes that no ship will sink unless the water gets on the inside. That is true of life. We cannot go down unless evil gets inside of us.

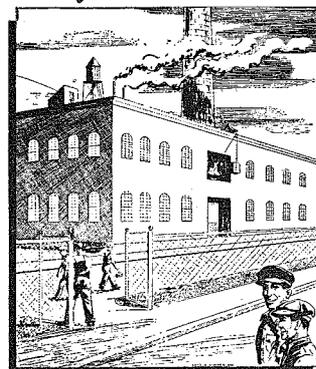
Though Christ returned to his Father and greater tasks, yet he sent

us the Holy Spirit. This power of God holds together the atoms; it turns the sunflower toward the east in the morning, and toward the west in the afternoon; it makes our hearts beat and causes us to breath.

What a Christ we have! Well could his Father be proud of him! What courage he has shown down through the centuries! What intelligence! What power of will! What a decider is this Christ, not only in 1950, but every day and every hour! And to think sometimes we waver in our decisions and resolutions! "Tomorrow," the Christ said to Nephi, "I come into the world." He saved the lives of thousands of his followers that day. What of our tomorrow? May we too have a pattern, a destiny, and a purpose. May we not waver, but resolutely and courageously determine tomorrow, next week, all through 1950, to serve God. We will be in good company, for we will be with Christ, and the great of all ages will be at our side engaged in the most glorious task the world has ever known.

Having one's toes trod on is painful business, but it usually acts as a reminder that they are taking up too much room. Let the other fellow get a foothold.—Edith G. Beggs.

*Each One
...Win One!*



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A Well-Earned Rest - By Evan A. Fry

LEVI GAMET was born June 3, 1848, at Kaneshville, now Council Bluffs, Iowa. His father and mother, Mr. and Mrs. David M. Gamet, who had been residents of Nauvoo at the time of the martyrdom of Joseph Smith, followed Brigham Young as far as Council Bluffs, but there tired of his rule and dropped out of the organization. His father, an elder in the early church, later removed to Harrison County, near Magnolia, where he secured government land for a farm. In 1857 he sold this farm and moved to Little Sioux, where he purchased a farm of eighty acres and also entered the mercantile business.

Following the Reorganization and the coming of "Young Joseph" to the church in 1860, the elders went to Little Sioux and organized a branch consisting mostly of former members of the original church. Levi, together with his father, mother, and sister Sarah, was baptized into this branch of the church in 1861. Four years later, at the age of 17, he was ordained a priest by D. H. Bays and Hugh Lytle. In this office he labored diligently for fifteen years until his ordination as an elder on June 6, 1880.

In 1867 he married Miss Emma Groshong, who was his faithful companion until her death in 1904. Ten children were born to them. Seven of these are still living: Mrs. Pearl Bailey, Independence, Missouri; Mrs. Lena Meuret, Lemmon, South Dakota; Mrs. Anna Harbaugh, Poulso, Washington; Otto Gamet, Lamoni, Iowa; Mrs. Nellie Brumbaugh, Los Angeles, California; Asa Gamet, Torrance, California; and Ezra Gamet, Grants Pass, Oregon.

ON MARCH 7, 1881, Brother Gamet drove a team and wagon equipped with sled runners across the frozen Missouri River and on to Antelope County, Nebraska, taking his two oldest children with him.

After settling a claim, he wrote for the rest of the family to follow by rail to Neligh, the end of the railroad at that time. They built a sod house and assisted the neighbors in building a sod schoolhouse, which was followed by a frame church near Clearwater, Nebraska. Brother Gamet was chosen pastor of that branch, and later district president and bishop's agent. In these positions he traveled over twenty-two counties in Nebraska, and one in South Dakota, serving for many years as conditions demanded and opportunity permitted.

In 1900 he accepted a General Conference appointment and began to devote his entire time to the work of the church. In 1906 he was ordained a Seventy. In the spring of 1920, at the age of seventy-two, Brother Gamet was ordained a high priest, and assigned to the Alabama and Mobile districts. He labored locally for sixteen months in that field, until his superannuation at the conference of 1922. With the exception of the sixteen months in the southeastern states, practically all his active ministry was given in the states of Iowa, Nebraska, and the Dakotas. After his retirement, he served in local ministry in Kansas City Stake as long as his strength permitted.

In 1905 he married Mrs. Eliza Obrist, who passed away in 1929. After an introduction at the 1930 conference, he was married to Mrs. Pearl M. Carr on September 27, 1930. Under her constant skillful and solicitous care, the promise of his patriarchal blessing, "Thy latter days shall be pleasant; the eve time of thy life shall be filled with comfort and consolation," was abundantly fulfilled.

On June 6, 1948, the Grandview Congregation of Kansas City, Kansas, where Brother Gamet had worshiped for many years, joined with other of his friends in both Kansas

City and Independence to pay him tribute on the occasion of his one hundredth birthday, which occurred on June 3. At that time he was believed to be the oldest living member of the priesthood in the church. On October 16, 1949, at the age of 101 years, four months, and thirteen days, Brother Gamet died in the Independence Sanitarium—peacefully as he had been promised, and still firm in the faith he had espoused as a boy. Funeral services were held in the Stone Church on October 19, 1949, in charge of Patriarch Elbert A. Smith, assisted by Elders J. D. Anderson and Evan A. Fry. Burial was in Memorial Park Cemetery in Kansas City, Kansas.

In a short autobiography which he started to write but never finished, Brother Gamet neglects many of the events of his life to make such observations as these: "I have never considered myself a large success as a missionary. I have never baptized many into the church. . . . Some of the elders have sought to make a large record of baptisms. But I never had that ambition. I have sought to teach the full gospel and encourage all to live according to the teaching of the Standard Books. Some have rejoiced in my ministry, and to some there has come the confirmation of the promise of spiritual blessings."

Of his ability as a preacher, he says, "Speaking of preaching, I have never considered myself a large success, yet I know many have rejoiced in listening to my efforts in presenting the truth."

His true and becoming humility and his secret for success may be discerned in these words: "In all my labors, I have tried to live so as to have the guidance of the Holy Spirit in my work. And I can truthfully say that wherever I have accomplished any good thing, the kind Father in heaven is entitled to the larger share of honor."

Blessed Are the Merciful

For they shall obtain mercy - By James Daugherty

WHEREVER THERE HAS been human misery, there has been a certain amount of human pity. Apart from Christ, however, it was never thought of as a motive force to be used in redeeming others' lives and enriching our own. Jesus made mercy a standard for kingdom-building.

The merciful shall obtain mercy. This is a law of divine dealing. God deals with us as we deal with our fellow men. In other words, what we measure to our fellow men shall likewise be measured back to us. In the Old Testament it is said, "With the merciful thou wilt shew thyself merciful, with an upright man thou wilt shew thyself upright; with the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward."—Psalm 18: 25, 26. In our Lord's parable in which the servant who had his debt canceled by his master was found to deal unmercifully with his fellow servant who was indebted to him, the remission was canceled, and the old debt fell back upon him (Matthew 18: 23-34). This was given to teach us that God deals with us as we deal with our fellow men. Jesus says, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." In the prayer he taught his disciples to pray, he said, "Forgive us our debts as we forgive our debtors. For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will the Father forgive your trespasses."—Matthew 6: 12, 14, 15. These Scriptures show how definitely God deals with us as we deal with our fellow men.

I believe the Master was also telling the church that mercy was an eternal principle of God's nature. Mercy and goodness seem to be mar-

ried to each other and become the transitive love of God in its twofold relation to the disobedient and also to the obedient. "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lust and pleasure, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Savior toward man appeared."—Titus 3:3, 4. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—I John 4: 10.

Mercy, then, is the eternal principle of God's nature which leads him to communicate of his own life to those who are like him in moral character. Mercy is also a principle that leads God to seek out the temporal good and eternal salvation of those who live out of harmony with his will.

When he bids us to love our enemies, he bids us only to follow his own example. Our Lord never asks any of his followers to do what he himself would not do. Jesus had already made mercy a part of his way of life before he asked us to make it a part of ours.

MERCY IS A PRINCIPLE of the atonement. Jesus atoned for Adam's sin that cursed the whole race; and we must atone for others' sins if we are to be like him. The guilt which Christ took upon himself by his union with humanity was—not the guilt of personal sin; such guilt belongs to every adult member of the race. Neither was it the guilt of inherited wickedness—solely the guilt of Adam's sin. He atoned only for the original sin from which all other sins have sprung. He did not pay for the wickedness subsequent to the original sin. Christ took to himself the shame of humanity, as a mother takes upon her a daugh-

ter's shame, sorrowing and suffering because of it. However, in Christ's case, there was a tie more vital, organic, and profound uniting him to men than ever unites mother and daughter. "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe."—I Timothy 4: 10.

As mercy is a principle of the atonement, when we show mercy to our fellow men in forgiveness, we too are atoning for the sins of our brethren. As we atone for our brother, someone else atones for our sins, and we are forgiven. Mercy is an eternal principle of the kingdom and will lead kingdom-builders to the blessed life. Let us, then, hear the words of the Psalmist David, "Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions. Create in me a clean heart, O Lord; and renew a right Spirit within me."—Psalm 51.

Future Features

A friendly congregation and a pastor who performs the duties of a genial host make visitors wish to return to our meetings. Read more about this in Garland Tickemyer's article, "How to Influence People and Win Members" in next week's "Herald."

Elder Vivian Sorensen's experience in getting to his South Sea Island Mission following his Conference appointment in 1944 gives some assurance that God interceded in times of extremity.

The place of miracles in religious experience of our times is discussed in Ruby Tinkham's article, "Magic or Miracle."

The building of the temple "in this generation" is discussed by Elder Ray Whiting. This is a debatable topic which brings some new ideas into our literature. Read all of these in the January 16 issue.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTIONS:

1. Is the Communion of bread and wine a renewal of covenant? If so, please cite scriptural proof.

2. Does it bring about remission of sins as some interpret Matthew 26: 24 (Inspired Version) to mean?

3. Is it permissible to partake with other denominations?

4. Is it permissible to serve nonmembers in our congregation?

Kansas.

J. W. J.

ANSWERS:

1. We know of no Scripture which specifically says that partaking of the Communion is a renewing of our covenant with God, though it is often so spoken of in our services. It is not so much a renewal as it is an acknowledgment of the existing covenant and an affirmation that we have done and are willing to continue doing the things our covenant and the law of God require us to do. It is an enacted testimony or a witnessing that we have since last partaking either kept ourselves from those faults and sins which would estrange us from our fellow men and from God, or, having fallen into any such sin, we have followed the law of repentance, and have effected reconciliation, leaving our conscience clear and our souls an acceptable offering to God. The requirement that the emblems are to be partaken of in remembrance of Christ undoubtedly involves more than keeping in mind the fact of his crucifixion and death, and includes remembering his commandments at all times and places. In partaking we are reminded of our covenant to serve him and keep his commandments.

2. Remission of sins comes through repentance and baptism according to the commandment. If there be any sins occurring afterward, the Lord has pledged that they shall be remitted upon repentance and a setting of oneself right before God and his fellow man as is requisite. Conscious sin must be repudiated and removed from the heart in order that the law of forgiveness can apply, and it is our understanding of the law that this process should be completed to the obtaining of forgiveness before one is

worthy to partake of the emblems. Matthew's reference to the remission of sins is predicated on the shedding of Christ's blood rather than on the mere act of partaking of the bread and wine.

When the law of reconciliation is fulfilled by man, the Lord is bound to fulfill the promise of forgiveness. He said to Alma:

If he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also; yea, and as oft as my people repent, will I forgive them their trespasses against me.—Mosiah 11: 138, 139.

And Jesus taught his disciples:

Therefore, if ye shall come unto me, or shall desire to come unto me, or if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave thou thy gift before the altar, and go thy way unto thy brother, and first be reconciled to thy brother, and then come and offer thy gift.—Matthew 5: 25, Inspired Version.

In the light of these teachings (and there are more) it is apparent that the Lord requires his children to come to his table with clean hands and pure motives. It is not the place to bring our sins, which should be overcome beforehand. Judas failed in this when the supper was first instituted, and he went away condemned, while the other apostles were commended because they were clean. The essential requirement for partaking of the emblems worthily is *unity in righteousness and truth, with God and with each other*, which unity can be had only under the new covenant—the gospel.

3. Of the church restored in 1830, the Lord said, "This church have I established and called forth out of the wilderness," its being "the only true and living church upon the face of the whole earth." In founding this church the Lord acknowledged no others, but made an independent beginning, saying that their ordinances were "dead works," because of which "I have caused this last covenant, and this church to be built up unto me; even as in days of old."—Doctrine and Covenants 32: 2; 1: 5; 20: 1.

In view of what the Lord has said and done relative to the setting up of this church, it seems to us highly inconsistent

for any member to accept of the Communion, or other ordinance at the hands of another church, thereby acknowledging what the Lord has refused to acknowledge and conceding spiritual life where the Lord has said there is no life. Such a procedure can be only at the expense of the member's loyalty and devotion to Christ and his church, and can but effect a weakening of faith and a confusion of mind. It would be looking backward instead of forward, and drifting toward the world from which the Lord has called us.

4. Inviting or permitting nonmembers (though they are members of other churches) to partake of bread and wine at the Lord's table is far more serious for the one partaking and for the officer who knowingly consents thereto. Jesus, as recorded by Matthew, pointed out that this provision is applicable to "as many as shall believe on my name." Such belief covers nothing less than the full gospel of Christ. His instruction to the Nephites was more explicit:

Behold there shall one be ordained among you, to whom will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name; . . . and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me.—III Nephi 8: 32, 40.

Here the Lord very carefully designates which ones are eligible to receive this administration. They are the people of his church—those who believe and are baptized in his name; those who repent and remember the Lord. He allows no latitude for others, but gives another commandment:

Ye shall not suffer anyone knowingly, to partake of my flesh and blood unworthily, when ye shall administer it, for whose eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul.—III Nephi 8: 60, 61.

The emblems are not withheld from nonmembers in any unkindly spirit, but in mercy and compassion and in consideration of their welfare. The church would gladly administer them to all if the divine law permitted and if good should come to the persons receiving. But the law is orderly; there is a right approach to the Lord's table and there is a wrong approach. The Lord invites all to come to him, but men must come in the divinely appointed way if they would be accepted. The church is to have compassion on the nonmember, to minister to him in appropriate ways, and to pray for him.

CHARLES FRY.

Prayer Begins in the Home

By Emma Phillips

ALMOST EVERYONE is fascinated by a picture that shows a small child in his night clothes, kneeling at his bedside in the humble attitude of prayer. Such pictures, in serious or humorous themes, are often used on magazine covers, calendars, and such places where they will catch the attention of the public.

Pictures depicting a complete family at prayer are not as popular, for they apparently do not have as much human interest appeal. But we, who are members of the church belonging to Jesus Christ, realize the value of family prayer. Vision the average Reorganized Latter Day Saint family of father, mother, and children kneeling at prayer, their short, intimate worship service centered about the publication, *Daily Bread*. Every member of the household takes an active part in that service, for it is only through activity that a member can grow spiritually.

Because of the busy life that even a small child is living these days, it is difficult for most families to kneel together at one time. The father is off to work before the little ones are up, or junior has his supper later than the rest because he delivers papers. Nevertheless, there should be in the daily schedule of each home set times for praying—such as morning, evening, and mealtime. Each individual should also realize that prayer is not a routine matter, but that true prayer is a continuous, living means of spiritual growth.

PRAYER in the home has an influence on every member of the household. If his morning is started by a prayer asking the guidance of God during the day's activities, he is less apt to be annoyed by the behavior of the other members. He does not go around with the proverbial "chip on his shoulder" or his "nerves on edge." If every member

of a family feels the importance of prayer, there will be peace and understanding in that household. There will be a home.

I recall hearing a father testify in words similar to these: "I am a man who believes in prayer, but apparently I do most of my praying in church. Yesterday a problem arose, and I felt I must seek God's assistance in solving it. I went to my bedroom and knelt in prayer. My small son came to the door and in a most surprised tone asked, 'Daddy why are you praying here? You aren't in church.'"

To the child, like to the early Israelites, the only true place of prayer was the church. Few individuals have the opportunity for daily prayer in a church. Such opportunities are in the home. Prayer begins in the home.

IT MUST be remembered that the home covers a lot more territory than the house. The house is the building that shelters the units of the home. The house has definite, limited boundaries. The boundaries of the home reach as far as the influence of the home members. War brides who have come to the United States and Canada from England can tell us about the houses in which they lived, but their daily life is a demonstration of the homes in which they lived.

The parents who drive their car through the beauty of a spring countryside leave the house behind, but they take the home with them. They can point out to their children that the glory of God is found in the budding trees and the blue sky. They can sing "Fairest Lord Jesus" with the same reverence as they might have had at a morning devotional.

On the doorway of the Jewish house there is a small emblematic

cylinder containing a parchment copy of "the law." When a person enters the house, he touches this container with his fingertips, and then presses his fingers against his lips. This is to remind him to keep the law.

Memories of a prayer can do the same for us. Certain parts of a house can remind us of special prayers that have been said in that part. The houses of Zion will be filled with a congenial atmosphere; the homes of Zion will be bountifully full of prayers.

BECAUSE of the various conditions of homes, it is difficult to state just how the praying should be accomplished. The primary factor at all times is that the prayer should create an atmosphere capable of lifting one to a higher level spiritually. To many of us a prayer is not a prayer unless we kneel. To the Moslem prayer is not prayer unless he folds himself closely together against the ground. To most of us, whether we want to admit it or not, a prayer cannot be genuine unless the body is comfortable. The cramped body and the praying mind are not bosom companions. When the late Sister Blanche Green was in charge of the vacation church schools of Independence, Missouri, she instituted the plan of each leader saying a prayer before she ever got out of bed in the morning.

Neither are the words used in a prayer as important as the atmosphere they help to create. A certain, stanch Reorganized Latter Day Saint's grandfather formed the habit of repeating his blessing of a family meal in these words: "Bless a portion of this food to the use of our bodies." Now the grandson carefully repeats these same words, "Bless a portion of this food to the use of our bodies." Whenever I hear them I wonder

which portion of the food is blessed and which is not.

In another household that I visit, the small son always repeats the table blessing, a prayer full of words and phrases far beyond his scope of understanding. Before the completion of a meal, the child and his mother always get into a heated discussion in which the mother shows her superiority by sending the crying child to his room until he "can straighten up." The commotion at the table drowns out even the most minute sacredness that might have been created by the blessing.

AN AMUSING little incident concerns a Catholic friend of mine. Every morning her two small sons have special prayers they must repeat before starting to the parochial school. Until their mother became wise to their plans, they found it very convenient to extend their prayers to such a length that they would miss the bus and thus be late for school.

There are many definitions for the word *prayer*, but perhaps the simplest and most adequate is that prayer is "talking to God." Prayer should never be a means of preaching to some other person. Prayer should be strictly a communication between humanity and Divinity, not humanity and humanity.

Our homes are the proper places in which to build prayer habits for both children and adults. There has been considerable discussion as to whether the daily sessions of public school should begin with a Bible reading and a prayer. It would be ideal to use this method of worship in public schools if all of our teachers and instructors were properly trained and Christian minded. Imagine the teacher who has spent most of the Sabbath evening in the dance hall trying to explain to a schoolroom of children of various denominations why Jesus, in his example prayer, said we should ask our Heavenly Father not to "lead us into temptation."

Prayer begins in the home that is Zionically minded. The twisted ideas

of the world can be shut out of a worship in the home, and the pure, unadulterated ideas of the true faith can predominate.

G. A. BUTTRICK has wisely said, "Prayer is the optic nerve of the soul; we must not cut the nerve." If the optic nerve should be cut, the sight is lost. If prayer is taken from a life, the plan of living is lost. Too many people are under the care of a psychiatrist because their purpose of life has become warped and out of focus with the rest of humanity and with God. People who have not learned to consult the Lord in prayer cannot cope with the doubts and confusions they meet daily.

The person who has learned he should take God into his confidence when he is deciding either small or major problems knows the harmonious way of living. The home in which true prayer, not a form prayer, predominates is a home of peace.

For years newspapers have been carrying articles about juvenile delinquents and about community endeavors that have attempted to curb their misdemeanors. Now we are beginning to realize that children are delinquents because adults have made them that way. Dr. Edward A. Tyler, eminent psychiatrist of the Allegheny County Medical Society in Pennsylvania, recently declared that parents should take psychiatric treatments along with their problem children. The children and adults whose actions conflict with the laws of the land and of humanity usually come from homes where the true value of prayer is not experienced.

The individual who has learned to make prayer his refuge in time of trouble and to thank God for the simple little blessings that come to him is better equipped to meet the problems which confront him daily. The lost temper and the peaceful prayer are so foreign to each other that they cannot dwell together. The person who loses his temper also loses his ability to reason and to pray. Most people consider a temper tantrum merely wrong, but we of the church realize that it is a sin.

A CHRISTIAN does not jealously cling to the knowledge that prayer brings peace and comfort. He wants to share that knowledge with other people and explain to them the solace that comes from it. Every home that produces praying members can produce missionaries.

To be a missionary for the church, one does not have to sail the seas to foreign lands. Anyone who works with Blue Birds, Orioles, Boy Scouts, or Cubs in a branch has before him an open field for missionary work—for teaching prayer where prayer is not known. I have seen girls representing various denominations or no religion at all stand in a Blue Bird friendship circle and say their first prayers. Often these prayers were just single sentences, but they were prayers. Many children have had their first experiences with prayer because of the efforts of a leader who prays in his or her own home.

On many occasions a child who is acquainted with the benefits of prayer will speak to an adult about praying. Recently there appeared in a newspaper an account of a four-year-old child who decided to go to visit his grandmother in another city. When he was finally located, it was found that he had packed in a paper bag some cookies and a Bible. Apparently he realized he needed the cookies to give him physical nourishment and the Bible to give him spiritual strength. It would be impossible to state how many people read that account and were impressed with the fact that this child came from a home of prayer.

Prayers in the homes of Zion can change the future of the world. Prayers in the homes of Zion can mold the personalities that will influence the thinking of humanity.

We must not say we will have prayers in our homes as soon as it is convenient. The time to begin praying is now. Today we must prepare ourselves to meet the problem of tomorrow by realizing that prayer begins in the home.

Letters

From a Member in Iceland

I bade farewell to my family at the Union Station in Kansas City on Pearl Harbor Day of 1947, and proceeded by train to New York via Chicago, leaving LaGuardia Field on a commercial plane at noon December 9. We covered the approximate 3,000 miles over land and water (including a stop of an hour at Gander, Newfoundland) in about fourteen hours landing at Keflavik Airport, Iceland.

The project we are attached to is the building of a commercial air base. However, inasmuch as Iceland is a halfway point between America and Europe, the airport would probably be used as a military base in case of an international crisis.

During World War II Iceland was used as a training ground for both British and American troops, and today one may see the quonset huts in which the soldiers were billeted in many parts of the island.

Iceland is one of the signatories of the Atlantic Pact and, although disturbed to a considerable extent by the Communistic element, is of democratic ideology dating back centuries.

To many in the states Icelanders are people who live in igloos and feed on blubber. While it is true that a comparatively few years ago these people lived primitively, at present their homes and furnishings compare well with those of our average or better-class homes. They are kept almost spotless, and the people are far more hospitable than many nationalities I have known.

Iceland is situated about a thousand miles north of England and west of Finland, with its northern-most point touching the Arctic circle. However, because the Gulf Stream touches its shores, the prevailing temperatures are more even than in the Temperate Zone. The average temperature in summer is 51.6° Fahrenheit and in winter 26.2° Fahrenheit. Last winter, which was considered the most severe in several decades, gave us almost a continuous storm with the sun shining occasionally.

The western, northern, and eastern shores of the island are quite irregular, creating many fjords or bays. It is in these protected areas the people gather and build up their little towns and farms. The average size of these towns is a few hundred, but some have population of several thousand.

Until quite recently transportation was mostly by means of small horses or ponies, and even now, because of the rugged terrain, these little animals are used. However there are quite a number of cars in possession of townspeople too.

Throughout the interior is a vast wasteland of volcanic lava and ash. In many places this lava is like a turbulent sea which has been frozen and preserved for succeeding ages. Because of prevalent rainfall, the oldest of these lava beds are covered with a moss or lichen, which furnishes pasture for sheep, horses, and a sprinkling of cattle.

As already implied, this is a volcanic island with a chain of mountains on the eastern side running from south to north. Many of these are glacial mountains or *jokulls*. The largest, Vatnajokull in the southern part of the island, covers some eight thousand square kilometers. The snow line is about sixteen hundred kilometers above sea level.

During the 1,073 years the island has been inhabited, there have been recorded about one hundred eruptions from twenty volcanoes, Mt.

Hekla being the most active with twenty-two eruptions, the last occurring in 1947. These volcanic eruptions have been very destructive at times, sometimes bringing starvation and disease to a large portion of the population.

In the vicinity of the more recently active volcanoes are many hot springs, some emitting poisonous gases while others are alkaline. The Stori Geyser at Haukadal and Grula Geyser at Rekir are the largest and most active. A few years ago some of these hot springs nearest the capital, Reykjavik, were capped and the water piped to the city for use in heating buildings and hothouses in which vegetables, fruits, and flowers are grown.

Iceland is a land of contrasts with rugged yet beautiful scenery. Towering snowcapped mountains rise out of the deep blue of the ocean. Picturesque villages with their colored roofs and distinctly European atmosphere nestle in the valleys of the protected areas. Along with Greenland and other of the Arctic areas, it is called the Land of the Midnight Sun. During the peak of summer, the sun refuses to sink below the horizon during the twenty-four hours of the day. Winter brings short days and long nights and protracted snowstorms propelled by high winds which howl and seem determined to tear the buildings apart. On the base, we live in quonset huts half covered with earth and rock to keep them from blowing away. During the war these offered protection against bombing.

Icelanders originally came from Norway and other Scandinavian countries together with a few Westmen from the British Isles. The Norsemen were pagans worshiping imaginary gods. Some, however, who came from Ireland were Christians and about A.D. 1000, Catholicism was made the state religion. Later, however, the Lutheran Church was adopted by the state and now comprises about 98 per cent of the population. The Catholics still have several nice churches and two splendid hospitals, but their membership is perhaps less than five hundred.

One Sunday while in Reykjavik we stopped on a busy thoroughfare to listen to the Salvation Army carrying its message to the people.

Close by was the armory—a very creditable structure.

In the newest parts of Reykjavik are many fine apartment buildings, each of which accommodates about a dozen families. Other of the cities are building on a similar pattern to make room for their ever-increasing families.

Icelanders have for centuries been aggressive in education. During their earlier periods this took the form of poetry and prose and the writing of sagas. These sagas are indeed interesting and give some idea of the trends of thought of the early nation. However, because of the wide destruction caused by volcanic activity, the nation was brought to a very low level both economically and socially, and much of the original initiative was lost. Undaunted, the more courageous souls carried on, saving their heritage and evolving in these last few decades with much credit to themselves.

In A.D. 930 they established a republic and a parliament called the Atthing, which continued on down through the darkest periods of Europe. In May, 1944, a general referendum was declared for a republican constitution, the people having disengaged themselves from allegiance to Denmark. A majority of 95 per cent chose Sveinn Bjornsson as president of the Republic of Iceland.

There is a splendid school system in effect throughout the island and a university in the capital. Education is compulsory between the ages of seven and fourteen years. The preparatory schools and university are doing much to train young men and women to take their places throughout the world in the fields of science and professional endeavor.

To know these people is to love them. Their simplicity is admirable; they are courteous and most hospitable.

On this base is a chapel used on Sunday morning by Protestant worshippers and Catholics in the afternoon. However, from the thousand Americans which comprise our force, only about twenty or thirty attend.

On Wednesday evening I join a small group which gathers at the home of Major Lee, chief engineer of the project, to study the Scrip-

Ministry in the Home

This is the second in a series of studies prepared under the supervision of the Department of Priesthood Education, published as a study text for use by the members of the priesthood and covers "Ministry in Trouble and Sorrow," "Ministry to the Weak," "Ministry to the Young," and "Ministry to the Faithful."

50c

HERALD HOUSE

INDEPENDENCE, MISSOURI

tures. For several months we discussed the Book of Revelation. Among our number are those who have made an extensive study of biblical history and geography. One man spent several years in Palestine and Egypt. This adds much interest to our studies.

This class consists of some twenty students representing about fifteen different denominations. To be told that such a gathering could go on for months without unpleasant reactions is hardly believable, yet this is what has happened. With the setting for the Apostasy and then the Restoration, I had a perfect opportunity to teach and emphasize over and over again the principles of the gospel of Christ. It was a revelation to these people, and the spirit warmed my heart as their interest held night after night. At some of these sessions a number of representative Icelandic men and women were present; our teachings seemed new and quite strange to them. Still they were much interested and asked many questions. We have worked some at translating an outline of our faith into the Icelandic language and trust before too long to have it completed and in the hands of some of our good Icelandic friends. The fact that it is a very complicated language and difficult to learn has made our task seem very slow.

During these two years away from the states, our vision of the task of the church has broadened and clarified. The problems of a missionary church and the preparation of equipment and personnel to meet the great task looms up before us. The door should be opened wide for trained, devoted, spiritual young men and women to go out to the nations of the world; to live the gospel before them and, loving them, convert them to the truth.

All too long we have hugged the delusive hope that in some miraculous way the great God of heaven would gather the worthy from the four quarters of the earth ready-made for Zion and eternal glory. Men of the ministry, this task was given to the twelve in Christ's time and those called through them to this work. There is no other way yet appointed for its accomplishment.

The world needs preaching, but before ef-

fective work in proselyting can be effected in volume, the ministry and the Saints must be clothed with righteousness. This entails study, the application of the philosophy of the kingdom of God, the working out of stewardships, social justice, purity, unity, and brotherly love.

We have long nurtured these high ideals, but because of our unwillingness and slowness to move into this phase of kingdom-building, we have lost immeasurably, and the world also has lost.

My plea, dear Saints, is for Zion—the time for sleeping is past. That the grace of our Heavenly Father, the loving propitiation of our Lord for us, and the unction of his Spirit assist us is my prayer.

WALTER BULLARD.

c/o Metcalfe Hamilton K.C.B. Cos.
Keflavik, Iceland.

A Letter from Venezuela

It is rather an unusual day in Caracas—it is raining. I have always loved the rain, but here it is particularly nice. From my safe, dry place under the colonnade where I am writing, I can watch the raindrops slip through the mango leaves and splash on the tiles of the patio. It is such a soothing, sleepy sound I shall probably go to sleep and never finish this! There isn't a nicer place on a rainy Sunday than an old Spanish colonial house in the heart of Caracas.

The Centro is in one of the few remaining old Spanish houses in Caracas. It is more than 150 years old and is within four blocks of the Plaza Bolivar, which was laid out as the center of the city nearly four hundred years ago. There are two delightful patios, the front one being rather formal with flower beds, a fountain, and a lovely palm tree. The back patio is shaded with mango and palm trees, the trunks of which serve as hosts to orchid plants. Arched colonnades surrounding the patios are roomy enough for outdoor living rooms. All the rooms of the house open upon the colonnades and thus to the patios. There are nearly thirty rooms in the building, including the servants' quarters.

I have been told that it wasn't unusual in the old days to have as many as twelve or fifteen servants to staff these old houses.

We were able to make one wing serve as an apartment for ourselves for the past few months. However, the needs of the Centro for more space are growing, and we have located an apartment near by where we shall move this next week. I'm sure I shall miss my quiet patios on rainy Sundays!

The past six months have been one of the busiest times of our lives, operating an institution that gives English classes to students numbering from 600 to 700 a month, runs a 7,000 volume library, and conducts a cultural program on the side. I taught classes, worked in the library, re-upholstered furniture, typed reports, acted as hostess at social affairs, and did my own work on the side because I couldn't get a maid. We have to arrange for lectures, concerts, art exhibits, movies, and anything dealing with American or Venezuelan culture.

The work is extremely interesting and most of the contacts enjoyable. The American Centro is the largest and most active in the city. There are French, British, and Soviet Centros, and some for Latin-American countries.

The rain has stopped, and the palm tree is making a picture of itself against the blue sky. The children, on roller skates, have taken over the patio, and all peace and quiet have departed. I didn't go to sleep before finishing this, but think I shall do so now. Tomorrow is another busy day.

VERNEIL SIMMONS.

Ventro Venezolano Americano
Palma a Miracielos No. 57
Apartado 733
Caracas, Venezuela

Note of Thanks

I wish to thank all who remembered my mother, Phoebe Harwood, in prayer. Her health is improving, but she still needs the prayers of the Saints.

ALMA MAY BROOKOVER.

1025 Bluff Street
Beloit, Wisconsin

From a Reader of "Daily Bread"

It is hard for me to express what *Daily Bread* has meant to our family. All four children enjoy reading from it and forming prayers from the prayer seeds it contains. For some time we had searched for something to use in our family worship; I don't know what could have answered the purpose better. We always take time out at the end of day, regardless of the various activities of individual members of the family, to have a *Daily Bread* devotional.

When we finish using our copies, we pass them on to a nonmember friend. He has said he thinks they are very inspirational and has even mentioned subscribing for the publication. Our pastor often uses *Daily Bread* illustrations in his sermons.

K. L. GAMBLE

510 West Sixth
Concordia, Kansas

Correction

In the letter by Mrs. H. A. Bruns which appeared on page 19 of the December 12 issue of the *Herald* it should be stated that Alice Elefson is now a senior in high school, and Helen Bruns is attending Graceland College.

A NEW SLIDE SET

Jesus Christ Among Ancient Americans

This new set of missionary slides is the most authoritative material yet assembled on Book of Mormon Archaeology. There are 40 slides, 36 in color and 4 in sepia, with a printed manual.

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Herald House INDEPENDENCE, MISSOURI

"You Both Mutually Agree"

By Apostle C. G. Mesley

IN CHRISTIAN MARRIAGE the ideal is reached under our own church covenant. This remarkable document written over a century ago sets up for men and women an equal partnership, under divine approval, in accord with the laws of the land.

With sublime simplicity its statement of marriage fundamentals reads—"You both mutually agree to be each others companion, husband and wife, observing all the legal rights to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives?"

This statement of marriage goes back to the original divine conception of marriage—"of one flesh created he them"—to express the unity of two persons in a divinely recognized companionship of an equal partnership.

No form of marriage approaches the ideal or is worthy to persist which does not place the woman beside the man in full equality or which does not hold to a pure and faithful love as the deeper basis of union. Others may have passing interests in companionate marriage, in liberalization of divorce, and concern themselves with such deviations from God's plan. Our church's responsibility is to help and train people to realize divine ideals in a marriage ordained of God.

"You both mutually agree" is but the starting point of a lifelong journey. The wedding ceremony shuts one gate and opens another. All the longings and dreams of the courtship era end while the supreme intimacy of life begins. The married couple start together on a great adventure, radiantly happy, beaming, sure of their love for each other and full of ideals and plans for the future. Before them lies a clear road—not to happiness but to the opportunity of achieving happiness. Love and court-

ship are full of ideals and high hopes. Because reality rarely measures up to our imagination, marriage sometimes brings shock and disappointment to its participants. They fail to realize that there is always a discrepancy between imagination and reality. If each partner faces this fact, and marriage is planned wisely in the light of all the sound and tested principles of courtship and love, the person he has married most likely will turn out better than, though different from, what his own imagination had pictured. Knowing that a fleeting sense of disappointment is not peculiar to marriage but is a part of every ideal adventure of life, of the church, and of Zion, the marriage partners understandingly set to work to discover new values in each other's personalities. Married happiness, like love, is not something you stumble upon. "Falling" in love is a misleading statement. Love is something we achieve in harmony with the laws of life. We can have happiness in marriage if we are willing to cultivate it, to work hard for it.

YOU BOTH MUTUALLY AGREE"—to share a sacrificial love for each other. Marriage adjustments help to lift everyday decisions above selfishness. We make our little decisions in view of the big decisions that are ours to make. A single girl who loves new shoes may be able to buy all the new shoes she wants. As a partner in marriage, she loves new shoes and, with her mate, loves a cottage home. She couldn't enjoy new shoes if she had them unless her husband was ready to share her delight, and so she chooses to sacrifice her shoes for the needs of their home. Together they make adjust-

ments which give them greater happiness than they could achieve on their own. Partners who love each other set out to discover the fine art of giving without conflict or loss of self-esteem.

Quarrels are undesirable in courtship. They can wreck a home. If one partner is set on being the head of the house, let him so be. The other may be the neck that wags the head. The so-called "head of the house" is an empty honor if the other partner can develop the fine art of influencing the decisions of the head-strong one.

"You both mutually agree"—to avoid letdowns in marriage. If lovers cease to feel they must exert themselves for each other, then they cease to love each other. A young man courting will always open the car door for his beloved. If a married man just lets his wife get in the car on her side while he gets in on his, he is letting down in marriage. Knowing that they have gained each other, husbands and wives do tend to lounge mentally and physically in life's helpful courtesies instead of keeping as mannerly as they were when they were courting. Some relaxation is a good thing for marriage, but it is a mistake for people to let marriage degenerate into a common "easy-old-shoe" acceptance of each other. Each partner needs to keep on his toes with all the expectancy of love to maintain its spontaneity. Successful love in marriage cannot be achieved by either party's taking the other for granted. Marriage should be a perpetual challenge to both. If the wife has a headache, she does not appreciate being told first to take an aspirin. She needs some consideration and loving before the aspirin is recommended. In their business griefs and office worries, husbands need more sympathy than they do ideas and arguments.

The Home Column

YOU BOTH MUTUALLY AGREE—to see the best in each other. Little mannerisms, peculiar voice inflections, or a masculine superiority swagger may be ignored in courtship days. Repeated many times in the close intimacy of marriage, these may become annoying. When one partner expresses that annoyance in an imitated tone of voice, the other may become panic stricken and feel that love is dying. Mature love recognizes that imperfections are a part of everyone's make-up. It also brings the ability to weigh the big against the little things. True love begets a stable confidence that is unafraid of being disturbed by the partner's imperfections. Marriage gives each the opportunity to see the mate more clearly, to see his or her good points that were hidden in the enthusiasms of courtship. Married love is less self-centered. It takes our good points and balances them against our little mannerisms. We love each other in spite of flaws and because of our solid good qualities. In marriage we avoid being oversensitive and looking for hurts that are not intended. If we continually have to handle each other with gloves on, we need to grow up to talk these areas of sensitivity through with each other. Don't be a crybaby in marriage. You will get sympathy once, but after several times, your partner will lose respect for you. Respect is an indispensable attitude in love.

The mutual agreements of marriage expand to cover every phase of life together.

"You both mutually agree"—to share finances together in such a way that the self-respect of each partner is preserved.

"You both mutually agree"—to train your children without conflicts before them as to valid procedure of securing discipline and self-control in these children.

"You both mutually agree"—to continue to share together in common recreation. Each of you may have and enjoy preferences in recreation, but marriage is on unsafe ground when you fail to recreate together.

"You both mutually agree"—to share religious ideals together. A living religious experience together brings convictions and faith that embodies the highest ideals of two individuals sharing their lives together. It binds them together in common purposes. Without this sustaining power, the family is apt to drift apart. Vital religious faith gives faith in life. It colors the whole pattern of living, giving significance to its deeper shades. Life becomes a venture with God. All our actions are colored by the high purpose of living for God and thus for the good of all people. Life is tied up to worthy aims that challenge the best in us. Even good people drift without a challenge. Religion involves the gaining of wisdom and truth. It stimulates the development of love and consideration. All these are qualities that enable people to overcome difficulties of life together. We cannot measure the gain that comes from the stimulation of religion. Life is lived on higher levels because of it, for through religion life is joined to all forces of good. God then becomes a partner in the home and in the marriage.

With Leland Foster Wood we can say:

Happy is the family—

In which God is an unseen partner.

And the religion in the home

Is to treat one another as God treats all mankind— with love unfeigned.

And happy is the family—

that is bound together by inner ties stronger than all marriage laws.

And happy is the family

whose members would still prefer one another if all marriage laws were relaxed.

When they are apart, they still

remember the ties that bind their hearts together.

And when they are alone,

they are not utterly lonely; for the blending of their lives gives them fellowship.

Pray Always

BY KAY NORMAN BELDIN

Recently I heard my three-year-old daughter crying and apparently scolding something. When I went to see what was causing the commotion, I found she was having trouble getting her wagon turned in a position so she could pull it. When I offered to help her, she said, "I'm a big girl. I can help myself."

I returned to my work, but in a very few minutes I heard her timidly calling, "Mommy." She realized she wasn't quite as big as she thought and that she needed my help after all.

As I pondered over my daughter's problem, I couldn't help noticing how similar it was to many of the problems we grown-up children often experience.

A short time ago I found myself in quite a state of turmoil. The children were failing to respond to my pattern of discipline as they should, and my household budget was doing things I hadn't planned it would. In short, I learned the meaning of "a heavy heart."

After I had spent considerable time trying to determine why things were not going right and had worked myself into a state of remorse, I suddenly realized that all of my problems were caught up in one big mistake. I had failed to ask God's help! Like my daughter, I had felt I was capable of managing by myself.

Although God hadn't actually come and offered his help at this particular time, the Scriptures bear record of his promise to help whenever he is asked. When my daughter refused my assistance, I thought of how much time and trouble she could have saved herself had she only let me help her. In comparison, how much better it would be if we would accept God's help with our problems rather than blundering along, trying to solve them our own way and meanwhile wasting time and effort which could be used in helping to further his plan here on earth.

Briefs

CHATHAM DISTRICT, CANADA.—During his three-weeks' stay, Bishop J. E. Baldwin visited all eleven branches of the district. In each place he conducted classes and preached sermons. An evening candlelight Communion service was held in Chatham on the last day of his visit. The general themes for the series of sermons and talks were "Life's Stewardships" and the "Financial Law."—Reported by ELDER E. E. SMITH.

ROCK ISLAND, ILLINOIS.—Apostle D. T. Williams preached the first sermon in the new church year. He also lectured to the priesthood on the "Each One Win One" effort.

Branch President L. W. Stiegel has followed up the charge given by Apostle Williams. As a result the "Each One Win One" effort in the Rock Island Branch bore exceptionally good fruit on Sunday, November 27, when there were nine baptisms and on December 4, when seven were baptized, making a total of sixteen baptisms. Of those baptized, nine were adults and seven were children. Two family circles were completed by the baptism of a wife and daughter in one family, and the baptism of a husband in another. Two families were united to the church. Since the branch has entered into the activities of "Each One Win One," it is experiencing a spiritual revival, which we hope will result in a record number of conversions for the church this year. The interest it has caused us to have in others has caused a record attendance in the church school. Due to the increased enrollment, provision to make the building fund a special project this year was made at the annual business meeting to pass the branch budget.

Increased strength has been added to the priesthood through four ordinations which took place on November 27. They were Orville C. Short to the office of elder, Raymond Gamet and Laurel Jordan to the office of priest, and Edward Boyd to the office of deacon.

On December 18, ordinations will be provided for David Shippy and Donald Stiegel to the office of priest, and Paul McKee to the office of teacher, when they are home on their Christmas vacation from Graceland.

The branch is holding monthly potluck suppers under the direction of Warren Hinkle, adult supervisor. The suppers have been well attended, and fine programs have been planned.

At the beginning of this year, there was inaugurated a Religio and sing-spiration service on Sunday evening, with Laurel Jordan and Warren Hinkle in charge. This service is particularly well used by the young people in contributing their gifts and talents. A special feature of the program provides for members of the branch to testify of their conversions into the church. These have been most inspiring.

The junior church has been organized, with Virginia Cessna in charge and Laurel Jordan as pastor.

The choir, under the direction of Jean Hinkle, has expanded its activities to an a cappella chorus and is rendering exceptionally fine music for the Communion service.

The women's department, under the leadership of Helen Stiegel, has four organized circles. They are "The Sorosis Circle" with Rachel Knott, chairman; "The Clara Smith Circle" with Marion Smith, chairman; "The

Zion's Friendship Circle" with Helen McAdam, chairman, and "The Women's Auxiliary" with Virginia Short, chairman. Meetings are held twice a month in each circle, and the general group meetings are held quarterly.

The Board of Stewards, under the supervision of George Sharrar and John Stiegel, is installing a new lighting system in the lower auditorium.

Special speakers this church year have been Patriarch W. W. Richards of Davenport, and Elder L. Sager of Maquoketa.

James Joseph, infant son of Mr. and Mrs. Robert Bissonette, was blessed September 4, by Elders L. W. Stiegel and John Stiegel. There were five generations of the family present in the congregation. Besides the parents there were the grandparents, Mr. and Mrs. Joseph Bowen, the great-grandmother, Mrs. Edw. Angell, and the great-great-grandmother, Mrs. Caroline Davis. Another great-great-grandmother, also a member of the church, Mrs. Margaret Angell, resides at Newton. James Joseph is the sixth generation in the church, as the great-great-great grandparents were converted to the church in England when the early missionaries went there. Their names were Archibald and Angell.—Reported by DOROTHY O'LEARY.

COUNCIL BLUFFS, IOWA.—Mrs. Pauline Arnon, chairman of General Department of Women, was guest speaker at the Women's Institute held November 10 and 11. A Christmas bazaar and dinner was held December 2 by the women's department in the Moose Auditorium. Over 1,100 people were served. It was a big project and required a lot of hard work by many people, but it was worth-while as about \$1,200 was cleared. This includes over \$500 taken in from the sale of handwork. It is believed that this is the largest number of people ever served by any church here in any one event.

On November 21 Pastor V. D. Ruch baptized three people: a married man, a married woman, and a little girl. This makes a total of fifty-eight baptisms this calendar year.

On November 6 Brother Ruch preached at Omaha. He was also the speaker for the Ministerial Association over the Council Bluffs Radio Station on the morning of November 5.

The *Council Bluffs Nonpareil* published a long article about Peter H. Heuermann, district president of the Southwest Iowa District, and his son, Lee A. Heuermann. The article was accompanied by a photograph of the two men in their appliance store. They have a father-son partnership in the business.

EVERGREEN, ALABAMA.—At the Lone Star Branch, which was organized in 1866 and claims to be the oldest branch in the south, District President W. J. Breshears conducted a series of services from October 16 to 23. As a result, nine were baptized, all but one being a member of a church family.

Brother Breshears has baptized fifty-eight people since January 1. He is now conducting a survey of baptisms in the district. In addition to the missionary work, he has visited five other congregations and preached eight services, making a total of twenty-six sermons during the month.

Brother Breshears participated in the regional leadership training convention held at Pensacola, Florida, on October 29 and 30. The theme was "Building Better L. D. S. Family Life," as related to the responsibility of every member. The Belleview, Florida, and Robertsdale, Alabama, congregations participated.

CHICO, CALIFORNIA.—Pastor H. D. Hintz was the principal speaker at the union Thanksgiving service held by the local Ministers Association. Brother Hintz has been

chosen president of the Chico Ministers Association. The branch is making real progress toward a better understanding in the community.

LOCK FOUR BRANCH, PENNSYLVANIA.—Evangelist John R. Grice preached a series of sermons. At the conclusion of the series, three adults were baptized.

STONE CHURCH.—Three children were blessed at the services of December 18. Steven Kenneth York, son of Robert and Doris (Sexton) York from New York was blessed by Elders William Worth, Jr., and Walter Betts. Robert Owen Robinscroft, son of James Robert and Jacqueline Marie (Bills) Robinscroft was blessed by Elder Glaude Smith and Bishop L. F. P. Curry. Janice Ellyn Blum, daughter of Floyd and Winnifred Ann (Carter) Blum was blessed by Apostle Reed Holmes and Elder Glaude Smith.

There were three baptisms: Beverly Ann Blum, Mrs. Richard A. Isaacs and daughter Marian Patricia. Eight people from the Blue Ridge Mission were also baptized.

CINCINNATI, OHIO.—An all-day meeting was held on the second anniversary of the Cincinnati Mission, November 6. A history of the mission was given by Elder Claude Barker of Middletown, missionary in charge, followed by a candle-lighting service, "Kindle Fires of Thanksgiving," in charge of Sister Thelma Cline, superintendent of church school. Miss Florine Cline presented a marimba solo following the candle-lighting service. Southern Ohio District missionary, Seventy Loyd Adams, was the instructor for the class period.

Bruce, infant son of Mr. and Mrs. Juel Skinner, Latonia, Kentucky, was blessed by Elders Claude Barker and Everett Smith. Preceding the sacrament of the Lord's Supper, special music was presented: "Spirit of God" was sung by Miss Merleen Condon, and "Break Thou the Bread of Life," presented by the Cincinnati Choir under the direction of Sister Wave Condon. This was the first presentation of the Cincinnati choir and we are justly proud.

The afternoon service was held at 2:00 p.m. with the Southern Ohio District President, Elder Floyd T. Rockwell of Dayton, Ohio, the speaker. Miss Lois Rockwell, district music director, was the soloist.—Reported by MRS. E. L. SMITH.

NORTHEASTERN ILLINOIS DISTRICT.—A council meeting of the district officers and branch pastors for 1949 and 1950 was held on September 25 at the Aurora church in charge of Lloyd Cleveland. The theme for the year was discussed, and the group decided upon the General Church theme, "Make Jesus Your Lord." Plans for the year were discussed, including the possibility of a summertime reunion, missionary services, use of district budget, and plans for work of the departments.

For the council of women an annual week-end institute was planned for November 12 and 13 (later changed to November 19 and 20), a spring institute, and council meetings every quarter. For the work of the children's division, the possibilities of more branches conducting vacation church schools and junior worship services were presented.

Department of religious education goals were given as follows: improving the church school; branch participation in district activities, stressing stewardship for all ages, closer co-ordination of the work of all departments, use of *Zion's League Annual*, continuing the monthly district bulletin, having local directors meet together during the year, and keeping current in church school lessons. For the young people's division, the use of the new

Zion's League Annual was stressed and copies were available for purchase.

It is planned to stress stewardship during the year, particularly the financial observance, with special services and classes planned. A Worker's Conference was set for October 23 at Plano. A spring religious education institute and a youth home-coming were discussed.

A workers' conference was held October 23 at the Plano Church, opening with a devotional by Dr. Russell Rogers. The group adjourned to the lower auditorium where a vacation church school demonstration was given by the children of the Plano Branch under the direction of Sister Ilah Nelson.

Four discussion groups were held—one for the pastors, and three for the department of religious education: adults, young people, and children's workers. Following the supper hour, a joint meeting was held at which time a representative from each group made a report of their meetings. Clarence White, bishop's agent, gave a talk on the financial law. Robert Anderson, book steward, had a supply of books on sale.

SOUTHERN NEW ENGLAND DISTRICT.—On the week end of November 26 and 27, the youth of the Southern New England District gathered at Providence, Rhode Island, for a "Thanksgiving Festival." The festival began Saturday morning with ping-pong, quoits, and miniature bowling followed by roller-skating in the afternoon. A "Progressive Supper" (each course was served in a different home) afforded an evening of fellowship and fun, climaxed by a short service of song directed by Cathy Fisher, and Thoughts for Meditation, presented by Leonard Garlick and Edwin Cockcroft of Providence, Scott Fisher of Boston, and Jack Vance and Ernest Chesworth of Attleboro, Massachusetts. A duet, "Whispering Hope," was sung by Georgene Garlick of Providence and Dolly Seaver of Onset, Massachusetts.

On Sunday, the church school youth class, entitled "The Thanksgiving Youth College," had themes centered on history, mathematics, sociology, and economics, and religion, and was directed by "Deans" Almer W. Sheehy and Sanford L. Fisher both of the district presidency. The youth-conducted worship service for the branch was opened by greetings from Elder George F. Robley, pastor. Thanksgiving music was given by a youth choir directed by Mrs. Almer Sheehy. Leonard Garlick, district youth leader, introduced the service in which Paul Stoff of Boston spoke on "The Abundant Harvest," and Don Seaver of Onset presented the topic "Thankful Living."

The closing afternoon service with Brothers Almer Sheehy, District President, and Leonard Garlick in charge provided opportunity for expression and dedication by the youth.—Reported by PHYLLISS COWGILL.

GRACELAND COLLEGE.—Representative Carl Le Compt, National Congressman from Iowa, visited the campus last week with his wife. Upon leaving, he donated \$250 to the college. Two years ago, Le Compt donated \$750 towards the completion of the new tennis courts.

With the largest ensemble of voices in the history of the Oratorio music society, Handel's famous *Messiah* was presented December 14 in Zimmermann Hall. Accompanied by the Graceland-Lamoni orchestra, the 158 voice chorus under the direction of Henry A. Anderson gave the fifth annual presentation. Featured in the solo spots this year are four singers outside the realm of the 1949-50 student body. Two of the soloists, Bob Rose and May Jorgenson, are recent graduates of Graceland.

Mattie Willis, prominent singer from Michigan, was the soprano soloist. Henry A. Anderson, director of the Oratorio chorus, A Cappella choir, and voice instructor at Graceland, is the tenor soloist.

ENFIELD, ENGLAND.—Under the pastorate of Elder J. F. Schofield, who was elected in October, 1948, much good has been accomplished and many happy times of fellowship enjoyed. High Priest D. A. Oakman and Elder F. W. Judd have been counselors to the pastor.

At the business meeting held October 15, 1949, the following were elected: Sister Rose Worth, secretary; Deacon A. Worth, treasurer; Sister A. Wicks, women's department leader; Sister V. Worth, church school director; Elder F. W. Judd, young people's director; Elder D. A. Judd, director of music; Sister L. Oakman, publicity agent and librarian; Priest William Sykes, historian; Sisters R. Worth and F. Tatman, auditors. The Finance and Maintenance Committee were elected as follows: J. F. Schofield, A. Worth, William Lawrence, D. A. Oakman, and Sister J. F. Schofield.

The treasurer's report showed an increase of income during 1948-49. However, heavy expenditure for repairs to the church building will be necessary in the coming year.

The service of dedication of the branch officers, held October 16, brought to all an increased sense of the consecration needed for effective participation in the Lord's work.

Two special periods of missionary activity have been held in 1949. In February, Seventies Glen H. Johnson and Thomas E. Worth visited contacts made by the local priesthood, using the slide projector. In the week of March 7, they held a series nightly of meetings. In November, Elder Johnson worked with the local ministry, and also gave the Sunday addresses for three weeks. These latter dealt with the movement of God as related to the course of history and were highly instructive to all.

As a result of these activities and of consistent efforts by the local priesthood, six candidates were baptized on November 27. These were: Mr. and Mrs. Alfred Frost, Mr. and Mrs. Charles Adams and son Norman, and Mrs. F. W. Judd. Confirmations took place on December 11. Two other baptisms in 1949 were Leslie F. Lee, and John David Sykes, son of Brother and Sister William Sykes.

The branch was very happy to welcome home their three Graceland students—Sisters Merle North, Alice Gunn (nee Folkes), and Lily Carr. They are also pleased to make the acquaintance of Brother Ray Gunn and little Russell Jay, who with Alice are on a visit. Russell Jay was blessed on October 9.

Graceland has been brought nearer to the minds of the Saints here in several ways this year—particularly by the visit of Dr. Roy Cheville in the summer, whose fine ministry was deeply appreciated. On College Sunday Merle North and Alice Gunn gave papers, and Ray Gunn showed his beautifully colored slides of Graceland. Surprise visitors on this day were Sisters Josephine Skelton and Biloine Whiting. The collections, amounting to £5, were given to the College.

Brother and Sister William Judd (life-long members of the branch) and son Michael sailed for Australia in April. Their association and help are missed, but this is of course the Taree Branch's gain.

Brother and Sister Keith McLaughlin of New South Wales, Australia, were frequent visitors during their European trip, and Brother Keith gave two most interesting talks on the Australian mission. Elder Percy Judd was

another Australian visitor. Sister Harding of Toronto visited from Canada.

Two Saturday afternoon rambles followed by vesper services were held during the summer.

The women's department has figured in special services on Mother's Day and July 10. They also held the Ladies' Evening on April 23. At their business meeting on November 17, Sister Freda Schofield was sustained as secretary and Sister Edith Lawrence as treasurer. Sister Nellie Wicks, department leader, has been sick for some weeks, but is slowly improving.

The numbers of this group have increased from time to time during the past few years. Their special project at the moment, besides weekly meetings, is raising funds for new crockery, etc., for the branch.

Zion's League held their business meeting on October 6, 1949, and chose the following officers: Roy D. A. Oakman, president; Frances Castle, vice-president; Lily Carr, secretary; Catherine Judd, treasurer. Sister Rose Worth retired from the presidency after a four year term of devoted service. She was also vice-president for several years. The League members made her a presentation of a book of poetry.

Zion's League Sunday was held on May 15, when they had charge of the services. Early in 1949, the League raised funds for the purchase of a duplicating machine for the branch. In addition to their usual weekly programs they are now helping to raise funds for a new organ.

Children's Day was on Sunday, June 26, with the theme "Let the Children of Zion Honor Their King." On July 11, the annual outing was held, this time to the London zoo. At prize-giving on Sunday, October 9, about thirty children received prizes for good attendance during the year.

The Oriole Circle is now under the leadership of Sister Merle North, and the Blue Birds are cared for by Sisters Jennie Wicks and Edith Lawrence. Brothers Albert Worth and Philip Maloney are making consistent efforts with the Boys' Club.

Since the last branch report to the *Herald*, three ordinations have taken place as follows: Deacon A. H. Wicks and Roy D. A. Oakman to the office of priest; Philip Maloney to the office of deacon.—Reported by LILY E. A. OAKMAN.

CLITHERALL, MINNESOTA.—In September Seventy E. Y. Hunker held a series of meetings and used slides to illustrate his sermons.

Brother and Sister Ed Swall visited the branch on December 11, and Brother Swall preached.

There was one baptism during the summer, Gary Nelson, who is now with the armed forces in Guam.

Though few in number the Zion's League is active under the leadership of Jannette Anthony.

The women's department with Kate Rotzien as leader meets once a month at the homes of the members, who take turns presenting a lesson from the *Herald* or other suitable papers. Brother Hunker spoke at the September meeting, basing his talk on Sister Pauline Arnsen's statement of goals and purposes of the department. At present the women are preparing gifts for the aged and the shut-ins of the town.

A get-together was held recently at the home of Brother and Sister John Murdock shortly after their return from California and Nevada where they spent a couple of months with relatives.—Reported by ALTA KIMBER.

I'm My Neighbor's Teacher - By Aleah Koury

NO MATTER what small action we perform in life, it becomes a stimulus which generally demands some kind of response from someone else. Whether it is a simple statement or a seemingly irrelevant action, it does have a bearing on others. Our social relationships are so intertwined that this response is natural and necessary.

People being imitative (a basic part of the learning process) are inclined to mimic each other. What they learn from you and me depends on what path in life we have decided to follow.

Perhaps you can recall in your own development how you would tend to idolize—especially in your early youth—your mother or father, some famous person, a great doctor, a movie star, a football hero, or some pal. Your admiration was so great, you unconsciously mimicked some personality trait of that person.

We never know when some person, young or old, may be noticing and imitating our actions. Psychologically speaking we remember 10 per cent of what we hear and 40 per cent of what we see. Since people are naturally observant, we must be on our guard at all times so our personalities and characters may be symbolized by good actions. It is a challenge for all of us—and a good one.

REMEMBER in Jesus' Sermon on the Mount he made the memorable statement concerning our actions before others,

Verily, verily, I say unto you, I give unto you to be the light of the world; a city set on a hill cannot be hid. Behold, do men light a candle and put it under a bushel? Nay, but on a candlestick; and it giveth light to all that are in the house. Therefore, let your light so shine before the world, that they may see your good works, and glorify your Father who is in heaven.

Not long ago I read a story called "Dangerous Imitation." It concerned a young boy who had just begun working in a factory on a metal stamping machine. Being young and ambitious he wanted to make a good impression on the boss. It wasn't long until he realized that the guard on his machine was holding up his speed and looking around he saw that the old-timer working on the machine next to his had re-

Here Is the Writer . . .



Aleah Koury is a native of Toronto, Ontario. After his graduation from De LaSalle High School there, he spent two years in the Royal Canadian Army serving as an instructor in the infantry. At the close of the war he entered the University of Toronto from which he received his B.A. degree in June, 1948.

From then until September, 1949, when he went under General Church appointment to Ontario, Canada, he worked as an editor for Consolidated Press in Toronto. He is now in Independence doing art work on missionary literature.

moved the guard from his machine. Thinking this was perfectly safe, he removed his also. His speed increased but, not being accustomed to either the machine or the work, he soon caught his fingers in the machinery and had to have his hand amputated. Dangerous imitation!

No matter how little direct fault there may be attached to us for what happens to others around us, the real responsibility is ours if our actions cause them to make mistakes or to do things that get them into trouble. It wasn't the direct fault of the experienced operator that the new employee lost a hand; but because he was careless and disobeyed a working rule, his example caused the young man also to disobey and be

crippled for life. All around us every day there are many other people whose actions are influenced by ours. None of us can work alone. None of us can honestly excuse ourselves on the grounds that we have no responsibility for what other people do. All our lives are so closely bound together that we must each accept some responsibility for the other fellow.

In some families parents drink and smoke. Children in these families think it is the normal thing for them to do because they see it in someone they look up to—someone who has been their teacher from the time they were born. The children accept these habits as being as natural as eating and sleeping.

From the very beginning of our lives, we play "follow the leader"; therefore it is important that we make Jesus our leader so that those who follow our example will be followers of Jesus too.

My mother recently wrote these words, "Kind words will never die; God knows how deep they lie." Kindness waters the seed of friendship while selfishness harbors ill-will and hard feelings. Treat an animal with love and kindness, and it will love you in return. Be cruel to it, and it will fear and hate you. Human beings are the same.

As servants of God and followers of Christ, we are told not only to be kind of heart and lowly in spirit that we may possess the wisdom of the Lord and the strength of the Spirit, but also to lay aside lightness of speech and manner when standing to declare the word and to study to improve our ministrations, that we may win souls to Christ.

If we follow these simple instructions, we can truly say, "I'm my neighbor's teacher. It is my responsibility to make sure he has a vision of the gospel and an opportunity for betterment because of my teaching and example."

New Horizons

Soul Insurance - *By Raymond Holloway*

For whosoever will save his life must be willing to lose it for my sake; and whosoever will be willing to lose his life for my sake, the same shall save it.—Luke 9:24.

DURING THE RECENT WAR I had opportunity to see this very basic principle of the teaching of Christ put to the test of human experience. I saw a man, who in attempting to save his own life with no regard for the lives of others, go down at sea. I was a member of the crew of the "S. S. Larry Doheny," a tanker with a full cargo of crude oil sailing up the west coast of the United States. A Japanese submarine sighted us at about ten p.m. and at 10:05 p.m. our ship was hit with a torpedo. The "tin fish," as seamen called torpedoes, hit us just a few feet forward of the midship housing. Immediately the ship caught fire. The oil we carried was sprayed over the entire ship, and the whole of the midship section was afire. As we hurried to our lifeboats, the chief engineer went on ahead to the boat deck. He did not wait for the crew or attempt to help in any way to lower the lifeboats into the water. Instead, with his life jacket tucked under his arm, he started down a lifeline into the boat. Although the line was knotted every foot, the oil that had been sprayed on it made it difficult to grasp, and as a result he lost his hold. By this time the boat had been lowered into the water, but when the chief dropped, his head struck the gunwale of the boat, and he was knocked unconscious. He fell out of the boat, and, because he didn't have his life jacket on, sank out of sight. The ship kept going ahead because he had not ordered the engines stopped. That task was taken on by the third assistant engineer. That man reached safety even though he risked his own life for the crew's sake in going back down into the engine room. After return-topside he joined the remainder of the crew, and we boarded the lifeboats. We all had to work together to get the boat away from the burning ship.

Several times the boat would have been swamped or overturned if we had thought only of ourselves, but we worked together and eventually reached safety.

MOST OF US do not think we are in imminent danger of losing our lives. Possibly we are not, but daily we are in danger of losing our souls. I believe that when the Master made the statement quoted at the beginning of this article, he was more interested in men's being able to save their souls than their physical bodies. Human life is important to him, but the soul of man is a thing of even greater importance. Christ came into the world to redeem all souls. "For this is my work and my glory, to bring to pass the immortality, and eternal life of man."—Doctrine and Covenants 22: 23. We must of a necessity help those about

us to save their souls if we are to save our own.

The little energy I expended in pulling an oar of the lifeboat helped to save the lives of seventeen other men. If I had been pulling that oar by myself alone, we would not have survived the experience. So it is in life. The little things we can do to help in this job of saving souls are important. Telling the story of Jesus to someone who does not know him, and the sharing of personal experiences with one who has not known the joy of close fellowship with the Heavenly Father are but little things in our lives. Or we can encourage those who have found this glorious gospel. All of us occasionally become discouraged and need the lift that a close friend can give. Many times souls have been lost because that encouragement has not come at the crucial moment.

Even as I helped those men that night seven years ago to save their physical lives, they in turn helped me to save mine. So it is today; as I assist those around me to find life eternal, I am helped to achieve this high goal also.

Personality and the Letter - *By Ella Williams*

MOST ASPIRANTS for fame in the field of photography study volumes written on the rules of composition, gradation, high light, and shadow. They laboriously apply all the rules to their picture taking and lo, never a print hangs in a salon exhibition. Day after day they wonder why. Is it the "big name" that counts? Observation readily shows a student of the rules that the salon winners are not strict disciples of the law. Rather their works are striking and intense interpretations of emotion, beauty, and life in all its aspects. The true artists have used the basic rules for a foundation upon which they have built a living medium of expression. The mediocre enthusiasts have spent all their time and energy learning the letter of the law and have failed to see the pulsations of life in their environment.

Scores of pious, well-meaning students of religion delve into the Three Standard Books, gleaning from them every law of living given to man. They learn so well the doctrines and principles of the church that they can call any one of the laws to mind at any given moment. Each day they meet their fellow men in mart and mill, holding steadfast to the rules in their social relations, yet the people with whom they associate fail to see the value of their religion.

Some students pity those who fail to accept the gospel when it is they themselves who should be pitied. They have forgotten to put personality into their lives; hence there is no magnetic interpretation of religion for the unlearned to follow. The Master Artist did not make himself a slave to the law. Today, many centuries since Jesus broke the Pharisee's Sabbath, we remember his philosophy and not their cold, impersonal laws.

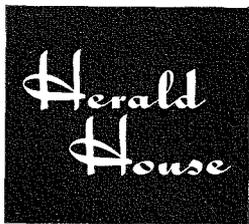
The nations of the world are desperately in need of the "pearl of great price," which we glibly say we hold. We fail to show its beauty to the world when we cover its glow with impersonal law.

The medium of expression more often seen than the photographer's in everyday life is the impersonal law. Can we not prepare our lives for exhibition so that we may interpret the "pearl" to the world?

Opening Service at New Church in Louisville, Kentucky



Present for the first service conducted in the new church at Louisville were the following priesthood members and General Church officers: (seated left to right in front of choir) Elder Chester Metcalf, president of the Southern Indiana District; Elder James B. Welch, pastor of Louisville Branch; President Israel A. Smith; Apostle W. Wallace Smith; Bishop Henry L. Livingston; and Elder Joseph H. Yager. A complete story about the church appeared in the September 5 *Herald*.



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Bulletin Board

Notice to Members in Oregon

Lucy Worcester, 1546 West Forty-sixth Street, Los Angeles, California, will appreciate having members who live in or near Eugene, Oregon, call on Sister Elsie Marshall, Eugene Auto Court and Trailer Park, Eugene, Oregon. She has no car and therefore cannot attend services at the Cottage Grove Branch.

REQUESTS FOR PRAYERS

Elder Israel Goheen, Gladwin, Michigan, requests prayers that he may recover fully from an operation he had several months ago.

Mrs. Neil Hood requests prayers for her mother, Mrs. Ella Hawkins, Route 3, Kennett, Missouri, who is suffering from high blood pressure.

Mrs. Bob Fallen of Mulhall, Oklahoma, requests prayers for the spiritual guidance of her family and for herself that she might be relieved of the vocal paralyzation which has resulted from her being in an accident. She is an isolated member.

Prayers are requested for G. F. Van Eaton of Shellbrook, Saskatchewan, Canada, who is seriously ill at the home of his mother, Mrs. J. H. Van Eaton, Yakima, Washington.

WEDDING

Sinclair-Payne

Ruthel Payne, daughter of Mrs. Mary Payne of St. Louis, Missouri, and Vern Alma Sinclair, son of Mr. and Mrs. Glen Sinclair of Independence, Missouri, were married at the Reorganized Church in St. Louis, Missouri, on December 18. Pastor Frank McDonald performed the double-ring ceremony. They are making their home in Ann Arbor, Michigan, where the groom is studying music at the University of Michigan.

BIRTHS

A son, Michael Ray, was born to Mr. and Mrs. Raymond Manning of St. Louis, Missouri, on August 30.

A daughter, Joyce Ann, was born on October 5 to Mr. and Mrs. Lloyd Faulkner of East St. Louis, Illinois. She was blessed on November 6 at St. Charles, Missouri, by Elders F. F. O'Bryan and David Lehman.

DEATHS

DOWNEY.—Grace Pearl, daughter of Joseph and Mary Sweet, was born June 25, 1882, and died December 5, 1949. She was first married to James Sullivan; one daughter was born to them. Several years after Mr. Sullivan's death, she married Charles Downey. She was a loving wife and mother, a friend to all, and a faithful member of the Reorganized Church.

She is survived by her husband, Charles; her daughter, Mrs. Vera Martens; three sisters: Mrs. Lillie Eims, Mrs. Viva Whittington, and Mrs. Winnie Peterson; two brothers: Roy and William Sweet; three grandchildren; and one great-grandchild. Funeral services were held at the Reorganized Church in Persia, Iowa, Elder V. D. Ruch officiating. Interment was in Valley View Cemetery.

DETRICK.—Jacob L., was born October 2, 1862, at Nora, Illinois, and died December 6, 1949, at Chico, California. He had been a member of the Reorganized Church for many years.

Surviving are four sons: Hale of Chico; D. L. of Elk Grove, California; G. W. of Grants Pass, Oregon; and C. W. of Quincy, California; three daughters: Mrs. Lucylie Clark and Mrs. Ione Stile of Chico; and Mrs. Clara Porter of Richmond, California; one sister, Mrs. Susie Andrews of Oklahoma City, Oklahoma; one brother, Phillip Detrick of Waterford, California; twenty-five grandchildren; and twelve great-grandchildren. Services were held at the Brusie Funeral Home in Chico, Elder Dean Hintz officiating. Burial was in the Chico cemetery.

BEARSS.—Jessie Mary, daughter of Benjamin and Annie Green Johnson, was born in St. Thomas, Ontario, on July 27, 1877, and died on December 13, 1949, in the same house where she was born. She was baptized into the Reorganized Church on July 2, 1889, and was a charter member of the St. Thomas Branch. In 1897 she was married to Christo-

pher M. Bearss at Corinth, Ontario, where she spent most of her married life. Mr. Bearss preceded her in death nine years ago. Surviving are four daughters: Mrs. Flossie Hoffman of London, Ontario; Mrs. Ray Best of San Francisco, California; Mrs. J. W. Stewart and Mrs. Earl Barrett of St. Thomas; a foster son, James Pearson of Tillsonburg, Ontario; one brother, Edward Johnson of St. Thomas; seven grandchildren; and ten great-grandchildren. Services were held at the Sifton Funeral Home, Elders Frank Gray and A. Cordery officiating. Burial was in the St. Thomas Cemetery.

NEWS AND NOTES

(Continued from page 2.)

TOPEKA, KANSAS

President Israel A. Smith and Bishop G. Leslie DeLapp were in Topeka, Kansas, on December 18 to attend the dedication service for the church. The new church building has just been completed.

E. Y. HUNKER HOME FOR CHRISTMAS

E. Y. Hunker returned to his home in Independence on December 16 and expects to remain until about January 12.

Apostle C. George Mesley and Brother Hunker will conduct a series of Schools of Evangelism. They will conduct one-week institutes at Fargo, North Dakota; Boise, Idaho; Calgary, and Edmonton, Alberta; Saskatoon, Saskatchewan; week-end institutes at Regina, Saskatchewan, and Winnipeg, Manitoba; and a two-night institute at Fairview, Montana.

Brother Hunker reports that when he visited Kalispell, Montana, last November, two youths were baptized. He also visited Palston, Missoula, and Deer Lodge in the western part of Montana, and Boise and Hagerman in Idaho.

On November 26 and 27 he worked with Philip W. Moore, district president, at the Regional Zion's League Institute. Later he spent a week at Pocatello, engaging in administrative work and in preaching. Brother Moore went to Great Falls, Montana, to preach a series of sermons.

Brother Hunker held a week of services at New Plymouth. Eleven people were baptized at the closing of the week.

On his way home he stopped at Rock River, Wyoming, to visit Mr. and Mrs. Stewart Wight and family.

HANDEL ORATORIO OVER KMBC

The eleventh nation-wide broadcast of Handel's "The Messiah" by the Messiah Choir of Independence, was presented from Hotel Muehlebach in Kansas City on December 18 from 10:30 to midnight, under the direction of Franklyn S. Weddle. It was the thirty-third year for the chorus. There are nearly three hundred members of the chorus. Forty-three members of the Kansas City Philharmonic Orchestra played the accompaniment, and Mrs. Bethel Knoche played the organ.

Soloists were Josephine Crinklaw Mader, soprano; Harriett Porter Moore, contralto; Garland E. Tickemyer, tenor, and John Macdonald, bass.

Some of the special guests at the broadcast included Hans Schweiger, director of the Philharmonic Orchestra, and Mrs. Schweiger; Dr. Clarence Decker, president of the University of Kansas City; Blevins Davis, producer; President Israel Smith and Mrs. Smith; President F. Henry Edwards, Bishop Walter Johnson, who gave the invocation, and Mrs. Johnson, Bishop H. L. Livingston and Mrs. Livingston.

Brother Evan Fry remarks about the chorus, "Seldom or never has the chorus been so responsive to Mr. Weddle's direction, or so careful in following the instructions which have been drilled into them during two-and-a-half months of rehearsals."

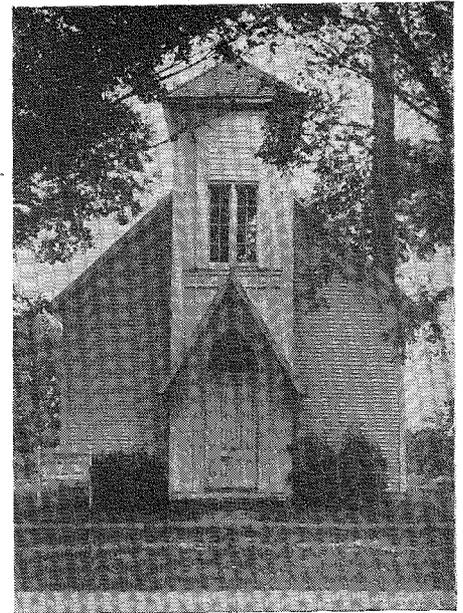
The Osborn, Missouri, Church

OSBORN CONGREGATION was organized as a mission in the fall of 1945. At this time there were only forty-five members, and they held meetings in their homes. They wanted a church, but with so few members the possibility of getting one seemed very slim.

Faith and prayers brought to light what proved to be a happy solution. A depleted church which had been standing idle for eleven years was going to be sold at auction. A committee composed of David Coffman, John Peters, and Earl Piepergerdes was appointed to inspect the property and report its findings. The location was found to be excellent. The lot, 65 by 150 feet, was situated across the street from the well-kept city park. The topography was level; shrubs and trees on the lot were plentiful but in need of attention. The building was of adequate size (thirty by fifty feet), but a fire in years past had left a gaping hole in the roof. There were some doubts about its being worth the work, time, and money needed to repair it.

The mission agreed to have Bishop Earl T. Higdon, a member of the group, bid \$500 at the auction. The day before the sale he received divine inspiration to bid \$300 instead of \$500, which he did, and although the highest bid was \$501, the bid of the Saints was accepted because they were leaving the church on the lot.

Work was begun immediately. Forty-four men from the Osborn, Stewartsville, Cameron, and Maple Grove congregations, together with many of the townspeople, reroofed the building in one day. During the winter months there was little done on the building, but with the coming of spring the walls were lathed and plastered, pews and floors were scraped and varnished, and the building completely rewired and painted inside and out. Carpets were laid, and an attractive sign was made for the outside of the church. The entire remodeling cost \$1,300. Chairs, pictures, an electric clock, a rug for the rostrum, and many other articles were donated. An oil furnace has since been installed.



PRESIDENT ISRAEL A. SMITH was present for the dedication service held June 30, 1946. At the time of the dedication, there was only one member of the priesthood in the group, Elder David Coffman, who was elected pastor and still serves in that position. There are now seven members of the priesthood and a total of sixty-one members in the congregation. Eleven have been added by baptism, and five families have moved into the area—an average of one new family each year.

Faith, devotion, and a willingness to work are the earmarks of the people who meet in the little white frame building in Osborn. Here is an example of what can be done when all are of one heart and mind.

And inasmuch as my people build an house unto me, in the name of the Lord, . . . my glory shall rest upon it; yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it, shall see God.— Doctrine and Covenants 94:4.

—Mrs. Harold Hawley

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P.S.

Bertha Keairnes
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Dunlap, Iowa

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*** STORM**

The adversities of nature sometimes bring out both the best and the worst in human nature. In more cases it seems to be the best. In the recent sleet storm that visited the city there have been many stalled cars and accidents. As may be expected, feelings are deeply disturbed and sometimes get out of control. One may hear a man addressing a stalled car in language that does nobody any good. But more frequently one will see total strangers helping others with a lift or a push that gets a car going again, and sends people happily on their way.

*** A MORNING WALK**

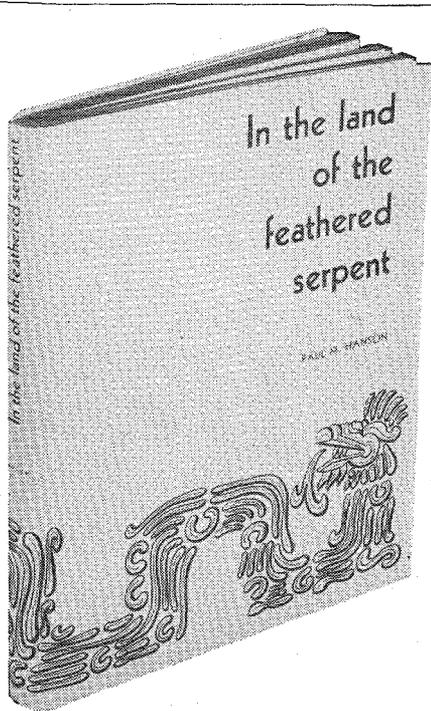
President Truman was home for the holidays and went for a walk on Tuesday after Christmas, about the time offices and stores were opening. He is a good walker, and apparently enjoys the exercise and fresh air, as well as the familiar scenes of his home town. But can he take a walk alone or with a friend—like an ordinary citizen? He cannot. Behind him trails a whole procession of men, some of them panting and weary, of Secret Service guards, old acquaintances, Boy Scouts, R.O.T.C.'s, and ex-servicemen. He is halted here and there in his march by local folk who just want to shake hands with the President, and he greets them cordially. Not so the Secret Service lads, whose business is to guard his life, and regard every stranger with suspicion, examining all comers with gimlet-eyed stares. . . . It is a bright day, and the snow is crunchy underfoot. The President wears a friendly smile; it is good, for a few hours, to be free of the cares and routine of his office. He accepts the crowds graciously, though they are continually seeking attention. We hope that when he is at home in the attractive old-fashioned house on Delaware Street, now with its lawn protected from visitors by a new iron fence, he will be able to have some privacy and peace.

*** THE DAY AFTER**

Some love the excitement of the great holidays. I enjoy the peace of the day after. I celebrate the return to normal. I take pleasure in the descent from the mountaintop, the return to the comfortable plains and the peace of home.

Take Christmas, for example. The day after was a happy one. Celebrating Christmas this year was arranged in an ideal way! Saturday to get ready for it; Sunday to do it; Monday to get over it. Couldn't we have all our holidays that way? I especially enjoyed Monday. Putting away the presents. Saving the pretty boxes, ribbon, and cards. Getting the house cleared up so one can walk through the living room without stepping on something precious or falling over it. The singing "Herald Angels" have gone home. "Silent Night" in its thousand versions over the loud speakers is quiet at last. The insistent call of "Adeste Fideles" has ceased, and the poor "fideles" can get some rest.

And then there is January 2, also. What a wonderful, blissful day. No more tooting horns, no more splitting headache. No more "Happy New Year!" until you want to scream. The drunken drivers are all safely tucked away in the hospitals or morgues (with, alas, their poor victims!) and the world returns to normal again. I love the day after!



just
off
the press

In the land of the feathered serpent

By PAUL M. HANSON

This is the new and long-awaited book by Apostle Paul M. Hanson, one of the church's foremost students of archaeology. It tells of his travels in "the land of the feathered serpent" . . . the Book of Mormon lands of Mexico. As such, it is an intensely interesting book, packed with historical facts every church member should know about. Beautifully illustrated, it is also a book which any nonmember would deeply appreciate as a gift. Order your copy of Brother Hanson's new book today . . . just fill in the form below and send to us in Independence.

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NUMBER 3

Winter Beauty

*Sydneian showers
Of sweet discourse,
whose powers
Can crown old Winter's
head with flowers.*

Richard Crashaw



Sanitarium Day

Pursuant to the action of the last General Conference, the Independence Sanitarium School of Nursing Day has been set for Sunday, March 19, 1950.

Inadvertently, this date was incorrectly given as March 26 in the "Herald House Reminder" sent to general appointees, pastors, and book stewards. This date should now be changed to March 19, 1950, in harmony with the *Pastor's Handbook*.

Your early attention to this date with plans for a special "Sanitarium Day" program and offering will be appreciated. The work of this growing institution of the church is deserving of our best efforts.

THE FIRST PRESIDENCY.

Graceland World Fellowship Club

MORE STUDENTS from missions abroad than ever before may be expected to attend Graceland College under terms of a new plan announced recently by President Edmund J. Gleazer, Jr. The "Graceland College World Fellowship Fund" offers substantial financial aid to students who come to the college from missions abroad.

President Gleazer describes the Fund as an attempt to equalize educational opportunities between students from the Americas and students from abroad who find it difficult to attend Graceland, owing to currency restrictions and travel expenses. At present \$500 is available in the fund for this purpose. The college expects the fund to grow with the addition of gifts from students, from friends of the college, and from alumni.

The college is interested primarily in helping young men and women who plan to return to their own lands to serve, Gleazer emphasized. Aid will be outright grants to the students, and will be substantial enough that the student who can provide for his own transportation to Graceland will be enabled to care for his entire educational cost at Graceland by means of the grant and the opportunities for self-help through student employment available at the college.

The term, "World Fellowship," is intended to identify the interest of church and college in contributing to global unity and brotherhood. It is the hope of college administrators that an ever-increasing number of students from abroad graduating from Graceland and returning to their native lands to serve will make a significant contribution toward that goal.

The \$500 already earmarked for the fund was received from the following sources: \$200 from the Alumni Association of the college as authorized at a recent meeting of the Alumni Council, \$125 from a friend of the college, and \$175 contributed by students and friends who attended the recent annual Christmas Vespers at Graceland. In order for the plan to succeed, the college will need substantial gifts annually. The college hopes that alumni, friends, and students will be inspired by the merits of the plan to replenish the World Fellowship Fund each year with generous gifts.

At present, students from forty-one states, Hawaii, Canada, England, and Holland are enrolled at Graceland.

THE SAINTS' HERALD

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Number 3

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

LETTER TO PRESIDENCY

Alma Andrews, pastor of the Bay City Branch in Berkeley, California, reports that Mr. and Mrs. Warren Ellis of Napa have been baptized, and that a sister of Mrs. Ellis expects to be baptized as soon as her husband is well.

About three hundred people attended the illustrated lecture of Apostle Paul M. Hanson at the East Bay Branch meeting held on a Sunday evening of December.

The San Leandro group were encouraged by a visit from Apostle Charles R. Hield. While there Brother Hield visited the site for their new church building.

NEWS FROM APOSTLE DRAPER

Donald E. Harvey reports from Maine that three people were baptized following a series of missionary services in Stonington, and that there is a new opening for church work in Portland, the largest city of Maine.

Almer W. Sheehy has organized Sunday evening cottage prayer meetings in Boston, and expects to establish another congregation there soon. The local priesthood and church members have pledged to support a series of missionary services.

INVITATION TO SINGERS

Franklyn S. Weddle announces that auditions are being given for the 125 voice choir that will sing the "Verdi Requiem" with the Kansas City Philharmonic Orchestra in March. All who are interested, including Messiah Choir singers, are invited to try for this choir.

FIFTY YEARS IN PRIESTHOOD

Orman Salisbury of Far West Stake became a deacon in 1900, and has served the church for the fifty years in some priesthood capacity. He was baptized in 1889. He has been an elder and a high priest and is at present an evangelist. For several years he was president of Far West Stake.

CHRISTMAS PARTY AT THE AUDITORIUM

Employees at the Auditorium gave a Christmas party in the Laurel Club reception room of the Auditorium on December 30. Dr. F. M. McDowell said the opening prayer. Numbers on the program were a solo, "Oh, Thou That Tellest," by May Jorgensen, accompanied by Mrs. Norma Smith; a story reading of the "Other Wise Man" by Stephen Black, accompanied by Carol Lee Anway; and Christmas carol singing lead by Bishop Leslie Kohlman. Just as lunch was about to be served, Santa Claus, in the person of Charles Graham, came rushing into the room. A string of sleigh bells was about his shoulders, and a large bag of gifts was on his back. There had been an exchange of names previous to the party. After a considerable amount of joking, Santa gave a short talk, shouted "Merry Christmas," and left the room as quickly as he had entered.

Mrs. Norma Smith was in charge of the party. Tree and room decorations were by the Misses Verna D. Savage, Ellis Lotz; and Flora Hallier.

"THE MESSIAH" IN THE AUDITORIUM

Although a sudden snow storm kept many people from attending this performance, a crowd of nearly 2,000 was at the Auditorium Christmas evening to hear "The Messiah." The Messiah Choir was accompanied by the Independence Symphony Orchestra, and directed by Franklyn S. Weddle. Soloists were Elizabeth Wilkinson Vaughan, Jeannette Nichols, Donald Pyper, and Herbert Lively.

(Continued on page 18.)

Voices of the World

"There are, it may be, so many kinds of voices in the world, and none of them is without signification."

—I Corinthians 14: 10.

A Case of Translation

The above sentence from the writings of Paul presents an interesting problem to the translator. Those who produced the King James Version followed the literal meaning of the original rather closely, as the *Emphatic Diaglott* reveals. Modern translators find, however, that this treatment divorces the sentence from the rest of the chapter, and they offer a free translation that re-unites the sentence with Paul's discussion of the gift of tongues. The King James Version, like the original, is more picturesque, and better suited to our present purpose.

There are many voices in the world. They call us in many ways, some to salvation and some to destruction. Each voice has its own significance, its own purpose. We hear those voices constantly. It is tragic to see some people blindly following an evil voice to the realms of death.

Demon Voices

That one sentence has held a fascination for me as I have considered its symbolism and thought how it could be presented in a useful way for the people of the church. Then I remembered a passage I read some years ago in a remarkable and beautifully written book on *The Gobi Desert* by two English women missionaries, Mildred Cable and Francesca French. The following is condensed from a longer passage, but the original words have been preserved:

I was fully aware of the acute terror with which the Chinese regard the Gobi regions. The youth stared. "Demons," he said, "they are the ones who inhabit the Gobi. This place is full of them, and many have heard their voices calling. They call out just as a man would shout if he wanted help, but those who turn

away from the track never find anyone, and the next call is always a little farther from the true path, for those voices will lead a man on, but they will never call him back to the right way. Some miss their way and die of thirst, and others are frozen to death in winter blizzards. You do not yet know, Lady, the terrors of that journey. Must you go out into the Gobi?"

"Yes," I said, "I must, for I seek the lost, and some of them are out there."

"Perhaps you have some clue as to where the lost ones are?"

"God who is their Father and mine will lead me to where they are."

The Voice of Sin

The seductive voice of sin was known in the most ancient times. Its first call seems rather near at hand, and safe. The next call is farther away. And it never leads one back, as the Chinese lad observed, to the true path. There is a vivid passage among the Proverbs of Solomon, well worth quoting here:

At the window of my house I looked through my casement, and beheld among the simple ones, I discerned among the youths, a young man devoid of understanding. . . . And, behold, there met him a woman with the attire of an harlot, and subtil of heart. . . . So she caught him and kissed him, and with an impudent face said unto him, Come. . . .

He goeth after her straightway, as an ox goeth to the slaughter. . . . till a dart strike through his liver. . . . and knoweth not that it is for his life.—Proverbs 7: 6-23.

When a cat stalks a bird, it is for the bird's life, whether the bird knows it or not. And so it is when sin stalks a human soul. The principle of sin is a kind of spiritual cannibalism, with the sinner as the victim of his own evil hunger. Sin is spiritual consumption.

C. S. Lewis expressed the differ-

ence in the purposes of good and evil toward life. In *The Screwtape Letters* he presents a pair of devils in correspondence on the business of hell; one writes to the other: "We want cattle who can finally become food; He [God] wants servants who can finally become sons. We want to suck in; He wants to give out. We are empty and would be filled; He is full and flows over." The power of evil consumes its victims.

The Voice of the Master

There are thousands of voices that would speak in every home at the touch of a knob or button of the smallest radio set. The people of the home can tune in to the kind of voice they wish to hear. There are voices for all sorts of purposes, with all kinds of intent—good and bad—toward human life.

There is one voice all men should hear, the voice of Jesus Christ:

If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—Revelation 3: 20.

He that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. . . . and the sheep follow him, for they know his voice. . . . I am the good shepherd, and know my sheep, and am known of mine.—John 10: 2-4, 14.

As Paul observed, there are many kinds of voices in the world. Some of them, in the words of the Proverbs, are for our life, and some are for our death. The human tragedy is that we are not as wise as the sheep of which Jesus spoke, who knew their shepherd and would not follow the voice of a stranger. So many of us cannot, or will not, distinguish the difference; and people pay with their lives for this failure. It is the work of the shepherd of souls to warn them and inform them, so that, if possible, they may be saved. L. J. L.

Editorial

Decision and Dedication

M. L. Draper, for the Council
of Twelve

NOVEMBER 20, 1949, was a "decision day" when we urged non-member friends to their decisions for Christ and the kingdom. At this writing we do not have complete information on how many souls united with the body of Christ on that day, but we believe it was a goodly number. The size of the group is important to us, but even more important is the quality of the conversion experience and spiritual growth in church fellowship of these baptized. Pastors, nurture carefully these new members of the flock. Put them to work winning someone else. "Each One Win One" now applies to them.

On February 5, 1950, there will be another decision day. Look at the *Pastor's Handbook* notes for February. The month's theme is "Ratify Your Calling." February 5 is Communion Sunday. What a marvelous opportunity for *decision* and *dedication*! The Lord's Supper is a memorial to Jesus and his atoning sacrifice for those who obey him. It challenges us to unity, and as we are all partakers of the one bread, it symbolizes the one body of Christ of which we are members.

As we urge the church to "ratify its calling" and each member to "ratify his calling," let this be a time of reconciliation and renewed fellowship through the Communion. At the same time, let us enlarge and enrich our fellowship through an invitation to interest nonmembers to make their decisions for Christ and his church through baptism.

For February 5, let us set the following goals:

1. Reconciliation on the part of all members for the enriching of our fellowship.
2. Rededication of all. Let each give thought to the demands of membership in the church of Jesus Christ and deepen the spiritual devotion which first led to baptism.
3. Lead prospective members to decision for baptism in a genuine conversion to Christ and his gospel.

We suggest the following order of service for the day—

8:30 a.m.—General Prayer and Testimony Service Theme: "Called to Be Saints"

9:30 (or regular time)—Church School

10:45 a.m.—Communion and Baptismal Service

We suggest that the Communion be served first, followed by the baptism of candidates. These unconfirmed candidates will not be eligible, of course, for Communion on this Sunday, but we suggest that they be invited to attend special classes to be held by the pastor during the following month, at which preparation for the confirmation will be made in discussions about the duties of members, the significance of the laying on of hands, the physical procedures involved in the actual service of confirmation, and in answering questions of the candidates. The *Member's Manual* may well be used as a text in this class. It is further suggested that the confirmation take place at the Communion service on March 5, the serving of the Communion following the confirmations so that the new members may also partake with the congregation.

With this background of special emphasis during February on the ratification of our calling, rededication, and decision, everyone may be sent out with a special commission during March and the months following to "testify of Him."

Across the Desk

Elder Thomas Worth writes from England:

It is just a year since we returned to England, and I am happy to say that my ministry here now, as before, is well received. A reasonable measure of success attends my missionary work in all its aspects. Many new converts have been added to the church, and many others have been influenced toward us. Saints are revived and strengthened in the faith, and members of the local priesthood are encouraged and reinforced.

In my view, England shows no appreciable signs of improving conditions generally, but she is still a "green and pleasant land."

The approach of Christmas prompts us again to appreciate the spirit of peace and good will abiding deeply within those to whom this season means so much.

Brother Worth's address is 611 Manchester Road, Denton, Manchester, England.

From Brother Franz Beil, Hannover, Germany, December 12:

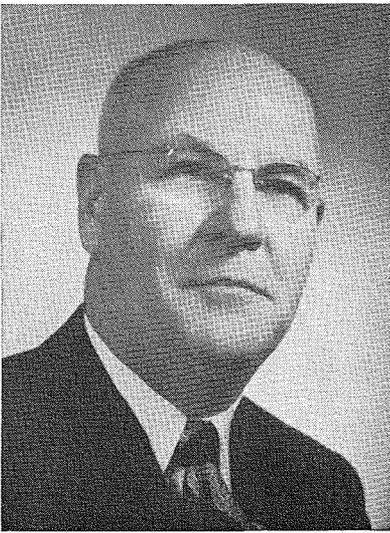
The members of Hannover Branch wish for you and all the members of the church that the Christmas Season may be a time of rejoicing and blessing. May the year of 1950 be one full of richest blessings. May our Heavenly Father always sustain you, to enable you to lead and guide the church so that the work of our God may be carried forward.

From Seventy F. Edward Butterworth, December 8:

For the first time in the history of our mission we have begun to move out in the districts of Tahiti. We are considered a Tuamotuan church here because most of our members live in the Tuamotua. Brother Breckenridge and I have just returned from a month's journey to eight of the lower islands. We are reporting twenty-four baptisms from this short trip. So far as the Tuamotus are concerned, we have reached the saturation point. Most of those who can be baptized have been baptized. Our only work there is to hold our own members and continue to baptize their children.

For new blood we are surveying Tahiti. The Protestants and Catholics are in the majority here. The Tahitian native is of a more pure strain than that of

(Continued on page 22.)



Christ, the Universal Savior

PART II

By D. T. WILLIAMS

I will be thy son and I will redeem all mankind, that one soul shall not be lost.—Lucifer.

AS WE HAVE DISCOVERED in our previous investigation, it is not enough that he who undertakes to save the world shall qualify on one or two or even three points. His qualifications must cover all possible points and constitute in him perfection, not as a theme, but as a reality. This challenge of the Savior to his followers, "Be ye perfect as your Father in heaven is perfect," must be something more vital than mere word service. It must be "the word made flesh." And as the one leading a lost world toward salvation, it becomes him to portray the perfection to which he is challenging others.

God's Gift of Freedom

This perfection was natural in the Son of God, as we have seen; but in Lucifer such a claim would have been the uttermost in artificiality. He lacked perfection through his greed for fame, and he lacked, furthermore, in failing to comprehend the rights and responsibilities of agency which God had coupled with the dignity of man. This provision for human liberty, even before the foundations of the earth were laid, was God's gift to man. Lucifer's selfish pride and avaricious appetite for authority were perhaps the chief elements separating him from God, while his insistence that the human spirit should be cast in a mold and cultivated without benefit of freedom was the chief element which

would have separated him from mankind. The human spirit, being what it is, will not rest easily under the rude and compelling hand of dictatorship. It was not made by its Creator to this end nor for this purpose.

The Spirit and power of God is the essence of freedom, and those who dwell in his presence must be sons and daughters of liberty, for as Thomas Jefferson said, "God who gave us life, gave us liberty." And again, "Can the liberties of a nation be secure when we have renounced the conviction that these liberties are the gift of God?" Here is the eloquent and sage pronouncement that God is the author of our liberties. The one who would become the Redeemer of mankind, therefore, must be one who could, with full heart and soul, champion this holy freedom for the race of mankind with such shibboleths as "Ye shall know the truth, and the truth shall make you free."—John 8: 32. And again, "If the Son therefore shall make you free, ye shall be free indeed."—John 8: 36.

Lucifer, Champion of Bondage

Looking now to Lucifer's lack of qualifications for this great saving mission, we discover that the Father of all the spirits of men rejected him, for one reason, because he sought to take away the agency, or freedom, of mankind which God had provided as man's divine right from the very beginning (Genesis 3 and 4). On the other hand, because he gave full recognition to this heaven born principle, Christ found favor in the eyes of his Father and was chosen for the place of service and honor. Lucifer

was cast off because of his persistence in an evil course which would have brought into bondage all the children of earth and would have made them sycophants of Satan rather than servants of the Most High God.

Because of this malicious insistence, Lucifer refused to accept the mandate of the heavenly court and set himself in opposition to God in God's own domain. He forged the fires of revolution and sought the infiltration of the divine Host with his pernicious and preconceived self-assertive ideology. Such success attended his efforts that one third of the heavenly population became contaminated by his evil virus. It may be that it was because of his miscomprehension as to where the greater strength lay that he determined to match his ability against the power of God. Or was it that God reached the conclusion that matters had gone as far as they should, and it was time to bring the controversy to a conclusion? Every other right of agency was acknowledged in heaven except this one—the right to take agency away. In this we face danger even now in our own democracies with the infiltration of the totalitarian philosophy which denies the divine right of personality.

War in Heaven

However you may think of this, the battle lines were drawn, the forces were joined, and the conflict decided. Lucifer, who had made at first a verbal bid and then an actual try for the throne of God, found himself defeated and not only cast

off, but cast out with those who had thrown themselves without stint into his cause. Concerning the climax of this conflict, Jesus said, "I beheld Satan as lightning fall from heaven."—Luke 10: 18. Isaiah gives us this graphic description of the heaven-shaking event:

How art thou fallen from heaven, O Lucifer, son of the morning; how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit.—Isaiah 14: 12-15.

As Jesus said of one of the ill-fated cities of his day, "Thou Capernaum which art exalted to heaven, shall be thrust down to hell."—Luke 10: 15. So it was with one who tried to set himself above the throne of God. But all this may seem to bring only sorrow to man, for it is related in the revelation that Satan is to come down among men.

And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of our God and his Christ. Neither was there place found in heaven for the great dragon, who was cast out; that old serpent called the devil, and also called Satan, which deceiveth the whole world; he was cast out into the earth; and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; For the accuser of our brethren is cast down, which accused them before our God day and night. For they have overcome him by the blood of the Lamb, and by the word of their testimony; for they loved not their own lives, but kept the testimony even unto death. Therefore, rejoice O heavens, and ye that dwell in them. And after these things I heard another voice saying, Woe to the inhabitants of the earth, yea, and they who dwell upon the islands of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.—Revelation 12: 7-12.

The Age-old Struggle in Our Modern World

This conflict which had its conception in heaven, is a continuing struggle here among men. The theater of war has been changed, but not its purpose nor its disposition. It is a cruel struggle, and the same spirit that initiated it is even here and now the very life and evil genius of it. Here Satan, the prince of apostate angels, is on the side of, and the leader of those who would take away the agency and freedom of mankind. He does not champion the true earthly democracies of men—only those which are falsely called, "The People's Democracies."

The Genghiz Khans, the Attilos, the Xerxes, the Mussolinis, and the Hitlers

are all of one stripe with this fallen star of heaven, Lucifer, whose glory robes have become sleazy garments of Sodom. They all seek the one end—the inundation of the human spirit and the engulfing of mankind in the deluge of spiritual and material bondage. Who can read the description of the vermin-ridden concentration camps of premature death in the nations of totalitarianism and not feel abhorrence for such a system dictated of the Devil, where men and women are to all practical purposes buried alive for the reason that they have had the courage to speak up in the face of those who enslave their race? Is it any wonder that God refused to accept this ideology in heaven? Is it any wonder that he cast out those who promulgated such a state of affairs among the heavenly host?

Choose Ye This Day

Here is a legitimate warning to those who tamper with this doctrine of seduction, deception, and death. Those who accept such leadership are not on God's side in this great universal conflict. The spirit of totalitarianism is the spirit of Cain, who killed his brother, and not of Christ who was killed for his brother.

This conflict will go on until those who were cast out of heaven are cast into the lake of fire, which is the second death, and those among us who nurture this Satanic philosophy will perish likewise.

O the wisdom of God! his mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; Yea, to that being who beguiled our first parents; Who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness.—Book of Mormon, page 106: 19-23.

Between now and this fatal hour there will be time for repentance, a time in which all may turn from Satan to God. Christ came as the atoning power of God, seeking his lost and wandering children. It was from a situation such as is confronting the nations today, which results from a low ebb of spiritual power, that God knew man could never retrieve himself under his own guidance. For this reason he sent our divine guide, his only Son, who, with more power and greater grace than any Hercules, is prepared to show us the way out of Augeas' stables of sin and spiritual filth to the Zion of God and the kingdom of heaven.

However, to accomplish such a tremendous resuscitation of earth's population through the ages, the Son of God had to

be willing to suffer any indignity the spirit of Satan operating in men might heap upon him. He had to be willing not only to teach ignorant and stubborn men the way of eternal life, but also if need be, to die for all, the rebellious as well as those valiant in their testimony. Thus by the love of God, Christ seeks to save all who manifest a desire to accept his good office as a mediator between God and these, who, without God's love and Christ's intervention, sin beyond redemption.

This is part of the program to which Lucifer would not have accommodated himself. He wanted the power of compulsion to cast men's souls into an arbitrary mold, the better, as he thought, to rule over them with an iron hand. He would have made men suffer to his purpose rather than suffering for men to God's purpose. This is the spirit of the overlord toward the underling, the spirit of coercion and not the Spirit of Christ.

Because Christ accepted this high and important mission, he had to accept also its implications, its inconveniences and miseries, its pains and disappointments, its Gethsemanes and Calvaries.

The Mystery of Atonement

Perhaps there are those who will find themselves reasoning with some degree of agony in their spirits that they cannot bring themselves to believe a kind and loving Father would want his only Son to endure such a painful and cruel demise as was imposed in death by crucifixion. Those who find their spirits weighted down with such a conception of God's seeming unconcern find themselves pursued from one half-arrived-at conclusion to another and find no rest nor peace in any position they may have reached.

To such we come in sympathetic understanding with their uneasiness of spirit. We, too, have found it difficult to come to such a conclusion as many seem to find their souls at rest in. Did God want his Son crucified? Did he provide for this period of extreme suffering for his Only Begotten simply out of his desire that it should be endured? Or was it a situation thrust into the equation which was after all displeasing to God, but which must be accepted in light of human agency? Let us seek, if we may, the answer to such a dilemma. It would seem that God's intuitive kindness would not allow him to desire such suffering as came to his Son and would prevent him from initiating a plan which would call for such a cruel death as could be foreseen in the crucifixion on Calvary.

Again, it may appear to some that God did connive with evil men to bring to pass the supreme sacrifice of his Only Begotten through an excruciating experience. However, the fact remains God

could not conspire with men to do this evil thing to his Son and then condemn as wicked men those who brought to pass his purpose. In such an act there would be no desire or disposition toward justice. A just God could not enter into such a plot and plead innocent of the results while other conspirators were condemned for their perfidy.

What, then, could have been in the mind of God in allowing this sacrifice with such tremendous implication to take place? Let us say that to all these evil events God seems to have given his "assent" but not his "approval." The question may be raised, "If God is omniscient and all-powerful, who are we to discriminate as between his 'assent' and his 'approval'?" Here again is where the agency of man enters into the picture. God imposed a limitation upon his own powers when he granted to mankind freedom of action. Here was a delegation of God's power to man—in other words, his agency. Of this God said (Genesis 3 and 4, Inspired Version), "Satan rebelled against me and sought to destroy the agency of man which I the Lord God had given him."

Under this agency man had the legal, but not the moral, right to do bad as well as good, wrong as well as right. God bestowed this power of choice and self-determination on mankind because he did not want his heaven populated by sycophants and slaves. His desire was for a fellowship of freedom. "If the Son shall make you free, ye shall be free indeed." If men were automatons with no sense of agency, this life would be meaningless and purposeless because it would lack any possible development.

Why Christ Had to Suffer

Now let us see why it was that God's Son had to suffer, even when such suffering lacked the "approval" of his divine Father. God had looked down the ages, and even before the foundation of the earth was laid, saw our need and how essential it was that a divine Guide should be provided for lost humanity. He saw what kind of people we would be and foresaw in us the characteristics of those who would countenance no change and who would persecute others because they would be intent through change on bettering our way of life. Undoubtedly God foresaw that man would be so minded as to burn his fellow man at the stake for the sake of his religious convictions and teachings, that he would pour molten lead into the mouths of so-called heretics to shut off their utterances forever. He foresaw that man would enslave his fellow man; in short, he knew that "man's inhumanity to man would make countless millions mourn."

Knowing that the abuse of free agency

would bring to man this state of mind, God knew that if his Son came to men with his (God's) plan of salvation it would be so different from the traditions of his time that most men would set themselves adamantly against it. It would be to them an innovation and an unauthorized religion, something to be persecuted to the death. Therefore, he foresaw that the same characteristics that dictated the burning of men at the stake would dictate also the cruel death of his only Son. Not because he wanted it so, or plotted with wicked men to bring to pass, but because men had become so wicked they sought to defeat the purposes of God, who was seeking only their salvation.

Yet God, with all these elements in the equation, could not be God in the true sense of the term and take away from men their right of agency he "had given them." He who was able to see the end from the beginning would know how to meet such an exigency without reversing his plan and thus making men slaves.

How God Met the Emergency

How, then, was God to meet such a critical situation and turn seeming defeat into triumph? The principle upon which the Great Judge acted is set forth with these words in Psalm 76: 10: "Surely the wrath of man shall praise thee." Here is the promise that not only man's virtues, his goodness and kindness, his love and justice will praise God, but that God will even turn man's wrath to his praise and purpose. It was not an act of virtue, but of wrath, which killed his Son. It was not an act upon which he placed the stamp of his approval, but one to which he assented because to refuse consent would negate the agency, or freedom, he had given men in his original, creative act.

Therefore, to defeat the sinful purpose of sinful men inspired by Lucifer, who was still fighting his battle of rebellion, God determined to take this fact of his Son's sacrifice and make it a part of his plan of atonement. God's will, as it were, was forced in the issue, because of the fact that man was free to do either good or evil according as he chose. Still, God's plan must not fail, for the sake of those who, though they were not rebellious, would be without the guidance of the Son and therefore lost forever. In fact, it was and is God's divine purpose to bring all men, even those who are rebellious, if they will but repent, to the reality of eternal salvation.

In all this the life of Christ became not only a life of precepts, but also a life of examples. Again, "The word became flesh." He not only "spoke," he "did." He not only said, "A new commandment I give unto you, that you love one another," but he related this beautiful

and essential element of divine philosophy to human need: "Greater love hath no man than this, that he giveth his life for his friends." Jesus did not talk for elementary effect, but enunciating this principle of divine affection, he went forth bravely to its fulfillment.

The Spirit of Atonement in the Church

Truly it can be said, "God so loved the world that he gave his Only Begotten Son that whosoever believeth on him should not perish but have everlasting life."—John 3: 16. Just as surely it is manifest that the Son truly "so loved the world" that he gave himself as a voluntary sacrifice for its salvation. This divine sense of sacrifice and atonement in both the Father and the Son must have its reflection in the church. His church is the body of Christ on earth. If it is to be truly his, it must be subject to such influences and desires as impelled the Father and the Son to implement the way of salvation for us through the avenue of personal sacrifice. If we would be elements in his atonement, we, too, as members of his body, must be willing to sacrifice for his cause.

Many good people have become concerned over the word *atonement*. It sounds mysterious to many, yet, there is nothing in it to give alarm. From the linguistic point of view, it is the conjunction of several small and comparatively unimportant Anglo-Saxon words, not one of which is mysterious or alarming in itself. "At"—you have no trouble, I dare say, with this little one-syllable word. "One" is another word of about equal importance. I am sure that such an insignificant unit of the English language does not strain your credulity. One more word image, "ment." This may be a little more difficult if you were asked to give a definition of it. But surely it is not among the profound elements of your vocabulary. Now put these three words on a parallel line, and then slide them together to form a compound word. What do we have? "Atonement." It is God's will and purpose to bring mankind to a unity, or an at-one-ment, with himself through the ministry of sacrifice and service in his Son Jesus Christ and by man's obedience to the gospel of his salvation. The greatest mystery in the atonement is not the untimely death of Christ brought to pass by evil men, but rather the great and eternal love in the hearts of God and his Son. This lengthens out their patience and the bounds of their affection from the first heavenly council to the salvation of the last distraught soul who is willing to accept this means of eternal hope.

How to Influence People and Win Members

By GARLAND E. TICKEMYER

A MAN entered a department store to make a purchase. He stepped up to a counter and scrutinized the articles, looked on the racks and shelves, searching for the article he wanted. Failing to find it, he looked hopefully about for a clerk who would help him. He saw a few people wandering about the store and surmised that they were customers like himself. There was a larger number of people, evidently clerks, who were gathered in small groups in various parts of the store. They were engaged in friendly conversation and were obviously enjoying each other's association.

After waiting patiently for a reasonable period of time, the prospective customer decided the clerks weren't interested in him. With a few uncomplimentary thoughts about an establishment that was so poorly managed and so little interested in selling its goods, he started for the door. Here he was pleasantly surprised but a little puzzled. The manager of the store was standing at the door. With a pleasant smile on his face, he was shaking hands with the customers, as they left the building and was urging them to come back again. The customer felt a little better toward the store but wondered why the manager didn't fire the clerks and get a group of good salesmen on the floor.

Of course this isn't a true story—at least it didn't happen in a store. However, it does happen every Sunday in some churches and with results that are almost as disastrous to church growth as they would be to a business establishment.

The pastor of a Latter Day Saint church is the manager of a business that has a product which must be sold to prospective customers. His greeting before and after the service will create a friendly atmosphere. The real job of selling, however, must be done by the clerks on the floor. In the case of the church, these salesmen are the priesthood and regular members of the congregation.

It Costs to Attract Customers

The owner of the largest automobile business in the city of Los Angeles pays huge sums of money to attract people to his establishment. He estimates that it costs him \$40.00 for every prospective buyer who steps across his threshold. He hires only expert salesmen on the principle that since he pays so much to get people to look at his cars, he cannot af-

ford to lose sales for want of good salesmen.

Sunday is the principal day of the church. On this day it contacts the largest number of prospective members. These prospects are generally favorably inclined or they wouldn't come. What a tragedy it is that the priesthood, who should be our most expert salesmen, and the members, who also have a responsibility, are sometimes found engaged in visiting with friends, renewing old acquaintances and neglecting their primary responsibility of winning the newcomer to active participation in the church.

Friendliness Wins Friends

The friendliness of a congregation is the most accurate measurement of its missionary zeal. Observe a branch that is indifferent to its inactive members and cold to the visiting stranger and you will see a congregation that is self-satisfied and unproductive. An analysis of its records will reveal a small percentage of baptisms, mostly children, and an attendance average of less than one third of its membership.

Large congregations are particularly susceptible to the disease of unfriendliness. Three conditions aggravate it. *First*, there are so many people that the individual is lost in the crowd, and regular members are more interested in seeing their friends than in welcoming the stranger. *Second*, the congregation usually has a fairly good attendance, and the need for additional members and workers is not so apparent. *Third*, large congregations are likely to come to expect a professional leadership from their pastors, especially when the pastor is a general church appointee. The task of seeking out the wayward and welcoming the newcomer is left to him. The job is too big for one man to do, so it isn't done.

Since loss of missionary zeal, with concurrent indifference to the visiting stranger, is more the rule than the exception in congregations that are large, wisdom would dictate that numbers beyond 300 to 500 should be siphoned off into new congregations. The condition of the branch will generally be healthier when a need is felt for more church school teachers, more departmental leaders, and more priesthood than when a congregation has so many workers it is not concerned about discovering and training new ones.

The Pastor as Host

Even under the most unfavorable conditions as to branch size, however, the spirit of friendliness can be cultivated. It is certainly the pastor's responsibility to serve as the official host.

Some of our members have said this was following the "sectarian churches" or that the minister was just looking for compliments on his sermon. This is thoughtless and unkind criticism. Why should other ministers be more courteous than ours? While some people feel they must say words of commendation for the good received, no comment on the sermon is called for, and it is better that none be made unless it is sincere. A warm handclasp and friendly nod brings the minister just a little closer to the congregation. The least he can do is to stand at the door at the conclusion of the service and shake hands with both members and visitors. Members should be aware of the importance of this duty and avoid discussing personal problems with him while he is performing his duty as a host to the congregation.

Priesthood Members Have Host Responsibilities

The host responsibility should not be left to the pastor alone, however. It is actually the responsibility of every member and particularly of the priesthood. Priesthood members are called to be shepherds of the flock and evangelists of the gospel. The regular services of the church provide one of the best opportunities for them to perform this important ministry. If, however, they regard themselves simply as attendants at the service and spend their time talking to their friends, they are neglecting their office.

Are You a Good Salesman?

We give a great deal of thought and spend considerable money in choosing church locations and erecting buildings that will attract the favorable interest of nonmembers. We are concerned that our church name, program, and message shall be well publicized in the newspapers, by radio, by word of mouth, and through the distribution of pamphlets. What are we going to do with these people when they visit our churches? Will they go away unimpressed because they were not well received? Are you a good salesman for the church?

His Arm Is Not Shortened - By VIVIAN SORENSEN

RECENTLY, while reading some of the evidences of divine intervention in the lives of our early missionaries, I began to think of God's miraculous intervention in opening up the way for my wife and me to fulfill our missionary appointment to the Society Islands. Realizing that an account of this might be a valuable testimony to the fact that "his arm is not shortened" in these modern days, I humbly submit this testimony as an evidence of the goodness of God, who never gives us a commandment without providing the means for us to complete the task.

We were appointed by the General Conference of 1944 to labor in the Society Islands Mission. This would have been a comparatively easy matter prior to the war but owing to complications arising from France's capitulation and the unrest in the French possessions, together with the extreme shortage of shipping between Australia and Tahiti, the possibility of our arriving at our destination seemed hopeless.

Futile negotiations with the French consul in Sydney would have made us despair had there not been that abiding assurance of the Spirit of God to buoy us up during the long months of waiting. Tenaciously we clung to the statement in modern revelation, "The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught." When the opportunity opened up for us to go to New Zealand on a passenger ship, we accepted not knowing with any degree of certainty what our chances would be of getting from there to Tahiti. We realized, however, that New Zealand was 1,200 miles closer to our appointed field than Australia, and so we sought permission from Apostle C. G. Mesley (who was 500 miles away at the time) to proceed. He granted our request and advised us to remain firm in our faith that all would be accomplished in due time. Last minute army priority reservations on the ship almost forced us off the passenger list, but after we presented our case to the manager of the steamship company, he kept our names on the list although fifty others were struck off at that time. We believe that our many fervent prayers helped to influence him in making this decision.

Bidding farewell to our native land was not easy as we had no assurance we would return again, but the call of our mission and the thrill of adventure compensated somewhat for that.

THREE-AND-A-HALF DAYS of sailing across the "stormy Tasman" brought us to Aotea Roa, "land of the long white cloud," or New Zealand. Our arrival at the mission headquarters in Auckland was fortuitous for Brother and Sister Floyd Potter, then in charge at New Zealand. Because of their strenuous work and the incompatible climate, both were in poor health. After living with them for a short time, we were able to relieve them, and they returned to Australia where their health soon improved.

For nine long months we negotiated with the French consul and the shipping authorities for visas and transportation, but without success. Despair and doubt often assailed us, but somehow we felt an "inner peace" that spoke with gentle assurance to our souls.

Our worldly possessions had been forwarded to Tahiti just after our leaving Australia, and little whispers of "wild goose chase" reached our ears from time to time from those less firm in their conviction. Elder Edward Butterworth had also been negotiating for us in Tahiti but had met with refusals at every turn to grant us a visa.

Whenever I had occasion to go into Auckland, I would walk down to the waterfront. As I gazed longingly at the majestic ships from all parts of the world, I would lift my heart in prayer to Him who is ruler over all, asking him amid my tears to open up the way that we might serve his church as appointed by his servants. Little did I dream how literally my desires would be fulfilled.

Hearing one day that a phosphate ship was unloading at the quay and would be returning to the island of Makatea (120 miles northeast of Tahiti) I decided to ask the captain if there were any possibilities of our obtaining passage to Makatea. It was with some degree of trepidation that I approached him, as I had been informed by the phosphate company that no women passengers would be allowed on their ships because they were "tramp steamers" and had no passenger accommodations. The captain was in his sixties, a typical English gentleman. He invited me into his cabin, and we discussed the whole matter of visas and transport. I assured him that we had not yet procured the visas but hoped to do so soon and solicited his assistance in transporting us to our destination. He was most sympathetic but said that his ship was no place for a woman and that the food was not even edible at times. He added, however, that if we wished to rough it and he could find two officers willing to vacate their cabin for us, we could

come. This was on Monday morning; he said that the ship would be sailing on Thursday, and that we would have to present ourselves with passports on the evening of Wednesday.

WE MADE FEVERISH PREPARATIONS to be ready, sending numerous cables in an effort to secure the all-important visas, but Tuesday came and went with no results. Wednesday, however, dawned with a ray of hope in that a go-slow strike was contemplated by the wharf laborers. This would retard the unloading of the ship. Personally I don't like strikes, but here was one that I actually prayed for as we needed extra time to procure the visas. The strike did develop, and the unloading of the ship was retarded to about one third of its former speed. Thursday faded into history with still no visa in hand although we did receive a most heart-warming cable from Brother Butterworth at 9:00 p.m. on that day saying that permission had been granted by the governor. Friday morning we called the French Consul in Wellington and received the heart-rending statement that he had no official cable from Tahiti. He promised, however, that if he received it, he would instruct his agent in Auckland to visa our passports.

On Friday morning the captain informed me that he would be sailing at 7:00 a.m. Saturday and that we must be on board by 9:00 o'clock that evening. One can well imagine the fervor of our prayers, because we realized that if we missed that ship, it would probably be many months before another such opportunity would come our way. Here it seemed was the way open for our passage, the permission had been granted in Tahiti, but the visa still was delayed. Nevertheless the calm inner assurance did not leave us, and upon again phoning the consul, he stated that the official cable had arrived, and he would immediately phone the Auckland agent instructing him to visa our passports.

We thought the climax had passed, and we were already feeling lighthearted when the phone rang, and Captain Jones' voice bade me come quickly to the ship as he had bad news for me. Again a sense of frustration assailed us, but the assurance of divine love still hovered over us. The captain informed me that our cabin had been commandeered by the phosphate company for an official and his wife who were arriving by plane from Australia that day and were to proceed to Makatea. He was most apologetic, but

declared he was powerless to prevent their coming. He finally suggested that we approach certain other officers to vacate their cabin for us. It appears that the entire crew was sympathetic, and two other men readily volunteered to give us their cabin.

Many of the faithful Auckland Saints accompanied us to the wharf despite the biting wind and rain. We had learned to love those people during our nine months stay with them, and we have since found that one of the greatest trials of a missionary's life is the continual parting with people he has learned to love.

WE HAD AN EXCELLENT VOYAGE, spending much time with the captain and our fellow passengers. Sister Sorensen was treated with every respect by the crew, and we both received useful instruction in navigation from the officers.

The captain was loathe to part with us at Tahiti, but he hove to outside of the pass. After refusing to accept any passage money except \$21 for food, he bade us good-by, and we promised to write him. We stepped into the small French Customs launch, and soon the good ship, "Samokla," was a mere speck on the horizon.

Getting to the pass through mountainous seas in that little pilot boat was a memorable nightmare. Rocking, tilting, rolling, plunging, and rearing—there isn't an action known to man (except flying) that the boat didn't sample. We were standing on the unprotected deck beside our luggage, and had it not been for the hand of God we would have been washed overboard. Seeing our dilemma, a French officer, who, we later learned, was the mayor of Papeete, assisted us into the tiny cabin where we found protection from the spray and wind. Once through the pass in the coral reef and in the calm lagoon our troubles were over. We strained our eyes to see if there were any natives on the wharf ahead of us. It was not long before we were able to distinguish dozens of dusky faces looking intently toward the launch, and then we saw two white people on bicycles riding along the wharf. We rightly guessed them to be Brother and Sister Butterworth. Willing hands helped us ashore and amid cries of *Ia ora na* and much handshaking we introduced ourselves to the Butterworths and our native brethren and sisters.

So ended what to us has been a most amazing example of God's watch care and intervention on behalf of his servants.

All through our three and a half years labor on the islands, we never once felt forsaken but were conscious of the presence of God's love comforting, helping, and cheering us through our most trying and difficult moments.

A Lesson From Church History

By EMMA SMITH KENNEDY

AS A CHILD I heard little of the history of the early church. In our home the fate of Joseph Smith and his followers was seldom mentioned. I learned early in life that my father's childhood had been robbed of paternal love and guidance; this often caused me to pity him.

When I moved to Independence, I heard all about that part of church history. I heard of the Saints being gathered together on the north side of the square and ordered to move out, and how they went, leaving all they had except what they could carry with them. As I grew to womanhood I found I had no pity but a feeling of contempt. These people had received the greatest gift of God to man, yet they had fallen away. What a blessing for anyone to be able to talk to the Father through his Son and be heard and answered. Why should God allow this to come to them? I wondered, "Were they brave people or weaklings?" I could hardly picture these Saints walking out and leaving all they could not carry.

As a young married woman, I had one splendid neighbor, Aunt Sally. Although her skin was dark, she proved to be an angel to me. Aunt Sally often came to my aid in my home, and as she worked, she told me of her own people and many other things. She it was who told me of the value of wild greens. Coming one morning with a pan of freshly picked ones, she turned them over and over talking all the time. "Now, honey, dis here's dandelion—good for spring tonic. Dis wid de blue stem is dock. But, honey, pick the curly leaves, 'cause dat ole yellor dock ain't good. No, Mam, it aint."

She told me, too, of the stories her granny told her about the "Mormon folks." She told of how the Saints were forced to the north side of the square, ordered to leave town and never come back. After they left, the townspeople went into their homes and took whatever they wanted of what was left behind. In one home they found the table set and food on the table. I could not understand how such things could be if the Saints were serving God. Why should they submit to such? In my heart there was a lingering fear that this might be our fate too. I never spoke of it, but it was there always.

THEN ONE DAY I read with a new light Doctrine and Covenants 98, paragraphs 1, 2 and 3, of the sins, weakness, pride, and boastfulness of those people. I

wondered how anyone bearing the name of Saint could forget the prize he had been given. A great and marvelous thing had happened. The priesthood had been restored to the earth. Yet these people had forgotten or willfully turned to the world. "They shall be mine in that day when I gather my jewels." They had polluted the very land that had been chosen for the beautiful city, the latter day Zion. Then I read, "Notwithstanding their sins, I will have compassion," and the spirit filled my soul. They truly suffered—they lost their homes; they were publicly shamed; some died—because the Lord had need to purify his church. His hand was withheld to let suffering, sorrow, and want humble his followers and rid the church of all that was not honest in it. Here was an example for the people in my day to heed. My heart was melted with pity for those of the early church—not for the ones who boasted or sought to gain the world's favor, but for those who proved faithful through that dark day of the church. With such an example, dare we fail? Can we blind ourselves with the thought that such will never come to us? God is no respecter of persons. While we may not gather on the north side of the square and be ordered to leave town, we may find that the Lord has become weary of our follies, worldly desires, and uselessness. We must seek to share this beautiful faith preserved at so great a price by those Saints of early days.

Read and reread why trials came to those who gathered on the north side of the square. Then with a prayer in your heart ask yourself, "Am I worthy to live in Zion while the early Saints were not allowed to stay?"

No one can assist in this work except he shall be humble and full of love.— Doctrine and Covenants 11:4.

Good Is Where You Find It

There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of his light. There is no life so meager that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God.

PHILLIPS BROOKS.

Magic or Miracle?

By RUBY TINKHAM

YOU ARE TREMBLING on the brink of a steep precipice, and the raging winds of indecision are howling mournfully around you. On the twisting paths below there are no lighted signposts, no helpful pilgrims, nothing but a torturous ascent that has drained you of every resource you possessed. Where you had thought to find illuminating radiance, there is only a blacker gloom. Where you had hoped for compassionate release, there is only increasing pressure. You teeter dangerously near the edge as the thick shadows wrap themselves around you like a huge boa ensnaring its helpless victim. Then you fall to your knees with the agonizing cry, "Oh, my God, why hast thou forsaken me?"

Could this be you?

Are you sorely troubled? Is the problem facing you so great that despair will inevitably follow if you make a bad decision? Will you be hurt? Will others suffer? Will God's plans be disrupted if you hesitate? Perhaps you know this road well because you have traveled it many times before, and it never changes.

"Now," you tell yourself, "as never before in my whole life, now, I need a miracle. Why doesn't God answer my prayers? Why doesn't he see my great need? What kind of a God am I giving my allegiance to, who ignores me when I need him most? Where is this Savior who led his people through ages past by miraculous methods and now refuses me one single miracle? Dare I believe that he is the same yesterday, today, and forever? Dare I believe that he is a God of miracles at all?"

You flounder in the intricate web of indecision, unbelief, and self-pity. And the greatest miracle of all times is there before you, breathlessly waiting for you to open your mind and lay hold on it.

You are the only creature in all of creation so constituted as to think, speak, and act on your own volition. And were you just now asking God to take that miraculous power away from you and give you something less?

Think back—how many times have you resented your earthly parents for telling you what you had to do when you knew you could decide better for yourself? Do you think your Heavenly Father is going to deprive you of the most magnificent gift he saved for the very last of creation and made in his own image?

WHEN I WAS A little girl I was fascinated by magic. I would sit enthralled before the skill and artistry of a clever magician—the dexterous card tricks, the innumerable colored scarves which came out of his sleeve, the timid white rabbits that hopped from his hat, the empty boxes, now full, and then empty again. But somehow even then I knew I was being deceived. I was sure the rabbits had to be fed and kept somewhere and that the scarves had to be folded many times to fit the sleeve.

Today I almost asked God to do the same thing for me. I practically asked him, because the going was a little rough, to magically smooth things out and make it easy for me to decide what to do. That he refused only proves he is still the same intelligent, loving God he always has been.

He is so concerned about me that he refuses to let me live on my immature level but insists that I grow up to his. Where I would turn to some easier way, he will entice or grieve me, if necessary, into making new progress. Then he invites me to turn and look at the magic I asked for. My vision, increased by his guiding wisdom, enables me to see that what I wanted was "fancy scarves and white rabbits out of a hat"—something that momentarily brings relief and then leaves me with no resources to stand on.

Wisely he turns my eyes in upon myself and shows me the miracle I asked for. Magic is only an illusion—a vision caught and held for a moment, something unreal, ordered, and planned with consummate skill to confuse and perplex. But miracles are wonderful transformations from a lesser state into a higher one. Magic lasts only long enough to bewilder and astound. Miracles usually effect some permanent changes which last through all eternity. Christ was never in any sense a great magician. His miracles had high purposes which endured.

I am glad that my God is not haply engaged in practicing tricks of magic, that he is too vitally absorbed in performing miracles. For the miracle is always in the change—the change from sickness to health, from lunacy to sanity, from indifference to dedication, from ignorance to knowledge. Are they any less miracles because some occur in seconds while others take years? Is a miracle minimized because one man receives his physical sight instantly and another needs sev-

eral years to regain his spiritual vision? Which is actually the greater and more lasting miracle?

YOU CAN be the miracle you are asking for. You may already possess the power you seek from God—use it. You can grow and change as often as you wish. Would anyone wise enough to order the miracle of physical growth neglect the more important phases of spiritual growth? Would a magnanimous God who created a beautiful world to appeal to our senses fail to provide stimulants for our souls? That decision you are about to make is a glorious challenge. Rejoice in it; lift your voice in praise, and the shackles will fall off, and you shall walk away from your prison house free. As long as the decisions remain tough, you are thinking and growing. You are changing from a little person into a mature one. **YOU ARE PERFORMING A MIRACLE!**

It Takes Unity

YOUR BODY is an example of unity. When all parts work together properly there is good health and satisfaction. When one part does not function properly, the disorder is felt by the rest of your body. Your feet may not be one of the vital organs of your body, but if they are tired and sore, your complete body will feel tired and sore. A tooth is a very small part of your head, but when it aches, the pain seems to fill your whole head. Every part of your body must do its share toward making you healthy. There must be unity.

If you are to be a good steward, all of your behavior must point toward making you a good steward. You and only you know whether or not every one of your efforts are united to make you a better steward. The woman who teaches a church school class and helps in the women's department, yet spends most of her money on the "latest styles" is not united in her effort to be a good steward. Regardless how much a man might do for the church, he is not a good steward as long as he can not control his temper. Are your efforts united to be of service to the church?

EMMA PHILLIPS.

The Temple - By RAY WHITING

A Department for Debatable Topics

The views expressed in this article do not commit the "Herald" or its editors but stand on their own merits. Should other views on this topic be offered for publication, they should be affirmative, free from personal references, and possess literary merit.—Editors

ONE OF THE GREAT EXPERIENCES anticipated by all Latter Day Saints is the building of the temple of the Lord in Independence, Jackson County, Missouri. Early in the church a revelation was given (Doctrine and Covenants 83) which says in part:

The word of the Lord concerning his church . . . the gathering . . . the city New Jerusalem; which city shall be built, beginning at the Temple Lot which is appointed by the finger of the Lord in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jr. . . . Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the Saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord. . . .

And in paragraph 6 of this same section, the Lord reasserts that "an acceptable offering" shall be made "in the house of the Lord, which house shall be built unto the Lord in this generation upon the consecrated spot as I have appointed."

Here are two clear-cut statements of the Lord declaring without equivocation that "an house" shall be built unto the Lord on the consecrated spot in this generation. Doctrine and Covenants 1:7 states: "Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled."

THERE MAY BE DIFFERENCES of opinion in regard to the length of a generation. Some have said that a generation is one hundred years; others have said it is a hundred and twenty years. It was taught by the early Reorganized elders that a generation was a hundred years. The Book of Mormon, pages 466-467, makes it very plain how the Lord reckoned time in the Nephite history.

Behold, I perceive that this very people, the Nephites, . . . in four hundred years from the time that Jesus Christ shall manifest himself unto them, shall dwindle in unbelief . . . because they shall sin against so great light and knowledge; yea, I say unto you, that from that day, even the fourth generation shall not all pass away, before this great iniquity shall come.

Here four hundred years are four gen-

erations. One hundred years would be one generation. Therefore, it was quite generally believed that by the close of the generation, or by 1930, the temple would be built.

However, as we began to approach 1930, some advocated the idea that perhaps the Lord either extended the time or had reference to the temple which was built at Kirtland. By reading paragraphs 1 and 2 of Section 83, one can readily see that he would have to do a lot of twisting of the English language to believe that God would speak so definitely of the "Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri," and in the very next breath refer instantly to Kirtland Temple, without the slightest indication whatsoever of a change of subject matter. Section 107:15 takes care of this. The Lord, referring to the efforts of the early Saints in Independence to build the temple but being driven out, said: "Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name in Jackson County, Missouri, and were hindered by their enemies."

This shows conclusively that the temple or "house" referred to in Section 83 was to be built in Independence, Missouri. The Lord excuses the early Saints for not building the temple in their day, but he in no wise infers that the city or the temple shall not be built according to schedule. Not in any way does he withdraw his promise of "an house" "in this generation." He says only that he will "require that work no more at the hands of those sons of men."

He does not say he will not require that the temple shall be built on the consecrated spot in this generation. This statement still stands, for the prophecies and promises "shall all be fulfilled." Did not the Lord say at the time these "sons of men" had been hindered (Section 98:4), "Therefore, let your hearts be comforted concerning Zion, for all flesh is in my hands; be still and know that I am God. Zion shall not be moved out of her place." And a very important part of Zion is that house or temple in which the sons of Moses and Aaron shall make

their offering. Nowhere is there the slightest indication that the promise was withdrawn that said "which temple shall be reared in this generation."

BUT HOW MARVELOUS are the works of God! His ways are past finding out, for as the promises concerning the gathering of the Saints who were driven out found fulfillment in the Reorganization, even so through the same church has God worked to his glory and for our good. About 1922 the prophet of God's church promoted the building of an auditorium. Very wisely he refrained from calling it "the temple." Nevertheless, the church proceeded, not without much criticism, fun-making, and unkindness, which must have been saddening to the great man upon whom the burden rested. A great ledge of rock was discovered at the very place the Auditorium was to rest. Steadily the building progressed until at the very close of "this generation," "an house" was built unto the Lord, on the consecrated spot, by the right people, in the right time, just at the close of the first hundred years. This generation did not "all pass away" until an house was built upon the consecrated spot. It was built, but not fully completed. It housed the Centennial Conference of the church of Jesus Christ in the very celebration of the closing of "this generation." The prophecy and promise were fulfilled before the very face and eyes of the people, yet many did not see it.

The statement is further made that "a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house." This cloud was not to be the mist of which the clouds of the sky are composed, but the "glory of the Lord." This, we are told, is intelligence. And the cloud was not to hover over the outside of the house, but to "fill the house." At the Centennial Conference many classes were held, the voice of some instructor could be heard from top to bottom. Instruction—the intelligence of the Lord—literally filled the house and has continued at every Conference since.

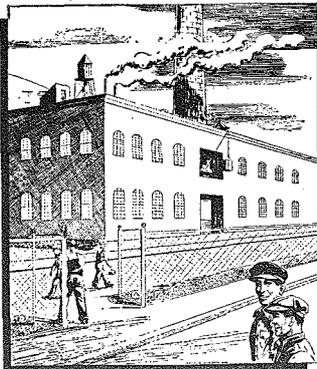
TO SOME this article will perhaps be a surprise, but has not God worked like this in the past in fulfilling his promises? Just before the birth of Christ, many were looking for the Messiah. There was the hope that some spectacular event would occur and a great man arise and declare himself as the Anointed. Instead, a young woman gave birth to a babe in a manger, and the child grew and fulfilled every promise and prophecy concerning the Messiah, yet the masses did not recognize him. Before the Angel of the Restoration came, wise men again were looking for a demonstration of God's power and a movement of light

and power. But a humble farmer boy went into the woods and met God. This lad did all and more than those men dreamed of. He fulfilled the prophecies of Isaiah and of Daniel and others. Yet the masses killed him as they blindly crucified Christ.

After the Saints had been driven out of Independence, the Lord promised that those who were driven out would return; that God would raise a man like unto Moses to lead the scattered Saints back to rebuild these waste places, "and so shall the redemption be." This the Lord did through the leadership of "Young Joseph" in the lifetime of those who were driven out as he promised. Yet men do not comprehend it, and some are still looking for the coming of the "Moses man," the one "mighty and strong." They are still looking into the future for the "redemption of Zion."

The fulfillment of the promise of the "Temple" has been looked to by every brand of Latter Day Saint. I have heard some say: "We can tell which is the right church, because the one that builds the temple will be the church of God." And through the years men have clung to their little ways, thinking to limit God to their ideas. But now for almost a quarter of a century "an house" has been built "on the consecrated spot" by the right people and "in this generation" in which the promise was made. Once more the Reorganization stands out as THE church through which God has worked and is working. None other even make the claim.

*Each One
...Win One!*



TELLING HIM
ABOUT THE
GOSPEL
of the
KINGDOM

*The REORGANIZED
CHURCH OF JESUS CHRIST
of Latter Day Saints*

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Who are the ones that go to paradise? Will there be others there besides Latter Day Saints?

Missouri

E. H.

ANSWER:

At least one sinner—a man who confessed that it was just to crucify him for his malefactions—went to paradise. (Luke 23: 43).

The Apostle Paul said he knew a man (whether "saint or sinner," he does not reveal) who "was caught up into paradise"—to which place he refers as "the third heaven" (II Corinthians 12: 4).

Alma (chapter 19, verses 43 and 44) says "the spirits of the righteous" are received into paradise—a statement which reveals nothing respecting the nonrighteous. Surely the malefactor who went to paradise was nonrighteous.

St. John, The Divine, said, "to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Revelation 2:7.

If there are overcomers who are not Latter Day Saints; if there are nonmembers who are righteous; if the thief on the cross was not a Latter Day Saint; and if former-day saints are adjudged as Latter Day Saints are, surely there will be others in paradise besides Latter Day Saints.

In forming opinions respecting the destinations of Latter Day Saints, much testimony should be taken into consideration—Doctrine and Covenants 77: 1, for instance.

Matthew 8: 11 and chapter 25, and other scriptural passages have implications (even though everyone may not apprehend them) respecting the ones that go to paradise. For surely those who "inherit the kingdom" inherit a "paradise."

While church affiliations are important, they are meaningless without the right quality of human life (Doctrine and Covenants 1: 2 and section 76). Indeed the lot of a man hereafter may be much better than the fate of his church here (Revelation 2).

J. A. KOEHLER.

QUESTIONS:

1. Does the church approve of administering by proxy?

2. If an elder is called upon to administer and has no oil, can water be consecrated and used?

Calif.

F. G.

ANSWER:

1. It is fair to assume this question refers to administration for the healing of the sick. In that light I answer, No!

There are many texts in the Bible bearing on this subject. All speak of laying on of hands. This cannot be done *in absentia*. Both parties must be together. No more could one administer to the sick without the sick being present than one could be confirmed a member by proxy. The afflicted may be ministered to in various ways by many people. But administration is something different; it is a form of ordinance.

2. To my knowledge there is nothing in the law to warrant or even suggest such a practice. I should most certainly never do it. There are many references in the Bible and some in the Doctrine and Covenants touching the healing of the sick by laying on of hands without any reference to the use of oil in anointing. But there is no word encouraging the blessing of water to be used instead of oil.

M. H. SIEGFRIED.

QUESTION:

Are all men who are not worthy of celestial glory gathered in the prison house to be taught the gospel?

Missouri

E. H.

ANSWER:

Doctrine and Covenants 36: 7; 76: 6 and (especially) 85:28, and Isaiah 42: 7, indicate that even some who "inherit" celestial glory (when they become "worthy" I do not know) are "gathered together [with others] in the prison house."

The talk about "paradise or prison-house" sounds like the talk about "heaven or hell." If everyone must go to either one or the other, the answer to the question is a categorical "yes"; for it is certain that not every man is "worthy of celestial glory."

J. A. KOEHLER.



Celebrate Golden Wedding

Pastor and Mrs. Peter S. Whalley of San Diego, California, celebrated their golden wedding anniversary on December 18. They were married in Blackburn, Lancashire, England, but in 1902 decided to make their home in the United States. Three years later, in Attleboro, Massachusetts, they joined the Reorganized Church. Brother Whalley has served as pastor of many branches. In addition to his ministry in the United States, he spent sixteen years under General Church appointment in England and two years in Canada.

The Whalleys' formula for happiness is working together for God wherever they are needed.

Briefs

PEORIA, ILLINOIS.—At the baptism services held November 27 in the Kewanee Church, three were baptized: Joe Ellen Dutton, daughter of Dr. and Mrs. Herbert J. Dutton; John Borah and his daughter Sue Borah. Elder J. O. Dutton of Galva, Illinois, performed the baptisms. Elders William Shotton, Raymond G. Wrigley, pastor, William H. A. Norris, and J. O. Dutton officiated at the confirmation. The infant daughter of Brother and Sister Clyde Noren of Peoria was blessed by Elder Raymond G. Wrigley.

The special goal of the entire branch is the raising of sufficient funds to begin the erection of a church building in the near future. At the annual branch business meeting, the women's department gave \$700 to the building fund. A bazaar and chili supper netted \$350. Two women each gave \$100 toward the fund. The total amount at present is \$3,047.

Under the leadership of Melvin Duke, church school director, the Zion's League is active, and the young people are alert and interested in home entertainment and in district activities. On December 18 at the Peoria Women's Club Building the Zion's League put on the play based on Charles Dickens' "Christmas Carol." They were rewarded by a large and interested audience.—Reported by GLADYS L. HEGWOOD.

MEDFORD, OREGON.—Brother J. L. Verhei from Portland officiated at the organization of a mission to be known as the Rogue Valley Mission. Twenty-six Saints met at the Adventist Church for all-day services. Benediction was said by James Davidson. Sister J. L. Verhei was in charge of the church school.

After a noon-hour luncheon served at the home of Brother and Sister J. Davidson, everyone returned to the church. At the first after-

noon service, Talbert and Irene Murphy of Grants Pass were baptized by Elder James Davidson. They were confirmed by Elders Ted Shuld and J. L. Verhei. Following this, the Communion was served.

The group was organized into a mission, and the following officers were elected: James Davidson, pastor and building committee (one year); Harry Spintig, church school superintendent and church treasurer; Gladys Spintig, church secretary and social activity leader; William Correy, building committee (two years); Wanda Correy, historian; Florence Davidson, women's department leader; Helen Davidson, treasurer of church school; Talbert Murphy, building committee (three years); Irene Murphy, publicity and librarian; Harley Davidson, secretary of church school; and Sister Sommer, auditor.—Reported by MAUDE CORREY.

OMAHA, NEBRASKA.—District President Charles Neff has appointed the following men to serve in the presidency of the district, subject to the approval of the next conference. They will comprise a district counsel, whose official capacity will be to formulate and set in action activities of the district. They are Elders Guy Riley, Albert Livingston, C. B. Constance, and Carl T. Self.

So many attended the Zion's League hay-ride party on November 25 that two wagons were necessary to hold all of them. After the ride, everyone went to the church where hot chili and doughnuts were served by Mrs. Ferguson and Mrs. Harpster.

Sharon Louise, daughter of Mr. and Mrs. Wallace B. Sharp, was blessed November 11 by Elders B. M. Anderson and C. B. Constance.

EVERETT, WASHINGTON. — Zion's League meets twice each month. Merle Foster, assisted by Larry Roberts and Winston Insee, has organized a team which plays in the Inter-church Basketball League. On December 17, the Zion's League sponsored a swimming party at the Y.M.C.A. and a party which followed at the church.

Once each month the women's group meets at the church for an all day meeting. There is time for a devotional, a speaker on a missionary subject, a class, and a workshop period. All of the members of the branch and their families are invited to the church at 6 o'clock on this day for a potluck dinner and a family fellowship which follows. Some of our inquiring friends have attended these fellowship services. Opal Wolfgram is president of the women's department. The second meeting of the month of the women's department is scheduled in one of the homes where special attention is given to guests. On December 15 Sister Carl Oliver entertained the club in her home with a Christmas party.

Once a month the branch plans a Family Night which begins with a 6 o'clock dinner at the church, followed by a social hour. This provides an opportunity for the members to invite friends to the church home to meet the church family.

The church school is growing steadily. Sister Luella Foster has built a strong program which is attracting children. On Sunday evenings Sister Foster teaches a class, "Overviews of the Book of Mormon."

A group of fifteen people compose a choir which rehearses regularly under the leadership of Fern Gage.

Each week there is an advertisement in the local newspaper announcing the services. A telephone in the church has been an added convenience to the members and a means of keeping the name of the church before the public.

Throughout the schedule of activities, there

Ministry in the Home

This is the second in a series of studies prepared under the supervision of the Department of Priesthood Education, published as a study text for use by the members of the priesthood and covers "Ministry in Trouble and Sorrow," "Ministry to the Weak," "Ministry to the Young," and "Ministry to the Faithful."

50c

HERALD HOUSE

INDEPENDENCE, MISSOURI

is a growing evangelistic spirit. Richard Landis Foster was baptized by the pastor on December 4, making the sixth new member since the beginning of the church year.—Reported by ELLIOTT GILBERTS, *Pastor*.

GULF STATES DISTRICT.—The winter district conference was held in Mobile, Alabama, December 10, 11. The attendance was approximately 800, the largest winter conference the Gulf States District has experienced. President Israel A. Smith was in attendance and with District President W. J. Breshears and Mobile Pastor J. A. Pray made a tour of most of the district following the conference, inspecting property and visiting with the Saints. President Smith preached at services conducted at Escatawpa, Mississippi; Pensacola, Florida, and McKenzie, Alabama.

The conference opened at 10 o'clock on Saturday morning with a record attendance, more than three hundred persons being present. The theme of the conference was, "Serve Where You Are," and the Saturday morning activities were a worship service at 10 a.m. and a general class taught by the district president at 11 a.m. Saturday afternoon was devoted to departmental workshops directed by the departmental officers. The attendance was very good with each branch being well represented.

The conference music was directed by Mr. Gwynne Odom, who is district director of music. Anna Mae Lavinghouse and Miss Martha Salter played the organ.

The Mobile Branch women prepared all the meals and served the banquet on Saturday evening, in the Mobile Branch's recently completed recreational hall, to more than 200 persons.

President Israel A. Smith was the banquet speaker. On December 11 he gave a radio address over station WKAB, Mobile, at 8:15 a.m. and the conference address at 11:00 o'clock.

At the district business meeting, thirty-six general conference delegates were elected as follows: Mr. and Mrs. W. J. Breshears, Mr. and Mrs. Jack A. Pray, Mr. and Mrs. Ben L. Jernigan, Mr. and Mrs. George W. Hall, Mr. and Mrs. E. B. Odom, Mr. and Mrs. George E. Bovee, Mr. and Mrs. Albert G. Miller, Mr. and Mrs. L. G. Tipton, Mr. and Mrs. J. D. Hall, Mr. and Mrs. V. R. Chandler, Mr. and Mrs. Brewton Greene, Mrs. J. G. Barnes, Bruce C. Jones, L. G. Sellers, George F. Rogers, H. E. Jennings, Mrs. Evie Sellers, Mrs. W. N. Sellers, E. D. Dixon, Mrs. R. L. Booker, Gilbert Steiner, John C. Gowey, Mrs. M. L. Salter, and Mr. and Mrs. Norman Brooks.—Reported by LEE IRA McDONALD.

CENTRAL ILLINOIS DISTRICT.—The Zion's League Council met on December 11, at the home of Melvin Fowler of Springfield, Illinois, to plan a program for the year for the district Zion's League.

The following branch representatives were present: Beardstown—Berneice Anderson, president; Randall Hart, Zion's League supervisor; Jeanne Hart, secretary; Springfield—Jack Washburn, president; Sue France, secretary; Melvin Fowler, leader; Decatur—William Spicer, leader; Taylorville—Drucilla Sloan, secretary; Delmar Sloan, leader; Norma Chernoski.

District President Arthur Henson, E. E. Thomas, district treasurer, and Bill Banfield, district supervisor of religious education presented the total district program and showed how the League activities should tie in with it.

The opening session of the Workshop was a worship service, followed by a business meeting where it was attempted to set up purposes and objectives of district League work. A committee was appointed to find a

suitable location for a youth camp to be used by the Central Illinois Zion's Leagues in the spring of 1950. Plans were made for a district "powwow" centered around the Book of Mormon for the week end of February 11 and 12, 1950.

The Workshop closed with a consecration service.

ESCONDIDO, CALIFORNIA. — Seventy George A. Njeim conducted a series of meetings from February 13 to 18. Apostle Charles R. Hield visited the branch and preached a sermon. From October 30 to November 4, Patriarch William Patterson conducted a series of meetings. John W. Rushton has also visited the branch and preached a sermon.

Church school and preaching services are held every Sunday, and prayer meeting every Wednesday evening.

Four adults and three children were baptized, and six babies were blessed during the year.—Reported by MARY L. WING.

LAMONI, IOWA.—Work on the new church has been temporarily halted by the winter weather. Practically all the footings have been poured with cement. The sub-basement walls and the west wall of the basement have been erected, and some pouring has been done on the south. The erection of the southwest wall eliminates the danger of caving banks.

Charles Hyde is in charge of the donated labor for the building. The women of the branch furnished warm lunches to the men while they were working evenings.

ST. LOUIS, MISSOURI.—Activities for the whole branch sponsored by separate departments of the branch were held in early December, with the double purpose of providing an evening's entertainment and raising money to meet the branch budget.

December 2 the Zion's League "Forty-niner's Minstrel" was given to an overflow crowd of 285 in the lower auditorium of the church. The show, completely original, was written and directed by Leaguers Herb and Jeannette Tourville and Dan Fox.

One week later, December 9, a dinner and bazaar were held in the lower auditorium. In spite of bad weather, the event was well attended. The women's department now meets the first Thursday of each month. The schedule of each meeting includes classwork at 10:30 a.m., conducted by the pastor, Elder Frank McDonald, luncheon at noon, and a program in the afternoon presented by members of the department and built on the theme for the year, "Individual Consecration."—Reported by DON HUNSTEIN.

EVERETT, WASHINGTON. — Christmas festivities started on December 18 at 11 o'clock when the choir presented a cantata, "Chimes of the Holy Night," directed by Fern Gage. Soloists were Thelma Roberts, Neva Willett, Agnes Johnson, Nedra Inslee, Merle Foster, Roy Stearns, Joe Skoor, and Opal Wolfgram.

The Messiah Choir of Independence, which sang over CBS on December 18, was advertised in the local newspaper, and cards were sent to friends of the church. The event provided excellent missionary material.

The children presented a program on December 22, which was directed by Winston Inslee and Luella Foster. Forty children participated. The first part of the program consisted of a beautiful pageant of the nativity. There were new costumes and colored lights. After a period of songs and recitations, Santa Claus (who closely resembled Pete Johnson) appeared with his Zion's League helpers to distribute the treats and gifts.

On Christmas Day Elder Carl Oliver delivered the sermon at 11 o'clock. Merle Foster sang, "The Heavenly Song," and Elliott Gilberts played a violin solo, "O Holy Night."—Reported by ELLIOTT GILBERTS, *Pastor*.

PROVIDENCE, RHODE ISLAND.—Dana Marjorie Tift, infant daughter of Mr. and Mrs. Gerald Tift, of Cranston, Rhode Island, and Patricia Ann Santini, infant daughter of Mr. and Mrs. Donald P. Santini, of Edgewood, Rhode Island, were blessed at the Providence Branch on December 2. Elders George F. Robley and Edmund M. Brown officiated.—Reported by JEANNE M. HALLGREEN.

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Herald House INDEPENDENCE, MISSOURI

Have We Lost the Way?

By MRS. WILLARD PHELPS

WE OFTEN HEAR, "It doesn't matter what church we belong to, we're all going to the same place." There is truth in that, but here I sit in the thumb of Michigan and desire to go to visit friends in California. The roads near my home go east, west, north, and south. Perhaps it wouldn't matter where I start—I could reach California someday—but I might be too late to see the people I intend to visit.

The same is true of our purpose of life. We may go the way we desire—God has given us that choice, and Christ has made it possible for us "to get there" even if we have to be shown the way after death—but we may be too late to see the Savior when he comes. We may not be able to live in Zion or receive the full reward and glory.

God has provided the way and carefully outlined it with signposts to direct us. He gave directions to Adam and Noah for the people of their times; after the way was lost, he sent Christ, and in 1830 Joseph Smith was given the specific directions. If we disregard these, we may arrive too late.

We should select the right road early in life and travel it carefully, so that each day's journey will add to our treasures in heaven. Time is important if we are to reap the full benefit and receive the highest reward awaiting us. Christ has pointed out the way for us to follow. Adam was carried down into the water and baptized. Christ was baptized of John by immersion. Many people since have taken it upon themselves to call other rites baptism, but each time God restores the true gospel, it is the same.

Receiving the Holy Comforter is important too. Even when Christ was on earth people were baptized

without expecting this. We can't travel far on the highway of successful living without this important companion.

HAVE WE LOST THE WAY? Have we forgotten the real road to everlasting life? So many things along the road detract our attention. A neighbor stops by for a visit. The visit turns to gossip. We are off the road. We should turn each opportunity into showing someone the Christ way. Maybe we should smile sincerely and tell our neighbor what act another has done that is good. We must never forget that Christ said, let him without sin cast the first stone. If we had traveled Christ's highway far enough and well enough, if we were without sin, we would be too good for this earth. But we still have a duty here—to make the way pleasant for others.

As we listen to the radio, we may be entertained by the "something for nothing" quiz programs. Maybe they stop our progress on the King's Highway when we should be baking cookies for the poor family down the street. If a neighbor comes in and our radio is on, we may be advertising our religion by the programs we select. God says we should study, do our own tasks, and work with our hands. Maybe the cookies would be better if the radio were off so we could accompany our baking with study, reflection, prayer, and planning. Our advertising for Zion might get better results if we become examples of pure living.

The way may be steep and rocky, but God is ever present to give us strength. Perhaps we take the easy way each day and do not need or ask for extra strength. Christ is beckon-

ing for us to climb up and over to the other side of the hill—to make progress by using what talents he gives us. We should advance daily. If we don't, we may be lost, for we can't stand still. The army of God moves on, and we must move with it or be left behind.

Maybe a friend has lost the way. Let us be ready to help him find it. A helping hand or a cheery word may bring him back.

WHEN WE, THE WOMEN of the church, meet, we should watch the signs. Christ meets us. All criticism should be made with a smile and be purely constructive. The meeting is a Zionite gathering for study and friendship. Although women of the church often raise funds for worthy projects, money isn't the main item. Without spiritual progress, money loses its value. Whenever real progress is being made on the road to better living, physical support is usually assured. When a nonmember is in attendance, she sees the group setting an example of Zionite living, and it should not be "just like any other ladies' aid."

When our children step out the door for school, play, or other errand, they should be ready to walk with the King.

We need to practice walking with the Master in our homes. Christ told Martha she was "careful and troubled about many things, but one thing was needful." Our floors should not be so clean we cannot let a neighbor child (or our own) in to see our Zionite living in process.

We may regularly take a neighbor to church. Perhaps she doesn't have a car, or a church home, and would be happy to attend. Her first "no" should not discourage other invitations. Perhaps after we ask her regularly each week for a few times,

The Home Column

The Fulfilling of Love — By ADDIE SPAULDING STOWELL

And now abideth faith, hope, charity, these three; but the greatest of these is charity.—I Corinthians 13: 13.

WE READ in I John 4: 16 that God is love. If God is love, then his power is love, and love was the creating factor in forming the heavens and the earth. God proved his love by sending his Son into the world to redeem humanity from the fall and to establish a way or philosophy by which we may all live.

Paul, a believer and promulgator of the philosophy of Jesus, enumerates three attributes in that realm of love—faith, hope, and charity—and he makes bold the statement that charity is the greatest of the three.

Could it be possible that charity is greater than faith? The Scripture teaches that without faith it is impossible to please God. But Paul says though one might have faith to remove mountains and have not charity, he is nothing. Let us try to analyze Paul's meaning of this statement. Paul enumerates many and wonderful gifts, but he always comes back to the statement that charity is the greatest of all.

Taking for granted that charity is an attribute in the realm of love, let us try to evaluate its true meaning.

WE MAY GIVE a great amount of money or material things to those less fortunate than ourselves. Wealthy people give much of their

she'll expect it and eventually say "yes."

LET US NOT LOSE THE WAY. Let us take the road God has laid for us, following each signpost he has placed. We must be alert at each turn, ever willing to help, but persistently pushing forward. Let us bear our burdens and shoulder our share of responsibility, so our family and neighbors may have a fair chance to reach the final goal with us. Thus we may all receive the highest glory.

fortune to help society in different ways. In passing from this life a few leave great sums to establish libraries or found homes or other charitable enterprises. In our humbler walks of life, we may give a poor beggar enough money to buy a meal, or we may sacrifice our all to some worthy cause. Webster's dictionary says this is charity. But is it because we love the beggar that we give him the dime, or is it just to get rid of him because he bothers us? Is it because we love the cause that we give so much to it, or is it because we do not want to be outdone by the other fellow?

Paul sets us clear on the matter when he makes the statement: "Though I bestow all my goods to feed the poor; though I give my body to be burned and have not charity, it profiteth me nothing." This is not the kind of charity Paul is writing about, although Webster calls it such.

THERE MUST BE A MEANING to the term charity as designated by Paul that we must grasp if we would possess the greatest gift and bring salvation to our souls. The Scriptures tell us that charity covers a multitude of sins.

Quoting Paul again, "Charity suffereth long and is kind."

From this statement I would not take Paul's meaning as physical suffering but an emotional suffering which gives us distress because of the injustices that may be meted out to us, and we should be kind toward the offender.

Perhaps someone has done wrong, either directly or indirectly affecting us. The fact we must understand is that evil is in the world. Although God created the world and its inhabitants by the power of love, because of disobedience, Satan was cast down to earth, and we have the opposite of love which is hate. This

hate may cause individuals to do many things that will cause us mental suffering, but to such we must be kind and long suffering. We must pray for those who spitefully use us. Jesus was a perfect example of this kind of charity when he said, "Father, forgive them." Our hearts may be overflowing with love for others, and yet we shall not have charity for their mistakes.

We often hear it said in a divorce trial: "I love my husband (or wife) but I just can't put up with what he (or she) does." In other words, the one seeking a divorce has no charity or forgiveness for the mistakes of his or her companion. That could be one example of what Paul meant when he said we should be kind and long-suffering.

JESUS HAS SAID that if someone smites us on one cheek, we should turn the other cheek and give him an opportunity to smite it also. A turning of the cheek could make a turning point in the life of the transgressor so that he would turn from his unrighteous ways. The human race is born with an inner emotion that may be touched by the turning of the cheek or by doing good for evil.

To have charity we must envy no one, and we must not be "puffed up" over some success which has come our way. Above all things, we should think no evil. This may be a hard thing to control. Thoughts will come, but we can banish them before they have time to fester and grow. Although the outward evidence may be so plainly established there is no room for doubt, we do not know the heart of the wrongdoer—what his motive may have been or his great temptation.

We should refrain from thoughts that lessen our love for the offender. If we withhold our charity, he may never find the means of saving his soul.

As works is the fulfillment of faith, so charity is the fulfillment of love.

Letters

Missionary Experiences

Many happy experiences have been mine through 1949. I now share some of these with you in the hope that you will be helped by them.

In laboring in my assigned field I have sensed the presence of the Spirit of God in confirming the work of witnessing for Christ and his truth. This culminated in an unusually fine way recently in Idaho.

Idaho District is a rich field for missionary endeavor. In February, 1949, an excellent series was enjoyed by the Boise Branch. This congregation, under the energetic pastorship of Cecil Gilmore, has made fine growth. Following the work of the series, several fine prospects were baptized. We have been truly glad for this.

The pastor to the isolated Saints in the Idaho District is Elder Harry S. Fry. He is ably and willingly assisted by his good wife. Brother and Sister Fry made contact with a few Saints in the vicinity of New Plymouth, Idaho. Here they found Sister Myrtle Shippy and her four daughters, also Brother and Sister Freeman. The daughters of Sister Shippy have families, and it was with this nucleus that Brother Fry opened a church school in September. Interest and response were good and developed to the point where they could maintain a good attendance in the basement structure of a new Community Hall now being constructed.

This provided an adequate meeting place for the series we held December 4 to 11. On Sunday afternoon, December 11, through the kindness of Reverend Jones, pastor of the First Christian Church of Caldwell, Idaho, we were granted the use of the beautiful baptismal font in the fine new church that denomination is constructing. The eleven persons baptized united three family circles in the membership of the Reorganized Church. These families were the William Nelsons (father, son, and daughter), the Burton Partons ((father, two sons, and two daughters) and the Muriel Nelsons (a daughter and two sons). The baptism of these people establishes a good nucleus for our work at New Plymouth.

Several other people in that community are interested and investigating the message of Christ and the great Restoration Work. Some of them, we believe, will become regular attendants at our church school there.

I was conscious of the sustaining movement of the Holy Spirit while conducting this series, and was again made aware of the outreach of God in drawing souls to himself. There was an exceptional degree of unity in this series. Brother and Sister Fry drove from Boise each day to render assistance, and their support was helpful.

What could make a happier Christmas than the giving of oneself to Christ on the conditions of his gospel? Surely this will be a wonderful Christmas tide for these people who have allied themselves with the Savior. For them the significance of God's gift to mankind is far richer than ever before.

Thus we see that when the Christlike passion for souls motivates our members, and they prayerfully and diligently labor with Christ, people can be won to the Master in a dedication of their lives to his cause. Again we are reminded of Christ's words to his servants in these latter days: "Remember the worth of souls is great in the sight of God And if it so be that you should labor all your

days, in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father."—Doctrine and Covenants 16: 2.

Let all of us be more diligent in joining with God and Christ in the work of helping to bring souls to them.

E. Y. HUNKER.

908 West Waldo
Independence, Missouri

From an Isolated Member

I look forward to receiving the *Herald* every week; it is my only preacher and teacher. Although I am isolated, I recently received some ministry which has meant a great deal to me. Brother John Cunningham of Dayton, Ohio, came to my home while I was ill. After praying for me, he left and the next day returned with Elders Wolfe and Glenn Givens who administered to me.

I enjoy hearing from other members even though I do not get to worship with them. Their letters have been a real blessing to me. I tell the gospel story to all who will listen. I hope the time will soon come when more will listen.

To those who have trials, I say, take them to God. When in doubt, go to him; when all looks dark, pray to him. His grace is sufficient for all.

FLORENCE WILLIAMS.

Greenwood, West Virginia

Note of Thanks

I wish to thank all who have sent *Heralds* and tracts to me. My sons have helped me to distribute them. Several persons have expressed a desire to attend our services, but we have no church here. We hope someday to have one.

CORA EMERSON.

904 South Wayland
Sioux Falls, South Dakota

Letter of Testimony

I am very grateful for the blessings God has seen fit to bestow upon me. He has helped me to overcome my weaknesses and has healed my body. I was relieved of cancer and have been protected during storms. God has sent rain for my fields and gardens when they needed it. He has kept me from drowning when I could not have saved myself by my own power.

I hope other Saints will be privileged to enjoy such blessings as have been mine.

EDWARD HELLENGREEN.

709 Hudson Street
Ottawa, Illinois

Note of Appreciation

I wish to thank all who have sent me books and quarterlies. We appreciate them very much and use them to the best of our knowledge. Incidentally the children referred to in my last letter to the *Herald* are not small children but teen-agers.

MRS. MARY L. JARVIS.

Route 4, Box 203
Blanchard, Oklahoma

Asks For Prayers

I am happy to be receiving *Daily Bread*. It is a joy and comfort to me. I lend my copies to friends to read also.

This summer I had the privilege of attending several meetings in Saskatoon. This was a royal treat for me since I have been isolated so long. I hope the time will soon come when my dear ones and I can go to church often and enjoy the fellowship of Saints.

I am not well and it is hard for me to get around. I ask the Saints to remember me in prayer that, if it be God's will, I may receive a blessing.

MRS. DAISY ERICKSON.

c/o Mrs. Ed Carlson
Box 472
Vanscoy, Saskatchewan

From a Member in Cuba

I have been isolated from the church most of the time since I was baptized in 1922, but I have never regretted my affiliation. I know I have weaknesses, but my greatest desire in life is to be worthy of the name I bear. I enjoy reading the *Herald* and pass them on to my friends when I have finished with them. Since I cannot worship with members of my own faith, I attend the Methodist Church, where I teach in the church school, sing in the choir, and help in the women's society. I often base my talks at women's meetings on articles I read in the *Herald*. I have tried to explain the gospel to others here, but most of them prefer to believe that one church is as good as another. Recently I was talking to a young man about the Restoration. I asked him if he lost something and someone tried to make another item like the one he lost would the facsimile be the same. He replied that it would not. Then I told him that the gospel was like that—the original had to be restored after it was lost. He agreed, but went no further.

I am praying that I might become better able to help others see the light before I leave Cuba. I ask an interest in the prayers of the Saints.

RINA THOMPSON.

Preston, Cuba

News and Notes

(Continued from page 2.)

HERALD HOUSE HAS CHRISTMAS PARTY

A dinner party was given by the "Herald" on December 16 at the South Chrysler Church with Leonard Lea as master of ceremonies. Many guests were present. Mrs. Essie Isenhardt led in the group singing of carols.

A parody on "The Night Before Christmas" was given by Mrs. Dolly Budd and written by Mrs. Essie Isenhardt mentioning the names of various employees. A male quartet composed of Herman Johnson, Gilbert Gordon, Merle Harford, and Chris Hartshorn sang two humorous selections, and two Christmas numbers. Mrs. Lucille Lea sang two solos, with Mrs. Naomi Russell as accompanist. Marvin McDole showed Christmas filmstrips and colored slides while recorded music was being played.

At the conclusion of a short talk by Kenneth Graham, each employee was presented with a fruit cake. The program was in charge of Mrs. Helen Thomas, Miss Lillie Jennings, and Mrs. Essie Isenhardt. The committee for decorating was Mrs. Melba Allen and Miss June Robb.

WHITE MASQUE PRESENTATION

During the Christmas week, the White Masque Players presented Maeterlinck's play, "The Blue Bird," under the sponsorship of the Independence Junior Service League. The play was given each evening in the auditorium of the local high school from December 26 through December 30, with a matinee performance on December 28.

Stephen A. Black, Associate Radio Pastor, assisted by his wife, Lea, was director of the play. A cast of over sixty people participated. A double cast was used for many of the characters in the play.

Graceland Gazette

Honor Roll

Sixty-one Graceland students from eighteen states, Hawaii, Canada, and Holland attained a grade point average of 3.00 or above to be listed on the honor roll for scholarship as first quarter grades were announced at Graceland recently. To receive a 3.00 grade point average, a student's marks must average a B. Men students edged out the women for top honors. Thirty-five men and twenty-six women made the honor roll. However, 353 men and only 221 women are enrolled. Of the sixty-one on the honor list, twenty are freshmen (354 enrolled), and forty-one are sophomores (220 enrolled).

The list is as follows: Paul F. Barritt, sophomore, Council Bluffs, Iowa; Gladys Belrose, sophomore, East Detroit, Michigan; Dayle M. Bethel, sophomore, Lamoni, Iowa; Robert L. Carrick, freshman, Yale, Iowa; Elsie M. Carter, sophomore, Rupert, Idaho; Robert W. Carver, sophomore, Independence, Missouri; Bertha Y. L. Chock, sophomore, Oahu, Territory of Hawaii; Charles C. Church, sophomore, Saginaw, Michigan; Jane Churchman, freshman, Miami, Florida; Hendrick Compier, sophomore, Rotterdam, Holland; N. Frederick Cool, sophomore, Cameron, Missouri; B. Janice Cooper, sophomore, Chicago, Illinois; E. Dean Cox, sophomore, Independence, Missouri; J. Darleen Craven, sophomore, Olathe, Colorado.

E. LaVon Crum, sophomore, Seattle, Washington; Leslie L. Cunningham, sophomore, Dayton, Ohio; Marjorie L. Dempsey, sophomore, Council Bluffs, Iowa; Thomas A. Dempsey, sophomore, Independence, Missouri; Ellen I. Easter, freshman, Independence, Missouri; L. Ray Eastin, sophomore, Davis City, Iowa; R. Vern Elefson, sophomore, Butler, Missouri; Milo M. Farnham, freshman, Lamoni, Iowa; Erma L. Fausett, sophomore, Twin Falls, Idaho; Mark Hampton, sophomore, Cameron, Missouri; Roy E. Hampton, sophomore, Hamilton, Missouri; Arthur E. Hands, freshman, St. Louis, Missouri; Frank E. Hanna, Jr., freshman, Monterey Park, California; Robert W. Hill, sophomore, Marion, Illinois; Robert R. Holman, sophomore, Independence, Missouri; Henry V. Knight, sophomore, Plymouth, Michigan; Don D. Landon, sophomore, Council Bluffs, Iowa; Bethia J. Law, sophomore, New Bedford, Massachusetts; Allene McClaran, sophomore, Independence, Missouri; Helen G. Marsh, sophomore, Lamoni, Iowa; Yvonne Nolan, freshman, Grand Lake, Colorado; Don D. Olmstead, freshman, Des Moines, Iowa.

Orlene Redfield, sophomore, Tulsa,

Oklahoma; Cecil V. Robbins, sophomore, Vancouver, British Columbia, Canada; John A. Rooney, freshman, Philadelphia, Pennsylvania; William W. Ruoff, sophomore, St. Joseph, Missouri; Charles H. Scott, Jr., sophomore, Seattle, Washington; Billie Shields, sophomore, Kansas City, Missouri; David J. Shippy, sophomore, Davenport, Iowa; Jeanne Shoemaker, freshman, Niles, Michigan; Dorothy E. Smith, sophomore, Mobile, Alabama; William E. Spencer, sophomore, Belding, Michigan; Donna Stiegel, freshman, Moline, Illinois; Donovan D. Stiegel, freshman, Moline, Illinois.

Lois E. Taylor, freshman, Canton, Missouri; Irell Turley, sophomore, Bald Knob, Arkansas; Ivan A. Vallier, freshman, Underwood, Iowa; Carolyn F. Waggoner, freshman, Livermore, California; Kenneth O. Walden, freshman, Lamoni, Iowa; Vernice L. Watts, freshman, Belleville, Illinois; Lynn L. Weldon, sophomore, Warrensburg, Missouri; Ann L. Whiteford, unclassified, East Jordan, Michigan; Gordon Wilder, freshman, Lansing, Michigan; Dorothy J. Wills, freshman, Takoma Park, Maryland; Barbara L. Worster, freshman, Mesa, Washington; Luella Yates, sophomore, Niagara Falls, New York; and Lloyd R. Young, sophomore, LaMoure, North Dakota.

Hillville Hi-lites

Students like the new playshop. It used to be Graceland's repair and maintenance shop, where everything from furniture to fountains was reconditioned. Before that it was a gymnasium. Today speech classes meet daily in the newly-painted rose-colored room, and recently the public had a chance to see it in use as the Graceland Players' presented Ibsen's "Ghosts" to sell-out audiences. Verdict for both play and playshop: Elegant! . . . The Lamoni-Graceland Orchestra had a busy pre-Christmas holiday week. It was on the air over WHO, Des Moines, with the Des Moines church choir and members of the Graceland A Cappella in a presentation of Handel's *The Messiah* on Sunday night, December 11 and joined the Graceland Oratorio Society for a campus performance of the same oratorio on Wednesday. Soloists for the campus performance in Zimmermann Hall were Mrs. Mattie Willis, soprano, of Battle Creek, Michigan; Miss May Jorgensen, '49, alto, of Independence, Missouri; Bob Rose, '48, baritone, of Des Moines; and Henry Anderson, tenor, a member of the Graceland music faculty. . . . An unheralded Yellow Jacket basketball squad has pulled the surprise of the year by losing only one game—the first one, against Burlington—in five starts (the situation up to January 6). Thirteen more games and two tournaments remain

on the schedule. . . . The Graceland faculty all-star volleyball squad, which participated with Kansas City and Des Moines Y.M.C.A. team in a volleyball exhibition at Graceland last year, was given twenty-seventh rating in the United States College volleyball ranking! The Graceland mentors outranked, among others, Iowa University, which placed thirty-sixth in the ratings. The National Amateur Athletic Union, which chooses the United States Olympic teams made the rankings.

Student Center

When students returned to the Graceland campus on January 2 following their Christmas recess they knew the joy of a dream come true. The new Memorial Student Center was ready for their daily use.

Constructed of brick, steel, pumice-block, and wood, the building is a memorial to men and women of the church and alumni of the college who served their countries in World War II. It contains a large auditorium area which serves as the main lounge and social center of the college, a post office, bookstore, snack shop, smaller lounge, stage, council room, and office for the Graceland activities' director. Graceland "fellowship" meetings and other church services, assemblies, and all-school parties will be held in the auditorium portion of the Center.

Architecture and furnishings for the building are modern. Chancel furniture for use in the stage area has been especially designed by David B. Runnells of Kansas City, one of America's best-known young modern architects and designers, who was also the architect for the building.

Plans are now under way for the official dedication of the structure which will take place at Graceland, Sunday, February 5. That same day the college will hold open house for all visitors and will provide guide service through new campus improvements including the new service building which provides central heating and maintenance facilities for the college, the new library room in Briggs Hall which covers the entire third floor of that building, the new little theater called the "Playshop" located in the old heating plant, and the newly-decorated and remodeled dining hall and food service department in Walker Hall.

The first student assembly for the Student Center was held Tuesday, January 3; the first fellowship, January 4; and the first Sunday service, January 8, with President Edmund J. Gleazer, Jr., as speaker.



Why Isn't Zion Redeemed?

By DOROTHY EASTWOOD

AT THE 1947 General Conference, Israel A. Smith answered this question with these God-given words: "The work of preparation and perfection of my Saints goes slowly, and Zion conditions are no farther away nor any closer than the spiritual condition of my people justifies"

And it seems, generally speaking, that the work is progressing as slowly now as when these words were spoken three years ago.

Much that has been done since then has been about as firm as a house built on the shifting sands of a desert. Words alone do not take deep roots, but falling on the air are carried off in the first burst of wind.

How can Zion be redeemed? By removing the condition mentioned in God's stipulation as to the time of Zion, when the people are Zion. And how can that be brought about? Many ideas have been tried and failed. It's time for another suggestion. Perhaps putting more Latter Day Saintism into practice in everyday living and less into talking is the desired solution.

In one of the larger universities of the nation, a Latter Day Saint girl, firm in her belief of the rightness of her church, found her roommate to be equally firm in her Lutheran belief. Discussions and arguments caused a stormy existence for several months. Finally, to make life more pleasant, they made a pact refusing to discuss religion.

The church girl was interested in a

young man she had met at Grace-land. During the year she became sure of her love for him and his for her, and so they were engaged. During this time she and her roommate—as girls will—discussed love, marriage, and the ideal home. The Latter Day Saint spoke of many things typical of a Latter Day Saint home and marriage—things cherished as part of the business of being a good member. Before the year was over, the Lutheran girl asked about her roommate's church, saying that with ideals such as these, the church must have something of great value.

In this case the application of Latter Day Saint belief in everyday problems of life did much more to open the heart of a girl than words on doctrine and organization.

IT TAKES FAITH IN GOD and a firm belief in the doctrines of his church to put Latter Day Saintism into practice. It demands knowledge of the doctrine, and that sets forth one of the requirements of a good Saint—study.

In an office in Independence, a young man of no particular religion but a deep thinker, and a young woman, a Latter Day Saint, found themselves deep in a discussion of religion. The young man had studied the Bible, combined things he had read elsewhere with his own thinking, and arrived at certain logical conclusions. Some differed enormously from the girl's, but she was at a loss to be as logical as he concerning her ideas. She just believed and had only a few concrete facts here and there to substantiate her ideas. She needed to study to be able to put her religion into practice. The young man admired certain things about her—her clean language and habits—and in conversation discovered some of her ideas concerning politics, racial equality,

and other problems. All these reflected her church belief, and the young man knew it. She was practicing Latter Day Saintism so that it was visible, but the young man was one who demanded reasons for things, and she could not supply satisfactory answers. She had done only half a job of instilling her religion into life.

Two requirements for putting Latter Day Saintism into practice then are knowledge of why those things which the church believes are right, not merely being satisfied with doing them because the church says "do" or "don't"; and a firm belief in those ideas in order to make their practice a vibrant, enthusiastic action rather than a lackadaisical attitude about the whole thing.

WHAT ARE THE CHARACTERISTICS of one who applies his religion to his living?

First of all, he can be recognized by his clean habits. No bad language slips into his conversation, nor does he drink or smoke. His appearance is always neat and clean.

In his business relations he never tries to make an extra dollar at the expense of someone else. And no matter what his job may be, he does the best he can at it.

He is always alert to learning. He is versed in world affairs. He reads on many subjects and uses good English. This is minor, but it shows to the world that he is not backward and unlearned.

Being obedient to the laws of God means also being obedient to the laws of the land. A good Saint is a good citizen, an informed voter, an active participant in civic affairs.

The virtues of Christianity so often spoken of are also characteristic of a conscientious member. He will practice temperance, patience, humility, diligence, brotherly kind-

ness, sincerity, charity, integrity, honesty, and politeness in his everyday life.

Other characteristics of Zion living take place within the heart.

A Latter Day Saint home should be peaceful, well-ordered, clean, and happy. It should impress the visitor as having an atmosphere of love. The man and wife should be companionable and true to each other, with a close tie between themselves and the children—a tie born of mutual respect and love. God is always an unseen guest in such a home.

In the field of stewardship, putting Latter Day Saintism into practice means filing a financial statement regularly, paying tithing, and making liberal offerings. It also includes using talents in service to God.

A GOOD SAINT is a regular church attender. This includes Wednesday and Sunday nights as well as Sunday morning. And being a good church attender includes setting those days aside and letting no other activities interfere. The good Saint also finds some job he can do in the church.

The most vital requirements for Sainthood are, "Love the Lord thy God . . . Love thy neighbor as thyself." This means a genuine concern for all people. It must be sincere and heartfelt. A love such as this is expressed in many ways. Its greatest example is the love of Christ.

One more quality typical of all good Latter Day Saints is a bright, optimistic outlook on life. For this gospel is one of joy which leaves a song in the heart of its believers.

With each action keep in mind how you would feel "if Christ came back today" and you were to meet him face to face. Could you look straight at him and say you have done your best? That is the test of Latter Day Saintism in practice. Pick your pattern, the life of Christ, and then do your best to follow it. Every member who puts his religion into life brings Zion one person closer to reality.

The Reward of Patience

By **MARILYN WOODS**

THE OTHER NIGHT I was enjoying some recorded music. The lively violin solo by Fritz Kreisler was a pleasure to hear. It was followed, however, by the first movement of a Tchaikowsky symphony. After the rousing Kreisler piece, it was difficult for me to settle down and get in the mood for the first slow-moving bars of the symphony. The mental assertion that I needed to relearn the patience of listening led to a chain of thoughts.

As the symphony progressed it created out of those first faraway sounding notes and chords a rich melody, building itself up to a deeply stirring harmonic drama, capable of giving lasting good and satisfaction. While the music proceeded, my thoughts endeavored to keep apace.

Of course, the symphony had to begin cautiously. "It isn't 'draggy,'" came the reprimand of my musical conscience. "It is something which possesses true greatness. This symphony has as eternal a value as man can create. It has the power to cause both musician and listener to become creative, each in his own way." Snatches of exhortations buried somewhere in memory's tomb were resurrected by these irresistible strains of melody . . . "Rome wasn't built in a day" . . . "One cannot rush into the presence of God" . . . Yes, all things really great and lasting begin slowly, in a small way. . . . "A stone cut out of the mountain shall roll forth until it has filled the whole earth."

The music reached those great swells that carry away mind and imagination on its crest as the waves of the sea carry away ships and men.

It was worth settling down and waiting for, worth exercising again the patience of true listening. That patience is easily lost in the everyday sounds of hurried gossip, rushing wheels, light jukebox jingles in accompaniment to a quickly gulped lunch, but it takes only a little effort and a little waiting to regain it.

NEITHER IS IT HARD to forget the patience of true prayer, that watchful, earnest waiting to enter into the presence of God. Too often, perhaps, we try to say "hello" to God in that same casual way we greet an acquaintance in passing. Those cheerful greetings, heart warming as they are in their proper place, wouldn't take the place of long satisfying conversations enjoyed by old friends.

The music stopped. It was time to go out in the cold again, but I have been warmed by the flame of immortal music . . . the reward of patience.

Time and Music

Not without design does God write the music of our lives. Be it ours to learn the time, and not be discouraged at the rests. If we say sadly to ourselves, "There is no music in a rest," let us not forget "there is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long he waits for us to learn the lesson!

—JOHN RUSKIN.

New Horizons

Across the Desk

(Continued from page 4.)

the Tuamotus, and is also on a higher educational plane. As Horahitu puts it, "We are faced with barriers as difficult to surmount as these mountains which surround us, which have developed almost as long."

We have been going to Paea for two months and have the groundwork laid for a new mission there. This district is about twenty miles from Papeete. We have an assembly building there of native materials which will hold about two hundred people. At the dedication of the building, we counted nearly two thousand, mostly from the district of Paea. About fourteen young people have asked for baptism, but we prefer to give them a series of sermons and lectures first. We are going again tonight to teach them some Christmas carols for caroling in the district. In conversation with the owner of the property where the Protestant church is erected, I learned that he was interested in our church. We will baptize him and his wife this Christmas. He has offered us a piece of property for our church at Paea.

Last Sunday another Chinese girl about twenty-five years of age was baptized. This makes a total of seven young Chinese who have been baptized. Here is another rich field in which the Mormons far exceed us. They are distributing Bibles and a short history of their church in Chinese. This is a big factor in their

success among the Chinese. It was our church that baptized the first Chinese and made a move toward getting literature for missionary work at least three years ago. We are still waiting for this literature. Our only hope now, in order to counteract this setback, is to get a young Chinese missionary in here for a year to two—one who speaks the Chinese language. This all sounds fantastic when you read it in the confines of the walls of the Auditorium, but when you are facing the enemy on the firing line it makes sense.

Brother Breckenridge will no doubt inform you of our harvest home festival success here at Taronā. The total income for the day was over 15,000 francs. On the day scheduled for the program, we received a request from the new Deputy to France, chosen by the population at this last election, to permit him to visit our services. He with his company of thirty or more followers came to services and were received by Taronā. The orchestra performed unusually well. We are still hearing good reports about the service.

We have been asked by the director of affairs at the hospital to come again this year and sing carols in the hospital. We instituted this four years ago, and it has proved a marvelous thing for the church. This year, however, we have been asked to give two nights' service; one night singing carols in the individual rooms, and the second night to give a concert (orchestra) out in the yard. The rooms are all built so they can see the en-

closed yard. It's a lovely place for a concert. The Governor and his wife have been invited to attend. If he does, it will be a red-letter day for us. We expect to appear in our Graceland College uniforms for the first time at that concert.

We are thrilled with the response and opportunities opening up on every hand. May the Lord continue to direct both you and us in the work of the Master.

From Elder Allen J. Breckenridge,
December 7:

Brother Butterworth and I returned November 17 from a successful trip to the Tuamotua. This was my first journey to the outer islands. We visited nine branches on eight islands. There were twenty-six baptized, some blessed and ordained, and we were able to straighten the enrollment records out which are in poor order in most of the branches. On many of these islands, ours is practically the only church represented and almost everyone is a member: therefore, there is not a lot of missionary work to be done except to save our own children, which we seem to be doing quite well. Our trip to the islands was made in fairly large ships; however, between the islands themselves we journeyed on little sailboats which averaged about twenty-five feet in length. The Tahitians are very good sailors; and although we often traveled all night without compass and sometimes without stars, we always arrived at the next island without trouble.

The work here in Tahiti itself is progressing well. It is apparent to me that most of our missionary work at present will be in Tahiti. We have tremendous possibilities here. We opened a new mission in Paea, a district of Tahiti. It promises to be very successful. While we were in the Tuamotus, the natives built an assembly hall which we dedicated on our return. Of the 1,500 attending, 90 per cent were nonmembers. We have in mind to open other missions as time goes on. Our present difficulty centers around the fact that we have few leaders who know well the message of the church.

Attendance at Taronā is very good. We are continuing to have capacity to overcapacity congregations. The first of the year I am starting a priesthood instruction class to teach methods of evangelism and the basic message of the church. This should help us to take advantage of the large nonmember attendance at Taronā and the missionary possibilities in other places of Tahiti. I should like to start cottage meetings in Papeete later on.



INDEPENDENCE,
MISSOURI

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of Our

Visual Aids Rental Catalog

Bulletin Board

Books Wanted

A. J. Neale, Box 293, Chesley, Ontario, Canada, would like to purchase the following books: *Beatrice Witherspoon, Into the Latter Day Light*, and *Joseph Luff's Autobiography*. Please state price and condition of books before mailing.

REQUESTS FOR PRAYERS

Sister Fannie Miller, Tiburon, California, asks the prayers of the Saints for herself and her son, Frank. Both are very ill.

Heber F. Colvin, 3056 Richey Boulevard, Tucson, Arizona, requests prayers for his non-member friend, George Leach, who is seriously ill. He also solicits prayers that his family may be comforted by the gospel.

Mr. and Mrs. Odis Sikes, Manson, Washington, request prayers for their child who is seriously ill.

ENGAGEMENT

Kelly-Dougherty

Mr. and Mrs. H. F. Dougherty of Independence, Missouri, announce the engagement of their daughter, Altabelle, to William H. Kelly, son of Mr. and Mrs. George E. Kelly of Kansas City, Missouri. Both Miss Dougherty and Mr. Kelly are graduates of Graceland College, class of '48, and are now attending the University of Michigan. The wedding will take place next summer.

WEDDINGS

Smith-Sears

Mary Isabell Sears, daughter of Arthur E. and Myrtle Dunlap Sears of Flint, Michigan, and David Carson Smith, son of Joseph M. and Grace B. Smith of Kansas City, Missouri, were married at the Newall Street Reorganized Church in Flint on December 29. Elder Arthur H. DuRose performed the double-ring ceremony. They are making their home in Independence, Missouri.

Wolf-Chambers

Ruth Elaine Chambers, daughter of Mrs. Mable Smith of Mt. Vernon, Ohio, and Robert N. Wolf, son of Mr. and Mrs. Clyde H. Wolf, were married January 1 at the groom's home in Walhunding, Ohio. Elder William P. Vickroy of Columbus, Ohio, performed the ceremony.

BIRTHS

Mr. and Mrs. Charles C. Claas of Ft. Collins, Colorado, announce the birth of a daughter, Bobbi Ann, born December 28. Mrs. Claas, the former Emily Anne Smith, is a graduate of Graceland College, class of '44.

A son, Michael Scott, was born on October 26 to Mr. and Mrs. David L. Lillie of Wausau, Wisconsin. Mrs. Lillie is the former Marietta Edstrom.

Mr. and Mrs. John J. Lepsa of Berwyn, Illinois, announce the birth of a daughter, Maureen Carole, born December 19. Mrs. Lepsa is the former Roberta Edstrom.

Mr. and Mrs. Ralph E. Hastings of Independence, Missouri, announce the birth of a son, Kenneth Wayne, born December 15 at Trinity Lutheran Hospital. Mrs. Hastings is the former Frances Miller.

A son, Robert Evans, was born on November 20 to Mr. and Mrs. Robert Evans of Kansas City, Missouri. Mrs. Evans, before her marriage, was Edith Miller.

A daughter, Wendy Ann, was born on November 28 to Mr. and Mrs. Ed Batchelor of Dundalk, Ontario.

Mr. and Mrs. Ned L. Jacobson of Lamoni, Iowa, announce the birth of a son, John Stephen, born December 16. Mrs. Jacobson is the former Jewell Banks.

DEATHS

LAVERY.—Alvin, was born May 20, 1866, in Lapeer County, Michigan, and died December 23, 1949, at the hospital in Corunna, Michigan. He was married in 1901 to Mrs. Margaret Campbell, and in 1910 was baptized a member of the Reorganized Church. He is survived by his wife and a son George of Corunna.

CULP.—Harve, was born January 1, 1877, and died October 13, 1949. He was baptized into the Reorganized Church on May 9, 1909, and was a charter member of the Portsmouth (Nauvoo), Ohio, Branch. He held the office of teacher. After the death of his first wife, he married Elizabeth Hill on February 7, 1948, and both enrolled in the McDermott, Ohio, Branch.

He is survived by his wife, Elizabeth; three daughters: Theima Coburn of Franklin Furnace, Ohio; Ruth Holsinger and Madge Bennett of Columbus, Ohio; and three sons: Clayton of Pittsburgh, Pennsylvania; Richard of Columbus; and William of the Army.

STROH.—Alta L., daughter of Bradford and Ann E. Corless, was born on June 21, 1858, in Branch County, Michigan, and died December 14, 1949, at Coldwater, Michigan. She was baptized into the Reorganized Church when she was eight, and for eighty-three years was a devoted member. On January 1, 1878, she was married to Samuel Stroh, who died on October 3, 1920. A son William also preceded her in death.

She is survived by a daughter Ethel S. Gallagher with whom she made her home; a daughter-in-law, Catherine Stroh; and a grandson, of Pittsburgh, Pennsylvania. Funeral services were held at the Shattuck-Livermore Mortuary, Elder Wayne Crandall officiating. Burial was in Lakeview Cemetery, Quincy, Michigan.

KENNEDY.—Emily, was born in 1876 at Ontario and died at Vancouver, British Columbia, (date of death not given). She was baptized into the Reorganized Church over fifty-two years ago, and was one of the original members of the church in British Columbia. Her first husband, Elder Isaac McMullen, died in 1937. In 1943 she was married to W. A. Kennedy, who survives her. She also leaves one grandson. Funeral services were conducted at the Mount Pleasant Mortuary, Elders J. F. Curtis, C. C. Taylor, and Edwin Spargo officiating. Interment was in Ocean View Cemetery.

DUCKWORTH.—Evelyn Isabel, was born at Victoria, British Columbia, in 1910 and died at her home in Vancouver, British Columbia, (date of death not given). She was baptized into the Reorganized Church by J. J. Cornish in 1917 and on October 12, 1928, was married to Ivan Duckworth, who survives her. She also leaves a son Clyde; and her stepfather and mother, Mr. and Mrs. W. A. Kennedy. Funeral services were conducted by Elders Edwin Spargo, C. C. Taylor, and George E. Miller. Burial was in the Ocean View Cemetery.

ATWOOD.—Vivian Estell, daughter of Mr. and Mrs. C. R. Buller, was born June 23, 1917, in Lewistown, Montana, and died December 21, 1949, at Sioux City, Iowa, of burns received when a stove exploded. She was married to Chet Atwood in 1942. She had been a member of the Reorganized Church since 1933. She is survived by her husband; her parents of Parker, South Dakota; one brother; and five sisters. Services

were held at the Manning Funeral Home, Elder C. E. Burnett officiating. Interment was in the Sioux City Cemetery.

HENDERSON.—Lettie, was born October 9, 1874, at San Juan Bautista, California, and died at her home in Salinas, California, December 18, 1949. She was baptized a member of the Reorganized Church in 1930, and for many years was engaged in the work of the church. At the time of her death, she was teacher of the primary class in the church school held in her home in Salinas.

She is survived by her husband, Orval Henderson; two daughters, Mrs. Dora Brookins and Mrs. Vera Emerick; five sons, Ray J. Ward, Roy F. Ward, Clifford Ward, Everett Ward, and Floyd Ward; one sister, Mrs. Kinnie Hannay; sixteen grandchildren, and seven great grandchildren. Funeral services were held at the John Dowle Mortuary in San Jose with Elder LeRoy E. Harris officiating. Interment was in Santa Clara city cemetery.

WESTPHAL.—Ella R. McKee, was born August 10, 1878, in Independence, Missouri, and died at her home in Monterey, California, December 20, 1949. She was baptized into the Reorganized Church on September 28, 1890, and was active in church work the remainder of her life.

Surviving are two sons, Howard Westphal of Sacramento, California, and Richard Westphal of Seaside, California; one daughter, Mrs. N. L. Garland of Chula Vista, California; and three grandchildren. Funeral services were held at the Dorney Mortuary in Monterey, Elder LeRoy E. Harris officiating. Interment was in Monterey cemetery.

DENNIS.—Dehryl A., was born July 20, 1919, at Hagerman, Idaho, and died on May 16, 1949, at a veterans' hospital in Salt Lake City, Utah. He was a member of the Reorganized Church and had held the office of priest since August, 1949. On July 18, 1943, he married Fern Clifford of Salt Lake City. During World War II he served as a sergeant major at Fort Douglas, Utah. For two years he taught at the Bliss High School and at the time of his death was continuing his studies at the University of Utah.

He is survived by his wife, Fern, and a daughter, Cheryl Deanne, of Salt Lake City; his parents: Mr. and Mrs. Arthur Dennis of Hagerman; three brothers: Elvin of Hazelton, Arlin of Rupert, and Harry of Des Moines; and a sister, Mrs. J. Y. Hamilton of Salt Lake City. Funeral services were held at the Reorganized Church in Hagerman, and interment was in the Hagerman cemetery.

BURNHAM.—George W., son of Mr. and Mrs. James A. Burnham, was born January 31, 1867, at Brewton, Alabama, and died December 29, 1949, at his home in Independence, Missouri. On May 11, 1890, he was married to Mary Hamby in Independence; three children were born to them. Mrs. Burnham preceded him in death. During his life he worked as a stone mason and was for many years employed by the Gas Service Company. He had been a member of the Reorganized Church since August 29, 1875.

Surviving are two daughters: Mrs. Maudie Kittle and Mrs. Frank Greer, and a son, Edward, all of Independence; four brothers: David, John, Samuel, and Wesley, also of Independence; a sister, Mrs. Minnie Sullivan of Kansas City, Missouri; one grandchild; and two great-grandchildren. Funeral services were conducted at the George C. Carson chapel, Elder Glaude A. Smith officiating. Burial was in Woodlawn Cemetery.

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P.S.

* A NEW KIND OF WEEK

While you are arranging your plans to celebrate "National Turnip Week," "Cheese, Eggs, and Dairy Products Week," and others, how would you like a new one to work on? This one came out of an informal editorial confab recently: "National Be-Kind-to-Editors Week." We suggest Sunday, March 26, to Saturday, April 1, for its observance, with high festivities and awards on the last day. The Order of the Wooden Petunia will be given to the child who writes the best essay on "Why Editors Should Not Be Persecuted." During this week it will be unfair to write insulting letters to the editors. No gripes, no criticisms, no bad poetry, no obituaries (except those of our most troublesome critics) will be accepted. Well . . . impractical as it may seem, we can hope, can't we?

* QUOTE

"There are no hopeless situations; there are only men who have grown hopeless about them."
—From a European letter.

* HAIR

Uncle Joe thinks it's nice that he has been able to keep his hair, but he wishes it didn't look like something out of an old mattress.

* FIGHTING TALK

Our friend was telling about the latest meeting of her club. "We had our fight last night," she said, "and I was ashamed of us. If I didn't know better, I'd almost feel like dropping out of the club. They called it a business meeting, but I call it a fight!"

Many a person has had to make a decision whether it is better to "suffer the slings and arrows" of contumacious language and remain a part of an organization, or to take umbrage and, departing in it, leave the fighters to their own futile and sadistic devices.

One of the ironical facts of cultural life is that some of the most vicious fighting is done in groups where the most charming and talented people meet, though it is not always they who do the fighting, but often those who like to be with them.

We should recognize that people interested in music, the arts, and cultural subjects are possessed of keen discrimination and sharper differences of taste than others. They take things very seriously, and sometimes emotionally. These things are important, too, because ways of thinking and patterns of life and behavior grow out of them.

It is perhaps not unfair to say that we need tolerance in our cultural groups and organizations more than anywhere else, because these people are leaders. They should try harder, for the good of community life, to get along with each other. And they should realize that, no matter how great their differences of opinion may be, they have more in common that unites them than differences that separate them. A fight at a business meeting is not good for them nor for the larger society they are endeavoring to serve. There is a common ground on which all can work together for a cause that is greater than any personal interest.

* The successful people are those who learn how to build real foundations under their day-dreams.

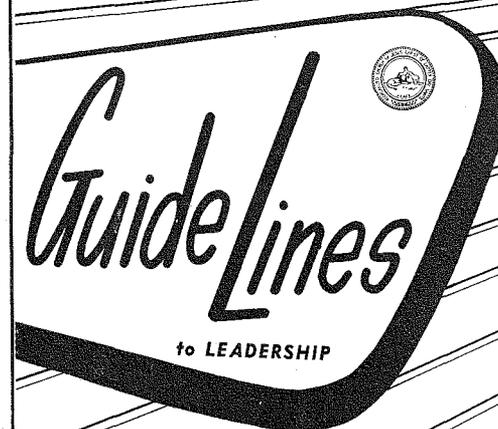
* I find that many strangers will act like old friends if I smile and say "Hello!"

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THE SAINTS'

Herald

VOLUME 97

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NUMBER 4

Tracks in the Snow

*Men cannot know
the end you sought;
they know only the direction
you faced by the tracks
you left behind.*

Photo by D. Ronald Carmichael



Sanitarium Day

THE SECOND ANNUAL SANITARIUM DAY has been set for Sunday, March 19, 1950. Plans should now be matured for local observance of the day.

The Independence Sanitarium and Hospital and the associated School of Nursing are institutions of the church which reflect the spirit of the Restoration Movement and are inseparably connected with the achievement of our fundamental purposes. It is not possible to think of the advancement of our Cause without including in that prophetic picture such institutions as these. Here we give service on a high professional level and at the same time prepare our young women for continuing and extending that service. And in doing these things, we also give direction to the desire to serve which is characteristic of our people.

The Sanitarium and the School of Nursing do not exist as proselyting agencies. They are service and educational institutions. But they have a significant place in our total missionary effort. Many people who do not belong to the church receive favorable impressions of our work through the contacts made at the Sanitarium in times of peculiar need. Many others are attracted by the good work done in institutions or in homes by nurses trained at the Sanitarium School of Nursing.

Remember March 19. Support these key church institutions financially and by your faith and prayers.

Signed: ISRAEL A. SMITH,
F. HENRY EDWARDS,
First Presidency.

Introducing...

ELBERT A. SMITH (page 5) was introduced on June 20, 1949.

EMMY (BRAUN) BAIER, Nurnberg, Germany, (page 8) was born in Nurnberg, where she was educated. In 1928, while employed in London, England, she married George Baier. They have one daughter: Audrey, fourteen.

She was employed as a translator by the press agencies for a number of years. In 1945 she returned to Nurnberg with her family, and heard the gospel while acting as translator for our missionaries. She was baptized in 1948, and is now serving as women's leader of the branch over which her husband presides.

KAY McNEIL (page 10) is a pen name—the writer prefers it this way.

GERALD GABRIEL (page 13) was introduced on April 23, 1949.

PAUL RICHARD SMITH, Toledo, Ohio, (page 21) was born April 10, 1913, in Toledo, where he was graduated from high school and took night courses at the university, studying in the field of industrial electronics.

In 1940 he was married to Ruth Isabel Thompson. They have two girls: Sandra Kay, 8; and Marcia Gayle, 5.

Brother Smith has been employed as service electrician since 1940, and for the past four years has also acted as consultant to an inventors' service company. He is a member of the Amateur Radio Emergency Corps, and received a public service citation for his work during the Ohio River flood of 1937.

He is a priest and teacher of the senior adult class.

THE SAINTS' HERALD

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Editors: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

WORSHIP SUGGESTIONS

The January-February issue of "Guide Lines to Leadership" contains the church school worship outlines. Some inquiry has come in about this. Hereafter the "Herald" will not carry these worship suggestions as they will be featured in "Guide Lines."

GIFT TO THE SANITARIUM

Mr. and Mrs. Lowell White presented a sum of five hundred dollars to the Independence Sanitarium for the purchase of a Sanborn Electrocardiograph. Mr. White is the son of the late patriarch, Ammon White.

CELEBRATES EIGHTIETH BIRTHDAY

C. I. Carpenter, mailing and shipping clerk at the Auditorium, celebrated his eightieth birthday on December 30. Over sixty of those years have been devoted to church work.

In 1910 he was editor of the "Elders' Bulletin." In 1918 he was ordained president of the First Quorum of Elders in Independence, and a year later was ordained a high priest. He has served as president of the Central Illinois District and president of the Northwestern Kansas District.

His wife is Acting Church Statistician.

STONE CHURCH

At 11:00 p.m. on December 24, the Cantantina Chorus held its annual Christmas program in the Stone Church. Mrs. Kathryn Westwood was the director, Miss Bonnabelle Nelson (now Mrs. Warren Chelline) was the pianist, and Mrs. Irene Wolfe was the organist. Those taking part in the program, which was written by Mrs. Naomi Russell, were Miss Bernie Fleeharty, Carl Mesle, and little Sherry Mesle.

President F. Henry Edwards gave the pastoral address for both the 8:15 and the 11:00 Communion services on the first day of the year. President Israel A. Smith gave the invocations and benedictions at both services. Elder Glaude A. Smith, pastor of Stone Church, spoke briefly on the significance of the Communion.

Mrs. Melba Marie Manning was baptized on New Year's Day by Elder F. Bolinger and confirmed by Elders Glaude Smith and C. C. Talcott.

"MESSIAH" RESPONSE

Many letters have been received in response to the request that was printed in the "Herald" recently. These letters, often coming from miles away from Independence, tell how clearly the broadcast was heard in many districts. Excerpts from these letters are filed at the KMBC station in Kansas City. Franklyn Weddle hopes to receive more letters containing comments about the radio presentation of "The Messiah."

YULETIDE CONFERENCE

Zion's Leaguers and their friends participated in the Fifth Annual Yuletide Conference on December 29, 30, and 31 at the Stone Church. The program was planned by the City-wide Zion's League Cabinet. Kenneth Green is the president of this cabinet.

Apostle E. J. Gleazer was resource leader of the conference. Following a talk by Apostle Reed M. Holmes on "The Enrichment of Worship," Apostle Gleazer conducted a worship service. Elder Don Lents, Sanitarium Chaplain, gave the opening talk on Friday morning. Apostle C. G. Mesley was in charge of a "campfire" program in which the Leaguers sat informally on the floor of the Stone Church

(Continued on page 15.)

The Chosen Few

“Many are called, but few are chosen.” —Matthew 22: 14.

The Wrong Idea

An officer in a local congregation was asking a member to attend a series of priesthood meetings.

“I know as much as the instructors do,” the man said gloomily, “and anyway, there isn’t much use of studying, because they won’t ask me to do anything.”

This brother has the wrong idea on both points. Perhaps he does know as much as the instructors, but it is doubtful. People have different thoughts and different experiences, and that is what gives infinite variety to our contacts with others. We may know as much, but we know different things. One writer said “I have learned something from every person I have ever met.” The more intelligent people are, the more they learn. It is a mark of dullness not to be able to learn from others.

The other mistake is the idea that one must wait to be asked before he can serve. The Doctrine and Covenants has an emphatic bit of counsel on that point:

Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; . . . But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.—Section 58: 6.

Some men think that the only place to serve is in the church, preaching or praying or presiding at meetings. If they are not asked to do this (and sometimes they are not qualified for it), they will not do anything. They forget the great need of ministry and service in visiting the sick, the discouraged, and those who are weak in the faith.

Our hymn 211 expresses the real idea of ministerial service:

Send me forth, O blessed Master!

There are souls in sorrow bowed,
Send me forth to homes of want
And homes of care.

Let any man who waits to be asked to work go out into the homes of the people and see the need of service there. Let the active minister ask him to go along and see for himself. One would need to be as cold and indifferent as a stone not to be moved by the want and distress to be found in many homes. It is not alone in missionary work, but in pastoral work too, that ministry is greatly needed.

Jesus said, “The harvest truly is plenteous, but the laborers are few.”

Knowledge That Serves

Dwight L. Moody, the evangelist, once told a critic, “I am using all that I know in the service of God. How about you?” We have had many good men in the church who have lived by that rule.

Brother Irby Mundy didn’t wait for anybody to ask him to go and visit hundreds of scattered church people and give them cheer and encouragement. Nobody asked him to bring numbers of them to General Conference. He did it of his own accord. He has had many blessings in this service, and his name is known for good all over the church.

When Brother E. W. Lloyd was retired by his company with a pension, he said, “Good! Now I can give all my time to the work of the church.” He didn’t wait for an appointment. He went out seeking those who have not been to church, administering to the sick, taking supplies to the needy, praying with

those who have fallen into error, and giving encouragement to all he met. One wealthy man gave him a drawing account for funds to help the needy. In the spirit of the commandment, he has gone about doing good, and telling the gospel story.

C. Ed. Miller continued running the Graphic Arts Bureau for years (after his superannuation) on a volunteer basis, making materials for missionaries and preserving historical pictures. Bishop C. J. Hunt and Gomer R. Wells have served as guides at the Auditorium ever since their superannuation, contacting thousands of people who never heard of the church before. Frederick A. Smith, formerly President of the Quorum of Twelve and Presiding Evangelist, has kept on accepting calls to preach, minister, and travel. But few of our men have quit working at the age of retirement. Most of them have kept on working.

There are rich rewards for such ministry, and these men have found happiness in their service. In these fields, particularly in the ministry to the home, there is room for all who wish to work. “Ye that embark in the service of God, see that ye serve him with all your heart. . . . If ye have desires to serve God, ye are called to the work.”—Doctrine and Covenants 4: 1.

Many are called, but few are chosen. Those who are called have the opportunity. The chosen ones are those who choose to serve and go to work at it. In every congregation, in every district, there are members by the hundred who need to be visited, given encouragement, and helped. They need someone to take an interest in them, pray with them over their problems, counsel them, and invite them to the services of the church. Who needs to be asked to work, when the white fields, ready to harvest, lie before them?

L. J. L.

E d i t o r i a l

Rules of Order

AT THE General Conference of 1876, the church authorized the issuance of the *Book of Rules of Order and Debate*. This was revised in 1891 and again in 1904 and 1916. In 1922 the church published a book on parliamentary procedure which bore the original title, but this did not deal with certain matters which had been covered in the earlier issues. It may therefore be argued that the statements in the 1916 edition, which are not covered in the later edition dealing with parliamentary law or by subsequent conference action, still have authority among us.

Since the statements under consideration are of administrative importance but do not reflect our current practice, up-to-date statements have been prepared by the authority of the First Presidency, and these are to be published under the following headings:

- I. Church Organization, Purpose, and Membership
- II. A Theocratic Democracy
- III. Conferences and Assembly
- IV. Rules of Representation
- V. Stakes
- VI. Districts
- VII. Branches

The phrasing of the *Book of Rules of Order and Debate* has been retained wherever possible.

The Presidency especially invites administrative officers to consider these statements and to furnish the Presidency with any comments or criticisms they think will be helpful as a prelude to whatever action General Conference may take in this connection.

THE FIRST PRESIDENCY.

I. Church Organization, Purpose, and Membership

THE CHURCH OF JESUS CHRIST was "regularly organized and established agreeably to the laws of our country, by the will and commandment of God," on April 6, 1830. This was in fulfillment of commandments "given to Joseph Smith, Jr., who was called of God and ordained an apostle of Jesus Christ to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and for ever."¹

THE RESTORATION OF THE GOSPEL was heralded in these terms:

A marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work, for, behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work.²

and

Keep my commandments, and seek to bring forth and establish the cause of Zion; seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.³

THE EARLY ELDERS BORE TESTIMONY to the world:

That the Holy Scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day, and for ever.⁴

The testimony continued:

And we know that all men must repent and believe on the name of Jesus Christ

and worship the Father in his name, and endure in faith on his name to the end, or they can not be saved in the kingdom of God.⁵

THOSE WHO RECEIVED THIS TESTIMONY were received into the church in harmony with the following instructions:

No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.⁶

and

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirit, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.⁷

THE CHURCH CONTINUES TO FUNCTION in harmony with these principles:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toil-eth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.⁸

1. Doctrine and Covenants 17: 1
2. 4: 1
3. 6: 3
4. 17: 2
5. 17: 6
6. 17: 20
7. 17: 7
8. 119: 8

Teacher-Nurse Needed

The Independence Sanitarium needs a registered nurse who is qualified to teach medical and surgical disease nursing in the Sanitarium School of Nursing. Any among our membership who will consider a connection with the Sanitarium for this purpose are kindly requested to write to me as president of the Sanitarium Board of Trustees.

ISRAEL A. SMITH.

The Three Books

A sermon given at the Stone Church

By **ELBERT A. SMITH**



IN THE OLD DAYS in Nauvoo District, we had a brother who was somewhat eccentric, as most of us are at times, only he was a bit more so—all the time. He attended every district conference and reunion, talked in every prayer meeting, and usually began his testimony after this formula: "I had no assurance that I would be here but I am here, and *why* am I here?" I listened attentively, but I never did find out why he was there. However, the question is a pertinent one for us to ask ourselves under a variety of circumstances.

Why are you here this morning? I do not ask the question superficially as to why you are here in the Stone Church, but why are you here, most of you, as adherents to, and believers in, the Restoration Movement? You might be with the congregations of some other people more wealthy, more popular. I think you are here because you have some deep-seated convictions regarding this work. You have found in it what you cannot find anywhere else. It is to you all that the term, "Restoration Movement," means.

I think we do well to cherish these deep-seated convictions. This church brought to us the gospel as it was taught in former years. Under its ministry and by its authority we were spiritually born again. If we lose these convictions or throw them aside or permit them to dwindle away, we are somewhat in the situation of the little girl who was bound for her first day of school. Her father gave her a note stating the date and place of her birth. She presented herself to the schoolteacher in tears, saying, "I have lost my excuse for being born."

Apostle F. M. Sheehy used to speak in a semi-jocular way about

"the vernacular of the redeemed." He had reference to some of our Latter Day Saint idioms and figures of speech which may not mean anything to other people. If I were addressing a congregation of Protestants or Catholics not conversant with our beliefs, and should announce for my theme, "The Three Books," it would have no meaning for them. "The world is full of books. To what three books does he refer?" they would ask. In your mind the theme immediately registers, and you know I speak of the Bible, the Book of Mormon, and the Doctrine and Covenants.

I am dealing with one of our most unique beliefs—that regarding the Scriptures. Others have one book of Scriptures; we have three. This matter goes away down deep into the roots of our history and our beliefs, deep down into our convictions concerning continued revelation and an open canon of Scripture. It is most distinctive and unique in the modern Christian world.

The Bible

I speak of the Bible first—for one reason, because we had it first. Back in 1820 while Joseph Smith was reading the Bible prayerfully and studiously, he came to this commandment with promise: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him."—James 1: 5. Stirred and inspired by this Scripture, Joseph went to the woods to pray and received

his first vision. Out of the Bible, accompanied by the Spirit, came the inspiration that led to the dawning of the Restoration Movement.

Long ago the Bible was kept in chains in cathedrals. There were few Bibles, and they were chained for security. However, they were to be read only by the priesthood. Today there are no chains on the Bible, but there *is* dust on it in many homes. Still it remains the best seller in an age of best-selling. It has gone, we are told, into a thousand languages and dialects. No other book in the history of the world has reached so many peoples.

I do not think we need to unnecessarily depreciate or deride the King James Version. As already noted, words from that version of the Bible inspired Joseph at the beginning of our history. That version was used by him during all his remaining life and ministry. It was used by this church when its early missionaries went out to many lands and made their converts. It is still used by us in missionary work with congregations who accept that version as their standard of evidence and are not yet ready to accept the Inspired Version.

The King James Version is a masterpiece of literature, its dignity and majesty not being equaled by any other book in the English language. John Dryden said that if every other book in the English language were lost, the Bible alone would be sufficient to show the extent of the

beauty and power of the English language at its best.

UNLIKE SOME CHURCHES we have never affirmed the “inerrancy of the Bible.” And after all I have said, it yet remains a fact that there are errors in the King James Version—some of them grievous errors, reflecting on the character of God himself. We have never held that the Bible is infallible and without error. Our belief is that “it contains the word of God.” It also contains the words of men like the advisers of Job, who clouded counsel “by words without knowledge.” It contains the words of Cain, who was a murderer; of Jezebel, who was a very unlovely person; the words of Judas Iscariot; and even the words of Satan himself. But it contains also the words of the prophets and the apostles and Christ. It brings to men the will of God.

Because of errors, imperfections, and lost portions of the Scripture, Joseph Smith was commanded to prepare the Inspired Version of the Bible as we have it. (See Doctrine and Covenants 34: 5; 90: 12.) He began this work in June, 1830, and completed it in July, 1833. But the book was not published until 1867.

The Lord gave promise that these Scriptures as given should be preserved in safety (Doctrine and Covenants 42: 15). During the dark and cloudy days following the death of the martyrs, Joseph and Hyrum, the Scriptures were entrusted to the care and protection of Emma Smith, widow of the prophet. Evidently the Lord regarded her and not Brigham Young as a safe custodian. She surrendered them to the Reorganized Church, and they were published. Evidently the Lord considered this church and not some other a safe place for the preservation of those Scriptures as he had promised.

The Inspired Version corrected numerous errors and, by direct revelation, restored some portions that had been lost. It is usually referred to as the “Inspired Version” rather

than the “Inspired Translation.” Joseph used the King James Version in his work, making corrections as he was inspired to do, but retaining in most of the chapters the language of that Version. On the back of a copy of the latest edition of this book I notice the title, “Holy Scriptures, Inspired Version” and on the title page, “The Holy Scriptures, an Inspired Revision of the Authorized Version.” The authorized version referred to is the King James Version.

I may note only a very few of the improvements made in the Inspired Version; for example, from the King James Version: “The Spirit of the Lord departed from Saul and an evil spirit from the Lord troubled him.” —I Samuel 16: 14. That is strange language—“an evil spirit from the Lord.” The Inspired Version renders it “an evil spirit which was *not* of the Lord troubled him.”

Again in the King James Version, “shalt thou countenance a *poor* man in his cause.” Probably a considerable number of lawyers of a certain type and certain judges open to bribery would find that a most pleasing rendition. A poor man would have nothing to offer them, no matter how just his cause. The Inspired Version, I am sure, would appeal to reputable lawyers and incorruptible judges of whom, thank God, we still have many. This rendition reads: “Neither shalt thou countenance a *wicked* man in his cause.”

In the King James Version, Deuteronomy 14: 21, we read: “Ye shall not eat of any thing that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art an holy people unto the Lord thy God.” Here is the absurdity in that rendition, that being “an holy people” they might not eat an animal that had died of itself, but they could give it to the stranger or sell it to the foreigner. The Inspired Version reads, “Ye shall not eat of any thing that dieth of itself; thou shalt not give it to the stranger that is in thy gates, that he may eat of it; or thou mayest

not sell it to an alien; for thou art a holy people unto the Lord thy God.”

Passing on to the New Testament in the King James Bible, Matthew 13: 12, we read: “For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.” I have never been able to figure out how we could take from a man that which he does not have. Even God himself could not do that. The Inspired Version has the splendid rendition: “Whosoever receiveth, to him shall be given and he shall have more abundance; but whosoever continueth not to receive, from him shall be taken away even that he hath” (verses 10, 11).

In the King James Version, Corinthians 10: 24, we read: “Let no man seek his own, but every man another’s wealth.” Probably that would appeal to a great many business men and especially to gangsters and racketeers whose whole energy is devoted to seeking the wealth of other people. The Inspired Version reads, “Let no man seek therefore his own but every man another’s *good*.”

If you care to know of other improvements made in the Inspired Version, you may obtain from the Herald Publishing House the book, *The Three Bibles Compared*, by Bishop A. B. Phillips. The price is fifty cents.

The Book of Doctrine and Covenants

This book is unique in modern religious literature. It is, in fact, the open canon of Scripture. No man had authority or power to close the canon of Scripture against further revelation. An attempt to do so was made, but God did not recognize that authority.

Here is one unique difference between the Restoration Movement and other churches. No other people I know of claim to receive the word of God through the prophet and add it to the open canon of Scripture. Even our friends in Utah have received no revelation to add to their book of Doctrine and Cove-

nants since they set foot upon the soil of Utah.

The book of Doctrine and Covenants contains the revelations given to Joseph Smith and those given through his successors in the Presidency and prophetic office up to and including the latest revelation coming to the church through President Israel A. Smith.

The book of Doctrine and Covenants is justified by its contents. Its prophecies have been fulfilled as, for example, the one in the first section: "The hour is not yet but is nigh at hand when peace shall be taken from the earth." This revelation was given in November, 1831. For some time it appeared as though the prophet had erred. That century closed and the present one dawned with a prevalent belief in the minds of men that permanent peace had been insured. Most of the great nations of the earth had entered into a compact. They had established the Hague Tribunal and agreed to settle their differences by arbitration. The twentieth century dawned with bright hopes in the minds of the "wise men" of the times that the world had entered upon an era of permanent peace; but time justified the prophet. Peace was taken from the earth, and it has not yet returned.

There are sections in this book containing profound truth which we ourselves have not fully evaluated, for example, Section 85. Then there is the wonderful testimony in Section 76.

And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father.

No other modern religious literature contains a comparable testimony.

It would take a series of sermons to deal in detail with my theme. I do not pretend to deal with it adequately in all its phases. I am chiefly concerned with the place these three books have in our belief and church economy.

The Book of Mormon

Certainly the Book of Mormon is one of the most challenging features of the Restoration Movement. I think we need to present it to the unbelieving world with considerable wisdom and diplomacy, not just fling it at people. Yet in our missionary endeavor, it may well prove to be the entering wedge when sermons on every other theme have failed to register.

Luther prepared a version of the Bible, making translations into German. It is said he developed doubt about the canonicity of some of the books of the Bible. He came to question whether or not they were indeed inspired. According to a statement in the book entitled *The Bible* by Dodds, this is the test Luther developed: "Luther's direct test of canonicity, then is—Does the book in question occupy itself with Christ, or does it not?"

The Book of Mormon from cover to cover occupies itself with Christ. The preface declares that its purpose is "to the convincing of the Jew and Gentile that Jesus is the Christ." The closing plea of the Book of Mormon, from Moroni's farewell, reads "Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness."

Between these two statements we find the story of the visit of Jesus to the Nephites in this western world—the story of his teaching, his ministry, his deeds, and the organization of his people in this part of the world. It is said that years ago Robert G. Ingersoll, noted infidel, was addressing a congress of Christian ministers. He said to them, "Your God, the Christian God, was ignorant of the existence of America until Columbus told him of it." They had no answer to the challenge. The Book of Mormon answers it. Columbus did not tell God about America. God told Columbus about it.

I have read the translations of letters Columbus wrote to the court of Spain and to some of his religious mentors, and they indicate beyond

question of doubt that Columbus thought he was divinely inspired and led on his voyage of discovery. The world was not like an apple cut in two with God sending apostles and prophets and revelations to the Old World and remaining entirely ignorant of or indifferent to the New World. The Book of Mormon tells the story of his ministry and leadership to successive civilizations in America. The ruined cities of the old western world confirm the testimony of the Book of Mormon.

There is a challenge to us to study the book, its historical, ethical, moral, and doctrinal contents. What does it teach about God and Christ? What about the problems of life? What about marriage? What about America? What about the use of wealth? What about church doctrine and many other vital questions?

There is a challenge to study supporting proofs of the Book of Mormon. This challenge should register in the minds of our young people, particularly those college and university men who have learned how to study and to engage in research work systematically and intelligently. Such young men and women may aspire to become known as authorities in the matter of archaeology in relation to the story of the Book of Mormon. The proofs are there. Brethren Paul M. Hanson and H. I. Velt have done good work, but the literature in relation to the Book of Mormon coming from our own press is yet too meager. Where are the young people who will respond to this challenge?

When the Book of Mormon is compared with the Bible, some people are disturbed because its language is not as grammatical nor beautiful as that of the King James Version of the Bible. Be it remembered that fifty-four scholars, the greatest of their age and masters of the English language, spent three years at the task of translating the Bible in the finest English language at their command. Had we, for ex-

(Continued on page 15.)

Behold, the field is white

By EMMY BAIER

THE LATEST STATISTICS regarding the growth of the Reorganized Church in Germany show a higher proportionate increase than any other mission in the whole world.

These are sober facts. What lies behind them? Why is the increase such a big one? What has caused all these people to flock to a gospel never heard of before?

The war and its aftermath has left millions of people in Germany homeless, separated from their loved ones, and bereft of all their belongings. Beliefs were uprooted. Ideals, once held to be good and true, were suddenly shown to be false; and the millions of men and women who had believed in them were left stranded without anything to hold on.

It was a long story of human suffering, hardship, disillusionment, pain, and sorrow. But at the same time it is a story of the desire to find something bigger and better, something more enduring than the shattered idols which had so far been the center of the lives of millions.

THERE IS THE CASE of Brother and Sister A. (typical of many cases, since nearly every German family has gone through the soul-searing experiences of days and nights under enemy bombing). They are ordinary people, hard-working, careful in their spending and honest. They were proud to have achieved their one great ambition—to have a comfortable home of their own. It had not been easy to get it, for economic conditions in Germany had been far from good since the First World War, and the currency reform of the early twenties had done away with all money reserves.

Brother and Sister A. had borne up wonderfully well under the strain and the trials of the war. When large-scale bombing started in earnest, day and night they bore it—knowing it would do them no good to complain.

Then came the one night they will never forget. It did not seem any different from all the other nights they had spent in the air-raid shelter, listening to the crashing of the bombs drawing nearer and the booming of the anti-aircraft guns. It was different, however, for there was one bomb which did not go amiss. It came down on their house—their treasured home—tearing everything down as it went.

It was then that Brother and Sister A. sought comfort from their Father in heaven. The ground was prepared for the seed of the gospel, and when the message did come to them, it found open hearts and willing ears.

SISTER B. is still a young woman. She has two children, but she has not seen her husband since he was on leave at Christmas, 1944. He left for his unit on the Eastern front, but nothing had been heard of him for nearly four years. Sister B. is a brave woman. She would not give up hope until in October, 1948, she got a curt, official note informing her that her husband had died of typhoid fever in August, 1945, in a prisoner-of-war camp in Yugoslavia.

Life suddenly lost all meaning for her. If it had not been for the fact that she had to work in order to feed and clothe her children, I do not know what would have become of her. But she worked without zest. Life was empty.

One Sunday morning a friend asked her to church. She came, and she has been coming ever since. She no longer buries herself in her own grief. She has learned to live according to God's command: "Love thy neighbor as thyself." She shares in the work, as she shares in the joy and the sorrow of her neighbor.

For her the church has in truth become "the church of the warm hearts; the church that heals hurt lives."

THEN THERE IS THE CASE of the family from Silesia, that part of Germany now under Polish rule. These are fine, stalwart people.

They had been hard-working and thrifty all their lives. Before the war the father was an artisan, and the mother cared for a patch of field, a cow, and perhaps a few chickens with the help of her two sons and a daughter. Then came the war. The father was drafted, the mother left by herself to look, as best she could, after her children and the home. Hard work and anxiety for her husband filled her days until in 1945 the climax came. The Russians were coming.

What happened after that is by no means outstanding, measured by conditions then prevailing. The older boy, then sixteen, was taken away and sent to work in a mine. The girl, barely more than a child at that time, does not care to divulge her memories. The mother



and the youngest boy were driven from their home.

After a long period of being pushed about—in camps, on the road, in the midst of thousands of others who shared their fate—they felt forsaken by God and the world. They lost all belief in God, arguing that if there were a Father in heaven, he could not possibly permit such cruelty and suffering.

At long last the family was united again. And then one day these people heard of the gospel.

They saw that there still was love, and brotherhood, and human kindness. Once distrustful of everything and everybody around them, they suddenly saw with their own eyes the evidence of the existence of one great community of brothers and sisters stretching out a hand across the sea to help them, to lift them up.

Perhaps it was the material help extended to them which first gave them back their belief in their fellow men and in the everlasting love and kindness of a Heavenly Father.

They were baptized. Today they are among the stoutest defenders of our faith, ready to help those in need and happy in the knowledge of having found the right way.

BROTHER X. and his wife came from a town in the industrial area of the Czech-populated eastern part of the Sudetenland. They and their fourteen year old son are cultured, well-bred people. Brother X. was once the headmaster of a boys' school in his home town; Sister X was a teacher. They had a nice home, and nice friends. Life was good to live.

Despite the war, fate seemed to be kind to them. Air-raids in that part of the country were comparatively few and far between, and everything went smoothly until the war drew to a close.

With the retreating of the German

army, conditions changed rapidly. Every vestige of law and order disappeared. It seemed as if suddenly everything low and base in human nature had become uppermost, and it found its victims in such men and women as these who had so far been respected and well-regarded.

Then the Russians moved in. Brother X. was arrested and put in a camp.

It is best not to go into details about the months that followed. What happened in that camp happened anywhere in the Sudetenland: men were humiliated, tormented, beaten to death. Others died of starvation and exposure.

When Brother X. finally got away, he was a human wreck. Sister X. in the meantime had been driven from her home. The little boy had been ill with scarlet fever when his mother carried him on her back (the only luggage she took with her) through woods and fields, avoiding the highways for fear of being caught by a Czech guard and sent to a camp. Then she crossed the border into Bavaria, a distance of a few hundred miles. It was a year and a half before Brother X. found his family again.

Something seemed to have been broken in the hearts of those people. All the ideals of human kindness, love to one's country, culture, decency—where were they? Where was God to allow such things to happen?

And life was by no means easy yet, especially for refugees in overpopulated, impoverished Germany. The man was in poor health, without a job. The child was only slowly recovering from the effects of his illness. And the mother had to look on how the starvation diet of German ration cards only made matters worse. She did the best she could. She scrubbed floors in people's houses, darned socks, did any odd job that came her way in order to eke out a scanty living.

Then the husband found a job as night watchman. And there he met the brother from Silesia. Through him they first heard about the church and what it stood for.

Now they have found an ideal again—different from the one they had before, but a much better one.

In August, 1949, Brother and Sister X. were baptized together with their son. They are now helping to carry on the great work of building Zion.

SISTER R. lived in Riga. She was born in Lithuania of German parents. Her childhood memories are bright, happy ones.

In 1934 she married a Lithuanian, a captain in the army, who had previously studied law in Russia. In 1935 a daughter was born to them. They had a happy life until in 1940 Mr. R. was arrested by

the Russians and killed. Sister R. escaped with her child.

She found a job in Pomerania, where she worked and saved, and eventually succeeded in building up a new home.

In 1943 she accepted an offer for a job as secretary and interpreter in a chemical factory in Kiew (Russia), giving her child into the care of her only brother and his wife. When Kiew was recaptured by the Russians, Sister R. returned.

Then she fell ill and had to be taken to a hospital. As time went on, the military situation became more and more uncertain. The Russians were pouring into the eastern parts of Germany.

The hospital in which Sister R. was lying ill, had to be evacuated. It was winter, and bad conditions of transport were undecipherable. This, plus the uncertainty about the fate of her child made Sister R. almost lose her reason.

After she got well enough, she set out in search of her child. It took her long to find it. Somewhere near Berlin her brother had taken refuge, and with him were his wife and Sister R.'s little girl.

Then the Russians came to the little town near Berlin, too. For nine months Sister R. lived with her child under Russian rule, until she could bear it no longer. Leaving the few scanty possessions behind that she had salvaged she started again on her journey west.

Sister R. had never been deeply religious, and during all her trials and sufferings she did not once turn to her Creator for help. She rather accused God of being unjust for making her suffer so much.

One day she heard of an American missionary coming to the little place where she had found abode. It was more curiosity than anything else which made her attend the meeting, and she had no intention to go again. But how different it all came!

She sat and listened to the words of the gospel—the words of love. She saw the close link which tied the members of that little community with people half across the world. She learned of brothers and sisters across the ocean who tried to help heal the wounds the war had inflicted.

The icy crust which seemed to have lain around her heart began to melt away. She recognized her own frailty, her own mistakes, and at the same time the all-encompassing love and kindness of our Heavenly Father.

She went again and again. And when the next baptismal service took place, Sister R. was among those who made their covenant with God. Today she knows that she had to go through all the various stages of despair and suffering in order to become receptive for this gospel which embodies love, brotherhood, decency, and

all that is good. Her doubts are at rest now, and she is happy to be one of the great community of God's children.

BROTHER Y had spent many years abroad and he had married in a foreign country. Whoever has lived far from home will understand what happened to him.

His country and everything connected with it grew ever more beautiful in his memory the longer he was separated from it. It grew so beautiful that he came to love it intensely. He defended it—sometimes against his own better judgment—in anything and everything it did.

He became a member of the National Socialist Party in that foreign country and held a prominent position in it. When war broke out, he was interned.

Life in an internment camp is not easy anywhere. When the war was over, Brother Y. and his wife were sent back to Germany. He arrived disillusioned and without means. The whole world seemed to have tumbled about his ears. His downfall, perhaps, had been deeper than that of many others. For him socialism had been a creed. He had seen it from a distance, glorified, not realizing that, like all man-made creeds it had the failings of man.

Then he heard of the gospel. His heart had been yearning for something bigger and better than the idea he had believed in. Now he had found it!

The mental agonies and disillusionment he had been going through made him receptive for the doctrines of the church, and today he and his wife are finding deep satisfaction in the work they help to carry forward.

THESE ARE but a few examples of the countless ones I could give. They all differ in detail, yet they are essentially the same.

Before I conclude, I want to add my own testimony. I know that suffering prepared my family and me for the gospel. For we have gone through experiences similar to those I have described. We have lived abroad. We know what it means to love our country and to be disillusioned. We have spent torturous hours in air-raid cellars, and have come out, as if by miracle, safe and sound to see all our worldly possessions gone.

Our daughter was sick when we had to go, and I carried all our possessions in a small suitcase.

My husband was in a prisoner-of-war camp where he saw comrades being carried out day after day, dead from starvation. He himself was near death.

Yet are not those sufferings to be
(Continued on page 22.)

The New State of Israel

LIKE MOST LATTER DAY SAINTS, I have always been interested in the land of Palestine. Prophetic utterances of the early Restoration Movement are replete with promises that the Lord was about to set his hand again to restore scattered Israel. I can remember many sermons in my childhood built around the theme of the signs to accompany the fulfillment of some of these prophecies. The "former and latter rains" were often spoken of, and after such a sermon the congregation would often sing:

The morning breaks, the shadows flee,
Lo, Zion's standard is unfurled,
The dawning of a brighter day,
Majestic rises o'er the world.

The Gentile fullness now comes in,
And Israel's blessings are at hand.
Lo, Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand.

When Parley P. Pratt wrote the words of this song, there was little enough in the land of Palestine to justify such emphatic promises. Jerusalem, although picturesque and interesting to the traveler who was in search of shrines, was sunk in medieval debris—physically, mentally, and spiritually. The place where the great industrial city of Tel Aviv now stands was a waste of shifting sand. The desert which comprised a greater portion of the country melted imperceptibly into the barren wilderness of the Arabs, and much of the Judean hill country was eroded and barren.

It Should Strengthen Us

There are many points of similarity between Israel's present struggle and that of our fathers. We are all thrilled as we read of the faith which surmounted hardship, persecution, mob violence, and defied death. For years I have carried a picture in my mind gleaned from Lucy Smith's history of the young man Joseph, who, having escaped once more from his enemies, met his mother in the doorway. It was night, but there seems to have been enough light on his face that in imagination, I can see the vigor of his personality, as starry-eyed and breathless he declares: "Mother, there is a God in heaven, and I know it."

I have another mental image of the prophet grown older, saying good-by to his wife for the last time. "I am going like a lamb to the slaughter, but I am calm as the summer morning."

Now I would like to present a picture of three young men of Israel before their nation was recognized by any of the great powers.

They were all under twenty years of age. They had not killed anyone nor committed any atrocious crime, but they had been apprehended for taking part in the political activities of the underground. When, at the conclusion of their trial, they were given the unexpectedly harsh sentence of hanging, there was a moment of stunned silence, then the youths sprang to attention. "Their shoulders squared, their heads up, standing rigid, they burst into the *Hatikvah*, their national anthem. The audience behind them now sprang to their feet and sang with them." Tears streamed down the faces of relatives and friends as they sang. An older man, father of one of the boys, sang in a high, heart-broken treble. There was no grief on the faces of the doomed boys. The song ended, and they turned to gaze upon the audience, eyes shining, smiles on their lips. They clasped their hands above their heads in a "gesture of solidarity," and repeatedly shouted "Shalom!" (peace). (Description taken from *The Birth of Israel*.)

Yes, we can look with understanding upon this nation which has been reborn so quickly through a baptism of blood and tears.

"The Birth of Israel"

In a book published by Alfred A. Knopf, Incorporated, Señor Jorge García Granados tells of the dramatic events leading up to the recognition of Israel as a separate state. The book has already had three printings and being an eye-witness account is so well-written and authentic, that it is worthy of a place in anyone's library.

Since he was a member of the Special Committee on Palestine, appointed by the United Nations to make a report and recommendations based upon actual findings, he had access to many facts unobtainable by the ordinary observer.

His grandfather, Miguel García-Granados, was president of Guatemala in 1871. In spite of the fact that he was born of a well-known, conservative Catholic family, he was militantly interested in social reform and worked continually for social betterment. He proclaimed the separation of church and state, "and asserted that right of birth made no man superior to another." Now the people of Guatemala celebrate the thirtieth of June as a national holiday, with great ceremony plac-

By KAY McNEIL

ing wreaths of flowers at the base of his statue.

However, the present Señor Granados who has carried on in the tradition of his ancestor, has had troubles of his own. Many of his contemporaries still believe that the Guatemalan peasant is little better than an animal, capable of bearing physical burdens and incapable of higher intellectual pursuits or refined emotions. But he soon saw that, far from being a mere beast, the poor Indian was a very downtrodden and inhumanly exploited being. He became zealously engaged in drives for social reforms and was accordingly persecuted and imprisoned on numerous occasions. Once he had to flee the country. One does not wonder that in the present liberal regime in Guatemala, Señor Granados stands high in the estimation of the government.

The Political Situation

In this brief article, I prefer to pass lightly over the political events leading up to the recognition of Israel. Doubtless many mistakes were made by many nations, but because Great Britain had the immediate oversight of the situation, there has been a tendency to place blame for many events upon the British. While I am not at all in sympathy with some of the things which transpired in Palestine at the time of the occupation, I would certainly hesitate to blame the British for all of them or to judge the occupying power in any way. Remembering British principles of fair play and love of justice, the strength of character, industry, and brilliance which have rendered the nation a stabilizing force in a largely chaotic world, I would prefer not to pass judgment. Perhaps we can never judge contemporary events justly; it often takes the passing of years to bring a true perspective. It is sufficient for the purpose of this article to state that in spite of last minute maneuvers of "certain British and pro-Arab oil interests, including certain officials of the American government" to keep the Jewish state from coming into existence, that state was proclaimed and recognized at once by the United States Government.

Incidentally, in reading this book one gets an intimate glance of the workings of the United Nations and the great pressures brought to bear upon delegates and committees by various economic and political interests.

"The Powerful Agricultural Communes"

First let us distinguish between the "commune" of Israel, and the *kolkhoz* of Russia. The commune in Israel is self-governing, a true democracy. At least once a year, or as often as one half the members ask for it, there is a general assembly which decides upon important issues and elects officers. The object is to provide a more abundant and economically secure living for the individual member; to farm the land more efficiently (60 per cent of farming in Palestine is said to be accomplished communally since Palestine is highly mechanized and the individual could not compete successfully alone); to create surpluses and reserves so they can bring others to Palestine and help them establish themselves; and for various other good purposes.

Individuals do not handle much money, since there is little or no need for it. While married couples live in rooms or cottages alone and can bring food from the communal dining room and eat it at home if they wish, as a rule everyone eats in the general dining hall. Here an abundance of good, nourishing food is served—whole grain bread, fresh butter and other dairy products, meat, eggs, fresh fruits and vegetables. One can also obtain special articles of food if he feels the need, such as sweets and soft drinks. There is no set rule that all receive exactly the same—each gets the things he needs, or thinks he needs, within reason.

They also receive free clothing, the men dressing much alike, the women having a liberal choice of apparel.

"We give to each according to his needs," the investigators were told, "and this is the principle practiced in all phases of communal life. Since there are no salaries, the highest official lives exactly like the humblest worker."

Cost of health service also comes from the common fund, no individual financing his own; and Palestine has a fine system of dispensaries and hospitals. Each settlement or group of settlements has a doctor.

Children are supervised and taught by experts practically from birth, and at sixteen are finished with high school. They can then choose what vocation they wish to follow. If they wish to be farmers, they are sent to an agricultural school, after which they return to contribute their skills to the community. If they wish to follow some other trade or profession, the community fund is drawn upon to send them to the university. Thus the parents do not need to worry about the future welfare of their children.

People often wish to visit in other communities, and means are also provided for this. When a man or woman wants to go to the city, he is sent out appro-

priately dressed and provided with money. In addition, each worker is provided with such things as toothbrushes and toilet articles as he needs them. He is also given a small yearly allowance for special things he may want.

There is such a feeling of brotherhood and group loyalty that few ever overstep their rights. Most people are careful to ask for no more than they need.

The housing problem is met in various ways. In the early stages of a settlement, people may even live in tents for a while. Sometimes families live separately, cottages being clustered together in small groups. It seems that most often, the single men have one large dormitory; the single women another, while the married couples are provided with separate rooms. Children are cared for by experts in nurseries and schools. Showers and plumbing are in two large buildings in the community, one for the men, the other for women.

Each able-bodied member contributes his labor to the *kibbutz*, which is another name for the commune. The day begins at dawn, except for those workers who are to go to more distant fields. These leave on their horses before daybreak, carrying their breakfasts with them.

The principal meal at noon is served in the communal dining room. Work is resumed at two o'clock with a short break at four for tea. Work ends at five. There are afternoon showers, and children wait for their parents at the entrance of the bath houses. Before and after the evening meal, the settlers can do as they like—read in the library, play with their children, listen to the radio, or discuss world events. Thus they live simply and happily.

The large dining hall is also used for entertainments. Sometimes the programs and other recreational features are produced by the settlers themselves; at other times traveling artists and lecturers appear.

Señor Granados speaks as do others when they talk of the *kibbutzim*: all observers are thrilled by the evident financial and social success of the communes which apparently have passed the stage of experimentation and are here to stay.

In a few short sentences they can be contrasted with the Russian *kolkhoz*.

In Russia:

The system is compulsory.

The rules and regulations are handed down from the state which has supreme control.

The individual is exploited for the state.

In Palestine:

The system is completely voluntary. The individual can resign if he desires (though he seldom does).

The system is truly democratic: regulations and rules are enacted by means of popular assembly and administered by officials elected by popular vote.

The assembly of voters meets at least once each year or whenever half of the people desire it.

There is absolutely no hierarchy. The elected officials do their share of manual labor in the fields or shops. There is nothing to wound the ego of anyone, thus solving one of the most baffling of psychological problems.

The commune has solved the problem of liberty plus security.

A Blueprint

Señor Granados calls the *Kibbutzim* a "blueprint for many lands," and dreams of the day when some form of the system can be applied to his own countrymen, who lived communally before the conquering white men came.

Members of the committee visited several of these communes. Seventeen of them had been established in the Negev Desert. The men chose to visit Revivim, the name meaning "dewdrops." "We live here," explained one of the workers, "by the sweat of our brows, and the dew that drops from God's heaven."

It seemed incredible that anything could live in that desert. Their cars stirred the yellow dust, and it settled over their bodies like a stifling cloud.

Then in the distance, a mirage appeared. A glittering blue opal of fresh water rose before our eyes. Under a harsh metallic sky it shone and sparkled like a huge jewel in the hot desert. It was water, fresh sweet water, the reservoir of the settlement. Then a collection of low, one-story white cement structures, surrounded by barbed wire with a fortress-like tower of stone in the center, came into view, and we were at Revivim.—*The Birth of Israel*, page 86.

Here they found, in sharp contrast to the hot desert sands, a soft carpet of grass and shrubbery, and a few yards farther on, the large orchards and truck gardens, rich with fruit and vegetables. There were olive and pomegranate and plum orchards and young date palms. The workers had begun to establish a canning industry. There was a large surplus of fruit, and they canned this and sold it to the cities.

These young Jews had built all this in four years. They had studied the situation and found that in April, and again in October and November there were sudden swift showers. These showers had through the years worn great gullies in the land. They built their reservoir, paved a number of the gullies and guided the rainwater into their lake instead of allowing it to soak immediately into the thirsty desert soil. Thus they had an

abundance of sweet water for irrigation, drinking and sanitary purposes through the long, dry seasons.

Another visit took the members of the committee to Beth Haaravah, "the House in the Wilderness," where another collective farm had been developed by the resourcefulness and industry of young Jews. Seen in its setting of poisonous, salty desert, this seemed a miracle. No one had dreamed before that the sterile, Dead Sea area could be made to produce. They had been forced to wash the soil to rid it of excess salt. They used water from the Jordan River, a half mile away. They would build ridges of earth around an area and fill it with water, repeating the operation several times, until the salt had been carried from the soil. Then there had to be some organic matter supplied before they could grow anything. So they built shallow, artificial ponds and stocked them with fish. These fish became a fine addition to their diet and deposited a rich layer of fertilizer on the bottoms of the ponds. After several months, the fish were moved to new lakes, and the soil of the old ones was made ready for cultivation. It was a devious process, demanding patience and industry, but these people did it, and even the desert around the poisonous Dead Sea was beginning to "blossom as the rose."

Kiryat Anavim was an older settlement. In 1920, a small group of newcomers leased some land in the barren, eroded hill country. They had little or no experience in agriculture and very little money. At first they lived in tents. Zionist organizations loaned them money with which to start the commune, and an agricultural expert advised them how to proceed. The hills were terraced, and experimentations were carried on with fifty-two kinds of grape seeds until four varieties were found which gave satisfactory results. Grafting imported fruits on native ones, the workers developed excellent apricot and apple orchards. Members of this commune are very proud of the fact that they have been able to produce the "best fruit in Palestine." They are proud also of being the first to show that the eroded "hill lands which had been productive in Bible days could be made productive again." The commune is now vigorous and well-to-do, having long since paid back all borrowed money.

The members have an impressive dairy and have carried on interesting experiments in cattle breeding and milk production. The same is true of poultry. They are not far from their goal of averaging from 250 to 300 eggs per year per hen, for their flock of 4,000.

"Their milk is marketed through a co-operative distributing agency which covers all Palestine."

One of the most interesting things about the hundreds of these communes is that so many are conducted by young Jews who, though idealistic and dedicated with almost religious fervor to their task, are also practical and thoroughly businesslike.

The second impressive thing is that they not only care for their own, giving their children every opportunity and their aged loving attention, but reach out their hands to help others. It is to these communes that the orphans of the concentration camps are often sent. These refugees, sometimes pitifully warped in body and spirit, and sometimes bearing in their flesh the infamous branding of the camp number, are placed in separate schools and classes so they will not have to compete with the hardy youth who have grown up in the friendly atmosphere of the commune. Here they are nourished tenderly until the smile comes again to their lips. This one commune cares for and teaches nineteen girls and seventeen boys, all of late teen age.

The third impressive thing is that communes are becoming, or in many cases already are, rich and powerful with the prestige that a money surplus brings. It brings to mind the people of Book of Mormon days, who "did not set their hearts on riches," but who helped all who needed anything; thus they were blessed and became rich, "yea, even richer than they who were outside the church."

Other Observations

Having taken so much space in discussing this interesting phase of Palestinian life, I will not be able to discuss the cities. For a description of Tel Aviv, the industrial and cultural center of Israel, a modern city of 200,000 inhabitants, I must refer you to the book itself and current literature. The upsurge of the arts, the theater, and the progress in industrial life is a story no less absorbing than that of the communes. "Indeed," says Señor Granados, "the techniques and experience of all Europe had been brought here in this melting pot of world Jewry, and we begin to comprehend what a tremendous future this city could have."

He thinks that eventually the whole of Palestine may be almost fully industrialized, with raw materials being obtained for distribution, processing, and manufacture from the Arabs whose vast territory may be utilized and developed on the pattern of the *kibbutzim*. Thus the two countries may be at peace with

each other, trading and trafficking for the mutual benefit of each.

The government of Palestine is necessarily experimenting in certain phases, but it is functioning along the lines of enlightened democracy. Not all the people care for the communal system. They are trying to achieve a state where both liberty and economic security can be enjoyed. Some are working co-operatively. Others work alone in individual projects.

The morale of the citizenry and army is something only imagined by propagandists, but never quite achieved by them. I refer you to an article in the October *Atlantic Monthly*, "Israel, Young Blood and Old," by George Biddle. This article is worth reading and re-reading. I was especially interested in his description of the hour-long parade of the troops. They are young, seasoned, hard, but different than any he had ever seen—they wear a look of happiness and consecration. His description recalled the 2,060 young sons of Helaman's day. It is interesting to note that the backbone of the tough young soldiery who won the war for Israel came from the communes.

Another interesting side light on the democratic outlook of the new state of Israel can be witnessed in the operation of the state department and their foreign service. No Jew had previous diplomatic experience. This organization of around 12,000 persons, composed of former collective farmers, writers, artists, lawyers, etc., made some mistakes at the beginning but learned rapidly and today is functioning smoothly as an old and well-established agency, according to Francis Ofner, special correspondent of the *Christian Science Monitor* from Tel Aviv. All members are young, only a few being over thirty-five years of age. They have cut red tape to a minimum. Israel's Minister of Foreign Affairs, Moshe Sharret, believes strongly in informal democracy. Mr. Sharret can speak eight languages fluently, including Hebrew. He is well-educated, cultured, and friendly.

Mr. Ofner tells this story to illustrate the spirit that prevails among these workers. Dr. Bunche, after attending a meeting with Mr. Sharret and his staff, amazed some of them by stating that he now knew how to say "Your Excellency," in Hebrew. "Israel's surprised citizens hurried to explain that there is no such term in Hebrew." Dr. Bunche thought that the words: *Shma Moshe*, meant "Your Excellency," since the staff members always used those words when addressing Mr. Sharret. "Oh, no," Dr. Bunche was told, "*Shma Moshe* is the Hebrew equivalent for the American, 'Say, Joe.'"

(Continued on page 22.)

Selecting a farm for the farm family - By GERALD GABRIEL

IN BOONE COUNTY a study was made of land ownership and how the owners were able to purchase their farms. Only 2 per cent made the down payments from money earned on the farm, the others had received it through inheritance or employment in some other occupation. To start farming today, considerable capital and experience are required. It has been estimated that even an experienced farmer needs \$4,000 to \$8,000 to start farming if he rents, \$14,000 if he buys, and \$18,000 to \$30,000 if he buys near a large city. Very few have this amount of money saved, and those who do hesitate to invest so large an amount in a farm.

A common mistake made by purchasers is to buy a run-down farm (which of course is less a bargain than the high priced, productive farm) and then try to build it up. Under normal conditions, it is estimated that nature can replace an inch of topsoil every 600 years; with the help of good farming practices, this can be speeded up considerably, but even then it will be a costly venture. The buildings and other improvements can seldom be made as economically as they can be purchased already on the farm. There is also danger of purchasing an over-improved farm.

Borrowing Policy

If an individual is not able to finance the purchase of a farm, he may be able to get it financed. The order of his investments should be the basic stock, feed, and machinery; then he should rent a good farm. If he has more money, he should not invest in additional stock. If he has any funds left, they should be invested in the land. If he is young, energetic, and in good health, under normal conditions he can afford to go into debt for the basic breeding stock, but should not exceed one third of the cost. On the additional stock he may borrow up to two thirds of the cost, but should not borrow more than 68 per cent of the land value. Capital borrowed to finance the purchasing of land usually requires a lower rate of interest than that borrowed for operation of enterprises, therefore, if capital is limited, the first item to borrow for should be the land. Money borrowed on the land—coupled with an operating plan that will maintain the farm and its productivity—can be financed on a relatively safe basis of one third to one half of its productive value. The farmer should be encouraged to carry life insurance sufficient to cover his in-

debtedness. If he is a good manager and prices are favorable, and if he can make good purchases and is willing to sacrifice on living standards, he may of necessity go safely beyond this. With limited capital, he should invest in those enterprises which are favorable, give quick returns (dairy, poultry, and hogs) and practice intensive rather than extensive enterprises of a low risk.

Type of Farming for the Farm Family

Experience and finance are the greatest factors in selecting a farm. Their importance is probably in the order named. Experience is essential before one starts to farm even though he has adequate finances. In working as a hired laborer or tenant, many of his ideas will see reality, and he will be brought face to face with some of the hazards and hardships of farming. Here he will find his likes and dislikes before investing in something that he may not like and in which he may not be successful. This experience should be as nearly like the type of farming he will do and as nearly as possible the same physical features. In

Crop	Acres	Yield per acre	Total yield	Rental rate	Normal price	Landlord share
Corn	50	40 bu.	2000 bu.	1/2-1000 bu.	\$.70	\$ 700.00
Oats	50	35 bu.	1750 bu.	2/5-700 bu.	.35	245.00
Wheat	25	18 bu.	450 bu.	2/5-180 bu.	.90	162.00
Clover	75	1 ton	75 ton	1/2-37.5 ton	12.00	450.00
Pasture	80	\$2 (rental rate)	\$160	all \$160	2.00	160.00
						\$1717.00

proving to himself that he has what it takes, what he likes, and what he can do, he will know whether or not he wants to invest in a permanent farm. Finances or the ability to borrow will be the next limiting factor. The type of farming he is to do should be worked out on paper (making generous allowances for crop failures, price decline, etc.) before he proceeds to invest.

The community chosen for and by the farm family must also coincide with the type of farming chosen. Land of high value can be better used in grain, while the lower valued land is used for pasture.

Appraising the Farm for the Farm Family

After the type of community has been chosen to harmonize with the type of farming and the farm family, a list of prospective farms should be made available. These farms should all be considered and each factor carefully weighed. The farm that looks to be a good buy may prove to be a poor one. The general pros-

perity of the area may be a good index for the first look, but even here a potential buyer can be "fooled." The money invested in a farm or prospective farm may have come from other sources or types of farming or crops that were once suitable, but now are becoming obsolete or overcrowded. There are many ways to appraise a farm. We shall discuss one that we consider suitable for our purpose.

The productive value should be considered first, for here is the main source of income. The productive value should be measured over a long-time value of crops and what is considered a normal price period. Productive value can be estimated if a record is kept for the various fields of production. If one has not been kept, then talking to neighbors, county agent, or others may bring the necessary information. Productive value is based upon these four factors: (1) normal rotation of crops, (2) normal or average yield, (3) normal rates of rent, (4) normal or average price for crop or livestock grown. Perhaps it may be better understood by presenting the following example of a 280 acre farm.

LANDLORD'S EXPENSES	
Taxes	\$ 196.00
Insurance	26.00
Repair and depreciation	251.00
Fence repair	60.00
Seeds	50.00
Fertilizers	132.00
Management fee	150.00
Hay bailer and thresher	112.00
Total	\$ 976.00

Gross farm income for landlord	\$1717.00
Landlord's expense	976.00
Net farm income for the landlord	\$ 741.00

Capitalized rate of interest in the community
—5 per cent
 $741 \div .05 = \$14,820$ the productive value of the farm.

After the productive values have been estimated, other factors that should be taken into consideration are:

1. Location in reference to roads, transportation, etc.
2. Utilities available—electricity, telephone, fuel
3. Hazards—hailstorms, floods, diseases, insects, bad weeds, etc.

(Continued on page 23.)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Bible commentators submit evidence to show that Isaiah 40-55 was written fifty years after Lehi left Jerusalem. The Book of Mormon quotes Isaiah, chapters 48-51 as part of the Scripture brought from Jerusalem by Lehi, 600 B. C. Explain this conflict.
Washington L. S. R.

ANSWER:

Bible criticism and the Book of Mormon relative to the authorship and date of the Book of Isaiah are in such sharp conflict that they cannot be reconciled.

Modern criticism contends that the real Isaiah wrote the first thirty-nine chapters, with some minor exceptions, and that some other author or authors wrote the remainder many years after the death of the prophet, after the destruction of Jerusalem which occurred 586 B. C. Little is known of Isaiah though the book begins with the statement that he prophesied in the days of Uzziah, Jothan, Ahaz, and Hezekiah, kings of Judah, from which it is estimated that his life covered from about 738 B. C. to 690 B. C. The latter part of the book, chapters 40 to 66, is supposed to have been written by a later author, sometimes referred to as a "second Isaiah," with some portions of that written by still others, and added to Isaiah's work. The earliest estimated date of completion of the book being 538 B. C., over 150 years after the probable date of Isaiah's death, and about forty-eight years after the Jews were taken captive to Babylon. Some hold that chapters 56 to 66 were written by a third author about 450 B. C., or about sixty-six years after the return.

The Book of Mormon records that Nephi at the time of leaving Jerusalem with his father, Lehi, 600 B. C., procured a religious history of the Jews which included the book of Isaiah, which he brought to America. Judging by the many references and quotations made by the Nephite historians as given in the Book of Mormon, Isaiah's book as brought from Jerusalem must have been practically the same as is found in our Bibles today with the possible exception of the last twelve chapters: the Book of Mormon gives no quotations from chapters

55 to 66. According to this testimony, therefore, the Book of Isaiah must have been completed prior to 600 B. C. when it was brought from Jerusalem.

Nephi and Jacob quote from the first part, chapters 2 to 14 and 29, and from the second part they and Jesus quote chapters 48 to 54, the division being made according to Bible criticism. Contrary to modern criticism, Jesus quoted from chapters 52 to 54 giving a strong testimony of indorsement both of Isaiah and his words in saying,

A commandment I give unto you, that ye search these things diligently, for great are the words of Isaiah. For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the gentiles.—III Nephi 10: 27.

And when the words of the prophet Isaiah shall be fulfilled, which say, Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion.—III Nephi 7: 43.

Here Jesus attributes the latter part of the book of Isaiah to that prophet, the same part which critics say was written by some other author at a date long after Isaiah's death. He calls them the words of Isaiah. It is possible that the writings of Isaiah were compiled and perhaps redated by one other than himself, either an amanuensis under his direction, or by some scribe after his death, but this work must have been done before 600 B. C. and before the captivity. The position of the Book of Mormon is not that the work is identical with that which came from the hand of Isaiah, neither is it ours, but that the prophecies therein are the work of Isaiah and not that of unknown persons who wrote after many of the prophecies were fulfilled or supposedly fulfilled.

In contrast with Bible criticism on this point, the Book of Mormon testimony is simple, straightforward, affirmative, and constructive. It sustains the testimony of the Bible. The Lord has said of it in latter day revelation: "I do not bring it to destroy that which you have received [The Bible] but to build it up."—Doctrine and Covenants 3: 12.

And to this word we may well give heed.

Charles Fry.

QUESTION:

In the discussion over circumcision in Acts 15, where James said, "Hearken unto me," does that mean he had more authority than Peter, or that he was the president of the church at that time?

Oklahoma

E. L.

ANSWER:

In the twelfth chapter of Acts, the experience of Peter being delivered from prison by an angel is recorded. When released he went to the house of Mary where a group of people were praying. After telling of his miraculous release, he said, "Go show these things unto James, and to the brethren" (verse 17).

Several writers refer to James, the Lord's brother, as the First Bishop, which literally means "overseer," as will be seen from the following:

Next, for the church at Jerusalem: it is unanimously believed by all ancient writers, that James, the Lord's brother, was the first bishop thereof. St. Jerome says that he was ordained by the apostles immediately after our Lord's crucifixion. Epiphanius calls him, therefore, the first bishop; the first to whom Christ committed his own throne upon earth.

Chrysostom says he was made bishop by Christ himself; both by Christ and the apostles. In like manner, Eusebius always speaks of him under that character, as first bishop of Jerusalem, ordained by the apostles. This opinion is shared by Hegeppus, Clemens Alexandrinus, and Dionysius, bishop of Corinth, all cited by Eusebius. To whom we may add St. Austin, who styles John, bishop of Jerusalem, St. James's successor, and possessor of the chair wherein he sat as first bishop of the place. And it is remarkable that Clemens, one of the most ancient of these writers, says this was designed as a peculiar honor to St. James, in regard that he was the brother of Christ: for though our Savior usually gave the preference to Peter and John, and James his brother, yet none of those contended about this honor, but chose this James, surnamed Justus, to be the bishop of the place; where he lived a saint, and died a martyr.—*Antiquities of the Christian Church*, by Bingham, Book II, Chapter 11.

From these facts as well as the Scripture referred to in the question, it seems evident that James' position would be the same as that of president—"the overseer."

James F. Kier.

QUESTION:

What first led to the establishment of the church at Kirtland?

ANSWER:

The first extensive missionary journey was undertaken by Oliver Cowdery, Parley P. Pratt, and Peter Whitmer, all very young men, with Ziba Peterson, in the autumn of 1830. The favorable reception they received around Kirtland, resulting in baptisms and new openings, brought about the establishment of the church there in December of that year.

A. B. Phillips

The Three Books

(Continued from page 7.)

ample, a literal translation of the epistles of Peter, the fisherman, it is probable that they would read something like some pages from the Book of Mormon. It is not at all probable that the writings of Peter, and other of the apostles, were altogether as polished and perfect as they appear in the King James Version.

The writers of the Book of Mormon were pioneers in a new land. They had little time for and they made no attempt at artistry. In fact, they apologized for their errors. Mormon wrote: "Condemn me not because of mine imperfections; neither my father because of his imperfections; neither them who have written before him."

Yet many admire the Book of Mormon for its simplicity and directness. They respond to the words of Nephi who said, "I glory in plainness; I glory in truth." Some years ago the Columbia Broadcasting System sent out a pamphlet to its announcers and others interested in broadcasting. This pamphlet advised the use of simple, plain English, mostly short words, short sentences, easily understood by the hearers. The pamphlet even preferred midwest English. Plainness and simplicity were rated above superficial polish.

The Three Books Our Constitutional Law

Early in his Presidency, Joseph Smith prepared a series of articles on the policy of the Reorganization. On this particular theme he said:

To insist that the laws to govern the church are found in the Bible, the Book of Mormon, and the Book of Doctrine and Covenants; that whatever is contained in those books as doctrine for the salvation of man, is the doctrine of the church; that whatever is taught to the church as doctrine, not in accordance with . . . those books is not the doctrine of the church, . . . that the scriptures are to all men for guidance, and that Latter Day Saints are not privileged

to disregard that guidance, and that the Book of Mormon and Doctrine and Covenants are Scripture to Latter Day Saints.—*Church History*, Volume 3, page 684.

Brother Joseph was fond of the proverb, "A threefold cord is not easily broken." A single cord might be broken. Three strong cords closely bound together are much stronger. This harmonized with the Scripture, "In the mouth of two or three witnesses shall every truth be established." We have the testimony and witness of the written word in these three books.

Jesus said, "Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me."

I saw President Joseph Smith in his old age, when he was blind, come to the pulpit in the brick church in Lamoni and grope around with his hands until he had collected the three books and put them one on top of another in the form of a pyramid—The Bible, the Book of Mormon, the Book of Doctrine and Covenants. He then placed his hands upon the three books and said, "Brethren, they say that 'seeing is believing,' but feeling is the naked truth." Deep

down in his soul he felt that in these three books there was the truth which had guided him in his personal and public life through a half century of his presidency in the church. He felt that in them was the truth that would save the church and the families of the church and individuals who would choose to live by it.

We are commanded to read good books. There are many good books coming from the press, but it is a mistake to neglect the books of the ages while we read "the book of the month." What was the book of the month one year ago? It is forgotten. Let us give our chief attention to the books of the centuries—the books that deal with eternal truth.

News and Notes

(Continued from page 2.)

Annex. Carl Mesle served as moderator for a debate and also as co-ordinator of the conference activities. Discussion leaders were Charles Graham, Glaude Smith, Fred Davies, and Ray Zinser. Members of the staff were Bob Sparks, Oliver Houston, Carol Hodges, Bernie Fleeharty, Kenneth Butterworth, Kenneth Paschall, Ceibert Young, and Mary Thatcher.

All conference attendants were invited to attend one of the local League parties that were held to celebrate the arrival of the New Year. Twelve parties were held by local Leagues.

The Higher Happiness

BY RALPH W. SOCKMAN

The messages in this vital, timely book offer every reader a fresh conception of Christian happiness, a concrete guide to attaining it individually, and new incentive and power for proclaiming it to others as it is outlined clearly and eternally in the Beatitudes.

\$2



HERALD HOUSE

INDEPENDENCE, MISSOURI

1950 - The Best Year Yet

A RECENT motion picture adapted from a best seller carried this title, "The Best Years of Our Lives." While it referred to the age of youth as being the best, this year, 1950, can be the best year of our lives if we choose to make it so, whatever our age happens to be.

Past years should have brought us a measure of increased knowledge and some perfected skills to take into this half of the century which is beginning, and surely the events of the day should urge us on to accomplish the goals set.

Other tools have been left us by our parents, and these can make up a part of our working kit. Such basic values as simplicity of living and sincere faith will go a long way to help us. There are some things, however, which should be discarded. Remember the high, button shoes, the long, dragging skirts sweeping the dust before them, the gingerbread trimming on homes, the ornate copies of period furniture, and the clutter indoors? But there was an appreciation of the beauty of the work of one's own hands. Needlework was a part of every girl's training. Boys were taught the use of tools and took great pride in handling fine woods.

Honesty, too, was an outstanding quality. Men were true to their word and prided themselves on giving good measure, a full-day's work, a baker's dozen, a heaped bushel. Thrift, if not inborn, was cultivated. Money was relegated to its proper place as being necessary but not of first importance. Women took great pride in homemaking. Jobs were done thoroughly. If a recipe called for the butter and sugar to be creamed, there was no short-cut. Religion had an important part in the lives of the people, and all respectable people went to church.

THESE QUALITIES are necessary and should be added to our working kit if 1950 is to be the best year yet, but they are not enough. All conscientious Christians are trying to develop these same attributes. We must do more. The first step is to weigh accurately past achievements and measure them against our main purpose, which is to further the interests and program of the church. If we can honestly say that we have added a little to its progress, we can mark a plus sign to our credit.

The next step is to decide what we want most to see come to pass in the lives of our families, friends, and neighbors. After this decision will come the test. Do we want it to a sufficient degree to be willing to work so that it can be accomplished?

Few of us need to be convinced that the Master's way is the best way and that growth and happiness and satisfaction are the results of compliance with his laws. The trouble is

By PAULINE J. ARNISON

that we find it difficult to put off the gratification of some pleasure in an effort to make the future more satisfying. This, after all, is a simple test of adulthood. The first lesson of discipleship taught by Christ was if anyone would follow him, he should deny himself.

The year 1950 will be fruitful if we can make the decisions to serve others and consecrate our talents to the task to which we have been called. We have the choice of drawing the curtains around our lives and living to ourselves, but to survive we must reach out. The Dead Sea is dead because the waters that flow into it are confined. The Sea of Galilee, close by, is a living stream because it is constantly being refreshed by the waters that come into it and then flow out.

We must live well this new year God has given us.

The Call to Friendly Visiting

By DOLLA BOHALL

THERE ARE SEVERAL Scripture gems I like to think of as calls to friendly visiting. One of the finest is taken from the life of Jesus. As we know, the four histories of his life are brief. They tell us little, when we would like to know much. However, this one characteristic of Jesus was so outstanding that Apostle Luke recorded it:

And Jesus increased in wisdom and stature, and in favor with God and man. —Luke 2: 52.

This leads us to believe that Jesus not only pleased his Heavenly Father, but also his fellow men. We too can be near to God and receive his grace, while also being near to our friends and finding favor with them. Someone has wisely said that we can reach up only in proportion to the measure

we reach out. Jesus increased in wisdom, and we must increase our wisdom through study, prayer, and experience to better understand God and his children.

From the Bible we have the words of Jesus to his disciples, in the writing of Saint John:

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.

Jesus desired that life should be pleasant; yet he knew there would be tribulations. He wanted us to meet our tribulations cheerfully and overcome them. The friendly visitor must set out to meet situations cheerfully, in spite of the ills she may encounter.

FROM THE Book of Mormon, we receive this call through Amulek:

Let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

And now behold, my brethren, I say unto you, Do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance if ye have, to those who stand in need; I say unto you, If ye do not any of these things, behold your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith; Therefore if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth,) and is trodden under the foot of men.—Alma 12: 222-226.

This emphasizes the importance of friendly visiting. It also gives us a clue as to one reason our prayers may not be answered. It makes us aware of how little we are worth if we fail to share or express friendliness toward another.

FROM PRESENT-DAY revelation we have the following commandment given in 1829 (This revelation was meaningful and important, for this was the fourth time it had been given in the same wording to the early Saints.):

Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you.—Doctrine and Covenants 12: 2.

In another revelation we are given this bit of wisdom:

For, behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with a doubtful heart, and keepeth it with slothfulness, the same is damned.—Doctrine and Covenants 58:6.

Past Experience

Experience in friendly visiting has been self-rewarding to those who have undertaken this part of the Master's work. We have found satisfaction beyond expression. We have visited for the sake of just being friendly. We have visited that our friends might know that as a church we are a friendly people. We have visited that we might share our hope in the gospel. We have visited in an effort to encourage weak or fallen friends. We have gone into homes to help alleviate the ills of those in need. All this has given us joy immeasurable. In short, we have been attempting to let our light shine through our friendly visiting and as a result have won the interest of many of our friends to the church because of our friendliness.

Today's Call

Today the call comes to go into the homes of our neighbors and friends and witness for Christ. This demands more than just being neighborly. It calls for our deep concern, our pure love, our true anxiety for souls, and our humble prayers. This together with the personal requirements, is expressed in latter-day revelation, Doctrine and Covenants 4:

Now, behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work, for, behold, the field is white ready to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work.

Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen.

From this we gain the following requirements for friendly visiting:

1. Having a desire to help.
2. Loving each other and the church.
3. Being an example of a godly person at all times.
4. Seeking wisdom through study.
5. Having faith in other people.
6. Visiting with a cheerful, hopeful attitude.
7. Having charity and kindness for others.
8. Being diligent and constant yet temperate in one's efforts.
9. Being humble and prayerful in the work.
10. Being willing to serve now "for the field is white."

The Reward

If the reward were all we receive here on earth, it would still be of profit to us. If we must give thought to reward, this assurance comes to us in the Doctrine and Covenants 16: 3.

Remember the worth of souls is great in the sight of God; And how great is his joy in the soul that repenteth. And if it so be that you should labor all your days, in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

This seems to indicate that both souls will be saved—the one who is converted and the one who helps bring about the conversion.

We are homemakers, yet we are called to be friendly visitors. This does not mean we must be either a homemaker *or* a friendly visitor; we must be both. However, we do not work alone; we have God to help us. With the coming of the new year, let us be ready to join the forces of the friendly visitors who are already at work.

The Home Column



Interesting Personalities:

Leilani Hapai Reid

things alone, she taught church school classes, both adult and primary, whenever called upon.

She married James Reid, then a member of the Territorial Governor's Cabinet. This added to her life many interesting social obligations.

Her first love—her church and its simple life—brought its reward in the baptism of her husband. They moved from Honolulu to California in 1943 and now live in San Lorenzo. They are members of the San Leandro Mission of the East Bay Branch. This year she was elected director of dramatics for the mission and is also church school pianist. Her heart is full of love for all people. Wherever there is a piano, Leilani will be found surrounded by a happy, singing group. She particularly likes to sing the songs of the Islands, and clings to her native style of cooking, which delights her friends.

In her own words, "Moving to California has been my greatest blessing. I feel I have accomplished my mission in life. I have really learned to cook, sew, can, and keep a house spic and span.—And talk about Hawaiian hospitality! I have found the same reception with all the new friends and neighbors here in California. If any members come our way, our home is welcome to them. My one desire is that my companion and I will be faithful to God's cause to the very end of our lives."

—Mardel Holden

LEILANI HAPAI REID was born on Parker Ranch, Island of Hawaii. The ranch, second largest in the world, was founded many years ago by her great-grandfather.

Leilani is the daughter of Priest Archie Hapai and Keonaona Purdy Hapai, faithful Saints who have passed to their reward. She attended grammar school and high school in Hilo. Being a lover of dramatics and music, she took part in all activities of this kind. She later attended Territorial Normal School, graduating with honors in music and teaching.

She taught music in the schools of the Territory for fifteen years, and during this time, directed many plays and operettas. She also brought music and dramatics into her church life, both in Hilo and Honolulu, being organist, soloist, and director of dramatics. Not content with these

Briefs

PITTSBURGH, PENNSYLVANIA.—A district conference was held December 10 and 11 at Fayette City, Pennsylvania. Seventy Merle P. Guthrie was present. The theme of the conference was "Our Gift."

The first meeting was held Saturday afternoon by the department of women. Mrs. Ruth Snider, district leader, was in charge. Saturday evening a program was given by the Zion's League. At this time the priesthood met with Seventy Merle Guthrie in the basement of the church.

Sunday's activities included a fellowship service at 9:15, following this, a sermon at 11:00 by Seventy Merle Guthrie. In the afternoon Elder Donald R. Ross, district church school director, met with the teachers. At 2:30 a musical program was given under the direction of Mrs. Margaret Raisbeck.

During the conference the ordination of Samuel Coughenouer to the office of deacon was approved. The ordination will take place December 18.—Reported by DOROTHY RAISBECK.

RIO GRANDE VALLEY, TEXAS.—Brother Darrell Wilson baptized three children of the Rio Grande Valley Junior Department November 20. The candidates were: Jimmy Best, Patrick, and Katharine Otis. Pastor Gene Bowden was in charge of the service.

Gene Bowden and Assistant Pastor J. E. Wilder confirmed these new members the following Sunday, November 27.—Reported by CARLEE J. WILSON.

PROTON STATION, ONTARIO.—On October 16, Robert Black was called to the office of elder, and William Goheen to the office of deacon. These ordinations took place November 13 by Elders Gordon Farrow, Alex Cadwell, Robert Farthing, and W. P. Ellis.

On November 18 the young people of the church presented a minstrel show.—Reported by MRS. DELL BLACK.

DAVENPORT, IOWA.—On January 1 fifty Saints met to organize a mission. John Stiegel moved and Charles Shippy seconded the motion for organization. The vote was unanimous. The Davenport Branch was disorganized in 1933.

Lyle W. Woodstock, district president of the Rock Island District, presided over the meeting and introduced Apostle D. T. Williams, missionary in charge. Brother Williams presented the greetings from the First Presidency and the church in general. Brothers Charles Shippy and Fred Bevan were made assistants to the district president.

Apostle D. T. Williams was in charge of the Communion service. Those assisting were E. R. Williams, Lyle W. Woodstock, John Stiegel, Fred Bevan, Charles Shippy, Warren Hinkle, David Shippy, B. A. Howard, and George Shippy.

Convenient and comfortable rooms have been loaned to the Saints for their meetings by the Lend-A-Hand Club. An offering of \$36.40 and an oblation offering of \$32.65 were taken at the 10 o'clock service.

SINKING SPRING, OHIO.—Branch officers for the coming year are Carol Rhoads, pastor; Heber Woods, associate pastor; Charlie Garman, bishop's agent; Opal Woods, pianist; Dwight Crum, Norma Ann and Rhea Ruth Rhoads, librarians; Eugene Crum, secretary-treasurer; Blanche Garman, statistician; Velma

In the land of the feathered serpent

BY PAUL M. HANSON

This is the new and long-awaited book by Apostle Paul M. Hanson, one of the church's foremost students of archaeology. It tells of his travels in the Book of Mormon lands of Mexico, and contains about 70 photographs.

\$3

herald house INDEPENDENCE, MO.

L. Rhoads, publicity agent; and Charlie Turley, church school superintendent.

Zion's League officers for the coming year are Opal Woods, president; Viola Riley, vice-president; Arlie M. Puckett, secretary-treasurer; and Carolyn Rhoads, pianist.

The Southern Ohio District Zion's League rally was held December 11. Seventy Loyd Adams and Elder Wayne Wuse supervised the program, the theme being, "We Explore the Church." Dinner was served by the branch to one hundred members and friends.

On December 4 Mrs. Mary Crum, Rhea Ruth Rhoads, Norma Ann and Linda Rhoads were baptized. They were confirmed the following Wednesday evening.—Reported by VELMA L. RHOADS.

SEATTLE, WASHINGTON.—The First Church council met December 11 with Brother and Sister Loren McDole. On December 18 the College Students had a smorgasborg at the home of Don Leland.

The sale of our church building was approved December 4. Arrangements will be completed soon for the church to be vacated.

The children presented a Christmas program at the church on December 23. They were treated by the branch.

The La-Da-Sa Club met in the church. Each member brought a gift for the nursery.

The basketball team plays each week with other churches.—Reported by JESSIE EARL.

COUNCIL BLUFFS, IOWA. — Fifty-eight people were baptized during 1949. A second site for the new church was purchased for \$20,000, and the first site was sold at a profit of at least \$1,000. The building fund was increased by \$30,158.45. During the last four years the branch has raised \$118,728.

STONE CHURCH. — Theresa Denice, daughter of Bert H. and Eleanor (Moorman) Sartwell, was blessed on January 8 by Elders Glaude A. Smith and Clyde Hastings.

Constance Lee Austin, daughter of Billy A. and Evelyn Lorraine (Lunguetz) Austin was blessed on January 4 by Elders Glaude A. Smith and E. E. Stonger.

WEST VIRGINIA DISTRICT. — Seventy Merle Guthrie has worked with the District President Robert E. Rodgers and counselors Elders Samuel Zonker and Wayne Wilson in organizing official visits to the various branches in the district, conducting conference and departmental meetings.

The ministry of the district has been strengthened by the calls and ordination of ten brethren to the priesthood in the past three months. Those ordained are: elders: Cletus R. Swick of Clarksburg and Leonard G. Pack of Beckley; priests: Lawrence Phillips of Clarksburg, Henry Simon of Fairview, Hubert Hinkle of Beckley, Carl Anderson of Clarksburg, Harold McFarland of Wheeling; teacher: Charles Dobbs of Fairview; deacons: James Swick of Clarksburg, and Frank Sampson of Fairview.

The following officers were elected: Elder Clyde S. Rice of Parkersburg, church school director; Sister May R. Griffin of Parkersburg, secretary-treasurer, historian, and non-resident supervisor; Sister Blanche Martin of Wheeling, women's department leader; Lawrence Phillips of Clarksburg, young people's leader; Margaret C. Pack of Beckley, reporter; Anna Schoenian of Moundsville, chorister; Delores Klukas of Moundsville, assistant chorister; and Cheon Marlene of Moundsville, pianist.—Reported by MARGARET C. PACK.

We Need a New Name for the Blue Bird Program

By EDNA EASTER

YES, WE ARE very well satisfied with the name Blue Birds, yet we hope to be able to find another name that will be liked even better.

For some time we have known a change should be made out of courtesy to the Camp Fire organization, which since 1913 has called the program for younger girls the Blue Bird program. It was several years later that our church began its Blue Bird organization. In fairness to those in the church who selected this name, we wish to state we are very certain it was adopted without knowledge that the Camp Fire organization had already been using it.

Camp Fire officials have been very courteous with us all these years, even though they recognize they have priority on the name. Relationships with them have been excellent. At present the requirements of our program are being revised, and a new book will be printed. We think this an opportune time to make a change in the name.

We need help on the selection of a new name and invite suggestions from all: Blue Bird Girls, Oriole Girls, girls in the national organizations, boys and girls' leaders, and others.

The new name should sound pleasing. Try it in such combinations as: — girls; — program; — awards; — activities, etc. It should be easy for young girls to pronounce, spell, and understand. The new name need not be restricted to a bird even though the older girls' program is the Oriole program. If a bird is chosen, it should be one of good habits. The starling, for instance, has a beautiful name but is noisy and destructive to other bird life.

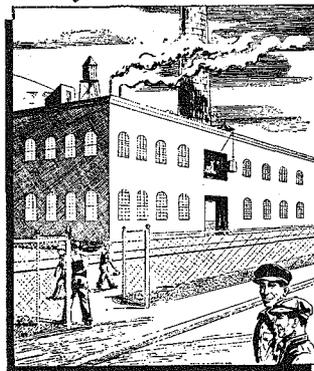
The Blue Bird uniform, at present, is bright blue, with red and white collar. The uniform is very attractive and should be retained, if possible. If however, it has to be changed, it should harmonize satisfactorily with the Oriole uniform which is jade green with orange tie.

What is your suggestion for a name? Even though you may think it isn't very good, send it in. It may have greater possibilities than you think. If you have ideas on uniforms, symbolism of the name, or other suggestions, please include these also. Address a post card or letter to

Department of Religious Education
The Auditorium
Independence, Missouri

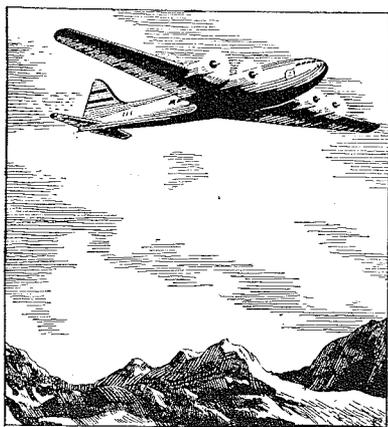
May God be with us in the selection of a new name. May his work go forward in the lives of the many young girls of our church, and may the girls' activity program assist the parents and the church to that end.

*Each One
...Win One!*



TELLING HIM
ABOUT THE
GOSPEL
of the
KINGDOM

The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints



A RIBBON OF CONCRETE, shimmering in the autumn sun, fell away beneath the broad wings of the transcontinental airliner as the powerful, surging engines drew us through the broad expanse of cloud-filled blue toward a destination far away. Molecules of air parted to give passage and support to the gleaming silver planes that provided bouyancy to an intricate mass of man's wizardry and enabled us to speed to distant points in a matter of minutes over the same terrain that blocked the passage of the open and Conestoga wagons requiring months and miles of hardships. As the clouds formed marching lines on the ever-broadening expanse of the horizon, the dull drone of mighty engines lulled the complacent passengers to an anesthetic state. The scene was broken by the patchwork of the fields below, tinted by the autumnal Hand, and the serene orderliness of villages and towns which lay, tiny as an infinitesimal fairyland, amidst the brilliance of October and belied, from our vantage, the scurrying people who inhabited them. Now and then a silvery ribbon slid across the greensward as a courier tracing his path by the light of a flaming torch brought a message of peace or summons to a sleeping countryside.

The plane droned on and the square of the window formed the screen over which passed a never-ceasing panorama testifying to the presence of an eternal Creator capable of devising law and order in the

The Small Become Great

By ROBERT H. ANDERSON

complexity of the universe and of breathing into it the spark which science has never been able to synthesize—life. Upon the transforming spectral of the earth the sun shone so many miles away that man could travel years at a speed of 186,000 miles a second and yet not reach it. The very atmosphere about us formed the medium through which wind currents flowed setting up pressures and aiding evaporation and condensation that give rain to a thirsty earth and snow to harassed motorists.

AS THE EVIDENCES of might passed in review through wonder and beauty-numbed eyes to a grasping mind came the eternal question. "What is man that thou art mindful of him?" Job fought with the same question and found his reward. With unconquerable courage, he fought to find the answer to the question of why the righteous must suffer. He rebelled for a time against the unreasonableness of fate which threatened to reduce him to poverty and ignominy at a time when, in terms of the world, he had "everything." Here was a righteous man suffering. "Evidently there must be some sin of which he is guilty," pleaded Yophar, Bildad, and Eliphaz. Out of the stillness came the voice of God telling the suffering Job of a great conception of the universe and his relation to it. Job found his God again, not in answer to a Christmas-candy-for-being-good way, but in a larger spiritual fellowship which saw that mankind's errors were often responsible for the suffering of the individual as well as sin in a personal sense. A humble, searching Job found not an answer to a question in argument, but as his soul in humility and repentance in the presence of the works of God became infused and responsive to the

movings of God's Spirit, he came to the larger realization that the fellowship of the Spirit itself could lead men to walk with a God they could not always understand nor fathom; and from that walk would come the strengthening power of the spirit to lead them on to new truth. The three friends who wished to help were "miserable comforters" in comparison to the kindling power of God. Platitudes are always poor substitutes for power of life.

WHILE THUS REVIEWING these philosophical musings, I saw the stewardess coming with the noon meal while we were high above the verdant prairies of the vast Middle West. Stewardess . . . stewardess . . . steward! The word came in interesting perspective in the light of the panoramic musings which were transpiring with each turn of the giant propellers. Stewards, that was it; God had made us stewards—those who watch over and care for the property of another—over the vast creation which was speeding past in myriads of beauty and wonder. As Job had been a steward, so were we. Stewardship, then, was to be one of the unique fundamentals of the Restoration. This is where we fitted into the pattern of the universe—not man the individual, but man the species. All men collectively were to be stewards over a portion of the total of Creation. Certainly not a new finding, but one which each individual must make before the compliance with order can be fulfilled. Cain and Abel found it; the people of Judah found and forgot it; people of modern day must find it in the Zionite process of the Restoration. The Zionite community will find no one suffering as Job because of the sins of others, for as consecrated stewards in the kingdom,

(Continued on page 22.)

When Thou Art Converted

By PAUL R. SMITH

ONE OF THE STOCK-IN-TRADE PHRASES of the old-time preachers was "Get converted." The term was rather loosely applied to all persons who claimed to have been touched by the Spirit. Today it has fallen into disuse to a great extent, and only now and then is it brought to our attention.

On our big electrical lines of today, we have power converters or transformers that take the power off the lines carrying thousands of volts and transforms it into low potential energy which can be used in our homes to do our washing, and a hundred other jobs we used to do by hand.

Being converted in the spiritual sense is similar to this in many respects. One who is truly converted is able to tap the limitless reservoir of spiritual power and change that power into suitable energy which will shine out in the darkness of the world with a radiance incomparable to anything in the realm of carnal experience.

ONE OF THE TRULY GREAT STORIES of being converted comes from the Scriptures, and, strangely enough, it concerns one of Jesus' own disciples, Peter. You will remember how Jesus, walking along the seashore, saw Peter and Andrew putting a net into the sea. He spoke to them and said, "Follow me, and I will make you fishers of men." And they left their nets and followed him. What is strange about that story? Nothing, perhaps, except that Peter wasn't converted at all, at least not at that time. He became one of the disciples and followed Jesus about from place to place, trying to be like him, hoping to be able to perform some of the great miracles his master did. Peter was the impatient one, always ready to act on any suggestion and, as so many of us, always willing to give lip service to his Lord, yet slow to do the things he knew in his heart he should do.

Perhaps Peter thought he had come a long way from his fishing nets. Jesus had made of him a fisher of men, as he said he would. After all the glorious experiences he had known, surely Peter thought he was the one to give counsel. Probably it was deflating for him to sit at the table with the rest of the twelve and have the Master turn to him and say, "Simon, behold Satan hath desired to have you, that he may sift the children of the kingdom as wheat. But I have prayed for you, that your faith fail not, and when you are converted, strengthen

your brethren."—Luke 22: 31, 32.

He thought of the miles they had walked together from town to town, the many miracles, and the time Jesus had bid him come to meet him on the water. Yes, his faith had failed there, but at least he had at that time exercised more faith than any of the other disciples. That was a long time ago, and he had learned much since then. Now, why should the Master be so concerned about *his* faith? And being converted? He must be joking! Would he have followed this long had he not been converted? Could it be possible?

And so Peter replied, "Lord, I am ready to go with thee, both into prison, and to death."

But the Lord, knowing Peter, saw that even though his intentions were good, he could not stand a real test.

THEY LEFT that supper, and the soldiers came and took Jesus away, and Peter, bewildered by all that was happening, followed afar off. The realities of life moved in upon the scene and crowded out the memories of their conversation earlier in the evening. Busy with his own thoughts, he scarcely knew what was going on about him until he was observed by others in the crowd who questioned him. Here he was alone—without a soul to help defend the cause. No telling what this mob might do. Jesus was in the judgment hall and wouldn't know anything about his conduct, so it might be better, considering the circumstances, to be just an onlooker. "Know him?" "No, not I." And not until the third denial when the cock crowed did the memory of their conversation flood his mind, and he realized how truly Jesus had spoken—how little he really knew Jesus. Peter went out and wept bitterly.

He wept, not so much because he had denied his Lord, but because, for the first time in his life, he was made dynamically aware of the depth and fullness of God's love, and he knew what Jesus meant when He said, "He that hath seen me hath seen the Father." For the first time he saw himself as God saw him—poor, weak, and frail in spiritual stature. He knew then that Jesus saw all this in him and still loved him, still wanted him to be an apostle, an ambassador of the

kingdom, and with it came the realization that even on his way to the cross, Christ was not so much concerned about himself as he was this poor, thoughtless disciple. Such love, expressed in this manner, brought him down to the depths of humility and transformed him into a useful servant.

IT WAS NOT until after the resurrection of Jesus that the final act of transformation was accomplished. John tells us of another dinner the disciples had with their Master when he again turned to Peter and said, "Peter, lovest thou me?" He knew now what love meant. How could he answer such a question? Could he ever forget that lesson of love? "Lovest thou me?" Feeling this divine love burning deep within his own soul and being a little afraid that the Master might not think he had learned his lesson, he said, "Thou knowest that I love thee." Peter had been converted.

But this was not enough. There was a responsibility attached to the knowledge he now possessed. "Feed my sheep. Feed my lambs. Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

In effect, Christ was saying, "Peter, you know now what divine love is. I have revealed it to you; my Father in heaven has revealed it to you. Now you go out and become a living revelation of this kind of love to the world, a world that is dying—burning its heart out for an expression of this kind of love. It will not be easy; you will go through Gethsemane, and it will cost you more than you ever thought you could pay—position, prestige, material wealth, maybe even cost your life—but it will be worth it."

So Peter and the other disciples went out and did as they were commanded. He later wrote in his second epistle to the church:

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

Thus from the poor fisherman of Galilee came one of the greatest testimonies of the Scriptures, "We saw, we heard, and we know these things to be true."

Peter had been converted.

New Horizons

The New State of Israel

(Continued from page 12.)

A Work for Us

"Open ye the gates, that the righteous nation which keepeth the truth may enter in," are words from an exultant song of Isaiah. Are we "keepers of the truth"? Was not the Book of Mormon given in part for the purpose of converting the Jews?

That not all of the Jews will embrace our religion nor any other Christian sect is obvious from the statement that when Jesus comes to Mount Olivet, and the Jews see him, they are going to be amazed and sorrowful because of the wounds in his hands. But there will be some who will hear, especially if we go forward in zeal and fervor to carry out our social philosophies in practice rather than in word only. If we could say to them:

"We are doing all you are doing. We are cherishing our aged, caring for our widows and orphans, our poor and sick. We give every child an equal opportunity, taking care of his personality, making sure that his spirit is not warped and his mind made bitter, if he has to have a little more help than others.

"We have been able to do this because of the revelation of God to us. Firstly he called upon the rich and the learned and together we prepared, as you have done, a feast of fat things for the poor and unfortunate.

"But we have this more than you have and would share it with you. We have

the voice of your own brethren whispering low from the dust."

(*The Birth of Israel* is available at Herald House. Price \$3.00.)

Behold, the Field Is White

(Continued from page 9.)

blessed? Were they not sent to make us see true values? Have they not opened our minds and hearts for the everlasting word?

"Behold, the field is ripe, already to harvest. . . ."

This prophecy was never more true than in the case of the German people. Fate has dealt cruel blows to most of them. It has shaken them out of their indifference and shown them the need for something big and strong and beautiful to become the pivot of their lives.

And what could serve this end better than the teachings of our church? The church "as large as the ideals of our Master himself." The church that embodies love, kindness, truth, and beauty.

Yes, suffering has helped to spread the gospel, but something else has too. The example of our brothers and sisters in America, who have shown by their actions that religion to them meant not just lip service but living the great commandments of Christ.

This is, in my opinion, the explanation for the quick growth of the church in Germany. May it keep on growing, bringing peace and happiness to all people.

The Small Become Great

(Continued from page 20.)

each individual will make his own agreement with the order and process of the universe so that all creation lives and functions in a manner which produces an exalted companionship between God and mankind. All things in the physical universe aid man in his never-ending search to define and understand the Creator and his purpose. All of man is so constructed as to place man in a position to receive the enlightenment of the Spirit of creation as it works in them toward the emblem of creature perfection.

In all of the aspects of religion, none is so vital as this cognizance of stewardship and its consecrated practice in everyday living. Zion waits upon the men and women of the kingdom to make the best and most efficient use of time, talents, and economic possessions. The peace of the world waits upon men to open the stewardship of the heart of responsive motivation by the Spirit of God, the universal, immutable Creator. The experience of enlightenment comes in moments of exaltation; the problem of stewardship remains that of transferring the motivation of inspiration into the deeds of common occurrence which give untarnished evidence of the source of the motivation and give other men the desire to seek for themselves the fountain of unending joy, peace, happiness, and prosperity not because of a reward for righteousness but because the spiritual fellowship so richly shared with the Creator is reward enough in itself to enable men to overcome the sin and unhappiness which they and others strew in the paths of mankind.

As stewards of the latter days, we might do well to make the Savior our guide and adopt for our motto this sentence by the French churchman, Fénelon: "The smallest things become great when God requires them of us."

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Contains one each:

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Church Membership Is Important
Latter Day Saints and What They Believe

What Is Christ's Church?

The Book of Mormon, an Introductory Survey

Faith of Our Fathers

What Latter Day Saints Believe About God

Doctrinal References

Busy Man 1, 2, 3, 4, 5, 6, 7

herald house

Independence, Mo.

Selecting a Farm for the Farm Family

(Continued from page 13.)

4. Improvements—adequate size, nature and location, state of repair, well, pond, etc.
5. Physical factors—topography, shape of fields, woods, state of erosion, presence of rocks, gulleys, etc.
6. Natural resources—coal, timber, and woods.
7. General efficiency compared with that of neighborhood (this can greatly influence the productive value already figured).
8. Home uses.
 - (a) House and yard adequate—in good repair, desirable type, location and arrangement.
 - (b) Church and schools—these are very important.
 - (c) Nuisances—odors from dumps, near night clubs, etc.
 - (d) Recreational and scenic values.
9. Bonded indebtedness of the areas—(a factor often overlooked).
 - (a) School, drainage, or levee.

Other values to be taken into consideration with productive values are normal or basic values and the present value; however, the productive value is most reliable for future payments.

SOME THINGS TO REMEMBER

It is usually cheaper to purchase farms with good buildings, fences, and other improvements than to put them there after buying. The same is true of fertility. Level topography is desirable for machinery. The average cost of terracing is approximately \$20 per acre. If the land is in need of terracing, contouring pays good dividends but should be taken into consideration when purchasing the farm. If the land is valued at \$80 per acre it will cost approximately \$100 per acre by the time it has been terraced. The average pond in Missouri costs approximately \$250 and has been estimated by the farmers themselves to be worth \$500 or double the cost—this is an excellent investment.

SPECIAL THINGS TO WATCH FOR

1. Rough, poor land is usually overvalued.
2. Farms of low fertility in highly fertile areas are usually overvalued.
3. Good farms in run-down areas are often undervalued.

Helping the new farmer to get a right start will influence greatly the life cycle of the rural church. Helping tenant farmers to own their own farms through proper buying will determine the value of the community.

Bulletin Board

Chatham District Conference

The midwinter conference of Chatham District will be held Sunday, January 29 at Kimball, Ontario. Schedule for the day is as follows: general prayer service, 9:30 a.m.; sermon by Elder W. Blair McClain, 11:00; hymn fest, 1:30 p.m.; business session, 2:00, followed by Communion service. The women of Kimball Branch will serve the noon meal.
E. E. SMITH,
District President

Southwestern Texas District Conference

The Southwestern Texas District Conference will be held at San Antonio, Texas, on February 3, 4 and 5. Apostle W. Wallace Smith is to be in attendance to conduct classes on "Building Latter Day Saint Family Life." Those who plan to attend should contact Joseph Berry, 503 Fulton Avenue, San Antonio, Texas, to arrange for lodging.

J. E. WILDER,
District President.

Kentucky-Tennessee, Arkansas-Louisiana Priesthood Institutes

Dr. F. M. McDowell, director of priesthood education, and Apostle W. Wallace Smith will conduct priesthood institute at Memphis, Tennessee, on February 10, 11 and 12, and at Hot Springs, Arkansas, on February 17, 18 and 19. Further information for those in the Kentucky-Tennessee District may be obtained from Jerry C. Fitch, 500 East College, Dickson, Tennessee, and in the Arkansas-Louisiana District from T. B. Sharp, Winthrop, Arkansas. Challenging programs have been planned including worship, lectures, social activities, and a banquet in each group for priesthood members and their wives. All are urged to attend.

W. WALLACE SMITH,
Apostle in Charge

West Virginia District Conference

The West Virginia District Conference will be held February 4 and 5 at Wellsburg, with the theme of "Exercise Unto Righteousness." The first meeting is scheduled for 7:30 Saturday evening, at which time Seventy Merle Guthrie will preach. Sunday's program is as follows: 9:30 a.m., fellowship; 11:00 sermon by Apostle P. E. Farrow; 2:30 p.m., business meeting and election of delegates to General Conference; 7:30, sermon by Apostle Farrow. Dinner will be served at the church.

MAY R. GRIFFIN,
District Secretary

Books Wanted

Alma May Brookover, 1025 Bluff Street, Beloit, Wisconsin, would like to purchase all four volumes of *Church History* and the *Journals of History*. Please state price and condition of books before mailing.

REQUESTS FOR PRAYERS

Prayers are requested for Blanch Farley of the Saints' Home in Lamoni, Iowa, that she may receive a much-needed blessing.

WEDDINGS

Scarff-Uhl

Jacqueline Lucille Uhl, daughter of Mr. and Mrs. P. W. Uhl of Detroit, Michigan, and Edwin J. Scarff, son of Mr. and Mrs. G. Scarff, also of Detroit, were married December 22 in Detroit, Elder David E. Dowker officiating. The bride is a graduate of the Independence Sanitarium and Hospital School of Nursing, class of '48. They are making their home in San Angelo, Texas, where the groom is stationed with the Air Force.

BIRTHS

A son, Lonnie Barrett, was born to Mr. and Mrs. Lee A. Wilson of McAllen, Texas, on August 10, 1949, at the McAllen Municipal Hospital.

Mr. and Mrs. Jerry C. Runkle of Berkeley, California, announce the birth of a daughter, Jane Catherine, born November 29. Mr. Runkle, formerly a teacher at Graceland College, is working toward his doctor's degree at Stanford University.

Mr. and Mrs. Warren Benedict of Independence, Missouri, announce the birth of a daughter, Marilyn Kay, born January 3 at Research Hospital in Kansas City, Missouri. Mrs. Benedict is the former Venita Black of Stewartsville, Missouri.

DEATHS

EMMERSON.—Harry, was born August 7, 1908, at Hopewell, Oregon, and died December 26, 1949, at Sioux City, Iowa. A Boy Scout leader for thirteen years, he received the Silver Beaver award last January for outstanding service.

He is survived by his wife Evelyn, a daughter Lynn, a son Danny, all of the home; his mother, Mrs. W. E. Emmerson also of Sioux City; and three sisters: Mrs. Dorothy Houghton of Chicago, Illinois; Mrs. Jack Gardner and Mrs. Albert Bradbury of Omaha, Nebraska. Elder C. E. Burnett conducted the funeral service.

McFEE.—Robert, son of George and Rachel McFee, was born May 26, 1854, near Braymer, Missouri, and died December 29, 1949, in Hamilton, Missouri, at the home of his daughter, Mrs. Hamilton Erickson, where he and his wife had resided since their home was destroyed by fire several years ago. On October 17, 1876, he was married to Belzora Edwards; four children were born to them. Two sons preceded him in death. He had been a member of the Reorganized Church since June 30, 1893, and served in the office of elder for many years.

He is survived by his wife; a daughter, Mrs. Erickson; a son, Alphens, of Florence, Colorado; two brothers: James of Hamilton, and Shannon of Winston, Missouri; four grandchildren, and three great grandchildren.

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Elroy Hansen
Rt. #4
Denison, Iowa

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*** PENS**

The editor's hobby is pens. Among the gifts that appeared in his Christmas stocking was a ball point pen with three noses, each a different color. The writer selects a color, pushes a button, and the tip appears, ready for action. There is blue for gains, red for losses, and green for the times when nobody knows what it is. . . . It would be nice to carry, but the editor is afraid of it. The last time he got a ball pointer it exploded and left the mark of the beast all over his shirt pocket. Ink is something of which a little bit goes a very long way, especially in the wrong direction.

*** SOULS THAT SEE**

Two inspiring letters have come to the office from contributors to "Stepping Stones." Both have lost their eyesight. Sister Jennie Elliott of Kansas City, whose work has appeared in the "Herald" writes, "I am so glad you are letting me write for you, and I am glad you think I have talent for it. Maybe I can do some good that way. I have so little of everything to give but time."

Iva May Speed of Salem, Oregon, lost her sight in an accident when she was eight years old. She attended a state school, where she was prepared for a new way of life, and was able to return to high school and finished with regular classes. After holding a job for some time she will go to college next fall. Of her school she writes, "One of the most important things we learned there, I think, was to get along with people. We had Eskimos, Indians, Chinese, and Negroes as well as white children for classmates. Because we were 'all in the same boat,' we found it easy to learn the lesson of tolerance, and made many lasting friendships."

It is good that when such people have lost their sight, God is able to give them power that "their souls may see."

*** THE TIE THAT BINDS**

These are the months that the gentlemen you know are wearing the ties they received for Christmas. In spite of the wretched patterns and bold color clashes the stores offered last fall, the ladies managed to make some rather fine selections for the men. . . . Uncle Joe received only two this Christmas, which surprised him. But he is thankful that one of them is something he can dare to wear to church!

*** MUSIC**

The radio philharmonic orchestra, on a recent Sunday, played two beautiful pieces, a concerto and a symphony by Schumann. That was heavenly. There was a little time left in which they played a modern noisy decomposition that sounded like an accident in a boiler factory. And that was . . . will you supply your own words, please? We are still living in hope that somebody will explain it so we can like it. Is there a difference between noise made by an orchestra, and that made by an angry cat or a small boy playing with junk?

Even so, modern music is superior to the "bebop" and "woo-woo" often heard on popular programs. We wish that more and more of our people would listen to the better programs of classical music. Good musical taste is one of the marks of ascending cultural and spiritual values in the individual.

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THE SAINTS'

Herald

VOLUME 97

JANUARY 30, 1950

NUMBER 5

*A little rule,
a little sway,
A sunbeam in a winter's
day,
Is all the proud and
mighty have
Between the cradle
and the grave.*

John Dyer

Photo by D. Ronald Carmichael



"Pray for Me"

In each issue of the *Herald* there is one or more requests for prayers. To the casual reader this may seem formal and unimportant. When our own loved ones are stricken and medical science admits defeat, all the casualness and formality suddenly is gone. "Man's extremity is God's opportunity." Should we wait till we are forced to our knees to join this prayer union? The selfishness of those who do may rise to taunt them.

Why not join the group of the faithful who consciously and regularly help to carry our brother's burden through prayer. "Pray for me" may thus become a chain of love and power. Each prayer will be a link to hold us tighter to our fellow men and to our Heavenly Father.

Introducing...

JOY DUANE ANDERSON, Kansas City, Missouri, (page 5) was born in Saskatoon, Saskatchewan, Canada, in 1915. He was baptized in Independence, Missouri, in 1923. In 1942 he married Marna Jayne Holmes. They have two daughters: Marlys Joy, 3, and Janis Elaine, 1.

He received his secondary education at Joplin Junior College and Kansas City University and took extension work with the University of Iowa. His hobbies are woodwork, pen and pencil drawing, and water coloring.

He was ordained a priest in 1939, an elder in 1940, a seventy in 1944, and a high priest in 1946. He was under appointment as a missionary from October, 1940, to 1942; then was appointed pastor at Cameron, Missouri, where he remained until he was transferred to the Joplin, Missouri, pastorate in June, 1944. He labored there until his appointment as President of Kansas City Stake, where he has been since May 12, 1946.

WARD A. HOUGAS, Denver, Colorado, (page 10) was born in Henderson, Iowa, in 1895. He graduated from the Macedonia (Iowa) High School in 1911; from Graceland in 1915; and received his B.S. degree from Iowa State College in 1917. He has since taken work in agriculture and journalism at Central Missouri State College; Missouri University; and Hamilton College of Law (extension) in Chicago. His hobby is photography.

In his youth he did farm work, then in turn became banker, editor, Herald Manager, and General Conference appointee. He was part owner, as well as editor of the *Holyoke, Colorado, Enterprise* from 1925 to 1930. He managed the Herald Publishing House from 1932 to 1936, was president of Far West Stake from 1930 to 1934, and president of Central Missouri Stake from 1944 to 1949. He is now president of the Eastern Colorado District. Since 1932 he has been President of the Quorum of High Priests.

WILFORD GARR WINHOLTZ, Chicago, Illinois, (page 13) was born in Ogden, Utah, in 1917. He was graduated from the Ogden High School in 1934 and from Weber Junior College in 1936. He received his B.S. in Engineering from the University of Utah in 1938; and his M.S. in City Planning and Industrial Relations from Massachusetts Institute of Technology, in 1943. He continued his graduate study at Harvard University in 1943, and in the Kansas City Art Institute and University of Kansas City in 1944 and 1945. Since 1947 he has worked at the University of Chicago toward a Doctor's Degree in Planning.

In 1942 he married Beulah Verena Madsen. They have two children: Wilford, Jr., 5, and Lynn Ann, 3.

Brother Winholtz holds membership in several clubs, including the American Society of Planning Officials, the American Society of Civil Engineers, American Society of Military Engineers; and two national fraternities. He is the youngest member of the Board of Governors of the City Club of Chicago.

He was ordained an elder in 1939 and served as counselor to the Utah District President and pastor of the Provo Branch. He has been pastor of the Central Chicago Branch since 1948.

THE SAINTS' HERALD

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EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

BISHOP KOEHLER

Bishop J. A. Koehler visited Butler and Rich Hill, Missouri, on December 31 and January 1. He spoke to the priesthood at Rich Hill concerning the special financial emphases program the branch will have during the month of January. He attended the Communion service in Butler, and preached there on the evening of January 1.

IMPORTANT MEETINGS

Because most of the apostles are in Independence attending the Quorum of Twelve Session, two meetings of the Joint Council have been held during the week of January 2.

PRESIDENT AND MRS. EDWARDS

The Stake Priesthood Conference was held in Lamoni on January 8. President Edwards conducted a class on "Ministry Includes Our Own Home." Mrs. Edwards taught a class of wives of the priesthood members on the subject, "We Share Our Husbands' Ministry."

APOSTLE HANSON IN LAMONI

Apostle Paul M. Hanson, president of the Quorum of Twelve, showed Kodachrome slides in the Coliseum in Lamoni on the evening of January 8. The slides about archaeology were taken on his recent trip to South America. The subject for the evening's talk was "In the Land of the Incas."

ABOUT JAPAN

Richard D. Yennie, who acted as a Japanese interpreter for both British and American occupational authorities in World War II, spoke in the evening of January 8 at the Englewood Church. Mr. Yennie spoke on the topic, "Japan As I Saw It." He displayed many of the interesting relics he had brought home to Independence from Japan.

PRIESTHOOD COMMUNION SERVICE

On January 10, 440 members of the priesthood in Independence attended the Communion service held in the Stone Church. This meeting, the largest gathering of local priesthood members, was held at the conclusion of the Melchisedec and Aaronic training schools. Apostle E. J. Gleazer spoke on the theme, "This Do in Remembrance of Me."

TITHEPAYERS

The Bishopric reports that this week finds the tithepayers service department very busy making the final count of the tithing statements for 1949. The original goal of 12,000 statement filers has been exceeded by at least several hundred. The announcement of the total count of the statements received for 1949 is expected to be announced soon.

RELIGIOUS SURVEY

Elder Glaude A. Smith, pastor of the Stone Church, is chairman of the committee that will handle the survey of Independence on January 22 when there will be a nation-wide religious survey. The census is being sponsored by the Independence Ministerial Alliance. The Alliance held its monthly breakfast meeting at the Women's Center on January 10.

ELDER EVAN FRY

The "Independence Examiner" of Independence, Missouri, carried a lengthy article about Elder Evan Fry. It told about his church and radio work, and about his many community activities. It said, "His outstanding characteristic is described as a willingness to go to great lengths to help people with their problems when most folk would not care to be bothered with them."

(Continued on page 22.)

Ratify Your Calling

God calls us, not in recognition of what we are, but in hope of what we may become.

All Are Called

Our February theme reminds us that we occasionally find members who think that only members of the priesthood are called into the service of God, and that the others may rely upon them to carry the burdens and take care of the responsibilities. That this is not the intention of God is attested by the inspired utterances and writings given through his servants in both ancient and modern times. Paul made this clear to the Corinthian saints:

To them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord.—I Corinthians 1: 2.

In the latter days, the words of the Lord have been given to us by the voice of prophecy:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of men of business and of work labor together with God for the accomplishment of the work entrusted to all.—Doctrine and Covenants 119: 8.

Here the divine intention is again made clear. Those who are engaged in secular life are called as truly as those who give full time to the work of the church. The word *all* is completely inclusive, taking in both ministry and membership, men and women.

The Meaning of the Call

The call of God is not only a summons to work and service, it is an invitation to a high privilege and a great happiness. John exclaimed:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.—I John 3: 1.

Peter wrote,

According as his divine power hath given us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.—II Peter 1: 2, 3.

Paul said,

Among whom are ye also the called of Jesus Christ . . . beloved of God, called to be saints.—Romans 1: 6, 7.

These are not the orders of a master to his servants. They are the calls of a loving Heavenly Father to his wandering children to come home to him.

Our Responsibilities

God expects his children, as any earthly parent would, to grow into maturity in the normal way. He wants us to have character, richness of personality, and a capacity for useful service. Parents rejoice when their children grow up to noble, useful citizenship. So does God. In a world where there is so much to be done for so many of his children, he looks forward to the time when we can and will gladly assist him. It is the child's privilege to reward the parent who has given all to him. So Peter said,

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.—II Peter 1: 10.

Moffatt translates the passage thus:

So be the more eager, brothers, to ratify your calling and election.

It is with this that we are concerned: that the members of the church shall "ratify" their calling in the way God intended. Our "calling" is a covenant which God offers to us, in which he promises to give the love and care of an all-powerful Father to us. We can ratify that covenant by accepting his guidance and protection, and entering into his service.

How We May Ratify

God calls us, not in recognition of what we are, but in hope of what we may become.

He gave us the capacity to grow—to become, as John said, "power to become the sons of God" (John 1: 12).

It was in reference to this fact that Paul made the statement, "I press toward the mark for the prize of the high calling of God in Jesus Christ."—Philippians 3: 14.

First, we can accept the call. We acknowledge God to be our father. We submit ourselves to his protection from the powers of darkness and destruction in the universe, and from the evil that is in this world. We accept God's defense and take refuge in his love.

Second, we undertake to prepare ourselves in the training and perfecting of our talents so we shall be able to engage in a skillful way in the work he has for us to do.

Third, as soon as possible in the course of our development, we begin to serve. We do not wait for the completion of our learning, for we shall be learning all the rest of our lives. We serve while training. We are not like those who are "ever learning, and never able to come to the knowledge of the truth" (II Timothy 3: 7).

This Hour in History

The forces of the kingdom of God are matching their strength against the greatest powers of destruction, physical and spiritual, ever known to man. What shall we contribute to the titanic struggle that is even now taking place, and that is preparing before us in the immediate future? Let it not be said that we stood on the side lines, or fought on the wrong side, when that battle is done. For the cause of righteousness is counting its forces, and our destiny will depend upon whose colors we wear. L. J. L.

E d i t o r i a l

Book Wanted

If any member has an original copy or reissue of James J. Strang's *The Book of the Law of the Lord* and is willing to part with it, the First Presidency will appreciate receiving it.

ISRAEL A. SMITH.

The Independence Sanitarium needs a registered nurse who is qualified to teach medical and surgical disease nursing in the Sanitarium School of Nursing. Any among our membership who will consider a connection with the Sanitarium for this purpose are kindly requested to write to me as president of the Sanitarium Board of Trustees.

ISRAEL A. SMITH.

**Accommodations at General Conference
April 2-9, Inclusive**

The General Conference Housing Committee requests that all visitors to Independence during Conference who can make private arrangements for rooms do so as early as possible. This will assist the Housing Committee and will avoid much correspondence. Those who desire the Housing Committee to make arrangements for rooms should mail their letters to the Housing Committee, The Auditorium, Independence, Missouri.

The following details are required:

1. Name of each person in party.
2. Number rooms required.
3. Day of arrival.
4. Length of stay in Independence.
5. If alone, whether willing to share a room.
6. Whether a delegate to the Conference.

As a word of caution, may we suggest that persons arriving for Conference without reservations for sleeping accommodations will find it difficult to secure rooms in or near Independence.

THE FIRST PRESIDENCY,
By F. Henry Edwards.

**COMPARATIVE REPORT ON GENERAL CHURCH INCOME
FOR ELEVEN MONTHS, 1948 AND 1949**

We are submitting herewith the following comparative report of General Church Income for Eleven Months, for the years 1948 and 1949:

	1948	1949	January 3, 1950 Gain or (Loss)
January	\$127,693.99	\$147,928.49	\$ 20,234.50
February	106,159.28	105,070.09	(1,089.19)
March	82,942.45	87,931.32	4,988.87
April	75,303.15	83,542.28	8,239.13
May	78,055.03	72,177.66	(5,877.37)
June	79,502.20	63,925.78	(15,576.42)
July	62,837.97	76,336.83	13,498.86
August	69,936.63	62,457.49	(7,479.14)
September	65,602.29	73,514.76	7,912.47
October	79,132.75	87,964.03	8,831.28
November	85,704.55	80,400.99	(5,303.56)
	<u>\$912,870.29</u>	<u>\$941,249.72</u>	<u>\$ 28,379.43</u>

While it will be some little time before the books are closed for the year, it would appear that the income for 1949 will approximate that of 1948.

G. L. DELAPP,
Presiding Bishopric.

This report is late but not untimely I trust.

During the late months of last year, I was away from Independence almost every week end. As a result, routine and other office cares mounted until I gradually found myself quite incapable of keeping these "logs" up to date.

Tulsa

In my last, I told about the dedication at Skiatook on October 16, where we had a very enjoyable time.

Since there was no evening service scheduled at Skiatook, by prearrangement with Elder Victor J. Witte, district president and pastor at Tulsa, Brother Witte, Bishop L. W. Kohlman, and I returned to Tulsa where the few hours before train departure were well spent.

First we had refreshments at Brother Witte's home, with a number of the Saints as guests, then we went to the church. There the junior choir gave ministry of song; Brother Witte was in charge of the meeting, Bishop Kohlman assisted, and I addressed a crowded house on a special Latter Day Saint subject.

This was my first visit to the branch at Tulsa, and I was favorably impressed with the church building and its facilities. There I met many old friends and the sons and daughters of some who have passed to the beyond, among them some of the grandchildren of Hudson Harder who lived at Lamoni when I was a boy.

I entrained near midnight and was home in the morning.

Owendale Dedication

My next appointment took me up into the "thumb" of Michigan. This required an early departure from home. Going via Chicago and Port Huron, I was met at Port Huron by Elder Warren Chelline, pastor of the church there, and Elder J. C. Phillips, district president. During our visit, Brother Chelline asked me to officiate at his wedding. After dinner Brother Phillips drove me to Sandusky where I spent the night at the home of Sister Finkbeiner and her husband. Sister Finkbeiner was a Booth; her mother was a Campbell. Mr. Finkbeiner is not a member, but gives liberally of his time and means. He is mayor of Sandusky. I was pleased to get acquainted with these good people and their two interesting children.

After an early breakfast, I was away again with Elder Phillips, this time to

(Continued on page 18.)



The Hereafter

By J. D. ANDERSON

OF ALL THE GREAT STATEMENTS of Scripture, few are any more inspiring and productive of hope than this one: "This is my work and my glory, to bring to pass the immortality and eternal life of man."—Doctrine and Covenants 22: 23. According to Joseph Smith, these words were spoken to Moses as part of a great revelation which was concerned with the purposes of God and the creation of men. We find them most heartening and comforting, for they reassure us that God's chief business is the eventual destiny of man. If we accept this Scripture as being an accurate expression of the heart of God, we should attempt to comprehend its meaning more fully.

Immortality

Immortality is the quality or state of being immortal, or *not enduring death*. Death, according to the Scriptures, is the separation of body and spirit, the division of spirit and element. Thus it brings about a cessation of physical sensation, action, and consciousness, but the Scriptures declare that some degree of sensation and consciousness is experienced in the bodiless state we shall know between death and the resurrection. Yet, there is to be no complete satisfaction or fullness of joy as long as we are in a bodiless condition.

There are many who now hold that the concept of the resurrection which offers hope of being reunited with our bodies, even though in a glorified form, is a doctrine borrowed from paganism. These people believe that those who hold to such a concept of the resurrection are immature and unenlightened. Their idea is that the resurrection is a spiritual quickening and nothing more. I cannot accept any such spiritualization of the clear revelation concerning the resurrection, for I see in Scripture clear evidence to support the concept of dualism as far as man's make-up is concerned, whether he be mortal or immortal. In the Doc-

trine and Covenants 90: 5, this dualism is set forth in these words: "Man was also in the beginning with God Man is spirit. The elements are eternal, and spirit and element inseparably connected receiveth a fullness of joy. And when separated, man cannot receive a fullness of joy." Apparently there is a form of spiritual existence, but for complete joy and happiness men must await the day when their spirits shall be inseparably united with a glorious but nevertheless material body which is formed of the eternal elements of the universe, which form is indestructible. In section 85 of the Doctrine and Covenants we find these words: "The spirit and the body is the soul of man, and the resurrection from the dead is the redemption of the soul." And even though, in paragraph 6, we are told that the righteous shall rise again with a spiritual body, this term cannot be interpreted in the light of all the other Scriptures to mean that this body is without real form or substance, for that statement is immediately followed by "They who are of a celestial spirit shall receive the same body, which was the natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened."

Alma taught his sons this same principle:

The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame For it is requisite that all things shall be restored to their proper order. Behold, it is requisite and just, according to the power and resurrection of Christ that the soul of man shall be restored to its body. And every part of the body shall be restored to itself.—Alma 19: 58-65.

In the Book of Mormon, II Nephi 6: 6, 7, we find these words: "Ye know that our flesh must waste away and die; nevertheless, in our bodies, we shall see God."

Apostle Paul declared:

But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.—I Corinthians 15: 13, 14, 52, 53.

While I do not believe that our glorified body must contain the identical elements of which our body is composed at

the time of death, I do believe we will experience a material resurrection.

Space would not permit the quotation of all the passages which have to do with the resurrection, telling how we shall rise from the dead and our bodies shall come out of the grave to be united with our spirits. We close the evidence on this point with a reference to the appearances that Jesus made to the Jews and the Nephites. Luke tells us that when Jesus arose from the dead, he appeared to his disciples, and said to them:

Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are you troubled, Why do thoughts arise in your heart? Behold my hands and my feet, that it is I, myself. Handle me, and see; for a spirit hath not flesh and bones as you see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet wondered and believed not for joy, he said unto them, have ye here any meat? They gave him a piece of broiled fish and a honeycomb. And he took it and did eat before them.—Luke 24: 35-42.

Of Jesus' appearance to the Nephites, we find this account written:

And it came to pass that the Lord spake unto them, saying, Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world. And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet. And this they did do, going forth one by one, until all had gone forth, and did see with their eyes, and did feel with their hands, and did know of a surety, and did bear record, that it was he of whom it was written by the prophets, should come.—Book of Mormon, III Nephi 5: 14-16.

We become increasingly thankful for these clear, positive statements that Jesus truly did rise from the dead, and that the change which came over his body did not render it incorporeal even though it had escaped the natural limitations of human flesh. As for those immaterialists who explain away even this evidence by saying that Jesus had to reveal himself to people in terms of their own beliefs or comprehensions, we leave this question. If this belief in a material resurrection is the fallacy of a materially minded people, why would the Lord go to such ends to so firmly establish a fallacy? I submit that it is easier to do away with the whole doc-

trine of the resurrection than it is to do away with its material aspects.

Eternal Life

We now turn to the term, "eternal life," as used in the opening quotation. This is not just a repetition of the thought contained in the word *immortality*. The dictionary defines "eternal" as "that of infinite duration," and the word, *life* is defined (in the respect it is used here) as "a way or manner of living." If we put these two together, we get this definition: "Eternal life is a way or manner of living which is of infinite duration." Eternal life is a way which will endure forever; that is, it is built upon the basic principles of eternal existence. It is in harmony with the basic nature of the universe, with the nature of God.

Further light is thrown on this term in section 18 of the Doctrine and Covenants. In referring to eternal punishment, God explains: "Eternal punishment is God's punishment, endless punishment is God's punishment." This surely applies to eternal life also—eternal life is God's life—thus the phrase eternal life has to do more with the quality of life than its duration. In other words, to the extent that any man is privileged to share the life of God, to that extent he will enjoy eternal life.

God's purpose for men might be restated as follows: This is the work and glory of God, to bring man to a condition where spirit and element (body) are joined in an inseparable, incorruptible union, where man has unending capabilities for sensation and action as well as consciousness, and where he is morally capable of sharing God's life to the fullest possible extent.

Salvation

There is considerable loose usage of the term, "salvation." Some speak of it as though it referred alone to the act whereby man is preserved from the torments of hell and is thus assured of a place in the heavenly realm. Others use it in referring to the whole process of lifting man from the clutches of sin and, through the work of redemption and regeneration, transforming him into a perfect son of God.

As a church we have taken issue with many people who have said we are saved by grace and not by our works or deeds. Supporting our position, we quoted many references showing we shall be judged for deeds done in the body. There has been confusion on both sides of this discussion. Those who advocate that we are saved by grace alone have failed to see that "to

be saved," as wonderful as it is, does not by any means give us an irrevocable passport to celestial glory.

Those who use the term "salvation" as though it meant spiritual perfection and celestial glory have failed to see that salvation refers to the process of redemption, whereby men are redeemed from the fall, and from the consequences of their own personal sin, being brought forth through the resurrection of the Lord Jesus to stand before God to be judged. They also fail to comprehend that the man who inherits the lowest glory is saved from eternal banishment just as is the man who inherits celestial glory, though his reward is less and he does suffer in hell first. Section 76, paragraph 4 informs us that all men shall be saved from the second death except "the sons of perdition." The sons of perdition are those who have received the power of the Holy Ghost, have known Christ and then have turned against him, crucifying him unto themselves and putting him to an open shame. All the others are to be saved, or to be brought forth "by the resurrection of the dead, through the triumph and glory of the Lamb."—Doctrine and Covenants 76: 4. As Apostle Paul says,

Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he has built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss, but he himself may be saved, yet so as by fire.—I Corinthians 3: 13-15.

Even all the multitudes who shall be turned into hell shall eventually be saved, once they have through suffering and repentance been purged of their sins. Thus nearly all men shall eventually be saved, but their glory will be determined by the extent of their devotion, righteousness, and trustworthiness.

This might be illustrated in the following way: Women who are particular in their preserving of food will sort a basket of apples or peaches into three or four grades, depending on the soundness and the beauty of it. They will preserve all the fruit which can be saved, each according to its quality. One could not accurately say that the first grade was any better saved or preserved than the poorer grade. Each is preserved in a manner that accords with its quality, and the purpose to which it shall be put.

If we look at salvation in this light, it is not wrong to say we are saved by grace and not by works. For we are truly saved by grace upon our earnest repentance and acceptance of Christ's way. We shall be judged and rewarded on the basis of our deeds or our heartfelt motives which we were unable to express in deeds.

Perhaps the greatest stumbling block in the path of those who believe in salvation by grace is the assumption that one cannot fall from grace, or that "once saved, always saved." Scriptures are quite clear on this, that one *may* fall from grace (Hebrew 6: 4-6; Doctrine and Covenants 76: 4). In fact, the only ones who shall not ultimately be saved—those over whom the second death has power—are the ones who have experienced the saving grace, received the power of the Holy Ghost, and been born again, and then turned away into wickedness, crucifying the Lord afresh and putting him to an open shame. These are the sons of perdition. Thus, all men, regardless of race, color, or creed, will eventually experience the saving grace. A few foolish ones will fall from grace and suffer the torments of the second death.

Suffering

The immediate foregoing will seem to be a dangerous doctrine to those who depend upon the horror of a never-ending torment to frighten people into conversion. It will appear as at least a blasphemous twisting of Scripture to many who have understood that God's attitude toward our salvation is "now or never." And others may conclude that we as a church do not believe the wicked will suffer for their sins.

We do believe the unrepentant wicked will suffer in hell. Yet we do *not* believe their suffering will be endless or without corrective purposes. Some even think there may be an end to the suffering of the sons of perdition—those who have sinned against light until they are exposed to the full demands of the law of justice and are to suffer the second death. There is apparently no pardon for them; they must endure the full sentence, pay the uttermost farthing. Joseph Smith was told, "the end thereof, . . . no man knows" (Doctrine and Covenants 76: 4). Whether this means there will be a cessation of their intense misery we cannot say. It seems that such a belief is consistent with the revealed nature of God. For surely the only purpose God could have in not casting such persons into merciful oblivion, rather than the lake of fire, is that at least in some far-distant age even they might be willing to be reclaimed to some degree of eternal life and happiness.

It is necessary to keep in mind the nature of God as revealed in Jesus Christ if one is to rightly interpret the isolated statements of the prophets concerning any phase of the hereafter, for any piecemeal mechanical interpretation will lead us into erroneous conclusions. The apostle to the Gentiles laid down the premise for our discussion on punishment:

Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . . we have had fathers of our flesh which corrected us . . . for they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.—Hebrews 12: 6-11.

Since God loves us, it is inconceivable he would cause us to suffer for any other end than our eventual welfare. Men may delight in the meaningless suffering of their fellows, and even Christians (?) may find satisfaction in the contemplation of the suffering of the ungodly, but not God, who is the Father of our Lord Jesus Christ.

"God sent not his Son into the world to condemn the world."—John 3: 17. On the contrary, God suffers with us and for us. He suffers with us regardless of how bad we become and whether or not we are repentant. He suffers for us that we might not have to endure the full penalty if we will only repent. Atonement through the suffering of Jesus Christ is a great mystery, but it is irrevocably set forth in the revelations. And the result of it will be available eventually to the souls in hell upon their repentance and fulfillment of the suffering necessary to purge their sins. That is, they will be pardoned in due time according to the Lord's wisdom and mercy providing they are willing, of course; for salvation will be forced upon no man.

The nature of this suffering is mental and spiritual, not physical. The physical body is laid in the grave, the spirit of a wicked man goes to hell to suffer remorse, regret, and guilt. This suffering is so intense that it has been referred to as hell fire; everlasting fire; outer darkness, where there is weeping, wailing, and gnashing of teeth; a place of torment; and the pit. Jesus tells in the parable of Lazarus and the rich man how the rich man says, "I am tormented in this flame."—Luke 16: 29. However, if one interprets this literally, what will he do with the Scripture concerning outer darkness? Obviously a literal interpretation is untenable, but this in no way casts doubt on the warning that the wicked will suffer. God warned Martin Harris of the early church:

I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your suffering be sore—how sore you know not! how exquisite you know not! Yea, how hard to bear you know not! For behold, I, God, have suffered these things for all that they might not suffer, if they would repent; but if they would not repent, they must suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit.—Doctrine and Covenants 18.

Suffering in hell for a wasted life, if not an overtly wicked one, will be most excruciating even though not physical. And yet the extent or degree of punishment will be relative to the degree of informed willfulness involved in one's sinning. Jesus told Nicodemus:

This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil.—John 3: 19.

At another time he said:

That servant who knew his Lord's will, and prepared not for his Lord's coming, neither did according to his will, shall be beaten with many stripes. But he that knew not his Lord's will, and did commit things worthy of stripes, shall be beaten with few. For unto whomsoever much is given, of him shall much be required.—Luke 12: 56, 57.

What could be more just than this? Our punishment is to be conditioned by our rebellion against the knowledge of light and truth which we have or are clearly able to have. Willful or negligent ignorance of the law will hardly be an acceptable excuse.

Rewards

To the question, Why is man? Lehi of old gave this answer: "Men are that they might have joy."—II Nephi 1: 115. Perhaps nowhere else in Scripture is this stated so clearly. However, the import of all the revelations of God supports this statement. All of the revelations point man toward the way of righteousness, which is set forth as the way of happiness, and warn him against the way of wickedness, which is labeled as the way of unhappiness and misery.

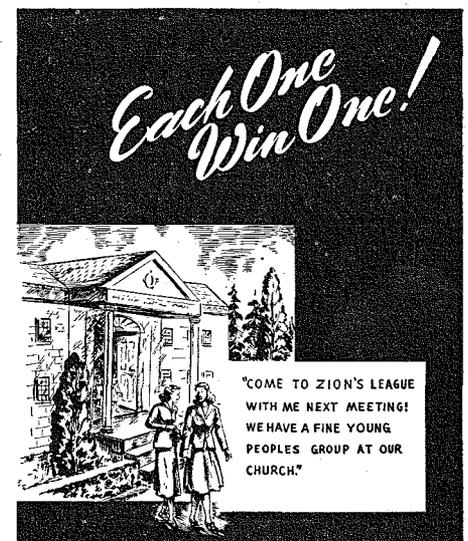
Now we would not suggest there is no pleasure found in the ways of disobedience and unrighteousness, for this could not be supported. It is apparent to any who engage in sinful activities or to anyone who observes others engaging in them that there is pleasure and delight found there; however, there is no fullness of joy or abiding happiness, and these indulgences in sin are attended and followed by dissatisfaction, feelings of unworthiness, bitterness, and despair.

Many have supposed the divine goal for men is that they might be righteous. This, I believe, is true. However, I think it is not the ultimate goal, but rather the *means* to the goal of eternal happiness. The word *happy* seldom appears in the Bible, and "happiness" almost never. Yet there are other words which express the meaning of happiness, such as blessedness or blessed, glorious or glory. One definition of glory is "celestial bliss." One meaning of the word *blessed* is "enjoying, or pertaining to, spiritual happiness." Perhaps the Beatitudes could well have been translated, "Happy is the man," instead of "Blessed is the man."

Even though God's goal for us is our eternal happiness, our personal goals toward which we should individually work must be something other than this. We must not go about selfishly seeking our own happiness, rather our purpose in life should be to lose ourselves in the work of bringing happiness to others. While our blissful condition is to be the chief product of God's great plan, this same bliss will be a by-product of our unselfish service to our fellow men. In saying that happiness is a by-product of Christian service, I am implying that eternal happiness is also a result of continuing Christian service—that is, in the *hereafter* we shall find true happiness only in further service.

The parable of the talents teaches us this truth, for those who had been faithful in serving their Lord were given greater opportunity for service, and in this they were to find joy. "Well done, thou good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord."—Matthew 25: 21. This point of view is opposed to the one many Christian-professing people have held—that heavenly bliss is a passive state of rest and blessed idleness. Such a passive interpretation is not acceptable, for it is out of harmony with the whole spirit of the gospel and the facts of life as we know them.

General Conference Convenes April 2 to 9 Inclusive



*Each One
Win One!*

"COME TO ZION'S LEAGUE
WITH ME NEXT MEETING!
WE HAVE A FINE YOUNG
PEOPLES GROUP AT OUR
CHURCH."

The REORGANIZED
CHURCH OF JESUS CHRIST
of Latter Day Saints

How I Learned to Build Branches

By HUBERT CASE

EIGHT MILES southwest of Calumet, Oklahoma, lived a little country doctor. Dr. Powell was a great benefactor to the whole community in the early days of the settlement in Oklahoma, a man of ability who had a great love for people. One mile north of him lived his brother-in-law, A. W. Sanders. Brother and Sister Sanders were community-builders, too. Mrs. Sanders was as fine a nurse as her brother was a doctor.

All the early missionaries in those days knew these good people and frequently visited their home, trying to get the neighbors out for preaching services, but this was a difficult task as prejudice ran high in those days. After a few years I told them never to ask me back there to preach until the whole community was ripe for the gospel. One year later Brother Sanders wrote me to come, for the people were ready. I had appointments ahead but took time to go and preach one sermon.

Brother Sanders had been elected superintendent of a union Sunday school, and everybody was indeed ready to hear us. I announced I would begin a series of meetings four weeks from that day. During the next four weeks we did a lot of praying in preparation for what followed. The house was packed full from the first sermon. Interest increased as one sermon led naturally to the next. After fifty sermons, we baptized sixty people. The Spirit of the Lord was poured out fully, and they drank deeply at the fountain of life. This is as God has ordained it should be so people will have a real understanding of the message before coming into his kingdom. The few Saints living there were praying and visiting continually so that every Sunday we had baptismal services. After the third Sunday we made it a point to have some other missionary or priesthood member from that area

with us; these men made a good contribution. I remember Brethren Yates, Dillon, and Simmons who helped, but our greatest help was by power of the Lord.

AS MY INTEREST GREW, the promise of Jesus was fulfilled, and we knew it. Truly Jesus said, "No one cometh unto me except the Father who sent me draw him." This was so evident night after night that we could discern the ones who were being drawn to come into the kingdom. One evening I noticed a man who came in late. The house was crowded so he took a seat directly ahead of me. I glanced at him and saw tears in his eyes as he listened with profound interest. As soon as the meeting was over, he came up and shook hands with me saying, "I like that; I will be back to hear you again." His name was John Bliss. His two daughters had been invited there by Brother and Sister Tom Lane, and they had asked their father, who had not been to church in twenty years, to come just once. All of them continued to attend services and were soon baptized. Mr. services and were soon baptized. This was the beginning of many branches which with God's help, we built in Oklahoma and elsewhere.

YEARS AFTER THAT series, Sister Connell asked me if I knew what had brought her into the church? I said that I did not. "Well," she answered, "it was the testimony I bore every night. I knew that this was the true church and that Jesus lives and speaks to his people today." At that meeting I had learned the great secret of conversion and building for God and his work. Brother Sanders was one of the best men to visit and talk the gospel I have ever been with. He was an expert fireside preacher, and he knew many of the Indians. I learned in later years when I was doing work among the Indians that they had confidence in him as a neighbor. Many

miracles occurred during that meeting for the Lord is true to every one of his promises and confirms the word with signs following as he did in Bible times. Where we do our part in humility, the Lord will always do his part in every meeting we hold, for he is more interested in the salvation of souls than we will ever know how to be.

Before this experience, I would stay one or two weeks in a place and, just as people were beginning to believe we would run to another place and repeat the experience, leaving those good people for some other church to come along and reap the harvest.

NOW THE YOUNG LAMANITES, children of those we baptized thirty to forty years ago, are begging us to come and baptize them. Shall we heed the call?

I could cite many instances of the above plan and how literally people enjoy seeing the building up of God's work. The missionary should continue until the people get a knowledge of what the church stands for, and what is required of them as citizens of the kingdom of God.

The greatest meeting I ever held among the Omaha Indians lasted ninety days, and we baptized so many that there are still three hundred of them there after thirty years. Many have died, and others have moved to the cities to get work. We held these meetings in tents and cottages for a number of years, and the people were ripe for the gospel. During the three month's series, we would baptize twenty to twenty-five each Sunday. In my whole life I have never seen such interest. Elder P. R. Burton and I would both preach a short sermon each night then some man would arise and give his name for baptism and others would follow, volunteering their desires to follow the Lord and do his will.

Official Rules of Order

Continued

The second section of the proposed Rules of Order as explained in last week's *Herald* follows. Administrative officers especially are urged to send the Presidency their comments or criticisms preliminary to General Conference action.—*Editor*

II. A THEOCRATIC DEMOCRACY

THE CHURCH, as *defined* by the late President Joseph Smith, is a theocratic democracy—not man-made, but of divine appointment and origin.¹ By this we mean that the church was brought into being by command of God, is guided and administered by his authority, is sustained by the light of his Spirit, and exists for his purposes; but that notwithstanding the primary rights of Divinity in his church, our Heavenly Father has committed to the Saints an important share in the responsibilities of governing his church under him.

Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith.²

THE GOVERNMENT OF THE CHURCH is by divine authority through priesthood.³ It should be noted that the government of the church is *through* priesthood, not *by* priesthood. The distinction is important. Ministers must first of all be disciples. They must learn the will of God and make this their own. In no other way can their claim to divine authority become rich and meaningful. This is clearly written into the law of the church. For example, an important revelation concerning the functions of the presiding quorums is followed by this instruction:

The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and long-suffering, and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness, and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church.⁴

THE REALITY AND EXTENT of priesthood authority are indicated in such statements as the following:

Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.⁵

Note also the following statement from President Joseph Smith III.

Whatever God commands men to do, the command carries with it the authority to do the thing commanded to be done. When the church was instituted . . . the Melchisedec priesthood was conferred for the last time be-

fore the second and final coming of Christ . . . This priesthood so conferred was endowed with all the rights, privileges, and authority to bring forth the church of Christ, conduct its expansion and watch over its development and welfare until the coming of Christ to bring his work to a triumphant and glorious consummation.⁶

THE GOVERNMENT OF THE CHURCH includes administrative, legislative, and judicial functions. There are also other ministerial functions such as those of the evangelist and other members of the standing ministry. However, for the sake of convenience these may be regarded as contributory ministries within the administrative field.

ADMINISTRATION is through members of the priesthood, acting according to their several callings and with the consent of the church. These may be grouped as follows:

THE PRESIDENCY, who administer the affairs of the entire church.⁷

THE TWELVE, who direct the missionary work of the church with the members of the Seventy as their chief assistants, and who represent the Presidency as chief presiding officers in organized fields.⁸

STAKE, DISTRICT, AND BRANCH PRESIDENTS, who direct the work in their respective areas.⁹

BISHOPS, who administer the temporal affairs of the church.¹⁰

THE RIGHTS OF THE BODY are safeguarded under the law as follows:

By the guidance of the Holy Spirit in calling members to the priesthood.

"Every elder, priest, teacher, or deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him."¹¹

By the requirement that "no person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church";¹²

By the right of approval and recall which rests with the people who are asked to sustain general church leaders at General Conference, and local leaders at local conferences and business meetings.

By the requirement that all things shall be done with due regard for duties and privileges of other ministers, and in harmony with the legislative enactments of the body.

By the special provisions of the law. For example, that General Conference must approve the budget according to which general church funds are expended.

By the distribution of authority and responsibility within the church.¹³

By our growing understanding that—for the good of all—properly selected administrative officers must be allowed to do their work without undue interference, subject always to the provisions made to cover special situations.¹⁴

LEGISLATION is considered and enacted in General Conference, stake and district conferences, and branch business meetings. These assemblies meet at the call of the responsible administrative officers, and at times and places determined by the bodies concerned.

Every such assembly has authority to legislate for those it represents as long as it does not usurp rights lawfully centered elsewhere. For example, no branch business meeting can legislate for the district, such as requiring certain acts on the part of district officers; no branch or district can enact binding legislation on matters of general church importance, such as setting up the conditions of church membership; and no branch business meeting or district, stake, or General Conference can change the basic law of the church, such as the law concerning the mode of baptism.

It should also be remembered that no legislative body can rightfully take to itself administrative or judicial functions such as initiating calls to the priesthood, or trying a church member accused of transgression. These matters are specifically centered elsewhere, as is required by the necessities of good organization.

JUDGMENT: All members of the church have right of access to the courts of the church for advice, protection, or redress. Elders' Courts are available throughout the church and are the courts of original jurisdiction where no bishop's courts can be had conveniently.

Bishop's Courts have original jurisdiction or hear appeals from elders' courts.

High Councils may have original jurisdiction and may hear appeals from Bishop's courts. However, the First Presidency or stake presidencies "have power to determine whether any such case, as may be appealed, is justly entitled to a rehearing, after examining the appeal and the evidences and statements accompanying it."¹⁵

In addition to the foregoing, we call attention to the following letter addressed to district and branch presidents on August 4, 1947, by President J. F. Garver:

It is perhaps our good fortune that not many elders have a great deal of experience as members of elders' courts. But because of this it is difficult to find experienced men for service on courts when circumstances require them to be held. As a result we find that
(Continued from page 19.)

Relationship of the United States

EDITORIAL NOTE: *The General Conference of 1947 appointed a committee on Indian Welfare, and this committee was continued by the General Conference of 1948. Among the reports coming to the committee from its members is the attached on "The Relationship of the United States Government to the Indians," which was prepared by Elder Ward A. Hougas. We believe this will be of general interest to the readers of the "Herald."*

THERE ARE VERY FEW subjects in the history and law of the United States on which the views of the public are more at variance or erroneous. One group looks upon the Indian as a vanishing race—his lands steadily dwindling—restricted to hunting, and no longer permitted to take to the warpath. He is pictured as being denied the rights of citizenship and being forced to subsist on rations furnished by the government. It is also supposed that he is not allowed to sign his name without the approval of a reservation superintendent.

Facts revealed by government literature proclaim a different story. Indians are probably the most rapidly increasing racial group in our population today. The total area of Indian lands has been slowly but steadily increasing for the past seven years at least. The Indian is now making a very significant and vital contribution to American art and craftsmanship. All native Indians are citizens, entitled to all the rights and bound by all the obligations of such citizenship. Some, of course, still have equitable interests in tribal property which they cannot alienate. However, they share this disability with a large number of non-Indian citizens.

The fact that Indians do have legal rights is a matter of limited consequence in many cases, because they do not know or realize they have such rights. The body of Indian law is based upon more than 4,000 treaties and statutes and upon thousands of judicial decisions and administrative rulings extending over a century and a half. The complexity of the situation is such that

ignorance exists even in what would otherwise be well-informed quarters. Little has been done to codify or even compile this mass of law into usable form.

ONE BIG EVENT stands out in Indian history. It may some day be looked upon as "emancipation day" for the Indian. This is April 28, 1934—the day on which President Franklin D. Roosevelt urged the passage of the Wheeler-Howard Act. His recommendation became law on June 14, 1934. In his message of support, he made the following statement:

The Wheeler-Howard bill embodies the basic and broad principles of the administration for a new standard of dealing between the Federal Government and its Indian wards. It is, in the main, a measure of justice that is long overdue. We can and should, without further delay, extend to the Indians the fundamental rights of political liberty and local self-government and the opportunities of education and economic assistance that they require in order to attain a wholesome American life. This is but the obligation of honor of a powerful nation toward a people living among us and dependent upon our protection.

Certainly the continuance of autocratic rule, by a Federal department, over the lives of more than 200,000 citizens of the Nation is incompatible with American ideals of liberty. It is also destructive of the character and self-respect of a great race.

The continued application of the allotment laws, under which Indian wards have lost more than two thirds of their reservation lands, while the costs of Federal administration of these lands have steadily mounted, must be terminated.

Indians throughout the country have been stirred to a new hope. They say they stand at the end of the old trail. Certainly the figures of impoverishment and disease point to their impending extinction, as a race, unless basic changes in their conditions of life are effected.

I do not think such changes can be devised and carried out without the active co-operation of the Indians themselves.

The Wheeler-Howard bill offers the basis for such co-operation. It allows the Indian people to take an active and responsible part in the solution of their own problems.

The statement of the late President Roosevelt calls for some at-

tempt at an evaluation of this past history of the Federal Government and its Indian wards. While our Indian population is a very small minority here in the states, it must be kept in mind that south of the Rio Grande there are thirty million Indians. Pure-blooded Indians are the major population of Mexico, Guatemala, Honduras, and Peru. Their history has been better in many ways than our own Indian history. South of the Rio Grande, the Indians are the center of national power and are steadily growing into more significant peoples.

For about a century the government dealt separately with the various Indian tribes on the basis of their treaties, and the laws of each tribe were set up and determined on an individual basis. Most of these treaties are still in force and reflect in the present efforts at standardization of Indian laws. They vary greatly in their treatment of different tribes, according to peculiar tribal habits and customs.

IN 1871 CONGRESS prohibited the further making of treaties. From then on Indian affairs were continued by "agreements" rather than by treaties. The actual difference between the two forms was small and consisted primarily in the fact that agreements necessitated the concurrence of both of the houses of Congress, whereas the treaties were considered only by the Senate. This proved to be something of a period of awakening to the needs of the Indians, yet it was not until 1887 that what is known as the allotment period began.

From 1887 until 1933 there developed a tendency to impose a uniform pattern of laws upon all tribes. This policy ran counter to the many private and personal rights of the various tribes which has been guaranteed by previous treaties.

Tremendous and widespread resentment developed among the In-

Government and the Indians

By **WARD A. HOUGAS**

dians and found champions in powerful men of both Indian and non-Indian groups. In 1928 the Senate authorized its committee on Indian affairs to conduct a thorough investigation of the situation. The resulting survey brought to light many of the existing evils.

Upon passage of the Wheeler-Howard law on June 18, 1934, more than one hundred tribes took advantage of the opportunity for a measure of self-government and adopted their own constitution for such. Practically all of the regulations of the Indian Service now have been made subject to the provisions of these tribal constitutions and ordinances. This means that most of the Indian law is now made for and, to a large part, by diverse groups with divergent economic interests, political institutions, and levels of cultural attainment.

IN ATTEMPTING to interpret the present condition of the Indian situation we must keep in mind four leading principles: (1) The equality of races; (2) tribal self-government; (3) sovereignty in Indian affairs; and (4) governmental protection of Indians. A few words concerning these principles may be in order:

1. **POLITICAL EQUALITY:** In spite of the prevalent impression to the contrary, all Indians born in the United States are citizens of the United States and of the state in which they reside. As citizens they are entitled to the rights of suffrage guaranteed by the fifteenth amendment. They also have the right to hold office, to sue, make contracts, and enjoy all the civil liberties guaranteed to their fellow citizens.

2. **TRIBAL SELF-GOVERNMENT.** Indian tribes have all the powers of self-government of any sovereignty except in so far as those powers have been modified or repealed by an act of Congress or treaty. As a result of the application of this principle, in large fields of criminal and civil

law, and particularly over questions of tribal membership, inheritance, tribal taxation, tribal property, domestic relations, and the form of tribal governing, authorities have, to the present time, the force of law.

3. **FEDERAL SOVEREIGNTY.** Federal power has generally been invoked in matters arising out of commerce with the Indian tribes. In the broader sense this term has been used to include all transactions by which Indians sought to dispose of land or other property in exchange for money, liquor, munitions, or other products of the white man's civilization. The growth of the commerce clause has meant the expansion of federal power in Indian affairs at the expense of state power. This tendency has given rise to some rather serious complications in the endeavor to administer Indian law on an equitable basis.

As a rule, though there are some exceptions, Indians living on an Indian reservation are not subject to state law. This is especially true in the fields of criminal law and taxation. Under the General Allotment Act when tribal lands become individualized, the individual parcels are inherited according to state laws.

4. **GOVERNMENTAL PROTECTION OF INDIANS.** The theory of Indian laws is that the government is serving as a protector of a minority group. In actual operation many have felt that just the opposite was true and that the Indian laws made possible systematic plundering of the Indian's resources. It appears that protection was and is most needed against the professional trader and the settler.

FOUR PROBLEMS of federal Indian law have developed through the years. These might be enumerated as follows: (1) the regulation of Indian traders, (2) controlling the disposition of Indian land, (3) the protection of that land against trespass, (4) the control of the

liquor traffic. These problems, in turn, have developed more complications. The regulation of the traders for instance has evolved from a group of professional traders to an almost unlimited number of shopkeepers in the towns and cities that have sprung up near the reservations (to say nothing of the multitude of mail-order houses). New forms of trespass have been figured out and discovered, some of which have not yet been dealt with.

CONCLUSIONS

1. The depth and extent of existing legislation should be recognized. It is inadequate and faulty, yet it does show signs of rapidly becoming more refined and workable.

2. The passage of the Wheeler-Howard Act *did* mark the beginning of a new era for the Indian, an era that is yet too young to be judged very accurately. Educational processes are slow among most tribes.

3. The old laws that have been technically repealed still have a powerful influence in that many situations which arise have not as yet been covered by new statutes and must be determined on the basis of older laws.

4. The next ten years will probably so completely revolutionize the relationship of the federal and state governments to the Indians that there will be but little left of the old, and now rapidly vanishing, system.

5. It seems that there is little if anything at the present time that should seriously complicate any reasonable effort of the church to assist or work with the Indians either economically or spiritually.

6. Such restrictions, if any, will probably be the result of tribal regulations, and contacts can probably be negotiated directly with the tribal authorities of the Indians in question.

Christ the Radical - By WILFORD G. WINHOLTZ

A department for debatable topics. The views expressed in this article do not commit the "Herald" or its editors but stand on their own merits. Should other views on this topic be offered for publication, they should be affirmative, free from personal references, and possess literary merit.—Editors.

The Challenge

Christ was a radical with a radical message! A true follower can be no less!

The one who will seek to understand the message here presented will find the keynote to the general ineffectiveness of Christian churches today. The indictment is a serious one. All professing the Christian religion ought to be genuinely concerned. These charges have been made by many sources, and the implications drawn against those professing Christianity are not based upon the casual observation nor the subjective opinion of a few individuals. On the other hand, we now have at our finger tips the objective, factual data and statistical analyses of many local and nation-wide surveys upon which the indictment is based and substantiated.¹

The shroud of hypocrisy which today covers so-called Christians and their institutions ought to be ripped off and tolerated no further. The time has come (in fact, it is past due) for all who WILL to realize and demonstrate the true meaning of Christianity on the basis that one's action program must have a consistent and positive relationship between *word* and *deed*. For to say and profess one thing and then to deny it in action is to demonstrate hypocrisy and the kinship with the "tinkling cymbal" and the "sounding brass"—"by their fruits [actions and deeds] ye shall know them," not by what they say.

Someday we as individuals and as a church institution must be willing to meet the challenge that some things in life are worth fighting for and dying for if need be:

Break not my commandments for to save your lives; for whosoever will save his life in this world, shall lose it in the world to come.

And whosoever will lose his life in this world, for my sake, shall find it in the world to come.

Timidity and do-nothing programs in defense of the *status quo* have too long ruled in the realm and name of Christian social action. Nothing but wishful thinking and false hope can defend the general inactivity of Christian people in this wakening generation. Failure to take action and make a stand is still the sin of omission. Actions (or the lack of them) still speak louder than words. And, "you can't

fool all the people all the time." Today, more and more American young people are throwing the church to the winds because they are realizing that the pious teachings of the churches have no genuine relationship to positive actions in deed.

The challenge before us is well summed up in the text of a familiar hymn which, like many good hymns, is not too often sung with true conviction:

God send us men whose aim 'twill be,
Not to defend some ancient creed,
But to live out the laws of right,
In every thought and word and deed.

God send us men alert and quick,
His lofty precepts to translate,
Until the laws of right become,
The laws and habits of the state.

God send us men of steadfast will,
Patient, courageous, strong and true,
With vision clear and mind equipped,
His will to learn, his work to do.

God send us men with hearts ablaze,
All truth to love, all wrong to hate,
These are the patriots nations need,
These are the bulwarks of the state.

Introductory

With a concern for the kingdom and the establishment of Zion in this generation rather than in some vague, far-distant generation of make-believe, I have been probing for fundamentals essential to progress. In so doing, I (and others) have rediscovered something of the nature of Christ quite contrary to the traditional Sunday school teachings of a lop-sided "gentle Jesus, meek and mild." The rediscovery has been "Christ the RADICAL" in *deed* as well as in *word*. There is irrefutable evidence that the Christ was considered a most dangerous radical as he went about upsetting traditional practices and teachings, giving a *new* law, performing miracles, associating with the "undesirables," and fearlessly combating the arguments of lawyers and leaders who sought to trap him.

The oft-repeated Christian virtues—meekness, gentleness, patience, tolerance, and long-suffering are important, but equally important are the Christian Action Virtues—courage, boldness, and fearlessness—with true humility and charity pervading them all. Ought not every Christian virtue be present to some degree as each situation might call for a particular combination of virtues under a given cir-

cumstance—gentle but firm, kind but courageous, humble but fearless, etc.? All too many have learned only of a one-sided Jesus, meek and mild. And this is demonstrated clearly in the masses of lives being lived and attitudes of people being expressed through Christian institutions that not only fail to lead but often urgently oppose needed social reforms which are in harmony with Christian teachings. One of the most serious of these indictments, for example, stands out in the un-Christian practice of segregated churches from one end of the nation to the other as a living testimony of the denial of the basic Christian concept of the Fatherhood of God and the brotherhood of man. Need one enumerate the multitude of detailed courses of action necessary to implement such a social reform in all of our communities? Compare this record, if you will, with the life and teachings of Christ. "Hypocrites!" was a word he freely flung in noting similar conditions involving those who professed one thing but did another—and quite often the very opposite.

The Jesus of the New Testament shook the very foundations of the existing and accepted ways of living, both by his teachings and by his daily actions for social reform. Many things were radically wrong in Christ's day, and it took a radical with a radical message to meet the needs of the situation. In his firm and uncompromising stand for righteousness, and his equally firm and uncompromising denunciation of evil wherever he discovered it, Christ became a dangerous enemy in the eyes of those who sought to defend and maintain the *status quo*. In his unflinching and unequivocal approach he proclaimed his message letting "the chips fall where they may." The very stupid attitude of "not hurting anybody's feelings" was no part of him in such circumstances. In the course of events we find him accusing some as a generation of vipers, denouncing others as hypocrites, blind guides, blind Pharisees, and calling still others as murderers. His primary concern was *not* in accumulating a large following, for he knew that one with God was a majority. His primary concern was righteousness.

The building of God's kingdom is dependent upon quality—not quantity. In a social movement, quality might be an accompanying result of seeking quantity but the likelihood is very slight; whereas quantity might well be an accompanying result from seeking quality. Where is our effort and emphasis being placed today?

And so we are finding with the waking of the present generation in comparing, questioning, and challenging the *status quo* of do-nothing programs that there is a wide gap separating "what is" from "what ought to be" on Christ's standards of action. Either we must be willing to admit that we are living in the best of all possible worlds, or we must be willing to make a progressive and aggressive righteous stand on any and all issues no matter how controversial or *radical* such may be if our actions are to have any significant meaning at all. Persecution may follow, not as an objective to achieve, but rather as something which cannot be avoided in an unrighteous world. To remain silent, or to oppose positive action, is to acquiesce to the forces of evil and the sin of omission. The false security and quietude of "not disturbing anyone" may be reassuring to some, but it cannot be accepted as a Christian standard. The one indictment which held against the Christ was that "he stirreth up the people," and his every act affirmed it.

The challenge of God through Christ his Son to man was to "Come, follow me" and be of service by serving your fellow men. No one can rightly deny that the price of true Christian service may require the supreme sacrifice. And to those who still believe in compromise, let us remember that in Christ there was no compromise. And to those who will continue to say, "What good can you do if you're dead?" let us again remember the Christ and his short three years of ministry. If he hadn't been so courageous, bold, and fearless in his uncompromising stand, who can say that he couldn't have lived to a ripe old age in useful service. Christ was guided by what was right, not by expediencies or the so-called "practical thing to do." Whatever we do, let us keep our sense of values in the right priority.

What Is a Radical?

There was a time in America, particularly back in the days of Jefferson and before, when the term radical could be applied and received by a person as a compliment. Today's picture, which associates the term radical almost exclusively with subversive activities, is a sad commentary on modern-day society. In our present methods of witch-hunting and slandering, it would seem to be the next step lower than a Communist (and few know what a Communist really is).

If we are to get to the roots of the issue for a common understanding, we must turn to the fundamentals of a common definition of terms. On this Webster's dictionary offers the following:

RADICAL: pertaining to the root or origin; original; reaching to the principles; fundamental; thorough-going; extreme.

What more appropriate and descriptive word could so accurately and characteristically identify Jesus, The Christ, and his social message? What more fitting word could identify the early activities of the Restoration Movement, or the early history of these United States, or any significant social reform? Where are the radicals today? They have been virtually purged from existence. How many Christian radicals do you know who are willing to take a stand on the issues of the day in an honest and forthright manner, guided only by a code of ethics truly Christian, even if such a stand might mean unpopularity and persecution in our own generation as it has in previous generations?

One writer has aptly expressed in general terms something of the nature of our present situation as follows:

There are many Liberals who claim the same objectives in life which characterize the philosophy of the Radical, but there are many clear lines of distinction between Radicals and Liberals. Time need not be wasted on Conservatives, since time itself will take care of them. There is a tremendous significance to that common saying that a man is a Radical at twenty-one, a Liberal at thirty-one, and a Conservative at forty. The young man of twenty-one still has certain burning ideals. He still has faith in life and hope in progress. He is still naive enough not to have acquired a vested material interest and the attendant suspicions of any social change which might jeopardize it. He still has not "matured" to the point of being practical and compromising. He still hasn't reached the point of believing that "all men are created equal" is nice in theory but taboo in practice. He has not become civilized to the point of assimilating all the prejudices and hate which permeate so large a portion of our lives. He still has some of the simplicity and decency of the child. He still likes and actually expects to be liked in return. He still is not filled with the virus of driving personal ambition, with sophistication and its accompanying constellation of rationalizations, and with a cynicism which is a cover-up for the deep fear of the future. He is a brave young man whose life is not cluttered up with prejudices and fears. He is a Radical. Radicals always remain young in spite of the passage of years.²

This quotation introduces an interesting and significant scale of classifications, "a Radical at twenty-one, a Liberal at thirty-one, and a Conservative at forty," to which I should like to add as a fourth, "a Reactionary at fifty"—and retain the expression that a person is just as old as he feels and acts.

For a clarification of these terms we turn again to Webster:

LIBERAL: an advocate of freedom from restraint, especially in politics and religion; a member of a party which advocates progressive reform.

CONSERVATIVE: tending to preserve; preservative, inclining to keep up old institutions, customs, and the like; having

a tendency to uphold and preserve entire the institutions of a country, both civil and ecclesiastical; opposed to radical changes or innovations.

REACTIONARY: action or tendency to revert from a present to a previous condition; in politics, a tendency to revert from a more to a less advanced policy.

It is important to note that these definitions are used to indicate various roles of action toward social reform—the Radical being the best, and the Reactionary being the worst. However, it should be noted that the role of a Radical does not preclude him from taking what is "good" from the lesser roles. For example, it is consistent and logical that a Radical "conserve" that which is worth conserving, and that if there is anything "good" which has been dropped in the past and worth going back for, he should do so. Please note though that the reverse is not true. It is not consistent, for example, that a Reactionary can partially play the role of a Conservative, or a Liberal, or a Radical.

Where does our action record stand as Christians dedicated to the service of our fellow men? Where does our church stand as a Christian institution dedicated to the service of our community and mankind throughout the world?

The Radical Nature of Christ

One distinguished author has stated this matter briefly as follows:

The words of Jesus have the rugged fiber of the cypress tree and the jagged edge of the crosscut saw. Nothing but an excessive familiarity with his words or an insulated ignorance can keep us from perceiving this rigorous element. His language is extreme—extravagant. Hyperbole, antithesis, and paradox mark his style. His figures of speech are crammed with energy. Explosive as hand grenades, they are tossed into the crowds that listen. A tremendous vigor, an exuberant vitality, surges through his words.

Professor E. J. Goodspeed used to quote a saying of G. K. Chesterton's applied to this quality in the words of Jesus: "The words of Jesus," said Chesterton, "are gigantesque." This is the most appropriate of all adjectives for the sayings of Jesus. They are the sayings of a giant—freighted down with tremendous weight and looked with explosive power.

The attempts to remove the rigorous element from Jesus' language fail because this rigorousness is neither rhetoric nor ornament; it is not a veneer upon the surface of his message but the natural grain of the wood. It was not designed to attract an audience, but to convey his message. If the rigorous nature of Jesus' words cannot be explained away on technical grounds, then they must mean something in the true meaning of that word.³

A brief reference to one of the writers of the New Testament is sufficient to bring out the radical nature of Christ's teachings. In considering these teachings of Christ, we find that he was a teacher who never delivered a lecture; a preacher who never preached a sermon; but in

terms of answering questions, in telling stories, and in a variety of epigrams and paradoxes, he revealed his message in a striking and lasting manner. In noting the following passages from Matthew, it is well to keep in mind that Jesus was speaking to a rather strict moral and religious people (judged on their standards), but quite obviously he was far from satisfied or impressed.

In a day when it was customary to swear oaths in respect to the sanctity of various parts of the temple, Jesus demanded an honesty so absolute—a “Yes” or a “No”—that an oath would be unnecessary.

The existing law forbade committing adultery, but Jesus added, “I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her in his heart already.”

Jesus also instructed that in lieu of “an eye for an eye, and a tooth for a tooth,” that “Whosoever shall smite thee on thy right cheek, turn to him the other also”; and that “If any man will sue thee at law, and take away thy coat, let him have it; and if he sue thee again, let him have thy cloak also”; and “Whosoever shall compel thee to go a mile, go with him a mile; and whosoever shall compel thee to go with him twain, thou shalt go with him twain.”

Jesus’ strict interpretation of allegiance and service was that “No man can serve two masters; for either he will hate the one, and love the other; or he will hold to the one and despise the other. Ye cannot serve God and Mammon.”

In the spreading of his message he said:

Go ye into the world, and care not for the world; for the world will hate you, and will persecute you and will turn you out of their synagogues. Nevertheless, ye shall go forth from house to house, teaching the people; and I will go before you. And your heavenly Father will provide for you, whatsoever things ye need for food, what you shall eat; and for raiment, what ye shall wear or put on. Therefore I say unto you, take no thought for your life, what ye shall drink, what ye shall eat; nor yet for your bodies, what ye shall put on. Is not the life more than meat, and the body than raiment?

Jesus also said, “Ye have heard that it hath been said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of judgment of God. But I say unto you, that whosoever is angry with his brother, shall be in danger of his judgment.”

But perhaps the most revealing of all his statements was:

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you . . . For if ye love only them which love you, what

reward have you? Do not even the publicans the same? . . . Ye are therefore commanded to be perfect, even as your Father who is in heaven is perfect.

In this wholehearted and undeviating allegiance to God, he called *all* forth to “seek ye first to build up the kingdom of God, and to establish his righteousness, and all things shall be added unto you.” And if in the attainment of this objective “thy right eye offend thee” and thereby stand in the way of the kingdom, then “pluck it out,” and “if thy right hand offend thee,” similarly then “cut it off.”

The “extremes” of the above passages blend also with such references to an individual worrying about the speck in his brother’s eye while he had a “beam” in his own. There is also true meaning in the statement concerning the rich man’s trying to get into the kingdom as being easier than a camel getting through the eye of a needle (and this notwithstanding some who have searched out archaeological and other sources to get the eye of the needle up to the size of a small gate in the wall of Jerusalem where a camel could get through if one pushed hard enough). The message rings true as stated in these radical teachings. Christ’s teachings were not conventional nor commonplace. Should his teachings be less radical for our day? Is there the slightest justification to water all of his statements down to the point of meeting today’s standard of being “practical”?

The Radical Nature of the Restoration

To any student of the New Testament, the above statements ring true in the context of radicalism. And how much more consistently do they ring true to Latter Day Saints with the additional message of the Restoration. Will we find passages from the Doctrine and Covenants any less rigorous or less radical?

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenants.—Doctrine and Covenants 1: 3.

Section 32 contains the following:

Open ye your ears and hearken to the voice of the Lord your God, whose word is quick and powerful, sharper than a two-edged sword, to the dividing asunder the joints and marrow, soul and spirit; and is a discerner of the thoughts and intents of the heart.

In the tenth chapter of Matthew we find the following parallel:

Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man’s foes will be they of his own household. He who loveth father and mother more than me, is not worthy of me; and he who loveth son or daughter more than me, is not worthy of me. And he who taketh not his cross and followeth after me, is not worthy of me. He who seeketh to save his life shall lose it; and he who loseth his life for my sake shall find it.

When the young lad Joseph Smith went to the woods to pray, he was instructed not to join any existing church—all were wrong to the extent that they had strayed from original Christianity. In the course of events which followed in young Joseph’s life, he was instructed to organize a radically different church—one which was patterned after the original church based upon the basic fundamentals and principles of Christ’s teachings.

Additional strikingly radical concepts of the Restored Church included such teachings as a “Zion gathering,” the “consecration of surplus,” and the philosophy of individual and group “stewardships.”

The zeal, vigor, and consecration which characterized the early years of the Latter Day Saint church were a vital asset for motivation to the “cause,” but there was a large gap in the educational conditioning of a large majority to the task at hand. Today, with over one hundred years of the educational process behind us, we note that the pendulum has swung to the other extreme. Today there is need of a rigorous program for the Gathering which will once again challenge the people and motivate them with a zeal and vigor and a consecration worthy to the task of raising an ensign of peace to the nations of the world.

The Role of the Radical for Our Day

In conclusion, the foregoing could be summarized, except that it is already the summary of a summary, but there is need of a recapitulation of certain points as a guide to action in our day.

The faith of a radical is bound up with deep-seated convictions that the things which *should* be *can* be. Should be because they measure up to the standards of Christ in ministering to the needs of suffering humanity. “If God be for us, who can be against us?” We are still to be judged some day by what we have done, not by what we were going to do.

A Christian radical is one who is dedicated to loving people not only in his mind, but also in his heart and more specifically in deed. Too often our Liberal friends, not to mention the others farther down the scale, like people only in their minds. Thus they talk only in passionate terms for such things as equal

rights to all minority groups; better housing for all those who need it, and the clearing of our slums; they protest against the poll tax, lynchings, segregation, anti-Semitism and other inhuman practices. But as we turn the spotlight of Christ's standards upon them, these words of good intent are accompanied by such actions as shrinking from sitting with a Negro on a public conveyance or in a public meeting, belonging to organizations which bar others of minority groups, who "like minority groups" but don't want to live by them, who believe in various campaigns and drives but fail to make any sacrifice financial or otherwise toward the real achievement of expressed objectives. In short we ought to be aware of *lip service only*.

Liberals are hesitant to act because, so they say, they want to be impartial and objective, knowing that each question or issue has two sides, and thus they spend their lives trying to discover bits of evidence to substantiate their inactivity. The radical, on the other hand, is grounded in the basic fundamentals of Christian Democracy to the extent that he can make up his mind on a basic issue and stand firm in his conviction and decision for action and sacrifice for a cause that is just.

The liberal will always be saying, "I agree with your objectives, but I disagree with your methods." However he will never have a better method to offer, except perhaps his five-hundred-year process of do-nothing and make-believe that everything will turn out all right in time. The perennial caution of the "old guard" (those who cling to the past and what is) is, "Take it easy; take it easy; Rome wasn't built in a day; you'll accomplish more by taking it easy." Well, if we are sincere and consistent and logical in our reasoning, we will have to apply only the same caution which Christ did—"he stirreth up the people," not as an objective, primarily, but as a consequence of proclaiming his message fearlessly. Is the so-called wisdom of man greater than the wisdom of Jesus?

Every significant advance of social reform has stemmed from the work of radicals. The very nature of such reform makes it so—getting down to the roots and fundamentals of issues. Radicals give themselves to the cause. Liberals give only a small portion, and do so at practically no inconvenience to their existing life pattern.

Which shall be our way, and the way of our church and organizations with which we affiliate? Is it the way of Christ the *Radical*?

Do you believe that some things in life are worth fighting for and worth dying for? Christ did. He promised a rugged life to those who followed him—a life of unpopularity and persecution. He said

that one could only save his life by losing it for righteousness' sake. Such a life pattern, however, was to be the true way of happiness and the achievement of life's satisfactions. Quality, not quantity, was the keynote of his message. Straight and narrow is the way and few there are who find it. Will you be one who finds it? Will you deny it if it is too *radical*? Most people have, but Christ is still calling for those who will take up their cross and follow him.

FOOTNOTES

1. Some of the most recent and popularly circulated surveys include the one titled, "God and the American People," *Ladies' Home Journal*, November, 1948, and *Reader's Digest*, January, 1949, with comments by Rev. Reinhold Niebuhr, professor of applied Christianity at Union Theological Seminary; the Rev. Simon Greenberg, professor of homiletics and provost of the Jewish Theological Seminary; and the Rev. George B. Ford, formerly Catholic adviser at Columbia University, now rector of Corpus Christi Church in New York City. Also, "Why Protestants Need to Wake Up," in *Look* magazine, August 2, 1949.

2. *Reville for Radicals*, Saul D. Alinsky, Chapter, "What Is a Radical," University of Chicago Press, 1946.

3. *An Approach to the Teachings of Jesus*, Ernest Cadman Colwell, President of the University of Chicago, The Quillian Lectures at Emory University, chapter, "The Radical Nature of Jesus' Teaching," Abingdon-Cokesbury Press.

ADDITIONAL SELECTED READINGS:

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Action for Unity, Goodwin Watson, Professor of Education, Teachers College, Columbia University, Harper & Brothers, 1947.

The Bible for the Liberal, edited by Dagobert D. Runes, Foreword by Lin Yutang, Philosophical Library, New York, 1946.

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How to Tell Progress From Reaction, Manya Gordon, E. P. Dutton and Company, 1946.

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Christianizing the Social Order, Walter Rauschenbusch, Professor of Church History in Rochester Theological Seminary, The MacMillan Company, 1921.

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Future Features

The managing editor discusses the problems of *Herald* make-up in the February 6 issue under the title, "A Co-operative Project."

James Pycock discusses "A Fundamental of Latter Day Saintism." He shows that men will be judged and punished for their own sins rather than Adam's transgressions.

Roy Weldon discusses a significant experience of his recent trip to South America under the title, "Climbing the High Hill."

Read these and other interesting articles in next week's issue of the *Herald*.

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Consider the Little Things

By MRS. WILLIAM WORTH, JR.

THE NEW YEAR is well on its way. We are getting settled down to a regular routine after the hustle and bustle of the holiday season. Perhaps some of our resolutions have been broken already—we made them without giving much thought to them. Others will stay with us because we thought them over carefully before making them. Someone has said, “Resolutions are made to be broken,” but let us make at least one or two good resolutions and work to the end that they shall be of worth to us and others.

Two such resolutions for this year might be “Do well the little things,” and “Have consideration for others.” Our lives are made up of little things. Not often do we get a chance to do a really great deed. It is very encouraging to meet people who find genuine happiness in doing the little things that mean so much for others. We must do the small things that come our way every day and remember that true greatness comes by being great in the little things we do.

A story is told of an old king who became concerned over his people because they were growing more and more selfish every day. At last the good king thought he would find out if even one remained who would help his fellow man along the highway which went past his palace. The king took a bag, put a large sum of gold in it, and went out one night on the roadway in front of his palace. There he dug a hole and put the bag in it. He did not cover the hole with dirt, but instead placed a stone over it. He rushed back into the palace to take up his watch of the roadway. All day he watched from behind a curtained window as travelers passed. When they came to the rock, they looked down at it, then made their way around it rather than stoop to

move the stone from their way. Perhaps they were in a hurry or just didn't want to do anything for their fellow men. “They are too selfish to be of service to their fellow men or to their master,” observed the king. The next morning he went out and stood in the way, stopping them as they came along. When a large crowd had gathered, he pushed the stone away, and picked up the bag of gold. “This,” he said, “could have been yours had you stooped to push the stone out of the way.”

Some may feel that the stones we find in our pathway will not disturb anyone, or we are too busy to be bothered. Let's not forget, however, that there are young people who are coming after us, following in our footsteps, who might be thrown from the pathway of righteousness because we detoured around a rough place in our daily journey. We should not be content in sitting idly by waiting for the big things only. Instead let us pass on to youth the knowledge we have gathered through the years of living close to God and the experience gained through doing the little things along the way. The chasms that have been as nothing to us might be pitfalls for younger travelers. Let our lives serve as bridges for them in their times of doubt and indecision.

We have but to look around us and see the many times we have been helped by the thoughtfulness of others. They have lived lives doing kindly deeds, saying encouraging words, expecting no reward for their services. We, too, can choose what we do with our daily lives. We can draw aside and live in seclusion, or we can choose the toiler's part and labor for and with our Master, do-

ing good to those about us. Yes, we have our choice.

MANY YEARS AGO a gentleman wanted to build a fine house. He went to a friend who was a good carpenter. He told him of his desire to build a beautiful and sturdy home. He laid the plans before the carpenter and explained the kind of material he wished used. The carpenter said he would have the building done in a certain length of time and proceeded with the work. The gentleman went on a trip while the building was in progress. The carpenter ordered the material, but instead of buying the quality of material specified, he thought, “I can erect this house for less money by using cheaper material. It will answer the same purpose and will save money.” So he proceeded to construct a “second-best” house. The foundation and undercover parts were not first-class material. When he came to the finishing, he used the quality of material the specifications called for. At last the building was completed, and the gentleman saw the finished product. It looked fine from the outside. He turned to the carpenter and said, “My friend, the building is yours. You may have it as a home for your wife and family.” Imagine the feeling of regret in the heart of the carpenter. “If I had only known it was to have been mine I would have used the best of material, but now it is too late.”

Little things? Yes, but let us do even the little things with the best materials, thoughts, and skills we have, because in so doing we are building better lives for ourselves and laying a firmer foundation for the lives of those around us. Let us be faithful over the little things entrusted to our care so that we may find favor with our Heavenly Father and be worthy of a greater trust in his kingdom.

The Home Column

Picked From the Periodicals

By Aarona Booker Kohlman

MOST OF US have had enough of fancy food during the holiday season, so, although the magazines have not entirely forgotten foods, such articles and recipes are much less alluring than in the last few months. Much more interesting and appealing are the many articles in January magazines which inspire one to personal or community achievement.

"If You're in a Rut, Climb Out," *Woman's Day*, is an excellent tonic for the start of a new year. If you are ever bored by the sameness of your life and activities, this will give you a boost in the right direction.

"How Much Should We Control Our Children's Behavior?" *Woman's Day*, guides parents to a middle-ground course between overrestriction and overindulgence.

"How to Refinish a Floor," *American Home*, pictures and gives details for each step in this job if you wish to attempt it for yourself.

"How to Buy a Bargain," *American Home*, tells the housewife how to judge what is and is not a bargain before she sees it, thus saving time and money.

"Simple Care of the Sick," *American Home*, will be a valuable help to anyone who has an invalid to care for. Many labor-saving ideas are suggested.

"In-Between Window Garden," *American Home*, is the freshest, newest idea in home decoration in current magazines. You will have to read it to find out what it is.

"The Truth About Teen-age Skin Trouble," *Family Circle*, gives the latest word from a doctor who has studied both the emotional and physical sides of the problem.

"How to Get Along With Women," *Ladies' Home Journal*, is an article that all husbands should read—and use. Wives, can you manage that subtly and unobtrusively?

"Always Home for One More," *Ladies' Home Journal*, is an inspiring account of a man and wife with love to spare.

"How to Handle Quarrels," *Woman's Home Companion*, discusses the causes of disagreements, how to recognize the causes, and how to make them constructive.

"Before Your Operation," *Woman's Home Companion*, helps one to understand what happens and why, and thus dispels fear.

"Be Glad You're Free to Laugh," *American Magazine*, points out a freedom all Americans should cherish, but one of which we seldom think.

"When and How to Say No," *Parents' Magazine*, says that children

need parents who are neither dictatorial nor indecisive. It will help you examine your own methods.

"Discipline for the Older Child," *Parents' Magazine*, is an excellent discussion for parents of children who are approaching adolescence or have reached it. The author stresses the importance of respecting the child's right to grow up.

"If It's Glasses for Your Child," *Parents' Magazine*, tells how one very small child learned to wear them gladly.

"Seven Hundred Fifty Children Saved," *McCall's Magazine*, relates how two men are responsible for a child health program in their town that required no outside governmental aid. It is a workable plan for any town.

New Beginnings

By Louise Wrigley

WITH WIDE BROWN EYES my six-week-old son looks up at me as I hold him. Those solemn eyes seem to ask, "What are you going to do with me?"

It is not a question for a light or hasty answer, nor for a light or hasty attitude. Here is a new beginning for me . . . a new life, the value of which I must never forget or underestimate. Here is another opportunity—only one of many which I have had and shall have again. Where I have made mistakes with my first son, perhaps I can avoid some of them with my second. It's a challenge to my experience. Have I truly learned anything from it?

God certainly must have trusted parents; and parenthood as he planned it is a deep and fulfilling experience. What a pity it sometimes goes awry. Yet almost all of our plans and purposes get off balance now and then. We do things we regret. We handle situations unwisely. We speak ill-advisedly. Perhaps that is why God gives us all new beginnings.

Parents are not the sole recipients of this loving kindness and understanding. Everyone is given many chances. We do not always recognize these chances because they come in many guises, sometimes even masquerading as misfortunes. However, there are also opportunities so common that we fail to take note of them or make them significant in our everyday lives.

In the new dawn, the new week, the new friend, the new life, and the new place to work he offers us a fresh start. In the covenant of baptism and the remembrance and renewal of that covenant each Communion Sunday, we see God's beautiful plan of encouragement and inspiration. How can anyone realize these things and yet doubt that God is forgiving and is trying with all his heart to help his children. No stern and forbidding God could offer us so many chances to make good and do good. It is only a kind and loving Father who could truly forgive and grant us so many wonderful, new beginnings.

Question Time

Travelogs (continued)

(Continued from page 4.)

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Why is it that the following passages harmonize in the King James version of the Bible, and do not harmonize in the Inspired Version?

1. Psalm 104: 14—Hebrews 1: 7
 2. Matthew 11: 27 (28 in Inspired Version)—Luke 10: 22 (23 in Inspired Version).
 3. Matthew 13: 5—Mark 4: 5.
 4. Isaiah 65: 1—Romans 10: 20.
- Alberta D. W.

ANSWER:

1. The Inspired Version renders these passages as follows:

Who maketh his angels spirits; and his ministers a flaming fire. And of the angels he saith, Angels are ministering spirits.

The first of these is practically the same as the passages in the King James or Authorized Version. The change is in the clause, "Angels are ministering spirits," and by no means creates a contradiction, but a variation of the statement by David. At the same time it creates harmony with the last verse in the same chapter which says:

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.—Hebrews 1: 14.

What the intent of the Spirit was in prompting this change we may not know, but the text contains deep truth which harmonizes with and supports the later teaching of the author.

2. These texts, as given in the Inspired Version, read:

Matthew: All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and they to whom the Son will reveal himself; they shall see the Father also.

Luke: All things are delivered to me of my Father; and no man knoweth that the Son is the Father, and the Father is the Son, but him to whom the Son will reveal it.

While the texts vary, they do not conflict, the second being somewhat more explicit than the first. Both raise the point touching the personality of the Father and Son, Matthew's form of it assuming a unity of personality, and Luke's asserting

it. Both affirm the inability of man to discover the nature of that truth by the rational mind, and both affirm the power of the Son to reveal it to whomsoever he wills. Matthew leaves the implication that by Christ's revealing himself he will thereby reveal the Father also, while Luke's implication is that to know the one is to know both. We see no conflict of teaching here. (For further comment by Jesus on the identity of Father and Son, read John 14: 7-9).

3. These texts in the two versions touching the seed which fell upon stony ground vary but slightly in form and practically none in meaning. The evangelists, writing of the same things, seldom or never express them in identical language, but each, even when quoting the words of the Lord, gave those words as he understood or remembered them. Ancient literary standards were not so exacting as those of today.

4. There is a seeming conflict in these texts as given in the Inspired Version, but only seeming when we read them in connection with their context. They read:

Isaiah: I am found of them that seek after me. I give unto all them that ask of me: I am not found of them that sought me not, or inquired not after me.

Romans: I was found of them that sought me not; I was made manifest unto them that asked not for me.

The inspired rendering of Isaiah's statement is based on principle, and applies to all individuals, agreeing with Jesus' teaching to "ask and ye shall receive; seek and ye shall find." That in Romans is spoken, not as a doctrinal principle, but as a fact of history of which the author was well aware, being expressed in the past tense. It has reference to the Gentile world, as may be seen by reading two preceding and one succeeding chapters. When Israel rejected Christ and his gospel, the Lord sent the message to the Gentile world which had not looked for him nor asked for his gospel. Many believed and found Christ and his salvation. Both texts are true and consistent according to the application intended.

Charles Fry.

Owendale. A short history of the church at this place was recently published in the *Herald*.

After a fellowship meeting, I preached at 10:45; Pastor Frank Shuefelt was in charge. Dinner was served in the lower auditorium by the women of the area.

At 1:30 p.m. an overflow congregation witnessed the dedicatory services. Elder Shuefelt was in charge, assisted by Elder Phillips. The choir performed well, and there was special music. I addressed the audience on the subject, "Altars and the Special Work of the Church."

Apostle Oakman was busy elsewhere and could not attend these services, but was scheduled to speak at late afternoon and evening meetings.

Here I met Saints with familiar names: the Muirs, McKenzies, Weavers, Harders, Campbells, and others—long-time members or descendants of early-day Saints.

Detroit

Brother Earl W. McIntosh of Detroit, by arrangement with Elder Blair McClain who is in charge of the Detroit area, was at the dedication services. At 3:00 o'clock we were on our way—and it *was* quite a "way"—to Detroit.

Here the district conference was in session, and we arrived about an hour before the business meeting was adjourned. In this way I was privileged to witness Elder McClain in action as a presiding officer and was well pleased with his performance. Here, also, dinner was served by the women.

While Brother McClain and I were eating, Sister O. W. Slasor, who is in charge of the women's work in the Detroit area, found me and intrusted to my care and keeping a gift for my companion from the women of Detroit. It was a fine pen and pencil set which Sister Smith prizes very much.

Choral and special music initiated the 7:30 evening service in charge of Elder McClain. I spoke on the prophetic calling of Joseph Smith. Elders William Garnier and S. C. Sharer assisted. The congregation overflowed into the lower rooms.

At the close of this service Elder James E. Bishop, on behalf of himself and about thirty others of the brethren, gave me a complete pen and pencil set in a fine case. For the first time I find myself carrying complete writing equipment: pen, ball point, and pencil.

Detroit Area

I accepted Brother McClain's request and remained at Detroit for the night, being again a guest in his home. His boys are developing into men very fast, and I was pleased to learn one of them has become a student at Graceland College.

On Monday Brother McClain took me over much of the area under his supervision, and I was gratified to note the material progress of the Saints at Detroit.

At noon I was en route home via Chicago. I arrived in Independence safely on Tuesday, October 25, and found all well.

ISRAEL A. SMITH.

Rules of Order

(Continued from page 9.)

some excellent opportunities for ministry are lost and, now and again, the law of the church is improperly administered.

In view of the foregoing, we are making the following suggestions for your consideration:

- (1) In districts or branches, where a branch or district bishop is available, it should be the rule to refer all initial court actions to him.
- (2) Where there is no branch or district bishop, or competent high priests or elders available, a statement of the general nature of the charges may be sent to the First Presidency with a request for information concerning bishops, high priests, or elders who may be had to compose a court.
- (3) When the charges are such as might involve expulsion from the church, members of the Presidency will do their utmost to make available a bishop to preside over the court.
- (4) In all cases the Presidency will endeavor to suggest competent court members.

It is not intended that the Presidency shall become responsible for the selection of Bishops' and elders' courts, but rather that branch and district presidents shall be advised of the most experienced court members available, and that the selection shall be made by them on the basis of this information.

1. Matthew 16:18; Doctrine and Covenants 1: 5; 77; 1 Nephi 3: 221; III Nephi 10: 1.
2. Doctrine and Covenants 27: 4.
3. Doctrine and Covenants 68: 4; 104. Acts 20: 28 (See General Conference Action of 1925).
4. Doctrine and Covenants 104: 11.
5. Matthew 18: 18; John 20: 23; Doctrine and Covenants 19: 1; 83: 6, etc.
6. *Saints' Herald*, May 21, 1902, page 497.
7. Doctrine and Covenants 104: 4; 107: 39; 122: 1, 2.
8. Doctrine and Covenants 16; 104: 11, 12, 13, 30; 105: 7, 8; 120: 1, 3; 122: 3, 7, 8, 9; 125: 12; 133: 2; 134: 6, etc.
9. Doctrine and Covenants 107: 42; 120: 2, 4, 7; 125: 10.
10. Doctrine and Covenants 42: 8-11, 19; 48: 2; 58: 4, 7, 11, 12; 72: 3, 4; 104: 32, 33, 35, 40; 114: 1; 122: 5, 6; 126: 5, 10; 128: 1, 9; 129: 8; 130: 6, etc.
11. Doctrine and Covenants 17: 12.
12. Doctrine and Covenants 17: 16.
13. Doctrine and Covenants 122: 10; 126: 10.
14. Doctrine and Covenants 120: 7; 125: 4, 14.
15. Doctrine and Covenants 99: 14.

Briefs

KALISPELL, MONTANA.—The first missionary services were held in September, when Elder Philip Moore of Spokane, Washington, conducted a two-weeks series. He illustrated several sermons with slides. There is an enrollment of sixty-two members, and we had an average attendance of thirty for the year. Ninety-one guests visited here in 1949.

The main objective of this group is to build a new church. At present it is necessary to hold meetings in a building that is twenty by twenty feet in size.

Seventy E. Y. Hunker met with us in November and baptized two young boys, Barry and Roderick Dobson of Cutbank, Montana.

Officers for the new year are Joseph W. Minthorn, branch president; Paul N. Hovey, church school director; Dollie Anderson, women's department leader; Violet Rasmussen, assistant leader of women's department; Lola Levitt, music director; Bonnie Minthorn, pianist; Dena Levitt, secretary and young people's leader; and Reva Stratton, librarian.—Reported by ELSIE L. MINTHORN.

WALTHILL, NEBRASKA.—The annual branch business meeting, September 16, elected: Elder Lester Hunt, pastor; Bessie Taylor, secretary; George Taylor, treasurer; Mazie Wingett, church school director and book steward; Leroy Hunt, Zion's League leader; Gertrude Gatrost, historian; Dolly Hunt, music director and church school secretary; Hazel Hunt, women's leader and branch reporter.

On November 5 the women's department held a chicken supper which was quite successful.

On October 9 twenty-one Saints from Tabor and Glenwood, Iowa, and from Fremont, Nebraska, were visitors. Lester Hunt, pastor of Tabor, Iowa, was guest speaker in the morning service. A basket lunch was served at the L. W. Hunt home in Walthill.

"Anniversary Night" was held November 13 to celebrate the thirty-second anniversary of the branch. A history was read by Mrs. Roy Gatrost; short talks were given by former pastors; special music was by the Decatur and Walthill young people.

December 4 was an eventful day. Leroy Hunt was ordained teacher by Elders Albert Livingston and Charles Neff. Five children were blessed, Rozanna and Marlow, children of Mr. and Mrs. Earl Anderson; Linda May and Alice Faye, daughters of Mr. and Mrs. Raymond Means; and Terry Lee, son of Mr. and Mrs. Howard Edgington. Evangelist Roland Scott of Omaha was also present for services of the day. He gave two patriarchal blessings.

The Christmas program was presented December 22.

Miss Madonna Hunt was home from Graceland College for the holidays.—Reported by HAZEL HUNT.

HOLDEN, MISSOURI.—A Christmas banquet was held in the church basement on the evening of December 27. The event was in keeping with the holiday season and was sponsored by the young adult group and the choir members. Our special guest and speaker was President Israel A. Smith. About 115 persons attended the event and dined in a festival atmosphere under Christmas bells and in candlelight.

The program consisted of the invocation by Elder Burr Bronson, the pastor; the welcome by Miss Metta Anderson; a vocal trio, "The Peanut Song," by Mrs. C. L. Petre, Mrs. W. A. Hamilton, and Mrs. G. R. Macrae; two vocal solos, "Winter Wonderland," by Miss

Bernice Lambkin, and "He Shall Feed His Flock," from Handel's *The Messiah* by Mrs. Lela Lee.

After the President's Christmas message, he was presented with a gift from the Holden Branch. It was a painting by Mrs. Corbett Thompson. In closing all sang "Silent Night" and the benediction was given by Elder Charles Robinson.—Reported by JAMES CHRISTENSON.

OMAHA INDIAN MISSION, MACY, NEBRASKA.—The Mission Church was opened again to the Indian Saints on July 17. Church school was held in the afternoon. District President Albert Livingston spoke at the late afternoon service. At a business meeting Brother Livingston appointed Elder Lester Hunt to have temporary charge of the mission. Those chosen to assist with the classwork were Miss Mazie Wingett, Mr. and Mrs. George Taylor, Mrs. Hunt, and John Schlotman of Walthill, Nebraska, Mr. and Mrs. Bern Case, near the mission; Mrs. Dick Tyndall, near Macy; and Mrs. Mary Mitchell, Macy. There was an attendance of forty-one.

The Communion service held August 6 was attended by forty-two.

Services were held August 21 on the Omaha Indian Pow Wow Grounds. Elder Clem Evans of Sioux City, Iowa, was the guest speaker. Music was furnished by the Indian women.

On September 4 a basket dinner was given in honor of the young people leaving for school. Madonna Hunt and John Schlotman went to Graceland. Misses Glenna and Vivian Mitchell, Eunice Walker, Laura Faye Tyndall went to Haskell school near Lawrence, Kansas.

Mrs. Mary McCauley of Macy, and Miss Alberta Rave, a blind Indian, of Winnebago, were baptized in the Missouri River by Elder L. W. Hunt on September 18. During the confirmation service, which followed the baptismal service, District President A. Livingston spoke in prophecy to the seventy-five people present.

District women's leader Hazel Hunt met with the Indian women at the home of Sister Lizzie Springer, October 18, to help them organize a women's department. On the same day the women sponsored a program and box social in the lower auditorium of the church.

On October 30 there was an attendance of eighty for a dinner served in the lower auditorium after services by the daughters of Brother Alex Essau in memory of their mother's birthday. She died in 1947.

On Christmas night a program was presented by the young people. Treats were donated by the women's department. Many gifts (sent from Independence) were presented to the children.

Some of those assisting with the work with the Indians are Albert Livingston, Guy Riley, and Carl Self of Omaha; Harold Newton and family of Fremont, Nebraska; Oscar Case and Henry Rowland of Independence, Missouri; C. D. Hunt and Lester Hunt of Glenwood, Iowa.—Reported by ELDER LESTER HUNT.

YUMA, COLORADO.—A dedication service for the new church building was held December 4, with President Israel A. Smith as speaker of the day. Other visiting ministers were Ward A. Hougas of Denver, I. A. Reynolds of Ft. Morgan, J. D. Curtis of Colorado Springs, J. R. Grayhill and Byron Grayhill of Goodland, Kansas, Harold Fitzwater of Champion, Nebraska, Kenneth Ingram of Goodland, Kansas, and Irby Mundy of Colorado Springs. Approximately 140 people attended the services, including many from visiting branches.—Reported by MRS. FLOYD MURPHY.

Salesmanship and Self-Analysis

I WORK in the sales department of a growing company, where I am constantly exposed to sales talk. This company demands a very high type salesmanship based on honesty, knowledge, vision, enthusiasm, courage, tact, poise, health, and loyalty. Those who are chosen to represent it realize that their intelligence and conduct will reflect on the company, and sales will go up or down in direct proportion. The success of this or any other business depends on the sales of its products or services.

This reminds me of God's business—the evangelization of the world through the church. It's interesting to think of the progress of our church on the plane of salesmanship. The priesthood must, of course, be God's sales staff, but every member is a "junior salesman." More than that, God requires "specialty" salesmen who possess qualities of a higher degree than most men. It is our task to present "a way of life." Training for this position should begin early in life. At the age of twelve, Jesus was preparing himself to be about his Father's business. It was at this time his parents took him to the pass-over feast held once a year in Jerusalem. A day of travel passed on their return home before they missed him from the caravan. Then with anxious hearts Mary and Joseph turned back to Jerusalem to search for him. They were astonished to find him sitting in the midst of learned men, and when Mary admonished him, he said, "Wist ye not that I must be about my Father's business?"

IT IS OUR EARNEST belief that God's work supersedes everything else in this world. Since this is true, it is

imperative that we cultivate ourselves in ability and knowledge to present the gospel to others. We would do well to cultivate the qualities a manufacturing concern desires in its representatives. One of the first of these is the ability to secure the attention, interest, and confidence of those with whom we come in contact. We must learn to replace our mental laziness with initiative, a quality of resourcefulness—the ability to create opportunities to help

Here Is the Writer



Jane Brunson is a graduate of Butler High School, Vandalia, Ohio, class of 1944. The following year she was married to Wally Brunson of Independence, Missouri, and through him became interested in the church. She was baptized in June, 1948, and is now serving as church school director of The Plains, Ohio, Branch. She is employed as secretary to the director of sales training of the McBee Company in Athens, Ohio. Her husband is also an employee of this company.

others to know about God and to understand his precepts. A resourceful servant is one who has learned to apply his daily lessons (experiences) to situations far removed from that in which they were first witnessed. We can best develop initiative by constantly increasing our background of knowledge of God's laws.

Industry is another quality to be considered. A really industrious person gives attention to work in the order of its importance. Our most important task is to help other people find God. Jesus said, "Whosoever shall lose his life for my sake

By JANE BRUNSON

shall find it." We must be inspired to work effectively. Poorly directed effort is not much better than laziness.

Today, more than ever, knowledge of facts forms the basis for decision. This makes it necessary for us to have a thorough knowledge of the Three Standard Books, and of general problems of this modern day. Together with this knowledge we must use wisdom, the power that enables us to apply knowledge advantageously. Before we can be good representatives, we must know what God expects of his people and also what he offers them. We can never reach a saturation point in this respect. No one man yet has complete mastery of the entire range of the Lord's revelations. The time we take to study the personalities of those about us will pay ample dividends, for it will enable us to approach them intelligently. It is equally important to pick out specific facts on which to convince the prospect of his need for Jesus Christ.

Just as in the business world, one of the most important qualities of God's people is honesty. This involves more than straight dealing in financial affairs. A man's first obligation is to be honest with himself. A given problem cannot be corrected until its existence is recognized, nor can faults or weaknesses be eliminated from our lives if we are possessed by self-satisfaction.

WHEN WE ACKNOWLEDGE our membership in the church of Jesus Christ, we may be its only representatives to many persons. Our reputation, our habits, our self-control, and our reliability must always justify their trust in us. In sincerity, sobriety, and decency we must see that we reflect only credit, never discredit, upon this church.

New Horizons

When we have gathered to ourselves a full meaning of the gospel, we are able to visualize in our minds a practicable, godly way of life. Our task then is to communicate this vision to others.

The quality of confidence or faith is important, too. A good salesman must be confident of the benefits his customer may derive from using the product he is selling. The same holds true in selling the gospel. If we show a lack of faith in what we teach, our prospects lose confidence in us and in the way of life we are proposing to them. We must bear in mind that confidence is contagious.

Enthusiasm is confidence in action. This is a most essential attribute. It is the spark of life that fires all the other commendable characteristics into one effective whole. Take the missionary for instance—one who is truly enthusiastic. He talks as if he means what he says, for he does mean every word. He loves his work. He'd rather be selling the advantages of the gospel than doing anything else.

The missionary must impart his enthusiasm to those with whom he comes in contact, or his ministry will not be successful. However, true enthusiasm is not superficial; rather it is an honest and steady reflection of the missionary's whole-hearted interest in God's work. No prospect can long continue in contact with an enthusiastic missionary without actually catching some of the enthusiasm for the gospel.

COURAGE is another trait that should not be overlooked. It makes us attempt things which appear difficult. A man may have numerous commendable characteristics, but unless he has the courage to use them, to go where they can be used most effectively, and to meet problems squarely as they arise, they will be of little value to him. We often meet situations in which we must use courage to make the right decision. We must decide whether to go where we are most needed and can offer the most assistance or where we will be most graciously accepted

—the path of least resistance. Frequent check-ups on our actions and attitudes can be profitable. However, it takes courage of the finest kind to analyze our defects and ferret out their cause. There is little reason why a servant of God should lack courage, for he knows he represents One who is supremely powerful and whose work is perfection.

Back of the confidence and courage of a good Latter Day Saint, you will find self-respect. The man who does not respect himself cannot expect others to respect him or his beliefs. In the eyes of most people in our communities, we are the church. Their opinion of the church will be formed largely from their judgment of us—of our personal habits and the company we keep. Self-respect will show in the little details of our appearance. In this matter cleanliness and neatness are exceedingly important.

Tact is another quality to be considered. The investments we make toward good manners are most profitable; yet good manners are only the outward sign of courtesy. A talent for tact is a definite asset in any walk of life. It is that instinctive consideration for the other person extended to include appreciation of his or her differing point of view, mode of thought, and eccentricities. Tact, you might say, is good judgment. It enables us to say the right thing at the right time. Lack of it usually reveals ignorance, thoughtlessness, and selfishness. A salesman must always be able to differentiate between weakness and tactfulness. We cannot let ourselves be "eased out" of a situation which calls for persistence. It is the driving force that spurs us on to new knowledge, ability, and success.

Poise is another desirable point of salesmanship. It is easily discerned in Jesus. He was never at a loss for the right thing to do or say. This poise is a quality which enables us to appear at ease in any situation. The absence of it will cause us to become confused and do or say things which ordinarily we would not. This quality can be acquired

most readily through observation and association with those who have poise.

LET US CONSIDER our physical bodies next. Good health and vigor are essential. Our bodies are just as much a gift of God as the spiritual part of our beings and should be cared for accordingly. When one is physically run down, mental fatigue usually follows in normal sequence. Physical deficiencies reduce the effectiveness of our lives. A healthy body is better fitted to cope with obstacles. A sickly, nervous person cannot exert personal magnetism or radiate the enthusiasm which is so necessary to the success of a "specialty" representative, whether he be a salesman for a manufacturing concern or God. Illness has a tendency to make one self-centered. Above all things, we must refrain from boring others with a rehearsal of our ills. General health is within the individual's control. There are certain rules which will insure it, given a body that is free from organic defects. The fundamentals of good health are right thinking, correct eating, plenty of exercise, sufficient sleep, and avoiding all forms of excess. It is our duty to our Creator as well as ourselves to see that this vitality is constantly renewed and to keep our mental and physical activities well balanced. The old adage, "All work and no play makes Jack a dull boy," still holds true. All faith and no work has the same effect on a Christian.

Keep an open mind. Welcome constructive criticism and suggestions from any sincere source. If we observe and develop the salesman's qualities in our daily lives we shall all be better representatives of God.

In self-examination take no account of yourself by your thoughts and resolutions in the days of religion and solemnity; examine how it is with you in the days of ordinary conversation and in the circumstances of secular employment.

—JEREMY TAYLOR.

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INDEPENDENCE, MISSOURI

News and Notes

(Continued from page 2.)

FELLOWSHIP DINNER

A fellowship dinner was given January 6 by the Omaha, Nebraska, Branch in honor of Patriarch R. W. Scott. Brother Scott, who has given many years of service to the people of Nebraska, was leaving to make his home with his daughters in Independence and in Seminole, Oklahoma. The Presidency sent this message to be read at the dinner: "Fully appreciating the feelings of the Omaha Saints in losing their patriarch, the Presidency join them in wishing Brother Scott every happiness in his new environment. We know he fully deserves the choice place you accord to him in your hearts. Your loss is partially our gain, and Independence welcomes him with open arms."

ON APPROVED LIST

The Independence Sanitarium and Hospital has been placed on the approved list, according to the annual survey of hospitals made by the American College of Surgeons. About three thousand of the hospitals of United States and Canada have been placed on this list. The school of nursing of the hospital has been accredited by the State Board of Nurse Examiners.

President Israel A. Smith is governing board president of the Independence Sanitarium and Hospital, while the chief of staff is Richard Twyman, M.D., and the administrator is Miss Gertrude E. Copeland.

According to the records of Miss Mabel Faulkner, supervisor of the baby department, babies were born at the average rate of one hundred a month during 1949. During the first nine days of January there were thirty-seven born in the Sanitarium. The department can accommodate thirty-one mothers and thirty-six babies at one time.

CHRISTMAS INVITATION IN JAPANESE

High Priest Howard Miller sent Apostle Charles R. Hield a copy of the Christmas announcement that was used by the Kalihi Branch in Honolulu to invite members and friends to attend the cantata, "Angelic Tidings." The announcement stated that this would be the first Christmas at the church's new location. Part of the invitation was written in English, and part in Japanese.

TO GERMAN POST

Chaplain Floyd H. Engstrom (Captain, United States Army) and his wife will sail for Germany about February 5. Previous to this he was stationed at Camp Chaffee in Arkansas. He expects to be stationed in Germany about three years. On a former trip to Germany, Elder Engstrom contacted many Saints there. He plans on doing the same this time.

NEWS FROM GULF STATES DISTRICT

A letter received by the Presidency states that District President W. J. Breshears has personally baptized fifty-eight people during 1949 in the Gulf States District.

Local ministers are being trained for missionary work. Several new church buildings are now under construction in the district.

APOSTLE GLEAZER IN LAMONI

Apostle E. J. Gleazer spoke at the 11:00 service in the Lamoni Coliseum on January 8 on the subject, "By Your Hands I Will Work." He also gave the Communion address at the service held in the Coliseum in the afternoon.

CORRECTION

In the January 2 issue of this column it was incorrectly stated that Bishop Walter N. Johnson visited Warrensburg, Missouri, on December 11. Brother Johnson visited Columbia, Missouri. Student Hale McCord, Jr., is in charge of the Columbia group.

Bulletin Board

Books Wanted

R. L. Fulk, Route 1, Holt, Missouri, wants to purchase a copy of *General Conference Resolutions 1852 to 1923*.

Spokane District Conference

The Spokane District Conference will be held on February 11 and 12 at the church in Spokane, Washington, with services planned for Saturday afternoon, evening, and all day Sunday. General Conference delegates will be elected at the business session.

CARL HAMMILL,
District President

Change of Address

Ammon C. Calhoun
228 N. E. Fifteenth Street
Miami, Florida.

Southeastern Illinois District Priesthood Meeting

District President Sylvester R. Coleman urges all members of the priesthood in Southeastern Illinois District to attend the priesthood meeting to be held in Mt. Vernon, Illinois, on Sunday, January 29, at 3:00 p.m.

MRS. RUBY ELLIS,
District Secretary

Southeastern Illinois District Conference

A special conference will be held at Mt. Vernon, Illinois, on Sunday, February 19. The day's schedule is as follows: church school, 9:45 a.m.; sermon by Sylvester Coleman, 11:00; basket lunch at noon; business session, 2:00 p.m. At this time delegates to General Conference will be elected, calls to the priesthood approved, and adjustments in the district budget made.

MRS. RUBY ELLIS,
District Secretary.

Nauvoo District Conference

A special conference will be held at the church in Ft. Madison, Iowa, on March 5. At the afternoon business session, delegates to General Conference will be elected and reunion plans discussed. Apostle D. T. Williams is to be in attendance.

W. H. GUNN,
District Secretary.

REQUEST FOR PRAYERS

Fred B. Shumate, 1125 Lincoln Avenue, Loveland, Colorado, asks the Saints to fast and pray for him that he may not lose his hearing. He is an elder and feels that his work will be hampered if he becomes totally deaf.

Prayers are requested for Mrs. Curtis Haviland, 414 West Third Avenue, Seattle 99, Washington, that she may regain her health. She was just recently baptized into the church.

Prayers are requested for Aron Gentry, Route 2, Jacksonville, Arkansas, (a nonmember) who is partially paralyzed because of a brain tumor. At present he is unable to provide a living for his wife and family.

Anna Samuel, Lapeer State Home, Cottage 30, Lapeer, Michigan, asks for the continued prayers of the Saints.

Prayers are requested for Mrs. Olive Titus, a patient at a mental institution in Stockton, California. Before her affliction she was a devoted worker in the church.

ENGAGEMENTS

Jones-Ballantyne

Mr. and Mrs. F. L. Ballantyne of Dore, North Dakota, announce the engagement of their daughter, Rubie Joy, to George Irving Jones of Fairview, Montana. The wedding will take place on June 8 at the Reorganized Church in Fairview.

Young-Whiting

Mr. and Mrs. Ray Whiting of Independence, Missouri, announce the engagement of their daughter, Bilcine, to Mr. George Patrick Young, Jr., of Butler, Pennsylvania. The wedding has been set for early spring.

WEDDINGS

Swails-Beitz

Joyce Darlene Beitz, daughter of Mr. and Mrs. Elmer Beitz of Muscatine, Iowa, and Kenneth Jay Swails, son of Mr. and Mrs. Edwin S. Swails of Clarksdale, Missouri, were married December 27 at the First Baptist Church in Muscatine. Elder Norman Hinckers of Stewartville, Missouri, read the double-ring ceremony. Mrs. Swails is a graduate of Graceland College and the Independence Sanitarium and Hospital School of Nursing (class of '49). Mr. Swails, also a graduate of Graceland, is attending Northwestern University in Evanston, Illinois, where they are making their home.

Currier-Gummow

Nellie Ann Gummow and Clarence Irwin Currier were married on December 4 at the Reorganized Church in Salem, Oregon. Elder Charles H. Asher officiated.

BIRTHS

A daughter, Colleen Lynn, was born on April 21, 1949, to Veryle L. and Virginia Browne of Port Huron, Michigan.

DEATHS

MORRIS.—Lizzie, daughter of Martin V. and Mary Pierce, was born on September 7, 1878, in Barton County, Missouri, and died November 29, 1949, at her farm home near Ava, Missouri. She was married to J. E. Morris on January 27, 1901; six children were born to them, three dying in infancy. She was baptized into the Reorganized Church on October 8, 1913, and served as secretary of the Ava Branch for over thirty years.

She is survived by her husband of the home; two sons: Eldon of Ava and Hugh of Leeton, Missouri; a daughter, Inez Deatwage, also of Leeton; thirteen grandchildren; and two great-grandchildren. Funeral services were conducted at the Klinkingbeard Mortuary in Ava by J. W. Davis, Carl E. Freeman, and A. M. Baker. Burial was in Turkey Creek Cemetery.

NEILL.—John Robert, son of David and Rosa Neill, was born March 9, 1887, at River Falls, Wisconsin, and died January 8, 1950, at Independence, Missouri. He was baptized into the Reorganized Church on April 17, 1904, was ordained a deacon on December 4, 1904; a priest on August 7, 1910; and an elder on September 23, 1917. On February 24, 1910, he was married to Myrtle Gunsolley; three children were born to them. Brother Neill was very active in church work, having served as pastor of the Weyburn, Saskatchewan, Branch, president of the Southern Saskatchewan District, and group elder at Walnut Park Church in Independence, Missouri. He had made his home in Independence since 1942 and was an employee of the Viking Refrigerator Company.

He is survived by his wife, Myrtle; a son, Floyd, of the home; two daughters: Dorothy of the home and Mrs. Helen Shanley of Stitzer, Wisconsin; three brothers: Joseph D. and William M. of Independence, and Henry T. of Lizard Lake, Saskatchewan; three sisters: Mrs. Mary Sulz of Golden Prairie, Saskatchewan; Mrs. Elizabeth Jenson and Mrs. Jennie Leavens, both of Weyburn; and two grandchildren.

BLACK.—Fred C., son of Alex and Martha Roundy Black, was born on June 9, 1873, in Gallands Grove, Iowa, and died December 23, 1949, at Porter Sanitarium in Denver, Colorado. He was baptized into the Reorganized Church at the age of eight. In 1898 he moved to Denver, Colorado, and was married to Bertha R. Thompson on August 31, 1903.

He is survived by his wife; a sister, Mrs. Minnie Keairnes of Dow City, Iowa; and two brothers: Curtis of Logan, Iowa, and Clayton of Woodbine, Iowa. Funeral services were held at the Moore Mortuary, Elders E. J. Williams and Ernest Crownover officiating. Burial was in Crown Hill Cemetery.

DIGGLE.—Jeanette, was born April 27, 1861, in Lafayette County, Wisconsin, and died at the home of her daughter, Mrs. Sarah Ratigan, in Council Bluffs, Iowa, January 2, 1950. She was married to William E. Diggle on October 2, 1879; thirteen children were born to them. Four of them preceded her in death. She was baptized into the Reorganized Church on November 27, 1918, and remained strong in the faith until her death.

Those children who survive are five daughters: Mrs. Sarah Ratigan; Mrs. Fred Peterson, Neola, Iowa; Mrs. Mae Carey, Des Moines, Iowa; Mrs. Edna O'Neill, San Bernardino, California; Mrs. O. T. Olson, Alhambra, California; and four sons: Floyd of Council Bluffs, Orson of San Bernardino, James of Bakersfield, California; and Tom of Claremont, California. She also leaves a sister, Mrs. Louise Honeywell, Logan, Iowa; twenty-six grandchildren, and twenty-two great-grandchildren. Funeral services were held in the Presbyterian Church at Neola, Iowa, Elder V. D. Ruch officiating. Interment was in the Neola cemetery.

SIEBERT.—Sarah E., daughter of Reuben and Candace Gabler, was born at Red Rock, Iowa, November 21, 1870, and died December 21, 1949, at her home in Rich Hill, Missouri. She was married on July 29, 1888, to Peter Siebert, who preceded her in death. She had been a member of the Reorganized Church since her youth and was always a strong defender of the faith.

She is survived by two sons: Gerald E. of the home and Melvin of Independence, Missouri; four daughters: Mrs. Elma Audet of the home; Mrs. Lula Harford of Independence; Mrs. Candace Wickham and Mrs. Ruby Jones of Kansas City, Missouri; eleven grandchildren; and eight great-grandchildren. Funeral services were held at the Reorganized Church in Rich Hill on December 24. Burial was in Green Lawn Cemetery.

ATKINSON.—William Henry, son of William Harvey and Mary Atkinson, was born October 20, 1872, near Mt. Moriah, Missouri, and died December 29, 1949, at his home in Osawatimie, Kansas. On August 28, 1893, he married Anna Atkinson; three children were born to them. Mrs. Atkinson, a son, and daughter preceded him in death. In January, 1936, he married Mrs. Lillie Bray. From 1917 until 1940, the year of his retirement, he was in the mercantile business. Although he joined the Methodist Church in his youth and was active in that organization many years, he was baptized a member of the Reorganized Church on August 8, 1937, remaining a devoted worker until his death. He also belonged to the Masonic Lodge.

He is survived by his wife, Lillie, of the home; a daughter, Maud Augusta of Osawatimie; three sisters; four grandchildren; five step-children; and ten step-grandchildren. Funeral services were held in the Methodist Church in Osawatimie, Elders J. O. Rennie and Guy Cadwell officiating.

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*** THE REAL NEWS**

Every weekday, immediately following the church "Morning Devotions" on KMBC, there are two farm broadcasts that are exceedingly interesting. I mention them because I know them best. It could apply elsewhere.

The fact that farmers are keenly concerned about prices links them with the whole economic structure of the nation and with the markets of the world. Farm commentators know this and keep well informed on legislation and world trade as well as on current problems of soil, crops, and livestock. As a consequence they dispense some of the most important and significant information and news that may be heard on any radio programs. The language they talk, of course, is homespun, but these men know their business. They speak for the man on the soil rather than for the man on the street; and of the two it seems that the man on the soil is the better-informed citizen.

Consider the patten on other newscasts: politics, crime, accident, scandal, divorce, war, international relations—some of it important, most of it insignificant. . . . Many city workers came from the farm. They are behind the times. Yet they know that all social, commercial, and industrial life depends ultimately upon agriculture.

I like the calm reasonableness, the sanity and practical sense of farm commentators—their honest facing of risk and disaster, of life and its problems. If I should never plant another row of lettuce, nor ever see a field of wheat again, I would still see the products on some table every day, and what the farm commentators have to say would still be very important to me.

*** GYPSY HOMES**

The oyster anchored to his rock and the office worker tied to his job look with envy at the wanderer who may freely go where he will. A sign like "New York" or "Los Angeles" on the front of a bus can make the slave of duty sick with longing.

The "foot-loose and fancy-free" fraternity (and sorority, too) are often represented in the parking spaces near the Auditorium. Visitors from everywhere appear, with many modes of travel.

At conferences and other times there are always a few house trailers—tiny bits of domestic coziness, tabloid-sized for mobility. Most familiar of the visiting vehicles is the cheerful red truck with the canvas prairie schooner top in which Brother Irby Mundy travels, a friendly combination of the boots and saddle days with the machine age.

A new personally built gypsy home appeared on the lot recently. Something like a trailer cabin was built over a standard auto chassis. No trailer at all—it was in a single efficient unit. The master of this roving castle sat in a swivel chair in front, complacently reading a magazine. Through starched curtains one could see his lady moving around a tiny cookstove and a worktable. Dinner was preparing, with a delicious odor of steak and potatoes filtering out. A distinctly "Ummm!" atmosphere that made drools. How nice it would be to have a job that would take you everywhere and tie you nowhere!

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**Independence,
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THE SAINTS'

Herald

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John Whitmer

August 27, 1802 —

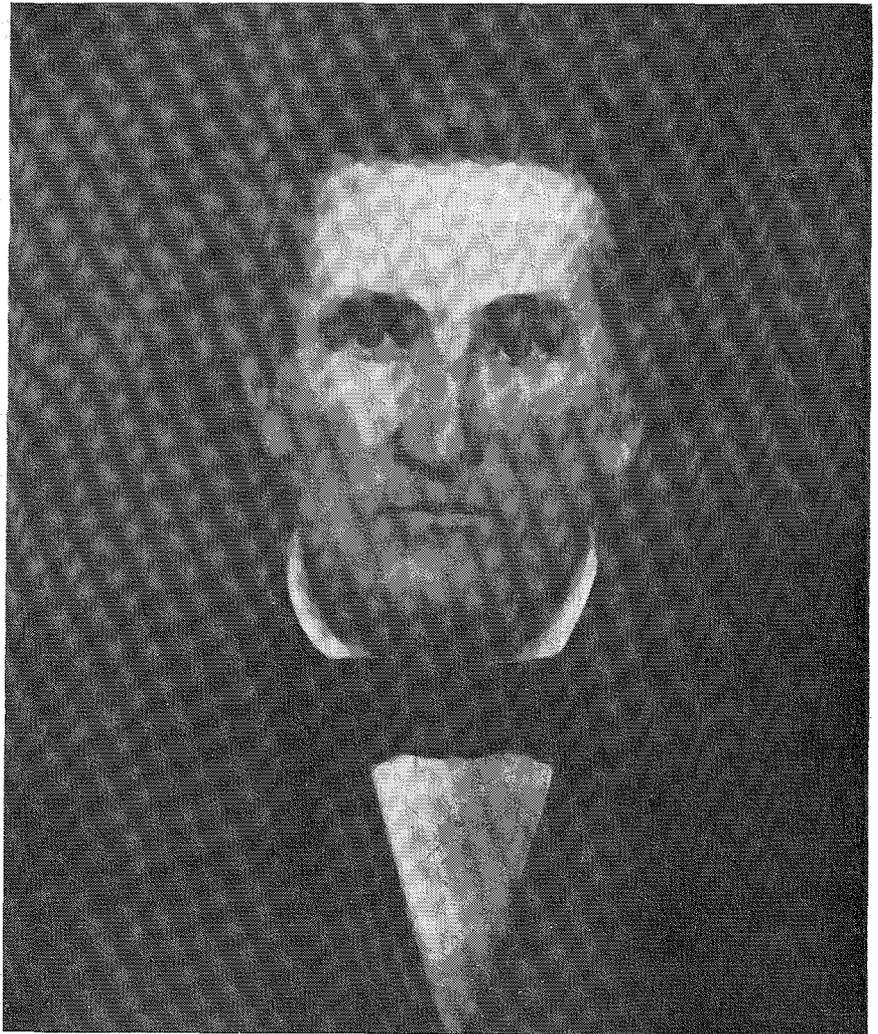
July 11, 1878

*Scribe and Witness
to the Book of Mormon*

Church Historian

Member of the High Council

(See Page 11.)



Introducing...

JAMES PYCOCK, Walkerville, Ontario, (page 5) was born in Lincolnshire, England, in 1879. He was baptized in Toronto, Ontario, in 1897. He married Elizabeth M. McClean in 1910. They have two daughters: Bethene Elizabeth (Mrs. J. C. Bavington), and Isabelle M. (Mrs. Lloyd Hall). A daughter, Lois, died in 1929.

Following his elementary school training, he continued his education by correspondence work for a number of years. His hobbies are travel, history, and ethnology. His special interests are writing and public speaking. He has been a member of the Prohibition Alliance, World Religious Education Society, Boy Scout Association, and several ministerial associations.

Brother Pycock began his priesthood responsibilities as a priest; he was ordained an elder in 1904, and a seventy in 1906. From 1905 to 1932 he was under General Conference appointment. From 1937 to 1941 he was in charge of Kirtland Temple. He then became pastor of the Windsor Branch from 1941 to 1946, and is now counselor to the president of the Detroit-Windsor District. As early as 1922 he preached over the radio in Winnipeg and from Hamilton in the winter of 1936-1937.

ROY WELDON (page 8) was introduced August 15, 1949.

CONRAD H. BOOTON, Council Bluffs, Iowa, (page 14) was born on November 2, 1898. On his father's side he came from a long line of Methodist ministers; his mother's people were old-time Latter Day Saints. His grandfather was an elder associated with Joseph the Martyr. His grandmother was born by the roadside in the church migration of the early spring of 1837. Her parents settled in Nauvoo sometime between 1840 and 1843.

At the age of nine Brother Booton lost his right foot in a railroad accident, and during his younger years knew much hardship. His secondary education was obtained by night school and correspondence courses which took him beyond a high school education. In addition to the social sciences, he has followed such interests as astronomy, salesmanship, and commercial history. He has studied both instrumental and vocal music. Brother Booton is an avid reader and has read the Doctrine and Covenants through "at least eight times and the Book of Mormon forty-one times."

Since his baptism in 1920, he has taught many classes, and at the present time is teaching three Book of Mormon classes. His hobbies are collecting canes, Indian pictures, and records of master singers.

He married Dorothy Elizabeth Steffen in 1927.

He is a member of the Lion's Club and Chamber of Commerce. He owns and operates a printing and letter service shop.

ZELLA M. (MRS. V. D.) RUCH, Council Bluffs, Iowa, (page 16) was born at Huntsville, Missouri, and baptized at Bevier. She was graduated from the Huntsville High School and attended Graceland in 1920-1921, studying with the class of religious education.

She married Verner Delbert Ruch in 1913. They have one daughter, Velma, now an instructor at Graceland College.

Sister Ruch was valedictorian in high school. Her hobbies are music, teaching, sewing, interior decoration, and flower gardening.

Before joining the church she was an active member of the Baptist Church. After becoming a Latter Day Saint, Sister Ruch, assisted by her husband, started a Sunday school in their home. After Brother Ruch's ordination, they also held preaching services there. In 1921 Brother Ruch went under missionary appointment and served a total of twelve years on two different missions to Scandinavia. Sister Ruch accompanied him and labored in the church school and women's work.

She has written stories for the quarterlies and church papers and taught in a summer vacation school at the Campus, in leadership training courses, reunions, and women's department institutes. She is now supervisor of women and has fourteen circles with many projects functioning in Council Bluffs.

Sister Ruch has also been active in civic organizations. She was recording secretary for the Tulsa Council of Churches for several years. She is a member of the Federated Women's Club and served as leader of the American Home Department two years. She frequently gives lectures before P.T.A. groups, civic clubs, and other church organizations.

THE SAINTS' HERALD

Volume 97

February 6, 1950

Number 6

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards. **ASSISTANTS:** Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

SANITARIUM NEWS

Dr. Beth Reimer of San Diego was a recent Sanitarium visitor. In answer to a question about how the Sanitarium compares with hospitals of similar capacity, Dr. Reimer replied, "The Sanitarium has more equipment and is more modern than is usual in hospitals of its size."

APOSTLE GLEAZER

A large number of young people were among those present when Apostle E. J. Gleazer spoke to the Stewartville, Missouri, Branch on January 15.

Brother Gleazer spoke at the Englewood Church at the 11:00 service of Sunday 22. In the evening of Sunday 15, he spoke at the Walnut Park Church to a record number of people.

HERALD IN HOLLAND

Two copies of "Der Deutsche Herald" were received at the Herald Publishing House. This paper is printed in the German language in Rotterdam, Holland. The work is in charge of Eugene A Theys. Others working on the paper are Kurt Zacharias, Hetty Zacharias, Kurt Schenk, and Erich Huhold.

GRACELAND COLLEGE

F. M. McDowell, Director of Priesthood Education, spent the week of January 15 to January 22 on the campus at Graceland College. He reports a most stimulating and profitable experience.

The theme for the religious activities of the campus for January centered around the man power of the church. On successive Sunday mornings, Dr. McDowell addressed the faculty and student body on the subjects, "Needs Around the Church" and "Man Power for the Great Adventure." He participated in the student-faculty fellowship service devoted to the theme, "Power—Is There a Price?" addressed a youth leadership class of eighty-five members, a priesthood class, joined in fellowship social with members of the faculty and their wives, married men of the priesthood and their wives, and the sixty-five young men of the priesthood on the campus; also a priesthood fellowship built around the theme, "The Power of Togetherness."

Of special significance were his personal interviews with the sixty-five ordained men on the campus—personal interviews of one-half hour each in length. Intelligence, devotion to the church, and anxiety to be about their Father's business were manifest throughout on the part of the representative group of young men coming from all sections of the church. Here, indeed, is a prophecy of the achievement of our goals.

NEWS FROM PRESIDENT SMITH

Patriarch Frederick A. Smith, president emeritus of the Order of Evangelists, was eighty-eight years old on January 19. The brother is in excellent health, in possession of all his faculties, with a remarkable memory of the things he has done and seen. We congratulate him and pray his life may be extended for his good works. His address is 11718 Winner Road, Independence, Missouri.

Patriarch Gomer T. Griffiths lingers in illness at his home in Kirtland, Ohio, rapidly approaching his ninety-fourth birthday anniversary. His address is R.F.D. 2, Willoughby, Ohio.

(Continued on page 22.)

A Co-operative Project

FEBRUARY 1 marked the first anniversary of my appointment as managing editor. The work has been much more pleasant than I had anticipated. I'll admit that the thought of meeting a "deadline" for copy every week frightened me at first. However, I've found that all editorial work has one thing in common, whether it is for a quarterly, monthly, or weekly: we need to do only one day's work at a time.

Being a "yearling" does not qualify me to speak from experience nor to become reminiscent. Yet editing the *Saints' Herald* is essentially a co-operative project. Never before have I been so dependent on so many people. The raw material with which the editor works (no puns, please) comes largely from varied and unknown sources. Our contributors expect no pay and write only as the spirit moves them. Yet this has worked out quite satisfactorily because so many in this church love the Lord's kingdom and are moved by the spirit of service and testimony.

"Lacked Ye Any Thing?"

Jesus once reminded his disciples that God helps those who will try. He has too much invested in this church to let us down if we will go on in faith.

When I sent you without purse and scrip, or shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, I say unto you again, He who hath a purse, let him take it, and likewise his scrip; and he who hath no sword, let him sell his garment and buy one. For I say unto you, This that is written must yet be accomplished in me.—Luke 22: 35-37.

I have been greatly pleased that the need for articles has been so well supplied and came about as needed. We ended the year with much more material and a better quality than we had at the start. Why this is so I do not know. There is no evidence that personal sympathy nor favor played any part, but I am truly grateful and believe the Lord has blessed

those who have thus served the church.

Variety Needed

It is true that we have asked some of our writers to work on assigned topics so as to keep a better balance in our subject matter. Some of our best writers are very busy people. Unless they are urged to contribute on a specific subject at a certain date, they never find time to write for publication. The church becomes richer because we keep these people conscious of its literary needs. Most of the articles and letters making up the *Herald* each week, however, are there because the writers were full of their subject and wanted to share their ideas.

The many letters which have expressed appreciation for the *Herald* have been heartening. The fact that there has been scarcely any complaint has been surprising. This is not inferring that we are in danger of the woe Jesus pronounced, "when all men shall speak well of you." Perhaps 98 per cent of our subscribers say nothing about its contents—they are tolerant and understanding. They know our material must be varied to suit a wide age-span and those at various ages of spiritual growth. Our only guarantee is that each issue will contain much that is of interest to all. This causes us to reject or hold some articles lest we overwork some subjects or areas of interest only to a minority. Most of the rejections, however, are due to poor literary quality which editorial help cannot remedy. Many of our contributors have had little formal training as writers, but they have studied and observed until they can express what they have to say clearly and concisely. It is an art which does not come with an impulsive desire nor with a mere faith without works.

The Regular Features

A few people deserve much credit for some of our popular unsigned columns. The "Home Column" is supervised by Mrs. Pauline J. Arnson, Chairman of the General Council of Women, and her associates. They are deeply concerned with the church-wide problem of building Zionic homes. Most of these articles are of interest to fathers, priesthood members, and young people as well as to mothers. The theme, "Better Homes," should really appeal to all.

"New Horizons" is designed for youth appeal. Its contributors are young people who discuss subjects which concern youth. This column is supervised by Mrs. Naomi Russell, editorial assistant.

"News and Notes" are reported and edited by Mrs. Emma M. Phillips. Each week she goes to the Auditorium and interviews members of the general church staff who are available. These men willingly break their routine to talk with her so the whole church can learn through this column the happenings in their fields of responsibility.

That back-page column under the simple heading, "P.S." reflects the mood of the Associate Editor, Leonard J. Lea. It is spicy, sometimes whimsical, but always thoughtful and stimulating.

"Introducing" and "Future Features" are written by the managing editor. These do not appear every week because each of the feature writers in some issues have already been introduced, or suitable space may not be available to give a glimpse of good things to come.

"Question Time" has proved a popular column. So popular, in fact, that the panel has not been able to keep up with its current demands. Our debt of gratitude is greatest to those panel members whose patient research and careful effort have made this column possible.

C. B. H.

E d i t o r i a l

Rules of Order

Continued

This is the third section of the proposed Rules of Order as explained in the *Herald* of January 23, 1950. Administrative officers again are urged to send the Presidency their comments or criticisms preliminary to General Conference action.—Editor

III. CONFERENCES AND ASSEMBLIES

CONFERENCES ARE LEGISLATIVE ASSEMBLIES of the church. They may be regular or special. Regular conferences may be held annually, semi-annually, or otherwise, as agreed upon by those who constitute their membership. They may represent the church at large, missions, stakes, or districts, and bear names accordingly, as General Conferences, mission conferences, stake conferences, or district conferences. They are subject to the jurisdiction of the First Presidency, ministers in charge, stake presidents, and district presidents.

THE GENERAL CONFERENCE is a convocation of the general authorities of the church, empowered to act for the entire church. All general officers of the church may attend, and delegates may be appointed for districts and for such branches as are not included in district organizations. These delegates may present such questions as they may have been specially instructed to offer, or as they may think to be wise, and may ask consideration and decision thereon.

MEMBERS OF GENERAL ASSEMBLY. A General Assembly of the authorities of the church is a convocation of the priesthood organized as quorums. This is the highest and only authoritative body known to the church as an Assembly.

WHO PRESIDES. In the General Conference and in a General Assembly, the First Presidency should preside, pending action by the body; and in case of the absence or disqualification of the First Presidency, the President of the Quorum of Twelve and his associates of the Twelve should so function.

STAKE AND DISTRICT CONFERENCES are regular gatherings authorized by the general authorities concerned or by stakes or districts or their presiding officers. They have to do with the common interests of the branches and church members within the specified areas.

SPECIAL CONFERENCES may be called by ministers in charge of missions, stakes, or districts. The purpose of the call may

be to meet some exigency either in the fields of labor of those calling them, or for the temporary purposes of their ministry where no previous organization has been effected.

WHERE NO PREVIOUS ORGANIZATION HAS BEEN EFFECTED, members of the Presidency, the Twelve, and the Seventy take precedence in that order, or in harmony with their specific assignments (Doctrine and Covenants 122: 9).

Books Needed

If any of our members have copies of the *Journal of Discourses*, *Millennial Star* (from Volume 23 on), *Juvenile Instructor* (Volume 20), or "Utah Commentaries on the Doctrine and Covenants," we would like to know for what price they can be purchased.

The First Presidency

Independence Sanitarium and Hospital School of Nursing Now Accepting Applications for Enrollment for September, 1950, Class By Nelle Morgan, R.N., Director of Nurses

Accommodations for forty new students for the September, 1950, class will be available, and young women who are interested in nursing as a vocation are urged to make application for enrollment now. Funds are on hand for student loans for those applicants needing financial aid in meeting the fees and expenses.

To enroll, the prospective student must be between seventeen and one-half and thirty-five years of age, a graduate of an accredited high school, in good health, and of good moral character.

Student nurses at the Sanitarium are an unusually high type—the kind with whom church girls should associate. The school administration receives many compliments upon the attitude and ability of these students.

Last year 7,310 sick persons were cared for at the Sanitarium. These patients all received care from the seventy-three students enrolled in the nursing school. A staff of fifty-nine registered nurses are employed to care for the patients and to help with the education of the students.

Enrollment in the Sanitarium School of Nursing gives a young woman an opportunity to serve her fellow men and her church as she learns. Graduation gives her the opportunity to earn an adequate living.

Information about the school and application blanks may be obtained by sending a penny post card to Miss Nelle Morgan, R.N., Director of Nurses, Independence Sanitarium and Hospital, Independence, Missouri. Ask for the *Nursing Packet*.

Brother and Sister Harold I. Velt are in Mexico with Elder Harold D. Smith, wife and son, of Nauvoo, on a tour of the ruins in that country. A note dated January 10 from Brother Velt says:

Brother and Sister Smith and son arrived safely with us after a wonderful journey, and we have spent two days visiting the marvelous ruins already. We are all in good health and enjoying everything immensely. Expect to be joined by Irvin Petz and wife (of California) Thursday and to have their company for the remainder of the tour. We are having a lot of fun talking Spanish, and so far have had no great difficulty in getting by.

The following excerpts are from recent letters written by F. Edward Butterworth and Allen Breckenridge, appointees to French Oceania.

We have set the pace for radio programs in Tahiti, as we were the first to get a church program on the local station. *The Messiah* broadcast made it possible for us to get on the air. We were thrilled to hear it so clearly out here in the Pacific. You can't imagine how much this meant to us.

Our Taronia orchestra appeared in uniform for the first time on Christmas Eve when we gave a twenty-minute program at the hospital. We were given a place of honor opposite the Governor and his aides. We furnished the Governor with a supply of programs on church letterhead stationary printed in French. He complimented us on our appearance and the quality of our music. We consider this one of the high lights of our experiences in Tahiti.

The girls' chorus has caroled at the hospital for several years. We are the only organization which enters into this kind of activity. It is having a marvelous missionary effect. The chorus caroled for Dr. Wurfel (our church physician although he is a nonmember). When Dr. and Mrs. Wurfel came out in the yard to greet the girls, Mrs. Wurfel had tears in her eyes and could hardly speak for several minutes. We have since learned that three Mormon elders were in the house while the girls sang.

Baptisms are on the increase throughout the mission. For the first time in our history, we have passed the 2,000 membership mark.

A Fundamental of Latter Day Saintism - By JAMES PYCOCK

We believe that men will be punished for their own sins, and not for Adam's transgressions.

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel.

IT WOULD BE HARD to explain as much truth in fewer words than is contained in the foregoing declaration, written by Joseph the Prophet in the "Epitome of Faith."

No other creed proclaims the fact of man's sin and the means of his redemption in more concise and explicit, yet comprehensive language. It makes this foundation belief self-explanatory.

However clearly this principle is presented, experience teaches us that this essential doctrine is apt to be crowded out of the prominent place its importance demands. Sometimes the vision of it is obscured by giving too much emphasis to subsidiary principles that are not as indispensable as man's being made conscious of the reality of sin and aware of the remedy prescribed.

With that in mind I shall attempt to bring out some aspects that appear to be both expressed and implied in that stated as our belief, and to discover, if possible, just what constitutes sin and what is decreed by God for the remission of man's transgression.

"Say nothing but repentance to this generation" (Doctrine and Covenants 10: 4) does not mean that repentance is the only legitimate subject for our preaching, teaching, or writing, but its important position demands that everything we discuss should contain the theme of repentance running through its delivery in a way calculated to help improve the life and character of the hearer or reader. This can be done without even mentioning the word *repentance*.

These statements of our belief deal with sins—the wrongs for which we are personally responsible. They

do not mention error, mistakes, or shortcomings; even if wrong, these may not be sins. They refer to actual sins that originate in the depraved spirit of man.

THE MOTIVE of the wrongdoer determines whether his act was a sin or merely a mistake. Jesus taught that men could go far as, "whosoever killeth you will think that he doeth God service" (John 16: 2). The Apostle James wrote, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (4: 17).

Sin is more than ignorance, error, or falling from grace in an unguarded moment. It is the determination to do whatever man is convinced is wrong. Sin is the treachery of the human heart that grows and develops in the decaying process of selfishness.

Sin is a violation of conscience, whereby man comes in apostasy with himself. A mere abandonment of belief and doctrine once held sacred until man comes to believe he was mistaken is not a sin. It is a sin when that act constitutes a defiance of his conscience.

Man's conscience—itself a subject of education and susceptible to environment—may be mistaken; however man's attitude toward anything which convinces him certain things are true, determines his honesty or otherwise. The conscience is a part of the Divine in man available for his use in this world. Like the church of Jesus Christ, although of divine origin, it may not always represent the Lord, but it is still the most reliable agent of God's will. Sin is a voluntary violation and disregard of what man understands to be the law of God. The sinner thus

treats Divinity as contemptible.

Jesus locates sin in the heart of man. "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, these are the things that defile a man."—Matthew 15: 18-20. The Apostle James expresses the same idea in different words: "But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death."—James 1: 14, 15. If the heart is wrong, all is wrong. Sin is evil made alive by a depraved spirit.

THE BODY CANNOT sin. It is but the instrument through which the intentions and decisions of the spirit are manifested. The spirit can sin even if the body does not disclose the sin. Jesus taught that a man can commit adultery and murder in his heart, though no outward act was performed (Matthew 5: 21, 22, 28). The element of sin had its birth and growth in the heart. It sometimes grows in the hearts for months, or even years, before it develops sufficiently for the body to produce it to the world in words and actions. At other times it has its birth, life, and death entirely in the spirit. When the germs of sin are sown in the fertile soil or enriched by lust, the selfish, depraved will of the sinner feeds on those wicked germs until opportunity, fortified by temptation, provides a demonstration through the "outward man." Temptation did not put sin into the heart any more than the Indian fakir deposits the snake in the pit that his pipe draws out, but both are enticed to appear. Temptation provides the allurements which the sin awaits.

While God is the personification

of merciful leniency to the innocent wrongdoer, he cannot look upon sin with the least degree of allowance (Doctrine and Covenants 1:5). The evil one may be a victim without guile. The sinner is never deceived—he decides to perform what he is assured is wicked. An innocent man may be taken in by receiving counterfeit money, and pass it on to some one else, after which it is used by thousands of others who believe it is genuine; but the man who makes it is not deceived, he knows it is spurious. The man who creates sin in his heart is never taken unaware by his iniquity.

Jesus accepted sin as a fact in the normal man's experience; he also accepted the challenge it presented to him. He recognized it as deliberate contradiction of God's revealed will for humanity. Anything is sin to the man whose conscience accuses him. It is a willful act against what is understood to be right. This is the sin for which man must account.

WE COULD HAVE no sin if man inevitably had to go wrong. If that were true, it would be the sin of the Creator who made man's wicked course unavoidable by the way he constructed his nature. There would be no sound foundation for a righteous life if man were expected to use a freedom he does not possess to turn from sin that he has no power to escape.

The endowment of free agency makes man responsible for his decisions. He is thus made an imperial being in the realm of his spirit. He has the right to answer "Yes," to his Creator, and "No" to the Lord who commands him. He may say "I will," or "I will not," to either good or evil.

This agency intrusts him with a spiritual democracy that allows him to make his own mistakes and commit his own sins. He is thereby accountable for his transgressions.

Freedom of choice makes him the master of his own will, and the sole one having the exclusive right to determine his destiny. If anyone else could commit sin that would be charged to another, or obey any doctrine or ordinance that could be credited to someone else, it would violate and undermine the whole principle of free agency. No one has the right to invade the spiritual autonomy of another.

Man cannot justify his sins by making the excuse attributed to David, "Behold I was shapen in iniquity; and in sin did my mother conceive me."—Psalm 51:5. Sin is not inherited. Adam could not bequeath it to his posterity. The state-

ment, "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son," (Ezekiel 18:20) is in harmony with common sense as well as being sound doctrine. (Please read the whole chapter.) No man's sin ever exists in the heart of anyone else; it is created in his own soul. It was brought into existence by his own decision. Decisions cannot be inherited. If it were possible that man could be conceived or born in sin, that could only affect the body, which can neither sin or repent. Sin is a product of the spirit that is not "born of woman."

IF SIN were inherited by the spirit of man, right back to Adam, then it could also be traced to God, "the father of our spirits" (Hebrews 12:9). This is unthinkable. If Adam did not inherit sin, neither do his descendants. If Adam created sin in his own heart, then it is created in the heart of every other individual.

Man does not inherit his parents' traits acquired by them during their own lives, even in the body; much less the characteristics of the spirit of which his father and mother are not the parents.

The law of inheritance makes no distinction between good and evil. Man does not inherit anything on the principle that it is either right or wrong. If he did, his free agency would mean little. Both good and evil must have equal access to man's attention and consideration if he is to have an unbiased choice.

If man did inherit Adam's sin, he should also inherit his repentance and remission of sins—especially that sin referred to in the Inspired Version: "And the Lord said unto Adam, behold I have forgiven thee thy transgression in the garden of Eden."—Genesis 6:55. How could that which would no longer exist follow through Adam's posterity? It would mean that he who committed the sin was pardoned, while all others who had it thrust upon them by inheritance would pay the penalty. Surely that is not a true picture of a God of love. The theory that man inherits the sin of Adam, but not his redemption, is untenable. He cannot inherit either.

Man is by nature and descent a child of God, not the devil's offspring whom God is trying to capture by his gospel. Sin makes man abnormal. This would be untrue if he were born in sin, for then sin would be his natural element. Man becomes normal when freed from sin.

If sin is inherent in mankind and not found in Jesus, it is difficult to believe what the apostles wrote of him. We are

given to understand when Christ came to earth he made man's limitation his own:

For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For that he himself hath suffered being tempted, he is able to succor them that are tempted.—Hebrews 2:16-18.

This could not be true if Jesus escaped any handicap of sin by which his brethren were incumbered from birth. If he did not inherit any evil or sin and we did, how meaningless are his words, "Come follow me." When we understand he started from where we must begin, with human limitations, we are encouraged to try. Neither Jesus nor anyone else ever carried an involuntary burden of inherited sin. Christ was without sin, not because of his inheritance, but because he resisted temptation.

SATAN BROUGHT his sin with him into the world. Adam was the first man in the world to create sin in his heart. His sin originated in his spirit, and he became the world's first sinner. (Technically Eve sinned first.) Adam did not bring any sin into being but his own, nor did he create the conditions of sin for all his posterity. "Wherefore as by one man sin entered in the world and death by sin; and so death passed upon all men, for that all men have sinned."—Romans 5:12. In the same way that death passed on Adam because he sinned, so it passed on all other men because they sinned.

God is not the author of sin in that it forms for him a personal experience, nor that his will is equally fulfilled through human sin and human obedience. Man originates his own sin.

The gift of God that culminated in the atonement by Christ must have been prompted by supreme love at its greatest source, in its superlative strength, its loftiest purpose, and its widest sphere. The motive was love, the method sacrifice, the intention salvation.

We are not informed if the Lord felt any responsibility for the happiness of man whom he had placed in the world upright, and who had voluntarily committed the sin that precipitated all humanity into a dilemma from which it knew no way of escape. God's love for the world is the only motive mentioned that inspired this greatest of all sacrificial acts. The whole transaction was without compulsion, there being no law that demanded it, nor precedent that sanctioned it. Certainly man had nothing to attract it.

The objective of this sacrifice was the salvation of the world. Christ did not

suffer and die for any particular family, some special group, a favored nation or race, nor for the world at any particular time. Nothing less than all the people who have, are, or will live on this earth, as long as it is the home of mankind, was sufficient for the supreme sacrifice of its creator.

"Whosoever will" makes salvation limited only to those who will. Even in the tragic occurrence of a lost world that might become as "a brand plucked out of the fire," man still retains his free agency to accept or reject.

Such a sacrifice cannot be reduced and brought within man's limited comprehension. Man's love reaches its greatest height when he lays down his life for his friends (John 15: 13). Jesus, however, limited within man's limitations, laid down his life for his enemies (Romans 5: 8). It is possible that man has not yet reached the absolute love of which he is capable.

To be an example the Son of God came manward and represented his Father among the people, and also was a representative of humanity by becoming subject to all the events of human life in order to qualify as a witness, leader, and commander. He had to come up from the ranks. He entered into the meaning of man's blighting sins by the engagement of his personal intentions, and became one with man in his spiritual needs, so he could guide man to become one with him in spiritual power.

To understand mankind's problems he "became sin for us." Even though Jesus knew no sin, he entered into the lives of those whom he would redeem from sin. In spiritual sympathy he became a sinner to lead a world out of sin.

Jesus lived a life that pointed the way toward freedom from sin, yet his death revealed the fate deserved by the unrepentant sinner. In his agony on the cross, Christ made man's tragedy his own; so man could avoid that tragic occurrence and make eternal life his own.

Through his atonement, Christ comprehended being cruelly wronged by the treachery of his trusted friends. This caused him to seek relief from the extreme torture awaiting him through his usual avenue of prayer. This most earnest of all prayers for his very life was answered with "No" instead of "Yes." His infamous trial ended in the most cruel sentence his tormentors could desire.

Golgotha cannot help becoming a hill of agony in man's own soul as he remembers how the Son of God suffered so that man might see the awfulness of the sin from which he could be saved.

When men realize what it cost Jesus Christ to make plain the plan of salvation, the fact of the atonement is no longer ab-

stract but vividly alive. Man's salvation is predicated on reciprocal surrender. Jesus' part is to give himself without reserve; man's part is to surrender himself to God.

THE CONSCIOUSNESS of guilt is the heaviest of all loads. This knowledge is important. It is the most potent fact of all the stimulating agencies that direct the sinner toward release from his iniquity. It is the compelling force which makes him anxious to accept any means that promises salvation. It prompts him to inquire, "What wilt thou have me to do, Lord?" When informed what he must do to be saved—something he perceives to be true—man allows his sense of guilt to spur him on to obedience.

One who does not feel the burden of guilt will not be interested in any plan to relieve it. It is only when he feels the pain of spiritual illness and the weight of his responsibility that he will be interested in the message that he may become free. It is a waste of time to quote the terms of salvation to one who does not want it.

The fact that the rich man in hell could not shake off the memory of his inhuman treatment of Lazarus impelled him to pray for any relief, however small or temporary. What could be more tauntingly bitter, calculated to harrow up his guilty soul, than to hear Abraham say, "Son, remember that thou in thy lifetime receivest thy good things, likewise Lazarus evil things, but now he is comforted and thou art tormented." How thankful he would be to forget, to feel no compunctious heart-throbs, if only for a moment. The memory of guilt keeps the violator of divine law alive to the fact of his culpability until he finds rest in repentance.

Complacency characterizes the one whose memory recalls no occasion of guilt. The Pharisee who entered the temple to pray with himself was unaware of any offense he committed against God. He did not concede any need of pardon that the Lord could grant. He washed his hands of any relationship with the publican whom he held in disdain. He exhibited an attitude of superiority in that he assumed a position of a creditor instead of a debtor to God. This is the natural assumption of one who considers sin as something apart from his make-up.

On the contrary the publican was fully conscious of his guilt. With downcast eyes he admitted being a sinner in need of divine clemency, not even worthy to ask for forgiveness once, only to plead humbly for mercy. He looked upon sin seriously, fully cognizant of his iniquities. "I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be

abased; and he that humbleth himself shall be exalted."—Luke 18: 14.

THOSE WHO ENGENDER an attitude of love toward God, as did the humble publican, make ideal candidates for salvation. They would line up with those who "gladly received his word" to obey the doctrine of Jesus Christ. "My son, give me thy heart" (Proverbs 23: 26) would be a statement acknowledged by obedience from all those who seek a remission of sins.

No one can give something as precious as his heart without having great love for the receiver of such a priceless gift. Jesus classed the act of loving God and one's fellow man as himself as the greatest commandments of the law, which commandments have not been displaced by anything in the gospel (Matthew 22: 37-40; I John 4: 7-11). Strange as it may seem, few if any of the religious creeds give the principle of love the important place in their doctrines that Jesus gave it in his teachings. It is not only the foundation upon which all the other principles are built, but also the bond in which all the children of God have equal fellowship with each other and with their Heavenly Father.

Love is the primary vital element that gives life to the doctrines of faith, repentance, baptism, and the laying on of hands, as well as all the other doctrines and ordinances of the church. It is that which gives value to every part of the gospel of Christ.

The one who loves God will demonstrate a vital faith in every principle of salvation. He will repent and forsake his sins. He will forgive others as a prelude to his own forgiveness. He will be baptized, not only into the church, but also will "put on Jesus Christ" and become a citizen of the kingdom.

Love, not duty, will be the stimulus that leads man to accept the great truth of his accountability for his own sins, and be saved by obedience to the laws and ordinances of the gospel. This will lead him to the perfection of ultimate truth. It is something within his reach.

"Worship Suggestions" for February will be found in "Guide Lines to Leadership," January-February issue. Church school leaders who have been using the programs formerly printed in the "Herald" will find them in "Guide Lines" only hereafter.

Climbing the High Hill

(*Cerro de Las Ojas*) - By ROY WELDON

SINCE RETURNING from my recent trip to South America, I have been asked by a number of people if I felt the results of the trip were worth the money spent and the hardships endured. In answering, I would like to ask, "How much money would you spend and how far would you travel for such an experience as I am about to relate?" I would also like to express my appreciation to all those who remembered Brother Francis Anderson and me in their prayers as we journeyed to the continent south of us.

There is a city in Ecuador called Manta. Explorers have reported finding a large stone table and chairs on the top of a high hill near this city. Some writers have referred to it as an "Inca Seat of Justice." The Book of Mormon records the fact that the arch-criminal, Nehor, was taken to the top of the Hill Manti and there executed (Alma 1: 22, 23). It also indicates a court of justice was atop the Hill Manti and that the district of Manti was in the southern part of the province of Zarahemla, situated along the seashore (West Sea) close to the boundaries of the Lamanites. (See references under word *Manti* in Book of Mormon index.)

While in South America I received several letters from Brother C. Ed Miller, urging me to visit this remote archeological site. We arrived at the high hill north of Manta at about 11:00 o'clock in the morning. We had disembarked from one of the trucks that ply the highway between Manta and some coastal towns to the north. There were a few native huts near by. From one of these we obtained a guide who agreed to direct us through the jungle to the top of the noted hill, *Cerro de Las Ojas*. We were at the equator and near sea level in a very damp climate. The air was quite humid, and the day was hot. Although referred to as a hill, *Cerro de Las Ojas* is really a mountain.

DURING THE ASCENT, it was necessary for us to pause and rest frequently. When we reached the top, after about three hours of toil and perspiration, both of us were in a state of exhaustion. Brother Anderson was so exhausted that it seemed advisable he should attempt to go any further. Our guide indicated that the great stone chairs we desired to see were about two miles further on along the ridge of the mountain. He said, however, that

there was no trail from our side and that it would be necessary to descend the mountain (on the opposite side from our ascent) to the home of one Marcus Delgado, from which there was a trail through the jungle leading upward to the site of the stone seats. It was then about 2:00 p.m. Our guide informed us that it was too late to go to the site and return before dusk. He did say, however, that it would be possible for us to descend to the home of Marcus Delgado that day—a distance of about twelve kilometers. A native boy from a near-by hut estimated the distance to be only ten kilometers. Since I had come a long way to see the site of the stone seats, I felt I could not turn back.

After some discussion, it was agreed that Brother Anderson would return to the coastal highway with our guide, while the native lad would direct me through the maze of jungle trails to the home of Marcus Delgado. As I followed my guide mile after mile down the steep mountain trail, I comforted myself with the thought that there would surely be some other trail or road back to the highway, and that, therefore, it would not be necessary to negotiate the steep difficult ascent when I returned. I supposed, also, it would be possible to obtain a night's lodging so I might continue my journey on the morrow.

In due time we arrived at the home of Señor Marcus Delgado. He received me very kindly. As he was the owner of the mountain on which the stone chairs were found, and spoke Spanish clearly and distinctly, I quickly obtained the information I desired.

Señor Delgado informed me that he was not equipped to give me a night's lodging, and that the best way to return was by the same trail I had come.

A FEELING OF DEPRESSION immediately spread over me when I heard these words. I had already spent my physical resources for that day. In addition, I had not completely recovered from the effects of strenuous mountain climbing among the staircase farms in the high altitudes of the Andes at Ollantaytambo, Peru. My plight seemed further aggravated by the statement of Señor Delgado that this was the worst season of the year for mosquitos and that it was advisable to get out of the jungle before nightfall. Coming down the mountain in the afternoon, I remembered passing through

deeply shaded areas where I could hear the subdued hum of countless myriads of mosquitoes. When I slowed up to investigate the hum, they immediately descended on me. I remembered too that this region is a hotbed for the dreaded yellow fever as well as other jungle maladies.

It was now late afternoon, and it would take continuous and rapid hiking to retrace our steps before nightfall.

As I bade Señor Delgado *adios* and turned to follow my youthful guide on the return trip over the mountain, it was with the expectation that this would be one of the most grueling experiences of my entire life. We had scarcely begun our journey when I discovered that something phenomenal was happening to me. All sense of fatigue and physical inadequacy disappeared, and a complete transformation came over me. Instead of weakness, I seemed to have inexhaustible physical energy and strength. Immediately my memory went back to the days of my youth when my vigor and vitality seemed to know no bounds. As my mind turned to the cause of this rapid change, there came a surge of the Spirit of the Lord over me; I knew he was with me, and that he had come to my rescue. In words of truth and soberness, I testify that mile after mile I followed my energetic guide up the mountain, and although there were stretches of it comparable to climbing a stairway, at no time did I get out of breath, and not once was it necessary for me to ask my guide to stop and let me rest. It was an ecstatic experience climaxed only when we reached the top in time to see the sun descending on the western horizon of the vast Pacific Ocean off the coast of Ecuador. It was there on the top of the mountain that the experience reached its supreme fullness, as the Lord revealed to me that I had had a taste of the power and joy and strength that men shall have in their resurrected state.

"Surely eye hath not seen nor ear heard, neither hath it entered into the mind of man those things the Lord hath prepared for those who love him and serve him and keep his commandments." If men only knew what awaits them in the kingdom of God, they would surely give all they have and are and ever hope to be to the building of that kingdom.

As the months have passed since this vivid experience, my mind has returned again and again to the high hill at Manta.

It only remained for the inspiring and quickening influence of a fine reunion worship service to flood my soul with the deep and prophetic significance of this mountaintop experience.

Climbing the Mountain of the Lord's House

For many years, even for decades, the Lord has visited his servants and, under the influence and power of his spirit, his people have been warned again and again that time is growing short, and that untoward conditions shall soon overtake the world. The season is far advanced, the day is far spent; and few are the grains of sand that remain in the hour glass. Still there is time for his people to climb to higher places before that which stands at the door shall break in upon them, if they shall give diligent heed to his counsel and commence to move forward, keeping commandment upon commandment, climbing upward step by step, making repentance upon repentance, mounting higher and higher, making consecration upon consecration, attaining height upon height until they shall come to the top of the mountain, to Zion and the realization of his glorious purposes in them.

Does the thing that the Lord asks seem to be too hard or the mountain too high or the way too steep? Does the Lord ask of his people that which he is not prepared to empower them to accomplish? If he is willing to strengthen a man that he might climb a physical mountain and escape physical danger and have a testimony of his goodness, how much more will he strengthen all those who set themselves to climb the mountain of his house. Surely after the mightiest mountains of the Andes and the Rockies have long since departed, the mountain of his house shall still stand. The high places of love, virtue, and brotherhood are eternal, and all who climb to occupy these high places shall be eternal also, for they shall live forever.

It is possible even for the weakest ones, and those who have trampled upon his counsel for years, if they will now turn to him with full purpose of heart, they may climb rapidly upward, for the Lord shall come unto all such and strengthen them by the power of his spirit, as they continue to climb upward. He shall send angels to take them by the hand to help them over the rough, steep places. And when they reach the top of the mountain, the Lord shall come forth to meet them and shall lead them into the city. Then he shall lead them through the city that they may look beyond into the vast millennial valley, and see the Father's house and the wedding feast that have been prepared. They shall see the tables and that which is spread upon them and the servants and

the guests and all the appointments. Then their souls shall melt within them, for they shall remember the wasted years; years that some have spent slumbering, relaxing, and taking their ease in the lowlands of physical satisfaction; years that some have spent wandering in the jungles of selfishness and sin, searching for the fruits of carnal delight and worldly wealth; years that some have spent in the valley of self-justification, seeking to justify their own lethargy and shortcomings and sins because of the transgressions and failings of their brothers and sisters in the church.

O that his people would come out of their hiding place and witness to the world by word and deed that they are his sons and his daughters, for in that day, the Lord shall make bare his holy arm before the nations.

He is willing to give to his people blessings of healing and guidance, but the greater blessings await the day that his people climb to those high places where he can use them in reaching forth in

ministry to millions who are waiting for the light of his church to shine forth.

The hour has come for the lifting of the curtain on the final great drama of the ages, for the realization of that for which the prophets and holy men of old have dreamed and yearned, and toward which the centuries have been rolling.

The hour has come for the fulfilling of the words of the Prophet Isaiah concerning Zion: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof goes forth as brightness and the salvation thereof as a lamp that burneth"—a lamp whose light shall shine forth to the nations that walk in darkness; a lamp whose light shall penetrate even to the farthest reaches of the dark valleys of unbelief and misery and despair, that all those who hunger and thirst after righteousness, truth, and peace may see to arise and come to their Lord and Savior that their souls might be fed, and they might drink of the fountains of eternal life.

A History of Scouting

By EMMA M. PHILLIPS

National Boy Scout Week—February 5-13

MANY YEARS AGO in England, a young man, Lord Baden-Powell, was interested in the construction of bridges. He did not realize he was destined for far greater work—a work that would aid the whole world. In order to serve his homeland of England during the Boer War, he went to the west coast of Africa to organize and direct the native army scouts. His work there was admirable in every respect. It was during this Boer War that the idea of organizing boys of England into Boy Scout organizations formulated in his mind. Many plans and rules were made. Later, upon application, it was found necessary to change and alter some of these to suit the occasion. One of the first cheerfulness rules read, "A Scout smiles and whistles under all circumstances." The term circumstances, was found to have such a broad meaning that it became confusing. The law was changed to read "under all difficulties." But Lord Baden-Powell's belief that loyalty begins at home was never altered. The Boy Scout organization flourished and grew beyond all the expectations of the young Englishman.

In 1910 the knowledge of the organization was brought to the United States in a rather unusual and unique way. William D. Boyce, Chicago traveler and pub-

lisher, was visiting in London, England. One of those much-talked-about fogs settled over the city. This fog made it very difficult for him to locate the place where he wanted to go. The address was in such a remote part of old London that it would have been difficult to find even on a clear day. But this was a foggy, dull day, and although the street lights were on, their light was of meager value. Even inhabitants of the neighborhood had to be careful to walk in the right direction. William Boyce wandered from building to building trying to read the address numbers.

He was encouraged when a boy of about ten asked him, "May I be of service to you?" Mr. Boyce assured him he could. He told the boy the address of the place he wanted to go to. Instead of pointing out the direction, the boy saluted and said, "Come with me, Sir." Slightly bewildered at the willingness, Mr. Boyce followed him to the desired address. Mr. Boyce reached into his pocket and produced a shilling in payment for the favor. The boy promptly drew back, exclaiming, "Oh, no, Sir, I am a Scout." The American looked at him in a surprised manner

(Continued on page 13.)

From Darkness to Light - By LEONA HANDS

IT WAS CLOSE to midnight before Mary Taylor wearily laid aside her crutches and prepared for bed. She should do something about getting to bed earlier, she thought undecidedly. But then, what did it matter? She could not sleep anyway. To turn and toss in wakefulness, tormented by the thoughts of hopelessness and despair that flooded her mind, offered no inducement to retire early.

Since the accident that had made her a cripple, trouble seemed to have become her constant companion. Not that Mary Taylor ever backed away from trouble. She was of sturdy pioneer stock, not afraid of privation and hard work; but now she faced a problem which seemed to have no solution.

ONE OF A FAMILY of eleven children, with a mother in poor health, Mary Taylor learned to work hard early in her life. She was also the second oldest girl, which meant that she must share the responsibility of working and caring for the younger ones. However busy life on the farm became, it was never a hardship because it was the kind of work she loved doing. Too, Mary Taylor had a way of planning her tasks so she could "work rings around most women," as her family often remarked.

After she married and moved to the city, she was soon as busy as ever with her own family. Money was scarce, and she found it necessary to supplement the family income by baking bread and making fried cakes. These found a ready market in the homes and stores in the neighborhood. Still it required all her ingenuity to make ends meet. With all her frugality there were times when, unknown to her children, she herself went hungry. Determined that her five children should have a happy

home life, she kept her troubles to herself, and happiness made its abode in the little home.

Somehow they would have managed had it not been for the accident that had left her with a broken leg and ankle, putting her in the hospital in a cast for eight long weeks. Five doctors told Mary Taylor she would never walk again. She accepted the verdict undaunted in spirit, secretly vowing that in time she would show them all how wrong doctors could be.

When the ambulance came to take her home, she was dismayed to find that, during her absence, the family had moved to a new location. In a new neighborhood, among strangers, Mary Taylor was very much alone. Soon she was devoting her entire attention to learning how to use the crutches a good friend had loaned her. But for the first time in her life, she became acquainted with worry; as the weeks rolled into months, it became all too clear that the doctors were right. She could not walk without the crutches. Neither did her strength return to her.

STARING SLEEPLESSLY into the darkness, Mary Taylor made a decision—she would take her life. It was the only way she could help her children. Her father and mother would take them on the farm to live and give them good care and the best of food. Yes, that was the solution. The river was only a short distance away—the swift current would soon carry her into the lake and her disappearance would be complete. No one would know what had become of her. Tomorrow she would go to the river, she decided, and some time later fell into a troubled sleep.

Quite suddenly she seemed to be standing on the bank of the river. Why, it was exactly where she had contemplated going the following day, yet something was different. It

was the water, muddy and troubled—so different from its usual placid blueness. While she pondered over this discovery, a voice spoke out of the stillness. "Look!" it commanded. Immediately she lifted her head to look up the river. A beautiful white ship was leaving the lake waters, sailing into the river directly toward her. As it drew nearer, the portholes opened, and white doves flew out in all directions. The waters grew calm and quiet as the ship approached and miraculously were restored to their natural blueness. Then, as the boat came opposite her the heavens opened wide, each side rolling back as in the manner of a scroll and, wonder of wonders, the Lord Jesus appeared! Looking down at her in tender compassion, he extended both arms, smiled at her for a long moment, and then the vision faded.

MARY TAYLOR awoke suddenly. It was daylight. Her mind still filled with the beautiful vision, she arose, dressed and walked to the kitchen. New strength and vigor filled her body. All worry and distress had fled, and she felt a lightness of spirit that thrilled her very soul. With amazement she discovered that she had walked into the kitchen alone! The crutches were still beside the bed where she had placed them the night before.

"Thank you, God, oh, thank you!" she murmured brokenly, "I shall never doubt you again!" Tears of gratitude flowed down her face unheeded at the realization of what the miracle would mean to her and her children in the days that lay ahead.

After school was out that day, she called one of the older children and sent a note to an old neighbor asking her to call. When the friend arrived, Mary Taylor told of the great blessing that had come to her, and then asked the friend's assistance

in finding some work, which help was gladly promised. Soon there was more work than she could do, and her financial difficulties disappeared.

During this time Mary Taylor often thought of the vision. The beautiful white ship, the doves, the Lord appearing in the heavens—what did it all mean? She prayed that somehow, someday, she would know.

SEVERAL MONTHS PASSED, and one day her sister and husband came to pay a visit. Their whole conversation was of a new way of life, of the gospel of Jesus Christ restored in its fullness. Mary Taylor listened to the gospel story. The promise of visions and blessings in the Restoration Movement touched an answering chord in her heart. She attended a church service with them and often said later she was converted on hearing the first sermon. Easter Sunday found her entering the waters of baptism in the very place in the river she had seen the vision.

Six months later the opportunity came for her to attend a district conference with her sister and brother-in-law. As is still the custom in some districts today, the conference opened with a prayer and testimony service. During the course of the meeting, a brother arose and under the influence of the Holy Spirit, gave the interpretation of Mary Taylor's vision. The ship, he declared, was the gospel of Jesus, coming into her life, while the doves were the emissaries (priesthood members) sent out with its message. Christ's appearance in the heavens at the exact moment the ship came to her side was to give her the evidence that this was his gospel, bringing light and healing.

Mary Taylor grows old, but to this day, she loves to tell the story of the vision that changed her life, bringing her the blessing of renewed health and strength—and most beautiful of all, the light of the gospel in its fullness. Little wonder her favorite hymn is "My Faith Looks Up to Thee!"

An Acknowledgment to John Whitmer

One of the Eight Witnesses of the Book of Mormon

By C. J. HUNT

JOHN WHITMER, a younger brother of David Whitmer, was born August 27, 1802, and baptized in June, 1829. Together with seven other selected men, he saw and handled the golden plates in 1829, from which the Book of Mormon was translated by use of the Urim and Thummim. The Prophet Joseph Smith showed the plates to the Eight Witnesses, and they gave their signed testimonies for publication to the world as recorded in the first pages of the Book of Mormon.

We are creditably informed that John Whitmer assisted the Prophet Joseph and Oliver Cowdery as scribe in the final preparation of the Book of Mormon manuscript for publication. In June, 1829, he was called by revelation to do missionary work. (See Doctrine and Covenants 13.)

This talented servant was designated by the Lord in March, 1831, to be historian of the church and served in that capacity several years, devoting time while preaching and traveling from place to place, "copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations that shall grow up on the land of Zion to possess it from generation to generation, for ever and ever" (Doctrine and Covenants 69). In April of 1903, historical writings made by him were presented by the Whitmer relatives to President Joseph Smith of the Reorganized Church.

At a very sacred and special council of church officials held in Independence, Missouri, in May, 1832, it was deemed advisable that a *Book of Commandments* (forerunner of the Book of Doctrine and Covenants) containing revelations to the church by Joseph Smith be printed. The important work of selecting the revelations for this new book was entrusted to Elders William W. Phelps, Oliver Cowdery, and John Whitmer.

IT WAS DURING 1833 that John Whitmer and five other faithful brethren, while trying to establish permanent homes for the Saints in Jackson County, Missouri, met strong opposition from prejudiced, unyielding enemies. The principal trouble was that the Saints did not believe in slavery. Rather than lose their homes and other possessions, John Whitmer and the five church leaders offered themselves a ransom for the church, being willing even to die if that would appease the anger of the mobs. However, the infuriated enemies dispossessed the Saints of their rightful holdings, and drove them

from Jackson County, after which John Whitmer returned to Kirtland, Ohio (*Church History*, Volume I, pages 316, 317).

As one of the capable, trusted servants of the church, John Whitmer was appointed assistant president of a high council in Clay County, Missouri, on July 3, 1834. Two years later, at Kirtland, Ohio, he held a like position. In May, 1835, he was entrusted with the editorship of the *Messenger and Advocate* for the church.

Concluding his years of service as editor of this publication (Volume III, page 287), he said: "I would do injustice to my own feelings if I did not here notice still further the work of the Lord in these last days. The revelations and commandments given to us are, in my estimation, equally true with the Book of Mormon, and equally necessary for salvation. It is necessary to live by every word that proceedeth from the mouth of God; and I know that the Bible, Book of Mormon, and the Book of Doctrine and Covenants of the Church of Jesus Christ of Latter Day Saints, contain the revealed will of heaven. I further know that God will continue to reveal himself to his church and people until he has gathered his elect into his fold and prepared them to dwell in his presence."—*Church History*, Volume I, pages 581, 582.

NEAR THE CLOSE of 1837, John Whitmer returned to Missouri to make his home. One Sunday afternoon in April, 1922, two other elders and I visited the farm home of the late Elder John Whitmer. The residence, built in 1857, was a half mile from the Temple Lot in Caldwell County, Missouri. At the time of our visit, his widowed daughter Mrs. Johnson and her daughter lived in the home. After a short testimonial service held in the room where John Whitmer died in 1878, Sister Johnson invited us into an adjacent room where a large painting of her father was hung above the century-old walnut dresser. While viewing the portrait, I said: "His face is that of an honest man." Before his death he had said that his "testimony recorded in the Book of Mormon was, is, and will be true henceforth and forever." During this short interesting interview, the aged daughter spoke feelingly of her noble parent. Wiping tears from her face, she said, "My father was an honest, truth-loving man."

The Ministry of Power: Its Nature and Function

PART II

THE IDEA of revelation of God to man is not unreasonable. Sir Frederick Anderson has said: "A God who could not make himself known to man would not be divine, and a God who would not reveal himself to man could not be moral." This conclusion is supported by the psychologist, William James: "We and God have business with each other; and in opening ourselves to his influence, our highest destiny is fulfilled."—*Varieties of Religious Experiences*, page 517.

So Tennyson could say with scientific and philosophic support:

Speak to Him' thou for he hears, and
Spirit with Spirit can meet—
Closer is he than breathing, and nearer
than hands and feet.
—*The Higher Pantheism*, stanza 6.

THIS POWER or energy or influence—the Spirit of God which is the subject of this study—must be of the nature of God. Consequently this power must be "personal," not an impersonal force or influence, but a divine Person. We must ever keep in mind that neither in Greek nor Latin are there equivalents for what we mean when we speak of "person," and that the limitation of our understanding and terms disqualifies us from speaking dogmatically about God's personality. In the history of our knowledge of God, the "idea" of God is an evolution, a growth, a development, the end of which is not yet.

So, with our belief in Jesus Christ as the second person of the Trinity, the "Word," "the Reason," "God manifest in Flesh," the consciousness of his deity is a conception which through experience and revelation has grown with the passing years. So with the Holy Spirit. In the Bible, the study of the science of comparative religion, and the experience of the saints and mystics of all ages, stimulated by the inspiration of the Holy Spirit, we witness the growing of men's understanding touching the things of God. This is summarized by the author of the "Letter to the Hebrews," quoted from the American Revised Version:

In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom also he made the world, he reflects the glory of God and bears the very stamp of his nature, upholding the universe by the word of his power.—Hebrews 1: 1-3.

In the Old Testament, the Hebrews usually thought of the Spirit as an influence or energy, which was impersonal, in keeping with their monotheistic idea of God—"The Lord our God is one Lord." This, of course, was their reason for not accepting the deity of Jesus Christ, though today some of the Jews believe him to have been a prophet and outstanding rabbi.

The consciousness of the deity of Christ developed in the experience of the church, and the history of the creeds reflects the bitter conflicts in the clashes of minds until something like agreement was reached; so it was with the Holy Spirit. This development can be traced in the New Testament, and it was continued throughout the history of the church. In the third century of the Christian Era, Paul, bishop of Samosata—a brilliant scholar but morally a disagreeable man, and a favorite courtier of Queen Zenobia of Palmyra—was deposed from his office because he denied the divinity of Christ and taught "adoptionism." He regarded the Holy Spirit as an influence or exertion of divine energy. He became, indirectly, the parent of an intellectual school, of which Arianism was the fruit. It was this heresy which gave rise to the Council of Nicaea in A.D. 325. Finally Bishop Paul declared that there was no Trinity, that Jesus was not divine, and that the Holy Spirit was merely an influence moving out from God—the energy of God exerted upon other people. This heresy was repudiated by the church at Nicaea.

ABOUT THE TIME of the Reformation in the sixteenth century Laelius Socinus and his nephew, Faustus Socinus, two Italian theologians and rationalists revived the theory. They also denied the Trinity, the personality of the Devil, the natural depravity of man, vicarious atonement, and the eternity of punishment. While the great mass of Christian people refused to accept these so-called heresies, many were influenced by their teachings and came to think of the Holy Spirit as an influence and to speak of him as such. Under the teaching of such beliefs, the translators of the Authorized Version of the New Testament were influenced, and some of the pronouns referring to the Holy Spirit were translated in the neuter; as for instance in Romans 8: 16 and 26. But in the revival of the truth as to the personality of the Holy Spirit in comparatively recent times, both the English and American Revised Versions, substituted the masculine pronouns.

By JOHN W. RUSHTON

Now we must say something of the Christian doctrine of the "Trinity" in order to have some understanding of the nature of the Holy Spirit. We cannot attempt to deal exhaustively with this subject. However, those who are "teachers and doctors" (Ephesians 4: 7-13) of the church should have some elementary ideas of this primary item of our Christian faith in God. There is vast literature by the outstanding theologians and scholars of the Christian faith dealing with this profound and sublime subject. These writings are available to all in rich measure.

THE APPROACH to this aspect of our study is undertaken in deep humility and reverence, having in mind the prayer of St. Anselm:

Lord, I acknowledge and thank thee that thou hast created me in this thine image, in order that I may be mindful of thee, may conceive of thee, and love thee; but that image has been so consumed and wasted away by vices, and obscured by the smoke of wrong-doing, that it cannot achieve that for which it was made, except thou renew it and create it anew. I do not endeavor, O Lord, to penetrate thy sublimity, for in no wise do I compare my understanding with that; but I long to understand in some degree thy truth, which my heart believes and loves. For I do not seek to understand that I may believe, but I believe in order to understand. For this also I believe that unless I believed, I should not understand.

Bishop Charles Gore in his volume, *Belief in Christ*, speaks of the doctrine of the Trinity in this way:

We very earnestly seek to know whether—apart from subtle differences—the traditional Christian doctrine of one God as existing in three persons, Father, Son, and Spirit, is for us believable. It is to that I must address myself, without raising any question of ecclesiastical authority.—Page 248.

The Bishop goes on to argue as follows:

The doctrine of the Trinity is clearly here—implicitly certainly, and in great measure explicit—in the New Testament, especially in St. Paul and in St. John. It emerged simply in the process of believing in Christ as the Son of God incarnate and in the realized activity of the Holy Spirit—the Spirit of God received from the ascended Christ. I do not think my readers can question this. To believe in Christ as the first Christians came to believe in him, involves us necessarily in the thought of God as not a solitary monad. There in the ultimate Being is Father and Son—Son and his Word or self-expression. There already is the distinction of persons. Perhaps we should have been disposed to think of the Spirit as only the influence or activity of God in the

souls of men. But we must acknowledge that this will not account for the language of the New Testament or the language of Christ, if we believe that he really uttered the discourses in the Fourth Gospel, which it is very hard to ascribe to any lower speaker. Certainly the first Christians felt themselves in their relations with the Holy Spirit as in contact with a person, and so spoke of him.—Pages 248, 249.

Bishop Gore then gives his reasons why the doctrine of the Trinity commends itself to him because of the light it throws upon some otherwise dark problems.

1. It enables us to think of God as in himself—"the living God"—apart from and independent of creation. He does not live and love alone. He is alive with the fullest in will, reason, and love. His own being involves in itself a relationship of persons. In this doctrine based upon the self-disclosure of God himself, we are relieved to find ourselves authorized to think of God as a movement of life in which the Father is eternally expressing himself and knowing and being known, loving and being loved, in the Son and in the Spirit. There is at once the fullness of life in God, for the one eternal being is a fellowship of persons, one with an intense unity, but alive with the movement of a perfect life. I could not have discovered the Trinity. But it is the disclosure of it which enables me to think about God with any satisfaction as alive and personal in himself.

2. With the advancing scale of life the more complex the organism becomes. When I admit the disclosure of the Trinity—that is multiplicity in unity—it is only what I should expect in the perfect absolute being. I can dimly conceive how there in the eternal Word and the Spirit was the counterpart, under conditions of eternity and perfection, of all that wealth of life which is gradually evolved on a lower plane in the process of creation.

3. Again, only when I am a believer in the Trinity do I seem to lose the sense of bewilderment which the old thinkers of Greece experienced in bringing the One, the Unchangeable, and the Eternal, into any relation to a world of which the very being lies in movement and change. The moving world and the unchanging, immobile God seemed not merely to belong to different grades of being, but to be in no possible relation to one another. Does not creation involve movement? Does not God move in the moving world which he sustains in being, and live in its life? But now I am delivered from all this horrible imagination of a God who is absolute immobility. For God is eternally alive—eternally moving out into self-expression. He has the whole movement of absolute life within himself. Thus to create and to begin to live and act on the lower plane of gradual and progressive creation is no unnatural thought to associate with a God who eternally is life in himself, because there is in him what is dimly described as the eternal generation of the Son and the procession of the Spirit.

4. Finally, is it not a delight to believe that the ultimate reality is not monotonous unity, but a unity which contains in itself a fellowship of persons—one with a unity which can never be realized among human persons, but which at the same time assures us that personality and personal life essentially involve fellowship. In man personality emerges out of fellowship and always involves fellowship. The idea of personality as primarily individual and fundamentally selfish we have learned to be false. It is only in fellowship we begin to realize ourselves, and the more widely we

expand into fellowship the more we realize ourselves. And it is with delight that we see the ground of this law in the Supreme. For there the eternal being is fellowship. There is no priority in him of unity to multiplicity, and no priority of multiplicity to unity. The Eternal is one in many and many in one—one God, Father, Son and Holy Ghost.—*Ibid.*, pages 249-253.

Dr. Charles W. Lowry of Harvard in his book *Trinity and Christian Devotion* says:

The central contention, or rather announcement and claim, of Christianity is that the God of the universe has by his own act and Word shown himself to be, not principally power, though he is that, or chiefly knowledge and wisdom, though he is both, but essential and eternal Love, . . . What is the doctrine of the Trinity, and what is its connection with the good announcement of Christianity that the Creator and Monarch of the World is a God of Love.—Page 101.

(To be continued.)

A History of Scouting

(Continued from page 9.)

for he did not understand the word as the boy had used it. When he heard it explained that Scouts never accept payment for favors, the American inquired, "What do you mean by scout?" The boy continued his explanation, telling about the wonderful opportunities the organization gave all boys. Noting the growing enthusiasm of Mr. Boyce, the Scout volunteered to show him to the office of the organization.

THE SCOUT waited while Mr. Boyce completed his business at the place they had found. Then together they went to the office of Lord Baden-Powell, where the Scout left him. Mr. William Boyce of Chicago and Lord Baden-Powell of England talked long and enthusiastically about the Boy Scout organization. The American gathered all possible information and determined to start a similar organization in the United States.

When he returned home, he was able to interest many influential people in the organization. On February 8, 1910, a meeting was held and the movement set underway. Since then, that date has been observed as the birthday of the Boy Scouts of America and is set aside as a special celebration by them.

No one knows the name of the boy who was more than willing to do his good deed. He has become "The Unknown Scout." In May, 1926, the National Council of the Boy Scouts of America honored this Unknown English Scout. A large statue of a buffalo—similar to the Silver Buffalo Award for

distinguished service to boyhood—was presented to England. It has this inscription on it: To the Unknown Scout Whose Faithfulness in the Performance of the "Daily Good Turn" Brought the Scout Movement to the United States of America. The statue was set up in Gilwell Park in England. The Prince of Wales gave the acceptance speech before a large audience of interested spectators.

THERE IS AN INTERESTING ACCOUNT given by a young lady who was visiting the Holy Land. She had visited Bethany, the place where Jesus raised Lazarus from the dead. The inhabitants of the village did not believe in doing favors. When the small ragged children posed for pictures, they expected a coin in payment. If the payment was not large enough, they would scream insults at the young woman. She finally realized she must pay for every favor she asked.

But one day the unusual happened. She went to visit Ain Karin, the place where John the Baptist is supposed to have been born. When she got off the bus, a boy of about twelve offered to carry her bag. He was an Arab and could speak only a few words of English. His name was Mohammed and his religion was Mohammedanism. He spoke about a Christian missionary who was teaching him to speak English. When they reached their place of destination, the young woman offered the coin she was accustomed to paying for such services. Instead of accepting, the young Arab shook his head, "No coin, lady. This Mohammed is Boy Scout."



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AS I SEE IT

A department for replies to debatable topics, or (in this case) an enlargement on a debatable topic printed previously in the *Herald*. The views expressed here do not necessarily reflect church policy nor commit the *Herald* or its editors. Limited space will not permit us to print many articles on this subject.—Editors

The Land Shadowing With Wings

By Conrad H. Booton

BECAUSE I feel it necessary to clear up any erroneous ideas which might have resulted from my recent article on this subject, I would like to say that when I speak of the "land shadowing with wings," I am not referring to Joseph's Land "the land of promise."

Some readers might have gathered that when I discredit the idea of America's being the land shadowing with wings, I am also saying America is not the promised land.

I do not say this at all, for I believe with all my heart that America is the promised land—the land God gave to the seed of Joseph for an inheritance, the land of the Restoration and the place where the New Jerusalem shall be established at the end of time.

Therefore I unhesitatingly distinguish between the two lands in the following manner:

The Book of Mormon states that the Jews understood the manner by which the holy prophets prophesied.

Yea, and my soul delighteth in words of Isaiah, for I came out from Jerusalem, and mine eyes hath beheld the things of the Jews, and I know that the Jews do understand the things of the prophets, and there is none other people that understand the things which were spoken unto the Jews, like unto them, save it be that they are taught after the manner of the things of the Jews.—Book of Mormon 139: 8.

If this be true, then Isaiah was not prophesying about the Land of Joseph (America) for if he had been, the Jews would have known about this land as far back as 700 B.C. They did not know of Joseph's Land, for Christ said that the Jews had not at any time been told of it. The people on the Land of Joseph were the "other sheep" Christ was to visit, but the Jews did not know where those other sheep were located, for Christ had kept it hidden from them.

And behold, this is the land of your inheritance; and the Father hath given it unto you.

And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the

other tribes of the house of Israel, whom the Father hath led away out of the land.

This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

And now because of stiff-neckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them.

But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity, that they know not of you.

And verily, I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity, that they know not of them.

And verily, I say unto you, that ye are they of whom I said, Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching;

And they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost.—Book of Mormon 644: 14-22.

THE QUESTION is—Did Isaiah tell the Jews of the location and people of Joseph's Land 700 B.C., or was it kept secret from the Jews as Christ said it had been?

If we say Isaiah was prophesying concerning the destruction of the Jaredites, who as some suppose were inhabiting a "land shadowing with wings," then he was telling where the land was located. If this be the case, the Jews would have known where the land was, for Nephi said they understood the prophets, but this was not the case, for not at any time had the location of Joseph's Land been revealed to any people other than those colonies who were brought to it by the hand of the Lord.

Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land, save they shall be brought by the hand of the Lord.—Book of Mormon 78: 10.

And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations;

For, behold, many nations would overrun

the land, that there would be no place for an inheritance.

Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land;

And they shall be kept from all other nations, that they may possess this land unto themselves.

And if it so be that they shall keep his commandments, they shall be blessed upon the face of this land.

And there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely for ever.—Book of Mormon 78: 16-21.

Thus we see, that Joseph's Land and the Land Shadowing With Wings were different. One was a land of promise; the other was a land cursed by a woe put upon it by the Assyrians.

The Land of Promise was never to be cursed, but was blessed shortly after the flood and was to be blessed forever.

For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord.—Book of Mormon 750: 2.

But unto the righteous, it shall be blessed for ever.—Book of Mormon 78: 15.

But the Land Shadowing With Wings was not a blessed land, for God was against it and the Holy Prophet bore witness of it.

We also add that it was impossible for the Jaredites to be the people who were to be "scattered and peeled" as is spoken of in Isaiah 18: 2, for the Jaredites were never scattered, they were a house divided against itself, which division eventually caused their destruction, but they were never scattered, but the Scriptures tell us of a people that was scattered, that people was the House of Israel which was to be gathered from its scattered condition when the Lord would set his hand the second time to gather Israel from its long dispersion.

Again we would like to make it very clear, that when we say America is not the Land Shadowing With Wings, we are not saying it is not the Promised Land to Joseph's seed, for that is exactly what it is—especially North America where the New Jerusalem is to be located (Book of Mormon 750: 1-13).

The Zeal of Winning Souls

Lyman Wight records in his journal that from the date of his ordination, November 20, 1830, to June 14, 1831, he traveled six hundred miles in Ohio and Pennsylvania, baptized three hundred and ninety-three persons, and organized eight churches.—*Church History*, Volume I, page 183.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Doctrine and Covenants 28:1 says, "Listen to the voice of Jesus Christ, your Redeemer," and in verse 13 we have the words "Mine Only Begotten." This seems to be a peculiar statement, as it appears that Christ is calling himself his "Only Begotten." Please explain.

Associated with this is the statement in Doctrine and Covenants 45 in which Christ says he made the foundation of the earth, that he is Alpha and Omega, the Beginning and the End. Also in Doctrine and Covenants 54, "Alpha and Omega that was crucified for the sins of the world."

Other Book of Mormon references are, I Nephi 1:87, 88; Ether 1:107, 108; Mosiah 5:44, 45.

Also references in the Bible are John 14:6-12; Genesis 7:59-67.
Ontario

J. A. B.

ANSWER:

No inconsistency is involved in this question. The revelation starts out with "Listen to the voice of Jesus Christ," but in verse 12 we have this statement, "Behold I say unto you, that I, the Lord God gave Adam and unto his seed, that they should not die as to the temporal death"; then in verse 13 this last speaker says "mine only begotten."

Christ was in the beginning with God, and as part of the Godhead was equal with God. John 1:1-3: "In the Beginning was the Word, and the Word was with God, and the Word was God."

II Nephi 5:40: "And they shall know that the Lord is God, the Holy one of Israel."

John 1:3: "All things were made by him; and without him was not anything made that was made." See also Colossians 1:16, he himself declared that he is Alpha and Omega.

"The revelation of John, a servant of God, which was given unto him of Jesus Christ, to shew unto his servants things which must shortly come to pass."—Revelation 1:1. "I am Alpha and Omega, the beginning and the ending, saith the Lord who is, who was, and who is to come, the Almighty."—Verse 8. See also chapter 22:13.

Christ is referred to by various appellations: Colossians 2:9 states he is the fullness of the Godhead bodily. II Nephi 5:40, "And they shall know that the Lord is God, the Holy One of Israel." He is referred to both as the Father and the Son in Ether 1:77: "Behold I am Jesus Christ. I am the Father and the Son." Luke 10:23 (Inspired Version) states: "No man knoweth that the Son is the Father and the Father is the Son, but he to whom the Son will reveal it." Mosiah 8:28-31 offers this:

I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people, and because he dwelleth in the flesh, he shall be called the Son of God; and having subjected the flesh to the will of the Father, being the Father and the Son; the Father because he was conceived by the power of God; the Son because of the flesh; thus becoming the Father and the Son; and they are one God, yea, the very eternal Father of heaven and earth.

See also Ether 1:101.

Thus occupying in this capacity of Father, Son, Creator and Redeemer, Lord and Savior, Christ might speak at one time in one capacity and further along in another.

As an elder in the church, at times I may speak as an individual, but when sent with the authority of the church and by the church, I speak for the church. Matthew mentions some to whom it was not given to know the mysteries of the kingdom. This may be one of them which the finite mind has not the capacity to fully understand. If our study and education continue on in the world to come, of necessity there will be much to learn, and the relationship between God and Christ may then become clear to us.

James F. Keir.

QUESTION:

I understand some of the Saints are using consecrated oil in salads and cooking. I have always felt that the oil after being blessed is rather sacred, and I set it on a shelf where it will not be confused with other oil. Am I right in this feeling?
Calif.

Mrs. J. P.

ANSWER:

It is my opinion consecrated oil should not be used for any purpose other than the healing of the sick—either in administration or taking it for medicinal purposes with prayer and in a consecrated mood. Certainly it should carry with it something of a setting apart from "common to holy uses" when it is consecrated.

There is nothing in the law about it that I know of, but it has never been used for common purposes in our household for over fifty years to my knowledge.

M. H. SIEGFRIED.

QUESTION:

Does any text of Scripture indicate that baptism is a saving ordinance?

ANSWER:

Several texts so indicate, such as John 3:5, which declares that without it one cannot enter the kingdom; and I Peter 3:21, which states that baptism "doth also now save us." Jesus also said, "he that believeth and is baptized shall be saved."

But nowhere does the record tell us that baptism alone, regardless of any other thing, will save any person. Baptism is a saving ordinance in the sense that it is an act of obedience, faith, and desire to do God's will. We are also told that we are saved by hope (Romans 8:24), by grace (Ephesians 2:5), by the name of Christ (Acts 4:12), by the gospel (I Corinthians 15:1, 2), and by obedience (Hebrews 5:9). To love and serve God are the essentials of salvation, and this is impossible unless we heed his commands.

A. B. PHILLIPS.

QUESTION:

Is the use of tobacco condemned by revelation? Or is it simply by vote of conference?

ANSWER:

Two revelations given to the church condemn the use of tobacco, and five resolutions of Conference deal with the subject, in two of which it is ordered that no man be given Conference appointment who is addicted to its use, and that its use by any member be discouraged. The revelations state on this point:

Tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle.—Doctrine and Covenants 86:1.

Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.—Doctrine and Covenants 119:3.

A. B. PHILLIPS.

No Place Like Home - By MRS. V. D. RUCH

TAKE A WALK in any part of your home town, and you will see houses along the street—small houses, big houses, hotels, apartments, quonset huts, and even shacks along the river, if you have a river. Some of them are palaces, and some are hovels. Yet every one of these places to someone is home—supposedly the dearest place on earth. What is it that makes people everywhere sing with such depth of feeling, “Be it ever so humble, there’s no place like home”?

Is a house a home? What is a house anyway? In an editorial recently, Brother Leonard Lea said, “A house is simply a little part of the world which a man encloses in order to control the climate. There, if he has a good roof, he can escape rain; with the aid of a furnace, he can avoid the winter’s cold; and if his house is very modern, he can turn on another machine to take some of the sting out of summer’s heat. With insulation, storm windows, and a humidifier, he can make his own climate.” In other words, a house is a shelter from the wind, rain, snow, and summer sun.

You build this roof and four walls—a bundle of brick or stone or wood—and you call it home. What is it you guard there so carefully with a lock and fastened doors? Is it possessions, comfort, fine furnishings, food in abundance? Is it merely roof and room, or is it more than shelter from the weather and the furnishings you find within those walls? It may be lovely furniture, a shelf of books, pictures on the wall, or windows with curtains white and straight. It may be Dad’s old armchair in the usual place, a corner for toys, or Mother’s little old rocker with the sewing basket close by. It may mean candlelit tables with gleaming silver, lustrous china, linen, or fine lace. Or perhaps it is just a small kitchen table with a homespun cloth

and a hearty welcome for friends who come to call. It could be shining sunlight spilling through the kitchen door, lying in a pool on a freshly scrubbed floor, with the delicious odor of freshly baked bread, or the aroma from the old cook jar.

Perhaps the word *home* brings visions of hollyhocks in bloom or roses by the door, with children romping here and there. It may mean sitting on the porch at night when all the tasks are done, just resting or talking with the neighbor over the garden wall. And then, when night falls, it brings the bedtime story and little children kneeling, speaking low in evening prayer. There’s the old family Bible and hearts lifted in praise to the Giver of life and love and happiness. Home is not merely roof and room!

HAVE YOU peace and security in your home? Is it a place where your children love to be and are loathe to leave; where there is wise discipline, love, freedom, and understanding? Have you remembrances of firesides and the fellowship you found there—of experiences at the family altar that led your heart to the holy mountain? Have you a place where God lives with you and inspires you to do his will and become like him? Have you beauty that leads you to the heart of him who is the Creator of all beauty? When you stand beside the loved one God has taken, have you faith that sustains and strengthens and points to the greater home beyond? Home does “hold within its shelter all of life I know”—all the joys the soul has treasured blended with all the heart has known of sadness through the years.

A home is shelter from the weather, but it is shelter from the greater storms of life, too. I think Abraham discovered this secret many years ago. He moved from his old home to a new place. There “he pitched his tent . . . and there he

built an altar unto the Lord.”—Genesis 12: 8. Here was a tent for his body and an altar for his soul! In building Christian homes we must have both—a place to live and something to live by and for. It is not a question of one or the other. We must have both. A home is not simply a shelter, neither is it simply an altar. It would be sorrowful indeed if we had no roof over our heads. We do not always pay enough attention to this phase of our homes. Every family deserves a home of its own. Let us look more carefully to the pitching of our tents!

EVERY FAMILY needs shelter from the storm, but it is the altar and not the tent that will bring security against the greatest storms of life. Once upon a time a foolish man built his house upon the sand, “And the rains descended, and the floods came, and the winds blew and beat upon that house; and it fell: and great was the fall thereof.” He had not founded his house upon a rock. And Christ said, “Whosoever heareth these sayings of mine and doeth them not” is like unto that man. No matter how securely we pitch our tents, we cannot be safe from the great storms of life unless we build an altar to the Lord. We need this security and our children need it too.

Our Christian home has a rich heritage; yet, in spite of this, we seem to have lost our way. If we are alert to facts, we must know that the home is on trial for its very life. Five hundred thousand homes are broken yearly. In addition to this there are thousands more that come near the edge of disruption, and there are many, many more that are going on at a small rate of efficiency as far as happiness is concerned. Far too many homes have become mere dressing stations or eating stands.

There is a typical story of a modern girl who said to a real estate agent who was trying to sell her a

house: "A home? Why do I need a home? I was born in a hospital, educated in a college, courted in an automobile, and married in a church. I live out of the delicatessen and paper bags. I spend my mornings on the golf course, my afternoons at the bridge table, and my evenings at the movies. And when I die I will be buried from the undertaker's. All I need is a garage."

What is back of a philosophy like this? First of all, God has been left out of the picture. In the very beginning he instituted family life and meant for it a rich heritage. He invested a part of himself in it, and we must build with him if we fulfill the measure of our creation. God is the creator of us all and of the world in which we live. He made all things good, and man was the crowning work of his creation. He gave him dominion over all and power to subdue the earth. Yet he looked upon man and saw that he was lonely. It was not good for him to live alone.

IN DOCTRINE AND COVENANTS 29 we learn that man shall have "one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made." Could we not conclude then that marriage is a part of God's plan for the salvation of the human race? The very continuity of the race depends upon it. However, God was interested not only in the population of the earth but in the kind of people brought forth. He also designed that men and women might become his sons and daughters. "This is my work and my glory, to bring to pass the immortality and eternal life of man."—Doctrine and Covenants 22: 23. Could anything less than a Christian pattern of marriage—a partnership (with each other and God) "until death do us part" bring to pass this part of God's great plan for the human race? It is no hit and miss affair. It is a moral act, made so by God, and human laws

can never make moral what God does not approve. Any nation declines when its marriage laws become corrupt. Upon us, as builders of Zion, rests the security of the nations. May God help us to lift up the ensign and measure up to the end of our creation. Many of us have also forgotten the laws of God, neglecting to bring up our children in light and truth. We have been given divine commandments for right living; those we ourselves should obey and teach diligently to our children.

HOME IS VERY DEAR TO ME. It isn't just a place. It is a condition, an atmosphere, memories, a heritage, and a responsibility. It is a part of God's calling. It stretches over the miles and is carried in the heart. It is passed on from generation to generation. It never dies. My mother has been gone for over thirty-five years, yet in memory she still lives with me. She continues to exert her influence in many of the things I do and say. It was she who taught me to love the Christ and to want to dedicate myself to him and trust my life to his keeping. The most precious memory of my childhood is kneeling at mother's knee every night for my evening prayer. She would throw her arm around me, drawing me close to her and to God. Between us there was an intimacy that encouraged confidence; I was never afraid to tell her my inmost secrets because I always knew she would understand.

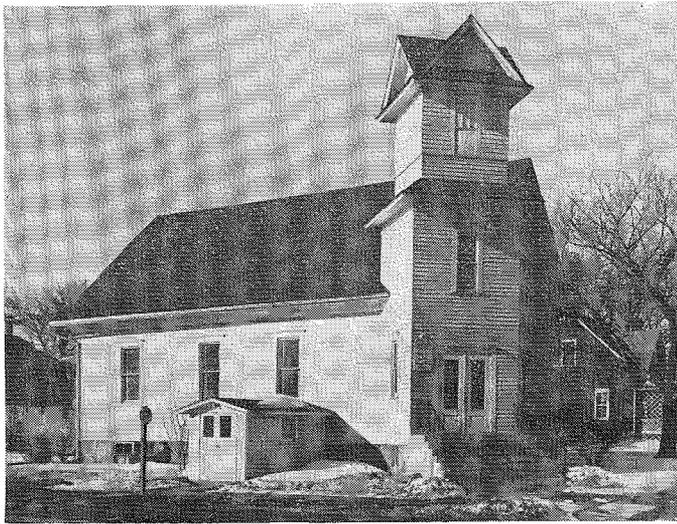
Another pleasant memory is of prayer time on Sunday evening when our whole family of seven lined up to offer supplications. This was another tie to bind us together. How families need that togetherness today! Sunday was a sacred day at our house, and we were taught to keep it holy. I never felt I was being deprived of any pleasure because of this family observance. I know it

has yielded rich rewards in my life. It remains a habit with me still.

My mother took me to church school when I was just a little babe. Prayer meeting was a part of that schedule, too. It was such a strong habit that, even as a young girl, I never thought of going to school parties or other festivities held on Wednesday evening. I may have missed some passing pleasure at those parties (and it wasn't always easy to say "no") but those prayer services built up a tower of strength within me that has helped sustain me through the years. I have often thanked God for this habit I developed in my childhood. Now I do not have to waste energy deciding whether I shall go to church on Sunday and to prayer meeting on Wednesday evening. I know I will go there if I go anywhere. This habit is as much a part of my life as eating three meals a day. "Man shall not live by bread alone but by every word that proceedeth from the mouth of God."

THERE ARE MANY other rich things my childhood home has given me, but I cannot take time to tell them all. But that home—a very humble one I assure you—has given me a rich heritage that nothing can take away. It has also passed on to me the responsibility of giving this heritage to another generation, along with whatever I have been able to build upon the foundation that was given to me. All through the years the passionate desire of my heart has been to do my part in helping make our home Zion. Each year finds me striving harder toward that goal. With you I want to help raise this ensign to the nation. It isn't an easy task, but it is so heart-warming and satisfying! And—it is challenging to be engaged in the great task of helping to build the kingdom of God on earth.

The Home Column



THE CHARITON, IOWA, CHURCH

THE CHARITON, IOWA, BRANCH was organized November 8, 1914. Elder John Smith presided at the organization meeting held in the Lucas County courthouse. He was assisted by John F. Garver. Elder L. W. Moffet, now of Pleasanton, Iowa, was chosen as the first presiding elder of the branch and served in this capacity for several years.

The Saints met for a short time in the courthouse, after which they held meetings in the Strand Theater and then in the basement of the library. However, they were not satisfied to meet under these conditions permanently. As early as May, 1915, a committee was appointed to look into the possibilities of building or buying a house of worship. It is interesting to note in their report that material for a building thirty-six by forty by fourteen feet could be bought for \$920.

In July, 1915, a building fund was set up. The raising of money wasn't an easy task, but there was a constant striving on the part of the members to have a church home.

The lot where the church now stands was purchased in 1916. At the time it was not a very desirable location, but it has since developed into a very fine neighborhood for a church. It is only three blocks from the public square. A paved highway runs along the east side of the church and a paved street is on the north. The best city park and playground in town is just across the street.

In June, 1917, building began and by fall, services were being held in it although it was still unfinished. It was a matter of years before the church was fully completed.

The upper auditorium seats 140 people and has space for a twenty-five voice choir. With solid oak pews, Venetian blinds, and two-toned walls it makes a beautiful place to worship.

Plans are underway now to add four classrooms. These are needed to accommodate the steady growth the branch has made in the past several years. Membership has more than doubled since 1940.

Chariton, a town of about 6,000 people, is in a good trade area and has several small industries. In the early days of the branch, most of the Saints were coal miners. Time proved this to be an unstable condition, for when the mines closed down, the branch almost disbanded. Today's members engage in various methods of making a living.

The Chariton Branch is the second largest branch in Lamoni Stake. John W. Blackstock has been pastor for the past fifteen years. **JOHN W. BLACKSTOCK**

Briefs

THAMESVILLE, ONTARIO.—On November 20 the Wabash Branch held an anniversary service to commemorate the fiftieth year since the church building was built. The branch had been organized sometime before that. Apostle Percy E. Farrow, the guest speaker, was in charge of the 9:30 service. District President E. E. Smith spoke at the 11:00 o'clock service.

Preaching at the 2:30 and 7:30 services was by Apostle Farrow. Special choir music was under the direction of Sister Marianna Badder with Sister Grace Jackson as pianist. The Tuesday night following the anniversary, a chicken supper was served by the sisters of the branch. Around four hundred attended. The work is moving forward.

ST. LOUIS, MISSOURI.—Coincident with the first St. Louis district conference of the new year was the first visit to the district by Bishop Walter N. Johnson, who addressed three of the meetings. The conference was held at St. Louis Branch January 14 and 15 on the theme "Freely Give."

At the main Sunday morning service, Bishop Johnson reviewed briefly some of the crises which have faced the Reorganized Church and then went on to urge a re-assessment of the aims of the Reorganization and a greater compliance with the church law on the part of its members. At an earlier hour he had spoken to the men's meeting, along with Bishop's Agent Russell Archibald. At the closing service of the conference Sunday afternoon, he again addressed the full congregation in a meeting conducted by the young people of the district. Attendance reached 472 at the morning preaching service.

Saturday night at the business meeting, the following sixteen were chosen from among twenty-six candidates to be the district's delegates at General Conference: Clarence Archibald, Mathel Archibald, Audrey Clark, Ben-

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Standard Easter Program Book No. 3

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Quantity prices on the above four service programs: \$1 a dozen

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jamin Clark, Leona Counts, Charles Fletcher, E. J. Gleazer, Ellen Goetz, Tom Gough, Frank McDonald, Winsome McDonald, Fred Mottashed, Aileen Nordyke, Dalton Nordyke, Charles Remington, and Irene Wehrli.—Reported by DON HUNSTEIN.

STONE CHURCH, INDEPENDENCE.—Three babies were blessed recently. Nancy Lee, daughter of Norman and Harriet (Dickinson) Pyle was blessed by Elders Don Lents and Ephraim Brown; Catherine Theris, daughter of Glen I. and Irene (Hollis) Smith was blessed by Elders Glaude Smith and Lewis J. Richards. John Wayne, son of Paul M. and Bernice (Harford) Gerber was blessed by Glaude Smith and Bishop Cackler.

The Teen-Age Zion's League gave a chili supper on January 14. Proceeds from the supper will be put in the fund for the educational building that is to be erected near the Stone Church.

Miss Verlea Duncan was baptized on New Year's Day by Elder L. J. Richards. She was confirmed by Brother Richards and Elder Eldron Robison.

BLOOMSBURG, PENNSYLVANIA.—One of the most successful years in the history of the branch has just been completed. On April 3 the thirty-fifth anniversary of the branch was celebrated by all-day meeting at the church. The women's department served dinner and supper. Visitors were present from Scranton, Archbald, and Philadelphia. The honored guest of the day was Elder H. A. Cunningham who was instrumental in organizing the branch in 1914.

Pastor W. H. Lewis has followed up the charge given by Apostle D. T. Williams, and as a result the "Each one win one" effort has borne exceptionally good fruit. On November 27 five people were baptized. The same day the infant daughter of Brother and Sister Ben Mowery was blessed.

During the past summer John Shaffer, Jr., was ordained a deacon. Henry Shaffer was ordained a priest, and J. Elwyn Vaughan was ordained an elder.

A young men's Bible class of about fifteen members has been organized. Because of in-

creased attendance, plans are being made to enlarge the church building.

In September thirty-five young people took a bus trip to Deer Park to attend the youth rally. The women's department earned over \$100 to pay the bus fare. The children earned \$6.00 for this enterprise by selling cookies, peanuts and dishcloths.

J. T. Conway, district president, William Guthrie, district missionary, and D. O. Chesworth, district bishop have been visitors. On October 9 Patriarch Willard Hield visited and gave many blessings. Sister Hield spoke to the women's department.

The annual business meeting was held in September, and these officers were elected: W. H. Lewis, pastor; Mrs. Roy Shaffer, secretary; Roy Shaffer, treasurer; John Shaffer, church school director; Henry Shaffer, assistant; Gloria Fritz, secretary and treasurer of church school; Harold Fritz, assistant secretary and treasurer of church school; Mrs. Alice Clugston, children's supervisor and chorister; Mrs. Harold Fritz, women's leader, publicity agent, and book steward; Beatrice Kelchner, pianist; and Elwyn Vaughan, young people's supervisor.

The women's department are studying *Each One Win One*. They meet once a week and are having penny suppers, selling Jello and birthday calendars to help the building fund. They have an average attendance of fifteen. More than one hundred now attend the church school. Nineteen young people had perfect attendance for 1949.

On December 25 the young people gave the play "No Room in the Inn."—Reported by MRS. HAROLD FRITZ.

CRESCENT, IOWA.—The branch business meeting was held September 15 with Elders M. A. Smith, H. M. Butler, and George McKeown in charge.

Officers elected for the coming year are H. M. Butler, pastor; William Holly, treasurer and building custodian; Mary Butler, secretary; Elizabeth Smith, women's leader; Robert Smith, music director; Jesse Mason, young people's leader; Vena Estes, historian; and Evelyn Wilson, publicity agent.

On October 9 Jesse Mason was ordained a priest.

Margaret Jo Anway, daughter of Mr. and Mrs. Mark Anway, of Bellingham, Washington; and Nancy Jo DeWaele, daughter of Mrs. Mildred DeWaele of Crescent, were baptized on June 27 at Council Bluffs, Iowa. They were confirmed on July 1 at Crescent.

William Lennox, infant son of Mr. and Mrs. Lennox Morrison, Jr., was blessed July 25 by Elders H. M. Butler and George McKeown.

During the summer months, the exterior of the church was painted and a new roof put on.

On September 18, Sister Vena Estes resigned as church school leader of the children's department after fifteen years of service. Evelyn Wilson became the new leader.

On November 8 a home harvest festival dinner and bazaar was held.

Brother H. M. Butler resigned on November 6 as pastor, and on November 13 Brother George McKeown was recommended by the district president, P. H. Heuermann, and voted in by the members as pastor.

During December a reception was held in honor of all nonmembers who donated and gave their service to help with the dinner and bazaar.

The children's department gave their annual Christmas program on December 19. Santa made his appearance and there were treats for all.

The regular midweek prayer meetings are being held at the homes during the winter months to save fuel.

New folding chairs have been purchased to be used for special occasions.—Reported by EVELYN WILSON.

NORTHEASTERN ILLINOIS DISTRICT. The District young people's banquet was held on December 10 at the Mission Church. Talks were given by Lloyd Cleveland on "How to Study," Robert Anderson on "Worship," Sumner Walker on "Recreation," and Richard Wildermuth on "Service." Following the program a discussion period was held in the upper auditorium.

On November 26 Dr. Roy Cheville of Graceland College spoke at Mission Church. At the 10 o'clock service of November 27, Professor Ray Zinser conducted a panel on "Church Youth in World Fellowship," assisted by two Graceland students, Hendrik Compier of Rotterdam, Holland, and David Kaleikau of Honolulu, Hawaii. Dr. Cheville spoke at the 11 o'clock service. At the close of this service, Robert Anderson was ordained an Elder by Dr. Cheville and Richard Wildermuth.

VANCOUVER, WASHINGTON.—Pastor Paul Fishel is striving that this branch maintain consistent spiritual growth. Recently, Priest Roy Keiser was ordained an elder. He and Elder Walter Webberley are counselors to the pastor. Three young men, Melvin Chapman, Bob Taylor, and Darrell Moreland were ordained priests and deacon, respectively. Brother Taylor is a Graceland graduate from Canton, Missouri. A program of priesthood visiting and cottage meetings is being started, with the help of these young men.

The interior of the church building was remodeled and decorated this past year, also the exterior was repainted. A building fund has been started, as additional space is needed.

During the Christmas season, the Vancouver and Camas Branch choirs combined to present the cantata, "Babe of Bethlehem." The Book of Mormon play, "Other Sheep I Have," was given at the same time.—Reported by RUBY FISHEL.

Easter Cantatas

Radiant Morning

For mixed voices, simple yet qualitative music that can be easily worked up by the small, inexperienced group of singers. Has dignity and real beauty. Price, 40c

The Living Redeemer

This cantata provides for a narrator whose reading supplies the desired continuity. It is not beyond the ability of the average volunteer choir, but will require more rehearsal time than others of its type. With song and story, this cantata builds upon the dramatic events leading to the Crucifixion, concluding with the thrilling choral number, "Immanuel Victorious." Price, 40c

The First Easter

An effective instrumental prelude and choral number precedes the story which alternates with vocal selections throughout the cantata. The reading of the story may be omitted at the option of the director. Price, 20c

The Victorious Christ

In song and story, this tuneful cantata portrays the occurrences of the resurrection and is not difficult nor lengthy—only 8 vocal numbers in all, consisting of solos, duets, quartets, and four-part chorus numbers, yet it conveys a complete Easter message. Price each, 20c; \$2 a dozen

Immanuel Victorious

An Easter cantata for women's voices plus a narrator. Beautiful in its simplicity. Price, 20c

The Golden Dawn—The Prince of Life

The popularity of these story cantatas is due to the attractive simplicity of the music and the faithfulness of the lyrics to the great message of salvation. Volunteer choirs with only average voices find in this material charming numbers which are within the range of their ability. Price each, 20c; \$2 a dozen

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So Long Remembered

By ALICE CROSSAN



HE DIDN'T HEAR Mary come into the room. She must have come in very quietly, and seeing him with his head in his hands, deep in thought, would probably have gone out again just as quietly had not her meticulous eye observed the crushed shirt on the floor behind the bureau. That white shirt she had ironed herself, to be sure that for once it would be right—it was such work to do it up properly, and little enough he cared about what she did for him or even what people thought of him. Wearing wrinkled shirts—it was more than she could bear!

"Abe!"

He looked up.

"For pity's sake—look at that shirt you're supposed to take with you. You make me simply furious! All the time I spent ironing it so for once in your life you'd look like a gentleman—and there it is!" she burst out.

The President of the United States raised his head a bit and looked at his outraged wife. Slowly he uncrossed his long legs, got out of the chair, and picked up the offending piece of apparel.

"I'm sorry, Mary," he began in a soothing voice, "I guess I just didn't see it—knocked it off the bureau when I opened the drawer to get out some paper." He gave it a couple of awkward whacks with his big hand, then laid it gently on the high, white bed.

But Mary was not to be soothed. "That won't help now," she cried, snatching the shirt up from where he had laid it. "You can't possibly wear this. Oh, Abe," she said impetuously, turning to look at him with reproach, "why won't you take better care of your clothes? Why won't you be a little more careful of your appearance? Even if you are the President, people criticize your looks. Don't you care?" she finished in exasperation.

"It'll make you even more furious, Mary," said her husband in a voice touched with humor, "but I guess I'll always be a Kentucky boy. I guess I just plain get too interested in people and things to worry a whole lot about clothes.

I'm sorry, but that's just about how it is."

Mrs. Lincoln made no reply. She swept out of the room, head high, shirt secure under her arm, and an injured expression on her face.

ABE SAT DOWN AGAIN and tried to forget the whole unpleasant incident. He was supposed to be writing a speech. There was going to be a dedication ceremony at Gettysburg the following day, and, although he had been given short notice and was not even the main speaker on the program, he thought he ought to be getting something down on paper. He had been thinking about the speech for days, and of only one thing was he certain—that was that his speech would be short. Now he began to try to form in his mind some sort of beginning for what he was to say at this solemn occasion. Should it be a formal statement of some sort, "As President of the United States, I hereby dedicate—" or should it be something more direct and simple, more of what he actually felt? He sighed deeply. There had been such a great number of casualties at Gettysburg, and so recently. This was November—it must have been in August that the worst fighting was going on. There had been so many deaths there that the citizens had decided some sort of general burial spot should be consecrated. David Wills, his good friend who had invited him to spend the time he was in Gettysburg with him and his family, had first conceived the idea. Then it had been taken up with enthusiasm by Mayor F. W. Lincoln, his own kinsman who lived in Boston, and who was such a great organizer that in a very short time, out of that one idea had sprung, full-grown like Pallas Athene from the brain of Zeus, an establishment known as the National Soldiers Cemetery, which would be financed by the several states making burials there.

Lincoln gave another huge sigh, and drew some wavy lines through what he had written on the paper. It was no use. He couldn't think of a beginning that suited him, now. He would try to think of something definite on the trip down by train. He would be alone then and would have time to think.

HIS THOUGHTS turned guiltily back to the scene of a moment before. Why was it that his every move had the power to annoy Mary to such a degree? fleetingly he wondered again, as he had so many times, what life might have been like had he married someone else—Mary

Owen—or Ann Rutledge. But he put these thoughts out of his mind, as being unworthy of him, knowing that he loved his wife dearly. It was true that Mary did not understand him—but then he supposed he did not understand her either. They seemed to be always in conflict about something. She said he spoiled the children. Only the day before, Tad had brought the young twin goats into the house, in fact into the very room in which the Secretary of State was having tea with him. Mary had been mortified and angry with him because he had laughed. He guessed he was ruining the children. But he found it difficult to scold them—he had never been able to stand any kind of suffering or hardship, be it to fallen baby birds or runaway Negro slaves. He supposed this was a fault in his character. Mary seemed to believe so. He guessed, also, that his lack of interest in dress was a fault he might do well to remedy. Mary had said something about people being critical of him, even though he was President. Well, he thought that must be true enough. For instance, this Gettysburg dedication. The committee had been slow to ask him to speak—and he suspected that the only reason they finally had asked him was because of his position. The President of the United States had to be accorded some dignity. They had selected Edward Everett as the orator for the occasion. Everett was a good speaker. Lincoln had heard and admired him. Thinking of the speeches he had heard Everett deliver, he was more than ever sure that his own speech should be brief.

Lincoln got out of his chair and prepared to pack his case for the trip that evening. He would have to see about getting some more shirts to take with him. Maybe his appearance had had something to do with his not being asked to make the principal address. The thought was disconcerting after Mary's remarks, but only for a moment. He forgot it in his unwillingness to do what he must shortly do—go downstairs and see Mary about some other shirts.

THE TRAIN WAS SLOW and the trip was rough, but the chief executive was so occupied with his thoughts that he did not notice the physical aspects of the journey. He was not especially eager to go to Gettysburg, for he knew it was no longer an attractive place, after the battle. He disliked sorrow, personal or otherwise, but he was determined not to run away

from it. If he must make a dedication speech at the cemetery, that was what he intended to do.

From his inner pocket he drew out a scrap of paper. It was the back of an envelope—an old letter that must have been in the pocket of his black coat since the last occasion he had worn it. He really must get something definite down for the speech.

For some reason which he could not explain, the words of the Lord's Prayer kept running through his mind. He liked their completeness. "Thy kingdom come." "Thy will be done." "Forgive us our debts as we forgive our debtors." He wished he might be able to state his own case as clearly and as much "without vain repetitions." But how should he begin? He had had trouble with the beginning every time he settled down to write.

Suddenly he had a big idea. "Four-score and seven years ago our fathers brought forth on this continent a new nation," he wrote hastily, lest his thoughts get ahead of his scrawl, "conceived in liberty, and dedicated to the proposition that all men are created equal."

Mr. Lincoln read over what he had written. A long smile crossed his lean, homely face. This was what he had wanted. In a fever of excitement, he went on across the back of the envelope.

"Now we are engaged in a great Civil War." His heart was heavy as he wrote this—heavy for all the sorrows of the nation, for the Union, and for the black men who had in part brought about the struggle that was going on. He had written, and he had said that the Union was uppermost in his thoughts. This he believed. But in his thoughts, too, more than he dared confess, was the issue of slavery. And he knew that he wished in his heart there was no such thing as slavery in a land as beautiful as America, where all men were to have been created free and equal.

He wrote on, swiftly, now that he had begun, and it seemed to him that all the things he had tentatively written down before were meaningless, hollow, compared to what he was writing now. He came to the last phrase, "that this nation shall have a new birth of freedom," and he stopped and carefully read it over. There was something lacking in it, but he did not know exactly what he wished to add. He went on. What would be a good statement with which to close his comments? He thought of the words he had recently underlined in a pamphlet, which had appealed to him. "Democracy is direct self-government over all the people, for all the people, by all the people."

The train gave a series of lurches and diminished its speed. The busy man raised his head to glance out the window and saw that the town was Gettysburg.

Wherever he looked there were signs of the war. He especially noticed the trees. Their limbs were torn, and they stood leafless and dying amid the wreckage.

LINCOLN STUFFED THE ENVELOPE hastily into his pocket and began to gather up his things, for he knew Mr. Wills would be waiting for him at the station. There would be much to do. Ceremony. Always ceremony. Many people would be at the station, hoping to catch a glimpse of the President.

It was the same way, he found without surprise, at the home of his friend and host. Scarcely had dinner started when there was a clamor outdoors, and people were calling for a few words from the President. Wearily, but fully aware of the duty that bound him, he went to the door, looked at the crowd, and made the first Gettysburg address.

He said, "I appear before you, my fellow citizens, merely to thank you for this compliment. The inference is a very fair one that you would hear me for a little while at least, were I to commence to make a speech. I do not appear before you for the purpose of doing so, and for several substantial reasons. The most substantial of these is that I have no speech to make. In my position it is somewhat important that I should not say any foolish things. It very often happens that the only way to help it is to say nothing at all. Believing that is my present position for this evening, I must beg of you to excuse me from addressing you further."¹

Next morning's ride to the cemetery was solemn, and became even more so as the little group of whom Lincoln was a part drew near to the speakers' platform. It was about forty feet square, and it faced away from the cemetery, the President noted with relief, so that the people who came to hear what was to be said would not be standing on ground where the gallant soldiers lay buried. He noted that there were many newly-made mounds and crude markers. It was obvious that burials were being made day after day as the hastily prepared graves were discovered and opened and the bodies were transferred to the more hallowed spot. The whole thing, the appearance of the city, the solemnity of the occasion, the infinitely sad expressions upon the faces of the throng, many of whom were recent mourners, struck the President to the heart. He saw the sun was shining, and that God had made it as beautiful a day as possible, and he was comforted.

"Edward Everett is a marvelous speaker," he said, turning to Mr. Wills and making an effort to be cheerful. "I have heard him before, and I admire his manner very much. This will be a speech long-remembered."

Mr. Wills agreed, but his eyes were roving over the crowd, and it was to be expected that his mind also roved. Mr. Wills had two young sons in the army.

They sat with the other dignitaries under the warm November sunshine on the decorated platform for what seemed to Mr. Lincoln a long time. He looked down at his booted feet several times—thinking that if Mary were here she would be protesting about the film of dust which had settled on them—and waited until it was his turn to rise and say the few words he had prepared. There was one part of the speech that still bothered him. He supposed it didn't make much difference to anyone except himself, but it did not sound quite complete as it was, "That this nation shall have a new birth of freedom." Still, what could be done?

He had not much longer to ponder the problem. Amidst a volley of applause, Everett found his chair, and Lincoln arose and moved to the center of the platform. While he stood waiting for the applause to die down so he might properly begin, he heard the chance remarks of some who were standing near by.

"Not much to look at, eh?" a man questioned his companion.

"Wonder what he'll have to say—after a speech like that," commented another voice.

"It's just as Mary says, I'm always criticized," thought the President, but he accepted both comments with the same touch of humor that was his weapon against Mary's wrath.

He began to speak.

IN THE AUDIENCE, a photographer began laboriously to set up his equipment, hoping for a picture of the President of the United States. He was not paying the slightest attention to what was being said, but was concentrating all his talents upon the camera.

"That we here highly resolve that these dead shall not have died in vain," said the calm, slow voice, "that this nation, under God, shall have a new birth of freedom. That this government, of the people, by the people and for the people shall not perish from the earth."

The President of the United States sat down.

Seated, he raised his eyes ever so

New Horizons

slightly into the sunlight, and what he whispered was very nearly a prayer. "Just what it needed, Lord," he said softly, "This nation, *under God*, shall have its new birth of freedom. That is what I wanted to say."

Having adjusted the mechanism with care, the photographer looked up earnestly at the platform so as to get the President in direct focus. To his astonishment, no one was standing there. The applause had begun again, and he could now see Mr. Lincoln casually seating himself beside the other speakers arranged on the platform. He mopped his brow in frustration. This picture would have been something to show his children and maybe even his grandchildren. Maybe Lincoln wouldn't be so famous, as time went by, but at least now he was President, and you didn't see the President of the United States every day.

"Finished already," muttered the chagrined photographer. "I didn't hear a word he said. Well, it couldn't have been much of a speech, anyway. It didn't last over two minutes!"

¹From the book, *Little Known Facts About the Gettysburg Address*, by Warren. The rest of the material, while taken from books, is written in my own words.

News and Notes

(Continued from page 2.)

APOSTLES BACK IN FIELD

The Quorum of Twelve completed their council meeting on January 12. This was a special meeting which gave attention to a number

of papers that had been prepared by the Apostles. These papers discussed the various fields of church procedure in regard to the Quorum of Twelve and gave an over-all survey of the work being accomplished. One day during the session, the Presidency and Bishopric were entertained at dinner. Members of the quorum have returned to their fields.

BISHOP IN ST. LOUIS

Bishop Walter N. Johnson attended the district conference in St. Louis on January 14 and 15. On Saturday he worked in association with Brother Russell Archibald, bishop's agent for the district.

JOSEPH SMITH PAINTING

When the Jackson County (Missouri) Historical Society met on October 18 last, a short paper on Joseph Smith was read by Miss Marilyn Miller. The society through its president, General E. M. Stayton, extended an invitation to the church to provide an oil portrait of Joseph Smith to be hung in the Independence Memorial Building. This picture has been finished, its being a copy of the original portrait in our possession which some artist (unknown by name) made from life. The work has been done by Harold Bullard, formerly of Independence, now of Ness City, Kansas, and it will be presented to the Historical Society on February 3. President Israel A. Smith will present it, and General Stayton, on behalf of the Society, will accept it. Invitations to members of the Society and others have been sent out for this occasion.

DES MOINES

Apostle D. T. Williams and Bishop G. L. DeLapp attended financial observance day in Des Moines on January 15. Financial statements and contributions were brought by members to the church. On the evening of January 14, the workers met at the house of Bishop Steven Robinson for a social evening.

Brothers Williams and DeLapp also visited the new mission at West Des Moines on January 14. They saw the church building that

has just been purchased for \$1,650.00. Elder Bill Castings is the pastor. Evangelist Henry Castings, father of the pastor, presented a two-week series of sermons for the opening.

ZION'S LEAGUE

A library has been established at the Auditorium for members of the Zion's League in Independence. The library, when complete, will contain many small pamphlets on subjects of interest to the young people. The library will be taken to youth camp for the benefit of those attending.

APOSTLE WILLIAMS GUEST SPEAKER

A \$25,000 building in the downtown district of Knoxville, Iowa, has been completed for service. The congregation has been worshipping in a basement church for several years. Elder Robert Gunlock, a psychiatrist at a large veterans' hospital in Knoxville, is the pastor. Apostle D. T. Williams was guest speaker on January 8 when the new auditorium was opened.

MEN'S CLUB

Elder Albert A. Scherer spoke at the Men's Club in the Auditorium on January 16. Over a hundred people attended and found his talk about Holland inspiring and interesting. At the end of the talk those present were permitted to ask questions.

MUSIC

On January 12 and 13 Franklyn S. Weddle visited Graceland College. He was guest speaker at the assembly on Thursday, and on Friday he spoke twice in the chapel.

NEWS FROM WEST CENTRAL STATES

Evangelist Ray Whiting visited the Quorum of Twelve office on January 17. He reports that he began a two-week series of services in Tulsa, Oklahoma, on New Year's Day, and that at the conclusion of the series, twelve people were baptized. The branch is expanding, and new openings are being made. It is expected that prayer meetings and church school will soon be started in the outlying districts.

Brother Whiting also reports that he held a two-week class on missionary work in Hammon. Of the twenty-three people who gave their names for baptism, all but one had been contacted by local members and priesthood. Recently seven more people have given their names for baptism.

Future Features

The theme of "Zion" is close to every Latter Day Saint heart. A sermon "Our of Zion" by Apostle Draper will appear in our next issue. A challenge to faith is dramatically put to us in Ruby Tinkham's article, "Make Me Believe." Our obligation as church members for good government is stressed by Bessie Taylor in the article, "Our Church and the Ideal State." A serial based on the life and church work of Gilbert J. Waller will begin in the March 6 issue. Lillie Jennings presents these articles under the title, "Missionary Businessman."

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INDEPENDENCE, MISSOURI

Literature Needed at State Sanitorium

R. B. Lorentzen, 906 Twelfth Street, Bemidji, Minnesota, is interested in getting church books, tracts, and other religious literature for free distribution to the Chipawa Indians at the tuberculosis sanitorium, Ah Gwah Ching, E. 2, Minnesota, where his wife has been a patient for five years. He also requests prayers for his wife. Address literature to Mrs. Sophie Lorentzen at the sanitorium.

Pittsburgh District Priesthood Institute and Conference

The Pittsburgh District priesthood institute and conference will be held at the church in Pittsburgh, Pennsylvania (Realty and Tonapah Avenue), on February 10, 11, and 12. Priesthood classes are scheduled for 7:00 p.m. Friday and all day Saturday, beginning at 8:30 a.m. and continuing until 7:00 in the evening. Sunday's activities will be as follows: 9:30 a.m., fellowship; 11:00 sermon by Merle Guthrie; lunch at noon; 2:00 p.m., musical service followed by business meeting. Delegates for General Conference will be elected at the business session.

HENRY M. WINSHIP,
District President

Rich Hill District Conference

The Rich Hill District spring conference will be held Sunday, February 5, at Rich Hill, Missouri. Schedule for the day is as follows: 9:30 a.m., general prayer service; 11:00, sermon by Apostle E. J. Gleazer; 2:00 p.m., business session and election of General Conference delegates. A basket dinner will be served at the church.

DONALD L. KYSER,
District President

Idaho District Spring Conference

The Idaho District spring conference will be held at Boise, Idaho, on February 3, 4, and 5. Seventies Philip Moore and E. Y. Hunker are to be in charge. All members in the Idaho District are invited to attend. Out-of-town Saints may arrange for overnight accommodations by writing Cecil Gilmore, 612 Franklin, Boise.

Notice to West Virginia Members

William J. Graham, 1825 Kanawha Terrace, St. Albans, West Virginia, would like to contact any Saints who live in or near St. Albans. His telephone number is 443.

REQUESTS FOR PRAYERS

A member who prefers to remain anonymous requests prayers for herself and her husband that their home may not be broken.

Prayers are requested for Jennie Z. Elliott, Catherine Hale Home, 2918 Tracy Avenue, Kansas City, Missouri. Sister Elliott, who is blind, recently suffered a nervous collapse.

ENGAGEMENT

Taylor-Heide

Mr. and Mrs. C. L. Heide of Independence, Missouri, announce the engagement of their daughter, Patricia, to Kenneth H. Taylor, son of Mr. and Mrs. A. B. Taylor, also of Independence. Patricia attended Graceland College and the University of Kansas City. Kenneth, a graduate of William Jewell College, is now attending the Kansas City Law School.

WEDDINGS

Kaufman-Whaley

Mrs. Ira Whaley and Sol Kaufman of Dallas, Texas, were married at the Reorganized Church in Dallas, Texas, on January 6. Elder H. E. Davenport performed the ceremony.

Mann-O'Bryan

Patricia Marie O'Bryan, daughter of Mrs. Marie O'Bryan of St. Thomas, Ontario, and Barrett Mann, also of St. Thomas, were married December 15 by Elder Albert Cordery at his home in St. Thomas.

BIRTHS

A son, George Robert, was born to Mr. and Mrs. Roy E. Clark of Grand Prairie, Texas, on September 17.

A son, Richard Franklin, was born to Mr. and Mrs. Roger F. Moore of Dallas, Texas, on October 12.

Mr. and Mrs. Frank Wicks of Dallas, Texas, announce the birth of a son, Timothy Frank, born on December 4. Mrs. Wicks is the former Peggie Brown.

A son, Allan James, was born on January 8 to Mr. and Mrs. James D. Wardle of Salt Lake City, Utah. Mrs. Wardle is the former Betty E. Forsythe.

A daughter, Karen Marie, was born to Mr. and Mrs. Harry Pitchford of Topeka, Kansas, on October 18.

DEATHS

GOULDSMITH.—Claude L., son of Joseph B. and Emma Shaw Gouldsmith, was born May 5, 1869, at Ashland, Nebraska, and died December 16, 1949, at the Independence Sanitarium. He was baptized into the Reorganized Church as a young man, and on December 7, 1895, was ordained to the Aaronic priesthood by Mark H. Forscutt. He was married on May 1, 1900, to Emma E. Nelson, who survives him.

Besides his wife he leaves a daughter, Mrs. Mary Bryan of Tulsa, Oklahoma; a brother, Raymond Gouldsmith of Independence, Missouri; and a sister, Mrs. Agnes Heath of Lamar, Missouri. A son, Nelson, died last May. Funeral services were conducted at the Roland Speaks Chapel in Independence, by Patriarch H. A. Higgins and Elder Glaude Smith. Interment was in Mound Grove Cemetery.

PACKER.—Ronald, son of Mr. and Mrs. Thomas Packer, died December 11, 1949, in Toronto, Ontario, at the age of eight. He was baptized into the Reorganized Church by his father and received his first Communion in the hospital on December 4, seven days before his death. Funeral services were conducted by Pastor John F. Sheehy.

KOEHLER.—Esther Magdalene, daughter of Olas and Mathilde Tandberg, was born in Akron, Ohio, on July 23, 1896, and died January 4, 1950, in Independence, Missouri. Shortly after her birth, the family moved to Toledo, Ohio, where she was baptized into the Reorganized Church on August 9, 1906. Six years later she came to Independence, Missouri, with her parents. In July, 1931, she was married to Charles F. Koehler. A member of Stone Church congregation, she gave much of her time to church school work. She was also musically talented.

She is survived by her husband, Charles, of the home; a daughter, Mrs. Geraldine L. Bradley, Kansas City, Missouri; a sister, Mrs. Mabel Short, Independence, and three brothers: Hans Tandberg, St. Louis, Missouri; L. G. Tandberg, Puente, California; and Stewart Tandberg, Brooklyn, New York. Funeral services were conducted by Elder Glaude A. Smith at the Roland Speaks Chapel

in Independence. Burial was in Mound Grove Cemetery.

CARLSON.—Bertha Harvey, daughter of John J. and Anne Stratten Harvey, was born August 6, 1884, at Kansas City, Kansas, and died at her home in Three Forks, Montana, on August 8, 1949. She was baptized into the Reorganized Church on March 18, 1894, and was a faithful member throughout her life. In 1923 she was married to William A. Carlson. She is survived by her husband; a daughter, Wilma Higginbotham of Phoenix, Arizona; a son, Clifford Carlson of Bozeman, Montana; three sisters: Mrs. Bessie Jarvis of Boicourt, Kansas; Mrs. Eva Christgen and Mrs. Anne Peterson of Kansas City, Kansas; two brothers: Fred C. Harvey of Kansas City, Kansas, and William H. Harvey of St. Clair Shores, Michigan; and two grandchildren. Services were held in the Dokken, Nelson, and Kippen Funeral Home, Elders Harvey Eliason and Joseph Beck officiating. Interment was in Sunset Hills Cemetery, Bozeman.

COUSINS.—Fred, son of Thomas and Eliza Cousins, was born on March 14, 1877, at Clay Cross, England, and died October 8, 1949, at the Independence Sanitarium. He came to America in 1904, first settling at Bevier, Missouri. He then moved to Moorcroft, Wyoming, returning many years later to Missouri and making his home at Grain Valley. He was baptized into the Reorganized Church on September 4, 1894, in England. On December 10, 1899, he was ordained a deacon, on January 9, 1929, a priest, and on December 16, of the same year an elder. During the time he lived at Grain Valley he served as a teacher in the Blue Springs Branch. On March 15, 1897, he was married to Fanny Wilmott in Chesterfield, England, who survives him.

He also leaves four daughters: Mrs. Willis Myers, Flat Valley, Saskatchewan; Mrs. Patrick Curtis, Helena, Montana; Mrs. Clarence F. Savage, Independence, Missouri; and Mrs. Craig Baxley, Dallas, Texas; five sons: Harry, Chadron, Nebraska; Boyd E., Raymond, and Charles, Kansas City, Missouri; and Roy, Casper, Wyoming; two brothers, William and Charles Cousins of Chesterfield; sixteen grandchildren, and two great-grandchildren. Funeral services were conducted at Stone Church in Independence. Elder L. F. P. Curry gave the sermon, assisted by Elders Harold Constance and Glaude Smith. Interment was in Mound Grove Cemetery.

TRIPLETT.—Lenior Inez, daughter of Mr. and Mrs. Frederick G. Leonard, was born May 30, 1904, at Aurora, Illinois, and died December 31, 1949, at Fresno, California. She was baptized into the Reorganized Church at Pisgah, Iowa, in 1919, and was married to Shirley G. Triplett on August 20, 1925, at Santa Ana, California. A devoted wife and mother, she enjoyed doing kind deeds for others and working in the church.

Surviving are her husband, Shirley; a daughter, Lorna Lee Triplett of the home; her parents, Frederick and Winnie Leonard of Salinas, California; and a sister, Mrs. Ione Martin of Madera, California. Funeral services were held at the Stephens Memorial Chapel in Fresno, Elder E. E. Workman officiating. Interment was in Belmont Memorial Park.

MAYBERRY.—Linda Sue, infant daughter of Mr. and Mrs. Harold W. Mayberry died January 6, 1950, at her home in Fort Scott, Kansas. Funeral services were conducted by Elder Dale Crown and the Reverend Alan Hook. Interment was in the National Cemetery.

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P.S.

Elroy Hansen
Rt. #4
Denison, Iowa

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c50
h

* "MESSIAH" IN TAHITI

Those who listened to "The Messiah" just before Christmas will remember the beautiful rendition of "Comfort Ye, My People," by tenor soloist Garland E. Tickemyer.

According to a letter from F. E. Butterworth, our missionary in the Society Islands, that solo didn't bring much comfort to a saloon keeper in Papeete. He writes:

"The local radio station is located in Quinn's beer parlor, so it necessitated our darkening the doorway several times recently. The music director at Quinn's informed us that "The Messiah" was bound to injure his business, because the first tenor solo sent out the invitation, 'Come-for-Tea.'"

We can't say we're sorry. If "The Messiah" will cut down the liquor business, we like it all the better.

* REFUGEES FROM CIVILIZATION

Papers are carrying an amusing story of seven persons—one a woman—who are sailing away to the Windward Islands because they are "just a little bit fed up on civilization," and "want to get away from people." That's wacky, collecting a crowd to get away from people!

... We've read of other such expeditions. They usually end in sunburn, spider bites, disillusionment, and bad temper. If the folks succeed in getting back to civilization alive, they hate each other. ... Why should these seven try to get away from the world? They've had all the best of it: culture, education, travel, comfort, and the friendship of kings and great people. They know nothing of toil, grinding poverty, and privation, as the little people of the world know it. ... In one way they're smart. This isn't final. They're trying it four months. They'll be back for tooth-paste, new styles, magazines, shows, a visit to the beauty shop, and some dental work.

* BAD DREAMS

A letter from Brother Glum, the prophet of doom, informs us that the world is coming to an end, and that some of us are going to get a rather close singe in the process. Somebody is always trying to take the joy out of life and scare us to death. Reminds us of what Job said to his three melancholy visitors: "Thou scarest me with dreams, and terrifiest me through visions: so that my soul chooseth strangling, and death rather than my life."—7: 14, 15.

... Why do people like to make these predictions of calamity? Generally, because they are unhappy. Life has used them badly, and they feel like retaliating. Impotent to do any real harm to the heartless world, they look to the future, imagine a change of situation, and try to call angry gods to their aid. Be sorry for them, for they are suffering. But do not take their predictions seriously.

* If you spend fifty years of your life working in an office, chances are that you will use as much as ten years of it raising and lowering a window to make up for the erratic behavior of a radiator.

Orders accepted now!

1950

Daily Herald

Yes, we're taking orders now for the 1950 Conference editions of the "Daily Herald." If you're not going to be able to come to Conference in person, then a subscription to the "Daily Herald" is the next best thing! We'll appreciate it if you'll let us have your order soon so that our lists can be made up in advance of the Conference rush. Subscriptions are \$1 regular mail, \$2 via airmail (U. S. and Canada only). ... 8 important issues. Just fill in the form below and mail today!

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THE SAINTS'

Herald

VOLUME 97

FEBRUARY 13, 1950

NUMBER 7

Resthaven in Winter

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for
Elderly
Women*

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Independence,
Missouri*

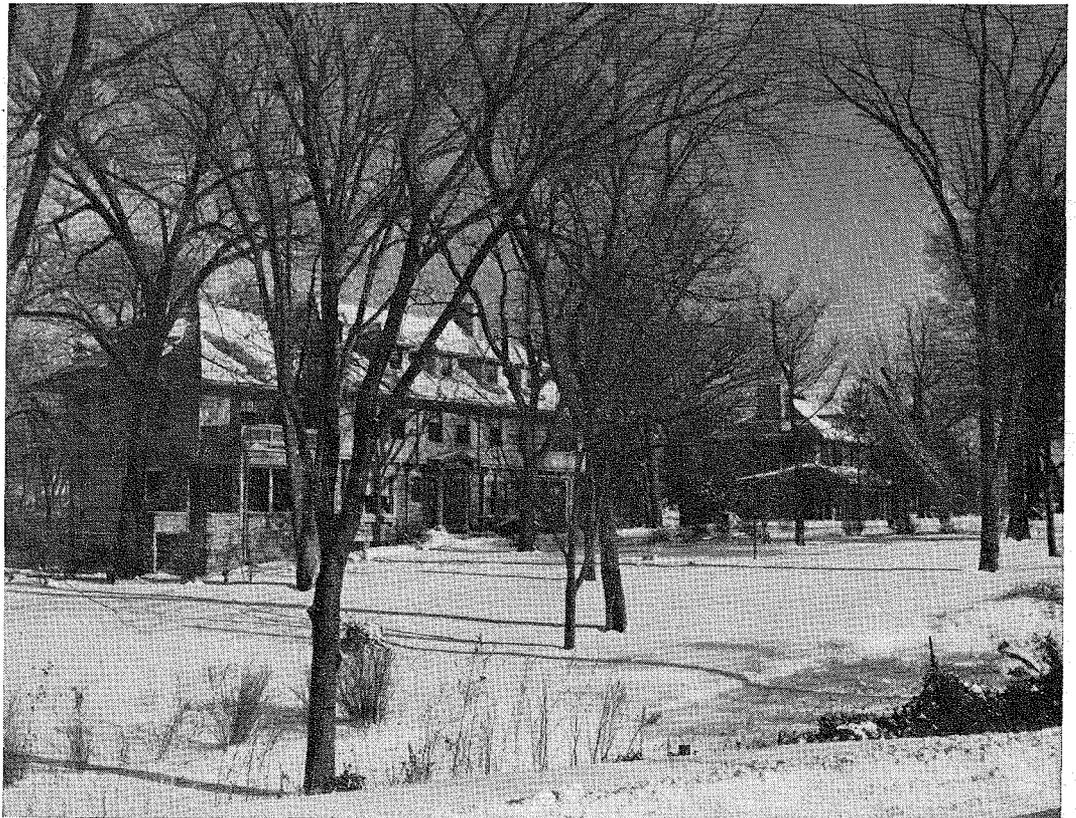


Photo by Marvin McDole

www.LatterDayTruth.org

A Day of Fasting and Prayer

The need for divine guidance is ever apparent and has always been recognized by the church. In view of the demands and the urgency of the forthcoming General Conference which will convene Sunday, April 2, we feel it is well to request the Saints throughout the world to pray and to join in fasting from the morning and noon meals, Sunday, March 5, or such part of that period as is consistent with duties and health. Let us bear in mind the work of the Conference, the church, and the kingdom, as we diligently seek the Father's blessing.

THE FIRST PRESIDENCY,
By Israel A. Smith

BELATED CREDIT LINE

The photograph which appeared on the front cover of the January 16 issue of the *Herald* did not carry a credit line because the picture became separated from the letter that came with it, and the editors were unable to determine who had sent it. Our thanks go to Dale F. Wheeler of Puyallup, Washington.

WORSHIP SUGGESTIONS IN "GUIDE LINES"

The new and expanded *Guide Lines to Leadership* carries the monthly worship suggestions for church school workers. The March and April issue is in the mail this week. Worship suggestions will not appear in the *Herald* columns hereafter.

Introducing...

M. L. DRAPER (page 5) was introduced May 21, 1949.

LUCIEN PERRY HOLLAND, Indianapolis, Indiana, (page 8) was born in 1888 at Madison, New York, and was baptized in Indianapolis in 1943. He married Ernestine Gabor in 1917. They have two children: Robert P. and Doris R.

Brother Holland received his formal training in the Madison high school. Until 1909 he followed the watchmaking trade, and since that time has been in the laundry and cleaning business.

In his youth he was a member of the Congregational Church. As a young man he joined the Elks and Knights of Pythias, but has not been a member of these since 1917.

He likes to read and is especially interested in history. He holds the offices of deacon, branch solicitor, and branch treasurer.

RUBY TINKHAM (page 10) was introduced April 16, 1949.

BESSIE TAYLOR (page 13) was introduced July 25, 1949.

THE SAINTS' HERALD

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February 13, 1950

Number 7

Editors: *The First Presidency*; Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

CONFERENCE IN ZION

President F. H. Edwards, Bishop G. L. DeLapp, Bishop Harold Cackler, Elder Charles Graham, and Elder Glaude Smith assisted President Israel A. Smith while he was in charge of the conference in Zion held in the Stone Church on January 30.

At the meeting ninety-five delegates were selected for General Conference. A budget of \$142,000 was approved by the four hundred people present. The names of twenty-two men were recommended and approved for ordination in the priesthood. Mrs. Henry R. Rowland read a report on the activities of the Campus Shop for 1949. The statistical report on the baptisms, deaths, and transfers showed an increase of 124 members of the church in Zion. A grant of \$7,500 was approved to the Enoch Hill congregation for their building program.

FINANCIAL EMPHASIS

Bishop L. W. Kohlman preached at the morning service of January 29 at Mapleton, Kansas, and at the evening service of the same day at Fort Scott, Kansas. His talks climaxed the special emphasis that had been placed on the financial law during the month of January.

BOARD MEETING

Graceland College Board of Directors held a regular meeting January 29 at the home of Dr. Charles Grabske in Independence. Those present were Dr. Lawrence Brockway of Ann Arbor, Michigan; Verne Deskin of Lamoni, Iowa; Mrs. Blanche Mesley, Dr. Charles Grabske, A. Neal Deaver, Bishop Walter Johnson and Dr. F. M. McDowell, chairman, of Independence, Missouri.

Reports were made concerning the progress of the building program for the Memorial Student Center and the service building (eating center) now partially completed. Reports were also made concerning the construction of a new dormitory for men. The annual report of the president of the college was read and approved. A preview of the tentative budget of 1950 and 1951 was given.

MUSIC

A male chorus of twenty-five singers is practicing every Monday evening for their presentation of Brahms Alto Rhapsody. Harriet Porter Moore, who was contralto soloist for the Messiah broadcast will sing a number with them.

A notice has been received from the income tax department stating that any gift made to the Community Music Association will be tax free.

GOMER T. GRIFFITHS

A letter to the First Presidency from the wife of Gomer T. Griffiths states that he has shown no improvement. He has suffered considerably during the last few weeks and seldom has relief from pain. The prayers of the Saints are solicited in his behalf.

NEW CHURCH AT LAMONI

A gift of one hundred dollars has been received by Bishop Landsberg for the building fund of the new church from Mrs. E. C. McCook, of Pendleton, Oregon. The gift is in memory of her parents, John and Lucy Foreman, lifelong members of the church. Although Mrs. McCook has lived in the west for many years, she is still interested in Lamoni, Iowa.

(Continued on page 22.)

Save Us, Lord, From Ourselves!

"A hydrogen bomb of ten kilograms would thus be equal to 1,600,000 tons of TNT. . . . while the fusion of 100 kilograms of hydrogen would yield the power of 800 Hiroshima-type bombs. Such a bomb would devastate an area of 300 to 400 square miles."—From a news dispatch.

Keep Your Nightmares Ready

After reading the above note from the papers, you may take the atom bomb out of your nightmares. You won't have to worry about it any more. It is obsolete. But keep your nightmares handy, because you will need them now more than ever. Almost any day you may have to hitch them up for the last drive over the hill to the asylum or perhaps to total oblivion.

Scientists have been busy again inventing blessings for the human race. They are now ready to invent a new one that will solve all our problems and settle all our troubles—by eliminating us! Perhaps it is the only sure way.

The Hydrogen Bomb

From the above brief description, borrowed from a newspaper, we obtain a vague preliminary idea, a sinister and macabre warning of what the latest weapon, in process of creation for our military master-minds, is to be like. Keep an ear open at your radio, watch your paper, and you will soon know all about it. It sometimes has appeared to be our custom to give all our military secrets away.

No hydrogen bomb has ever been made by man. But scientists think they know how it can be done. Like the atom bomb project, this will be too big and costly for private enterprise. Only a government that can tax and spend will be able to finance it. We will have to pay for this thing—or at least go in debt for it—before it blows us to pieces and burns us to cinders.

Reports indicate that the hydrogen

bomb, if and when it is made, will operate as the sun does. Some scientists believe that the sun, by a process of fusion, converts hydrogen atoms into helium, releasing tremendous quantities of power in the process. In the hydrogen bomb, an attempt will be made to reproduce this process on the earth, under controlled conditions.

Chemistry, the science most resourceful in amazing surprises, tells us (again according to the papers) that each gram of hydrogen converted into helium releases 25 million kilowatt hours of energy. This incredible amount of power is equal to that of 20,000 tons of TNT.

Words of Prophecy

In any time of calamity, some people think it helps to say, "I told you so!" Others take satisfaction in finding predictions for events in the Bible. The prophets, apparently, have foreseen and have warned us:

The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.—II Peter 3: 10.

And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat.—Revelation 16: 8, 9.

The explosion and the heat of the atomic bomb are described there, and perhaps also of the hydrogen bomb. Both operate in the realm of atomic physics. We could not imagine anything worse than the atom bomb.

Then science invented bacteriological warfare and the hydrogen bomb. What next?

In view of our experience with the atom bomb, is it any use for us to produce the hydrogen bomb?

The enemy had his people in our organization. A scientist sold atomic secrets. A woman stole plans and delivered them. Newspapers printed everything they could. And high officers even shipped some of the material to the enemy. Is it any surprise that the enemy has now made his own atom bomb? And is this experience to be repeated with the hydrogen bomb?

A new weapon is an advantage for only a very short time, until the enemy gets it. Then both sides have to make defenses against it. In this case, there seems to be no adequate defense. From the hydrogen bomb there may be no escape.

The Wrong Track

Many people of Christian faith have a strong conviction that we are on the wrong track, that we are making a great and tragic mistake. We have failed to make peace. We are failing in our preparations for war.

Bombs and weapons have not given us security, nor are they likely to do so. The only way we can be safe in this world is to be friends to others and make them our friends through the gospel of Christ. Militarism has always failed and always will fail.

There is a better way—the Christian way. Christ admonished his disciples that it was better to have an understanding with an opponent than to get into greater trouble with him (Matthew 5: 25, Goodspeed version). The enemy will not quit trying to destroy us until we quit trying to destroy him. If God is to save us, let us give his way a fair trial.

L. J. L.

E d i t o r i a l

Valued Member of Sanitarium Board Dies

Roger T. Sermon, mayor of Independence, Missouri, for the past twenty-six years, died of a heart attack on the evening of January 23. He also had served as a member of the Board of Trustees of the Independence Sanitarium and Hospital for twenty years. When it was decided that the hospital should be made a joint church and community objective, the by-laws of the board were amended to include both the mayor and the eastern judge of the county court as ex officio members. During his period of service, Mayor Sermon attended board meetings consistently, often at a sacrifice of his time. His influence was particularly welcomed during the war when a grant in aid from the federal government for construction purposes at the hospital was procured. The undersigned and members of the hospital board attended the mayor's funeral which was held January 26 at the Memorial Building in Independence.

ISRAEL A. SMITH.

Official

Accommodations at General Conference April 2-9 Inclusive

The General Conference Housing Committee requests that all visitors to Independence during Conference who can make private arrangements for rooms do so as early as possible. This will assist the Housing Committee and will avoid much correspondence. Those who desire the Housing Committee to make arrangements for rooms should mail their letters to the Housing Committee, The Auditorium, Independence, Missouri.

The following details are required:

1. Name of each person in party.
2. Number rooms required.
3. Day of arrival.

4. Length of stay in Independence.
5. If alone, whether willing to share a room.
6. Whether a delegate to the Conference.

As a word of caution, may we suggest that persons arriving for Conference without reservations for sleeping accommodations will find it difficult to secure rooms in or near Independence.

THE FIRST PRESIDENCY,
By F. Henry Edwards.

Travelogs

Lincoln

I shared ministry with Apostle Daniel T. Williams on my next assignment, which was at a conference of the Southern Nebraska District in Lincoln on Sunday, October 30.

Learning that Brother and Sister Benjamin M. Anderson of Omaha would drive to Lincoln on the morning of the thirtieth, I stopped at Omaha on Saturday and was the overnight guest at the home of my sister and her good husband. The trip was uneventful, Brother Ben carefully "herding" their Studebaker over the intervening miles. They have a daughter at Lincoln, Sister Norman Prucha, and were scheduled to visit for two or three days with her, the son-in-law, and their two lovely children.

Brother Williams addressed the church school at 9:45, and I spoke at 11:00 o'clock on the Restoration. District President Clarence Williams, a cousin of Apostle Williams, was in charge of the conference.

At two o'clock I again spoke, this time on the Book of Mormon. Brother Williams occupied in the evening.

It was midnight when Brother Williams and I boarded a Burlington train for Kansas City, arriving early Monday morning. We enjoyed our joint labors and trust we helped our brethren.

Missouri State Historical Society

For many years President Frederick M. Smith was one of the trustees of the State Historical Society. After his death, quite to my surprise, I was selected to serve in the same capacity. I had attended the state meeting in the fall of 1948. The 1949 meeting was held on November 4 at the University Library in Columbia, Missouri. General Edward M. Stayton, Mr. William Southern, Judge Henry A. Bundschu, and myself, all of Independence, were in attendance. I drove down with Sister Smith, and we

both enjoyed the meeting very much, especially the banquet at which Doctor Jordan of the University of Minnesota, and Doctor Lord, director of the Wisconsin State Historical Society, spoke. An oil portrait of Thomas Jefferson, presumably painted by the renowned George Calab Bingham, was presented to the Society.

We reached home by early evening. My next engagement was in Utah.

Provo

Last summer two young men visited my office and introduced themselves. They were James Everett and Richard Nies, both of Provo, Utah, and both students in Brigham Young University there. The former is also pastor of the branch there.

Some time later I received an invitation to visit them on the occasion of the fiftieth anniversary of Provo Branch. I accepted, and as a result had a fine experience in the "valley of the mountains."

I left home on Wednesday, November 9, arriving at Provo early on the twelfth. I was met by the two brethren named. James lives with his widowed mother, and Richard and his wife Elizabeth occupy the parsonage or "church home" close to the Provo chapel.

After breakfast at the Nies home, I was driven around the city and had a close-up of the Brigham Young Campus. Then, finding we had time, we drove to Salt Lake City where we met a number of our members, also calling to pay our respects to President George Albert Smith and his counselor, President Donald O. McKay.

We also took occasion to visit the famous tabernacle and listen to an organ recital by Doctor Asper.

One reason for arriving on Friday was that our brethren had applied successfully for the use of the Provo Tabernacle (Mormon). This is a historic building, having been in existence for a long time. The pulpit is at the top row of several rows of seats or long benches (upholstered) which are occupied on ordinary occasions by the priesthood. The meeting had been well advertised, and a group of our singers added their contribution of gospel hymns. They were located higher up and back of the speaker. It was estimated that about six hundred fifty were present. Counting our members as being possibly a hundred, I spoke to about five hundred fifty other persons, probably all Mormons.

We appreciated the opportunity to hold this meeting and while we entertain sharp differences of opinion as to certain doctrines and practices, I deemed it appropriate to consider matters on which we all might well agree. So after an introduction by Paster Everett and a humble prayer

(Continued on page 17.)

Out of Zion

From a sermon preached at the Campus, Independence,
Missouri, on August 28, 1949.

By APOSTLE MAURICE DRAPER

"... out of Zion shall go forth the law. . . ."—Isaiah 2:3

IN 1923 a very important meeting was held at the Edgewater Beach Hotel in Chicago. Attending this meeting were nine of the world's most successful financiers. Those present were:

- The president of the largest independent steel company
- The president of the largest utility company
- The president of the largest gas company
- The greatest wheat speculator
- The president of the New York Stock Exchange
- A member of the President's cabinet
- The greatest "bear" in Wall Street
- Head of the world's greatest monopoly
- President of the Bank of International Settlements

Certainly we must admit that here were gathered a group of the world's most successful men—at least men who had found the secret of "making money." Twenty-five years later, let's see where these men were:

The president of the largest independent steel company—Charles Schwab—died bankrupt and lived on borrowed money for five years before his death.

The president of the greatest utility company—Samuel Insull—died a fugitive from justice and penniless in a foreign land.

The president of the largest gas company—Howard Hopson—had gone insane.

The greatest wheat speculator—Arthur Cotton—died abroad insolvent.

The president of the New York Stock Exchange—Richard Whitney—was recently released from Sing Sing Penitentiary.

The member of the President's Cabinet—Albert Fall—was pardoned from prison so he could die at home.

The greatest "bear" in Wall Street—Jesse Livermore—died a suicide.

The head of the greatest monopoly—Ivor Krueger—died a suicide.

The president of the Bank of International Settlements—Leon Fraser—died a suicide.

All these men learned well the art of making money, but not one of them learned how to live.

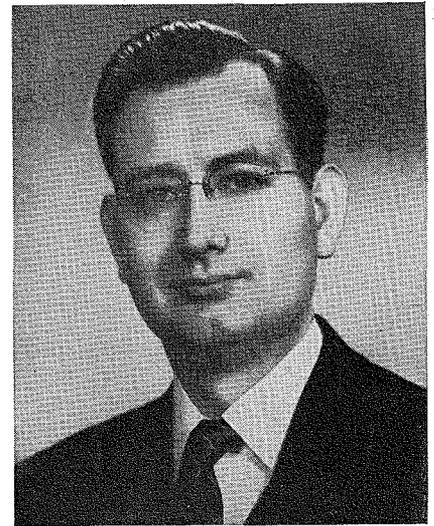
(Copied with permission of the Detroit Board of Commerce, Detroit, Michigan.)

THESE MEN STAND as representatives of multitudes who have not yet learned how to live. Among them are people of good intentions whose charitable works are more than offset by the wastes of conflict and confusion in their lives because they have not learned the basic issues of living. Men do not know these issues because they do not know themselves. And they can know themselves only in the measure that they know God! For man is made in the *image* of this eternal *being*.

It is difficult to define Deity. Words fail us. Demonstrations are partial and limited. God gave the best descriptions of himself, both in human language and by demonstration. He said to Moses, "I Am." Also, "I Am That I Am."¹ Is this a play on words? Far from it! This is the most profound description of Deity ever given in a mortal tongue.

God is *being*. There is no existence apart from him. Every lesser being exists in him. "In him we live, and move, and have our being."² He is *cause* and *sustainer* of everything. He may contemplate every order of being, every self-conscious entity, and consider them as orders and ranks within his own being. "I Am."

Moreover, there is no cause for existence outside God. He is his own reason for existing. He depends on no external cause. His very *essence* is *existence*; therefore he is eternal. Since he exists for himself, depends



upon no external cause, and contains reason and end and purpose within his own being, he says, "I Am that I Am." What better definition of Deity is there? Infinite, eternal, all-encompassing intelligence and personality—this is God—existing for himself and containing all things.

IN THE IMAGE of this Eternal Being man is created. "God creates, not that there may be witnesses who shall render him his due glory, but beings who shall rejoice in it as he rejoices in it himself and who, participating in his being, participate at the same time in his beatitude. It is not therefore for himself, but for us, that God seeks his glory, it is not to gain it, for he possesses it already, nor to increase it, for already it is perfect, but to communicate it to us."³ God desires some analogues of himself, capable of sharing the glory and joy of his nature. Being totally unselfish, he desires an infinite number of such beings. "Worlds without number" he creates, and "as one earth shall pass away, and the heavens thereof, even so shall another come."⁴ "This is my work and my glory, to bring to pass the immortality and eternal life of man."⁵

Man is *made* for divine fellowship. God's nature, so far as we can understand it, determines that man is fundamentally godlike. No man understands humanity and its ills until he first understands this. Then he

sees that any behavior which denies this basic intention of Deity damns him. The attitude out of which this behavior stems is "sin." Sinful men prefer themselves and their selfish wants to the very nature and purpose of their existence, which is fellowship with the Almighty. The only remedy for "sin" is *divine communion*. Only in this does man become aware of his own true nature. Only as man understands God, being in his presence, does he come to understand himself.

This underlies every principle of the gospel of Jesus Christ. Every doctrine is a principle of fellowship with the Creator. Every ordinance is a form of communicative worship. The functions of the priesthood are designed for leadership in divine fellowship. The ordained man is to lead his people into the presence of God. The principles of stewardship and the Zion program are all designed to reveal and confirm in human personality the powers of heaven and the personality of God.

God is a social being. The attributes of godliness exist between the members of the godhead, not merely in a single person. God is love. But is the expression of love possible unless there shall be a *lover* and a *beloved*? And if one person be both, to the exclusion of all others, he is an atrocity of selfishness? For a single God-person to love himself with an infinite love is repulsive even to the human heart. But God is the "three-in-one."⁶ This is a mystery which few men, if any at all, can understand. Nevertheless, though the Trinity is itself a mystery, this concept of God revealed by Jesus explains more and enhances to a greater degree all the rest of the gospel message than any other concept. God is love.⁷ Yes, the Father, Son, and Holy Spirit, three persons, love each other! God is kind. The Father is kind to the Son, and they are both kind to the Holy Spirit, who is in turn kind to them. These are the mutual attributes of the persons within the eternal godhead. Subsisting as

they do *between* persons, they are compatible with the total unselfishness which is also a divine attribute.

NOW LET US CONSIDER ZION in terms of the social nature of God. Jesus is the human incarnation of God in the personal sense. He reveals the nature of Deity as an individual—the kind of individual who can participate in the fellowship of the godhead. But this revelation achieves consummation only as the fellowship itself is revealed. For this purpose Jesus taught, preached, and lived in terms of the kingdom of God on earth. "Thy kingdom come" is not only a part of the Lord's prayer; it is the heart of Christian ministry. "Seek first the kingdom of God" is not merely a commandment; it is the motivation in the heart of God for fellowship with his creatures.

As Jesus is the personal revelation of God in human terms, so the Zion-city of the kingdom of God is the social revelation of God in human terms. The kingdom of God without the ministry of Jesus is an unattainable dream! But the ministry of Jesus without the kingdom is a tragic, purposeless, defeated struggle! No *individual* can reveal the Godhead—not even Jesus. He is the personal incarnation. But there must be a *social* incarnation. *Zion* reveals the social Deity! Just as the attributes of godliness exist between the members of the Godhead, so must these attributes exist between the members of the Zion community. If the world needs the divine revelation of the God-man, Jesus, certainly it needs also the divine revelation of the Godhead-society, *Zion*. It is *like* God to send his Son, and *like* the Son to come, so that men may have an understandable revelation of divine personality as a pattern for personal response to life. It is also *like* God to make a revelation such as is *Zion*.

THERE IS NO PERSONAL SALVATION nor any personal Savior in the popular sense. Jesus does not save individuals. Even if an individual

is lifted out of his generation as the only person worthy of salvation in his time, his *salvation* results from the development of the attributes of Divinity in his relations with his fellows, ungodly though they may be, and it consists of fellowship with the social Deity and others like himself. "It takes at least two people and God to live the gospel of Jesus Christ."⁸ Between them there may be developed the fellowship which originally exists in the godhead. This is the kingdom of God. Salvation is an experience of communion and fellowship. Without *Zion* there is no salvation in the truest sense.

As an instrument of salvation, *Zion* must participate in the Messianic spirit. It must prophesy the world as it ought to be. It must be a social Messiah. Out of the life of Jesus flows the prophetic spirit that reveals men as they ought to be, and which helps them to attain that goal. "Out of *Zion*" must go forth a testimony of social fellowship, a spirit of social regeneration which will reveal industrial and civic processes, economic and social affairs as they ought to be, and help men achieve this condition. Out of *Zion* must go forth the example of moral soundness—of economic equity—of social peace—of civic righteousness by which the world may be judged. How can God judge among the nations except there shall be a standard of judgment? *Zion* is that standard! Jesus is our personal standard—judgment is his. *Zion* is our social standard—judgment is hers.

This is not to be merely a verbal testimony. For men to understand godliness, the *word* had to become *flesh*. This is the testimony of a way of life—a powerful social movement with divine authority which will lead men to beat their swords into ploughshares, and their spears into pruning hooks.⁹

THE MESSIANIC SPIRIT is one of sacrificial ministry. Jesus did not come to the world merely for his own sake. He did not suffer and

(Continued on page 22.)

Official Rules of Order (Continued)

This is the fourth section of the proposed Rules of Order explained in the "Herald" of January 23.—Editor

IV. RULES OF REPRESENTATION

EX OFFICIO MEMBERS OF GENERAL CONFERENCE. All members of the Melchisedec priesthood are ex officio members of General Conference and are entitled to voice and vote in General Conference when present.

DELEGATES TO GENERAL CONFERENCE. Organized districts are authorized to appoint, at their conference next preceding the sitting of General Conference, delegates to General Conference who shall be entitled to represent said districts. Delegates are members of the General Conference to which they are appointed and are entitled to voice and vote at its sessions.

THE CHOICE OF DELEGATES. The choice and appointment of delegates to General Conference shall be made by a majority of those present and voting at a regular session of the district conference, or, if a special conference, at a session of which due notice shall have been given as to time and place. At any conferences, regular or special, it is desirable that a statement of any important business affecting the district and likely to be presented shall be included in the call for the Conference, so that these matters may be properly discussed, and any desired instructions may be given to the delegates selected.

QUALIFICATIONS FOR ELIGIBILITY. The only qualification for eligibility as delegate from district to General Conference shall be membership and good standing in the church.

BASIC OF REPRESENTATION. Each district shall be entitled to one delegate for every one hundred members of said district, and one vote in Conference for each delegate to which the district is entitled.

The enrollment upon which representation at General Conference shall be determined in various stakes

and districts and for branches in unorganized territory, shall be the total membership thereof as indicated by the monthly balance in the office of the Department of Statistics, based upon reports obtained up to the close of the month preceding the conference at which the delegates are elected.

The Credentials Committee shall certify delegates to General Conference, up to the proper number to which the district is entitled, in the order in which delegates are registered with the Credentials Committee by the district officers.

RULES AND RESTRICTIONS OF DELEGATE VOTING. The delegates present at Conference from any one district shall be entitled to cast the full vote of the district for which they are delegates.

In case of a divergence of views among the members of any delegation (the full delegation not being present) the delegation shall be entitled to cast the full vote of the district, but this vote shall be divided in the same proportion as the members of the delegation are divided.

No one delegate shall be entitled to cast, as representative in the same Conference, more than twenty delegate votes, and in case of division to cast a majority and minority vote.

REPRESENTATION OF BRANCHES NOT IN DISTRICTS. Each regularly organized branch of the church not included in an organized district shall be entitled to at least one delegate, who shall have the same privileges as other delegates. When the membership of such a branch exceeds 100, that branch shall be entitled to one delegate for each 100 members.

RULES FOR CHOOSING BRANCH DELEGATES. The rules governing the choice of delegates representing districts shall apply in the selection of delegates representing branches in unorganized areas, save only that the selection of these branch delegates shall be made in regular branch business meeting or in special business meetings of which due notice

shall have been given as to time and place.

CERTIFICATION OF DELEGATES. Delegates shall be entitled to act as such as hereinbefore provided upon registering with the Credentials Committee, who shall have been supplied with a certified list of delegates, bearing the signatures of the district president and district secretary; or, if they represent branches in unorganized territory, upon registering with the credentials committee who shall have been supplied with a certified list of delegates bearing the signatures of the branch president and secretary.

ALTERNATE DELEGATES. The selection of alternate delegates by stakes, districts, or by branches in unorganized areas is disallowed by General Conference action.

INSTRUCTING DELEGATES: NUMBER OF VOTES TO BE CAST BY; TIE VOTES, ETC. In all cases of grave importance, affecting the polity and faith of the Church, districts and branches in unorganized areas may instruct delegates to cast a majority and minority vote. But in no case shall the number of the votes cast by any delegates so instructed exceed the number to which the district appointing shall be entitled, as hereinbefore provided.

In case of a tie in districts, or in branches in unorganized areas, on questions presented to them, certified to said delegates, the votes of said districts or branches in General Conference shall be cast in equal numbers by the delegates.

ORGANIZATION AND MEMBERSHIP OF DELEGATE DISTRICT CONFERENCES. Districts may organize their sessions of conference in harmony with the above rules, by providing for delegate conferences, in which the basis of representation shall be one delegate for every members (the number to be fixed by the district) in each branch. Districts may constitute priests, teachers, and deacons as members of their conferences, as well as the elders, if they choose.

Has Christianity Failed?

By LUCIEN HOLLAND

Based on a sermon given at Indianapolis, Indiana.

And when he [Barnabas] had found him [Saul] he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.—Acts 11:26.

ACCORDING TO WEBSTER; Christianity is the precepts and doctrine taught by Christ. This Christ is the originator and the founder of Christianity, and you and I have taken on the name of Christians as followers of him. Now I should like to present two questions: "Has Christianity failed?" and "Has Christianity been tried?"

Occasionally we still see a man or woman in uniform. This is a reminder that we have just emerged from a world conflict, leaving untold agonies, demoralizing peoples and governments, and destroying the ethics of civilization along with the social, moral, and political environment of literally the whole continent which was the birthplace and cradle of Christianity. Some thirty years ago a similar situation existed. I wonder if in another quarter century history will repeat itself and bring about another conflict, leaving even more chaos than now confronts mankind. Such a thing is possible; according to many students of political philosophy it is inevitable. It is a fact that since the Civil War, peace has not been universal. Somewhere in the world since 1861 there has been conflict. Such a world is sick, very sick. Any person who feels a sense of moral responsibility—a desire concerning the destiny of man—becomes disturbed. He looks for answers, and in the course of his attempts to analyze these problems, he considers the One who said, "I am

the way." But if Jesus is the way of life, if he has all the answers, how do we account for the fact that the entire Christian part of the nations of the world were involved in the last war? How do we reconcile the present cold war in Europe and the disturbing events throughout the world with the biblical history which has been handed down to us that we might live the way of Christ? How can we justify the love of political power, wealth, and pleasure in preference to the love of brotherhood as taught by Christ in his every act during his earthly ministry?

This is no attempt to claim that our civilization has not advanced since the pre-Christian Era. Technically, there's no comparison. Even in the social realm there's been some advancement, but can anyone say he detects either in the moral structure or the spirit of modern civilization the qualities that can save us? Can he find anywhere in the world the conditions and the powers and events which are commensurate with the promises of Jesus? Can he point to them and say "There Christianity is working effectively enough to save the world"? It is true that there are some examples of this quality to be found in the annals of history? Almost everyone, I think, knows the story of Damon and Pythias, wherein Damon offered up his life for his friend who had been imprisoned and condemned to death. Greater love hath no man than he give up his life for another. A recent example is the attempt to save the life of Kathy Fiscus. Men braved death in an effort to save another without thought of self. But these are just isolated examples. We can't use them as a united effort to exemplify Christian ideas.

Christmas and Easter are the two events nearly all so-called Christians recognize by attending church. Can this be called Christianity at work? Can we be Christians on one or two occasions and serve mammon the rest of the year?

Let's ask ourselves the question the guardian angel put to the followers of Christ when they came to the tomb on the morning after he was resurrected. "What came ye here to find" this morning? If our attendance is born of wanting to find the way of life as taught by Jesus, then we are indeed Christians, but if we come through custom or curiosity or pride, then indeed we are facing a time of accounting. We seem to be faced with the acceptance of one of two alternatives. Christianity has certainly failed thus far, or Christianity has not been tried. Has Christianity failed, broken down, and proved impotent to cope with the problems of modern man and modern civilization? We might be inclined to say "yes" if we didn't stop to study the situation. A student of mathematics may manipulate the principles in such a way as to get a result which is wrong. This does not mean that mathematical principles have failed. It merely means the student has failed to apply the laws of mathematics accurately. If Christianity seems to have failed, perhaps it's because we have neglected to study or have wrongly applied the elementary principles.

Many people are disinterested. Their attitude is, "Oh, we have studied the fundamentals in church school, and we've heard them preached all our lives. We want to discuss something more advanced." That's the same mistake the student of mathematics often makes. Would

it not be better for these people to ask, "Are we experiencing the fundamentals? What are the first principles?"

John the Baptist, in announcing the mission of Christ, had only one theme, and he harped on it constantly. "He shall baptize you with fire and the Holy Ghost." Matthew, Mark, Luke, and John the Beloved were all so impressed by this statement that you will find it recorded in each of the four Gospels. Jesus emphasized it in his Sermon on the Mount (Matthew 5: 4) "And they shall be visited with fire and the Holy Ghost." It was the first thing he taught when he appeared to the Nephites on this continent. He provided water baptism and authorized certain men to perform the ordinance. Then he taught them about the Holy Ghost. Added to these is the modern revelation, "He that receiveth my gospel receiveth me, and he that receiveth not my gospel receiveth not me. And this is my gospel: repentance and baptism by water, and then cometh the baptism by fire and the Holy Ghost."—Doctrine and Covenants 39: 2.

Receiving the baptism of fire means experiencing, not just being able to talk about it or recite doctrine. Adam in the beginning was baptized by water, and the Spirit of God descended on him, then a voice out of heaven said, "Thou art baptized with fire and the Holy Ghost." This is the record of the Father and the Son. It has been basic in all dispensations; it still is in force and always will be.

Have we failed in some simple elementary principle? Let us guard against the tendency to answer too hastily. It is in just such fundamental situations that errors are made because of assumptions, jumping to conclusions, haste, and unwillingness to stop and consider critically something that seems very obvious. What did Jesus mean by fire? Often people say, "I think Jesus meant . . ." But wait—opinion is not conclusive. A better answer would be, "I think . . . because I have experienced

. . . ." On numerous occasions throughout the Scriptures fire was used as a testimony of God's power. The Lord appeared to Moses in a burning bush. Nebuchadnezzar put three men in a burning furnace, but when he looked in, there were four figures walking around, apparently unharmed by the fire. At the day of Pentecost, tongues of fire rested on all the disciples. There is a record of Nephi's and Lehi's being encircled by fire while in the Lamanite prison so that their enemies couldn't enter. Whether or not these experiences were with fire as you and I know it is problematical. Certainly it seemed like fire to the participants. However, they found that the flames did not harm them. These were wonderful experiences and, according to the Bible, the matter of kingdom-building followed them. Most of us have not as yet had such experiences. If these are what Jesus described in his baptism of fire and the Holy Ghost, then—to use a slang expression: "We've missed the boat."

IF ALL THIS HOLDS true, then Christianity has not failed, because it has not been tried in our time. It has not been put into the test of experience. What can we do about it? Faith, repentance, and humility must be re-examined from a new viewpoint. They must be experienced. We may have sung about or prayed for or preached of or discussed all the fundamentals there are—but have we experienced them? If we only heard about a thing—its size or beauty—its interest to us is only relative because we haven't had any physical or spiritual experiences with it. We might look at water and say it's cold because it looks cold, but the swimmer who is actually in the water knows it is cold. We must have actual experiences to know that we know. Jesus said that those who believe on his word shall be baptized by fire and the Holy Ghost. His word must not be subject to temporizing or jumping at conclusions. We must find out what Jesus means by repentance, not what

our friends or ministers think he means. We must find out by belief, and we must experience that belief, that faith, that repentance. Christianity has not failed. Jesus' way of life is just as potent today as ever, and it always will be. The baptism of fire, when experienced by all Saints in his church, will overcome the world where strife and greed and compromise now dominate. Unless the people who profess to be Christians receive and experience this baptism of fire and the Holy Ghost, we soon may see our boys in uniform again—a stinging reminder of the impotence of man who temporizes with Christ and abrogates his stewardship for worldly abundance. If such a conflict should come, it could well be the end of civilization as we now know it.

Jesus said, "I am the way." If we have faith, repent, and experience these things as well as think about them, Christianity will not fail. Through adherence to elementary fundamentals and first principles in finding the answers to the problems of life, we shall be able not only to think and talk but also to experience the conditions of the way of life, and the kingdom of God which, up to now, has been only a figure of speech will be a reality.



*Each One
Win One!*

"COME TO ZION'S LEAGUE
WITH ME NEXT MEETING!
WE HAVE A FINE YOUNG
PEOPLES GROUP AT OUR
CHURCH."

*The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints*

Make Me Believe - By RUBY TINKHAM

PART THREE

MIKE SAT on the back steps and let the warm spring sunshine soak through his light shirt. Inside the house he could hear Mary rattling pans and running water, and he inhaled deeply the rich aroma of chocolate cake that floated out tantalizingly on each soft breeze. There was nothing like it—Saturday afternoon was the best day in the whole week. Now if it just weren't for Sunday morning.

He got up lazily, stuck his hands in his pockets and ambled around the house. Mary's irises were doing pretty well and the other flowers were coming up, too. He stopped and grinned. Flowers didn't really have a chance with two husky boys busy growing up. Bet Roy Rogers never knew how many times Trigger had hunted Indians around the Ferrel house.

Mike paused and looked the yard over. Jack had been cutting the corners again on his bicycle, and that big bare space over there beneath the maple was where Donny's trapeze went up every spring.

Now take Herb's yard next door. It always looked like an advertisement for a landscape architect. There was old Herb now, out there digging again. Mike crossed the grass leisurely and stopped beside the gray haired man down on his knees gently loosening the dirt around some peonies.

"Hi, Herb, see you're at it again."

"Hello, Mike. Yes, I want these peonies and those irises over there to bloom in time for Decoration Day."

Mike leaned against the house and watched the breeze nod the heads of a bed of fat yellow jonquils. "Say, Herb, those jonquils are the biggest I've ever seen. What did you feed them?"

Herb straightened up with a grimace and took out a blue handkerchief and wiped his lined face. There was no answering cheerfulness in his voice, "I tried to hold them back this year, Mike, so Carrie could have some for the church for Easter. Now they're blooming their heads off."

Mike watched the bent figure work in silence for a few minutes and then spoke kindly. "Sure is nice the way you keep the church supplied with flowers, Herb. Mary's always talking about how beautiful they look. Ever see them inside?"

Herb grunted and dug fiercely. "I don't go to church, Mike, you know that. Haven't gone since Letty was killed right here in front of the house by that crazy

driver five years ago."

Mike paused sympathetically and then spoke quietly, "You think that was God's fault?"

The thin man stopped abruptly and answered vehemently, "Sure, I know it was. He could have saved her if he'd wanted to. Letty was only five. She didn't know to watch out for drunken fools driving on two wheels."

Mike looked over at the bicycle against the side of his own house, and his heart swelled with pity. "I think I know how you feel, Herb. Must be hard for Carrie too, especially with other people's kids all around her."

"Carrie keeps going to church, says it helps her. She keeps praying for me too, but it won't do no good because I ain't never going back. She's got some idea now about adopting one of them war orphans. Says old Doc Brown thinks it would be just the thing for us to do. Well, I ain't doing it. Letty's gone, and I ain't raising nobody else's kid if I can't have my own."

Herb moved angrily to the other side of the walk and Mike followed speaking quietly, "It might help Carrie a lot. A woman gets awful lonely without kids around."

"Carrie don't get no lonelier than me. She can stand it if I can."

Mike whirled around and started back across the yard; then he stopped determinedly. "I think maybe you're right at that, Herb. It would be a shame to have a kid in here running over the grass and maybe stepping on the flowers and breaking off the shrubs. The house wouldn't be so quiet and peaceful either. The doors would probably get slammed, and there'd be someone yelling 'Dad, why don't you fix this for me?' And every time you'd sit down to the table, he'd be noisy and always asking you questions as if you were God himself. I guess you're right, man, it would be a lot of trouble and expense to take in some poor little kid that God hated so much he took away his parents." Mike turned his back and crossed the yard in big manly strides. He could feel Herb's astonished gaze boring into his back, but he kept on going until he reached his own kitchen door.

MARY WAS SPOONING huge mounds of white icing on the chocolate cake when Mike stepped in the door. He sat down across the table from her and waited patiently for her to notice him. She smiled and handed him the pan and spoon while she put the finishing touches on with a knife.

Mike paused between mouthfuls and said remorsefully, "You know, Mary, I think I've just stuck my nose into something that doesn't really concern me. But I couldn't help it. Everytime I see Carrie making over somebody else's kids I feel bad. And when Herb said she wanted to take this war orphan, and he wouldn't let her, I guess I lost my head."

Mary stopped still and there was concern in her fine blue eyes. "Oh, Mike, you didn't. They're really such fine people, and Carrie has had such hopes. I wouldn't want to spoil things for her, Mike, that's all she's talked about this past month. I think Dr. Brown is helping her. He's been over there several times lately. What did you say?"

Mike squirmed uneasily and then grinned like a small boy caught-stealing cookies. "Well, I didn't say anything until Herb said he wasn't going to take in anybody else's kid when he couldn't have his own. Do you know he blames God because Letty got run over?"

"Yes, I know. It's too bad but—what did you say?"

"Well, after he said he wouldn't have another kid around, I told him maybe he was right, that it would mean a lot of noise, and his yard would get torn up, and someone would probably call him Dad, and then I walked off."

"Oh, Mike, you really had me scared for a minute. I know how much this means to Carrie. I only hope what you said sinks in and makes him think a little bit."

Mike walked over to the sink with the pan. When he spoke he was serious. "Tell me something, dear, if Donny had died two years ago when he had pneumonia, would you have blamed God and refused to go to church anymore?"

She walked over beside him and slipped her hand under his arm. "You know I wouldn't have, darling. Of course it never even occurred to me that Donny might die, but still I wouldn't have blamed God."

Mike stood there silently as if in deep thought. "But still you did think God had something to do with his getting well, didn't you?"

"Yes, I know he did. I feel that God is infinitely wise; there are times when we make mistakes, but he loves us and forgives us and gives us new opportunities. Then there are other times when we make mistakes that in his wisdom he can see it is better if we suffer for them because out of suffering will come new understanding and growth. Maybe I'm not

putting this very well, but you know as well as I do that the man who ran over Letty has never touched a drop of liquor since, even though the child ran right in front of him, and he couldn't have stopped drunk or sober. You also know that Herb never grew a thing in his life until after Letty was gone, and now look at that yard. Another thing—you remember how particular Carrie used to be about the house and Letty's clothes? Well now she wants to throw her house open to any child and love it too."

Mike looked at Mary in surprise. "You mean you think this whole thing was a good idea? That Letty's death was really the best thing?"

There was sorrow in Mary's voice when she answered: "No, Mike, I never see death in that light, but this was an unfortunate man-made accident. Yet, if we look at it closely enough, we can see that God has been busy picking up the pieces and trying lovingly to build something worth-while out of them. Remember, God didn't seem to think that death was too bad for his only son."

She sighed. "We both know that any child who comes into that home now will find better parents and a richer companionship than Letty might have had."

MIKE SQUEEZED HER HAND and walked back over to the table where the cake sat in all its glory. He grinned at her and then picked up the knife. "I think you could bribe me into going to church tomorrow if you let me cut my own piece of cake now."

She smiled and took the knife out of his big hand. "Nothing doing. I'll give you boys all an even break at supper time. Besides I'm not bribing you to go to church any more. Dr. Brown says to just let you alone, and you'll come yourself."

Mike backed off in mock consternation. "And just when did you and Dr. Brown start cooking up conspiracies against me?"

Mary grinned impishly and countered with, "Wouldn't you like to know, Mr. Mastermind?" And then seriously, "No, Mike, I just happened to run into him on the street the other day, and he asked about you. He's really interested in you I can tell."

"I suppose he suggested that you get me started back to church again, huh?"

"No, I did the suggesting, and he said to let you alone. He said you were doing all right, that you were solving your problems in your own way, and that it would be better not to force or persuade you into doing anything you weren't ready to do. Then he said a strange thing, He said, 'I only hope the church is as ready for Mike when he comes as Mike is for the church.'"

Mike walked to the door and stopped.

"You know the more I get to know that old guy the better I like him."

Mary laughed with sheer happiness. "That's funny, dear. He said the same thing about you."

Then Mike's voice came back troubled. "What would you say, dear, if I told you I heard that Dr. Brown used to be quite a shady character?"

Mary paused and answered slowly, "I don't know. I guess I'd just have to respect him all the more for the fine person he is today."

Her husband pushed the question a little farther. "Sure, but you know how most people are. They say, 'I won't go to church as long as that old hypocrite is running things!' How about that?"

Mary's tone took on a stronger note. "Sure I know. Lots of people like to excuse their own little sins by comparing them with someone else's, but after all, the church exists primarily for the sinners. The truly righteous people are too humble to make comparisons, and the self-righteous—well, aren't they in pretty grave danger themselves?" Her voice dropped to pleading. "I wish you would speak to Jack. He thinks he's getting too big to go to church any more. He wants to stay at home on Sunday as you do."

Mike opened the door and tossed the words back over his shoulder. "O.K., honey, I'll have a little talk with him this evening. I guess a fellow does feel pretty big when he's going on ten." He swung off the porch and started toward Chuck's garage.

MIKE GRINNED as he turned the corner. Chuck had both feet clamped firmly on a tire and was wrestling with a tool that kept slipping sideways out of his hand.

"Hi-ya, having tire trouble?"

Chuck gave him a lopsided grin and pushed his cap back with a greasy hand. "Hi, I think I've got a slow leak in this thing. Sometimes it stays up for a week, and then maybe it'll go flat in a couple of hours. Could be the valve."

Chuck kicked a small wooden box over to Mike and he sat down. He knew better than to offer any help. Chuck pried happily, and Mike watched him contentedly.

"You know, Mike, if there's one thing I don't like it's tire trouble, especially on Sundays. The way we tear around here on Sunday mornings getting ready for church—" he shook his head and laughed good-naturedly. "It's like a mad house."

"Do you mind going to church, Chuck?"

"Oh, it's not so bad. Vi likes to go and take the kids. She can't drive, so I sorta tag along too."

He had the tire off now and was holding the tube in his hands, scanning it

closely. Every so often he would wet his finger, rub a little place, and shake his head.

"What I really meant, Chuck, was do you get anything out of going?"

"Well, it's like this. When I was overseas, I got into some pretty tough places, and I kinda promised God that if I got back home, I'd make it right with him. And I ain't figuring on breaking my promise."

Chuck plunged the tube into a bucket of water and held it there, watching for air bubbles. Mike was quiet so long that he asked without turning, "Something bothering you, Mike?"

Mike sighed and answered slowly, "I don't know. I can't seem to figure some things out. I used to go to church all the time, and then suddenly I just couldn't see any sense in it, so I quit."

Chuck lifted his head, "Now it's bothering you, huh?"

"Well, yes, it does. Mary wants me to go. The boys need to go, and somehow or other I feel like it is the right thing to do, but still—"

"You believe in God, don't you?"

Mike smiled at Chuck's consternation and nodded his head affirmatively, "Of course, I believe in God. But there are so many churches and creeds, and everyone thinks he's right—"

Chuck laid the tube down and wiped his hands on his grimy coveralls. He reached in his pocket and pulled out the inevitable package of gum and, offering some to Mike, took two sticks for himself.

"Mike, you know I ain't very clever with words. Now, if it was an automobile that's different—Vi says all my brains are in my hands—but anyway I figure it like this: Churches are a lot like cars. There's lots of different kinds and models, but they all got to have the same thing to make 'em go—a motor. Keep that tuned up, and you don't need to worry none."

There was the sound of running feet and Jack burst around the corner covered with mud from head to foot and dangling a frog by one leg. "Look, Dad, I got the biggest one of all. Isn't he a beauty? Can I keep him, Dad, can I?"

Mike took the frog and laid his arm across the boy's shoulders. "Boy, he's a dandy. Makes me hungry just to look at him."

"Oh, gee, Dad, we can't eat him; he's a pet. Can't I keep him, please?"

"No, we won't eat him, Jack, but you'll have to talk to your mother about keeping him. Women are funny about frogs and worms and things. Here, you take him. Right now I think you and I had better mix it up with a little soap and water. See you around, Chuck."

THEY LEFT THE GARAGE and strolled back across the yard. "Gee I sure hope Mom lets me keep him. He's the biggest one in the whole troupe. Do you think she'll care really?"

Mike steered the boy gently toward the basement and pointed to the wash basin and soap. "Here, I'll fix some water in this tub for him until we see what your mother says. You see how much of that mud you can get off before supper."

Jack plunged into the hot water and started scrubbing his arms. Mike sat down on the basement steps and waited.

"Jack, your mother says you don't want to go to Sunday school any more; is that right?"

"Oh, gee, Dad, I'm getting too big for church. Church is for old people and kids like Donny. I want to stay home with you."

"Listen, Jack, when I was your age, I went to church every Sunday. Your grandma was pretty strict about things. Besides it makes your mother happy."

Jack hung his head and dried his hands slowly. "But, gee, most of the fellows just go when they want to, not every Sunday. And, gee whiz, Dad, you don't go at all."

Mike stared thoughtfully at the floor and spoke carefully. "You know how it is, Jack, to get lost out in the woods? A fellow has to get his compass out and find out which way he's going. Well, in a way, I got lost, Jack, and I had to stop and find out which way I was going. I think I have it pretty well figured out now, and I'll be going back one of these days. You go along with your mother 'cause it makes her feel good to have a man with her when she goes to church."

"Sure, Dad, I know what you mean. Mom's swell. She's always saying it gives her new strength when she goes to church. But it's kinda funny too, she still can't hit a ball across the yard."

Mike grinned and grabbed the boy around the shoulders. He wanted to shout, but he didn't dare. "Listen, Jack, there are two kinds of strength. There's the kind that sends a ball out into center field and carries you around three bases, and then there's another kind that keeps you from arguing with the referee or cheating about the score. See what I mean?"

Jack nodded his head solemnly. His father slapped him on the back and continued humorously, "And just don't ever get it into your head that your mother hasn't got plenty of the second kind. She can lick us any day in the week without even half trying."

And then he added under his breath. "In fact I think she has licked me without even trying at all!" (The End.)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Our ministers describe and name the various parts of the image of Nebuchadnezzar's dream until they come to the toes. A few have named the ten kingdoms represented by the toes, but others ignore them. Can an authoritative answer be given as to which kingdoms the toes represent?

Iowa

W.M.N.

ANSWER:

We do not think so. Many learned men have attempted it and made lists which are not in agreement. Many kings arose and fell both before and after the fall of the imperial government of the Western Roman Empire in A.D. 476, and it would be difficult to select any ten of them to correspond with certainty with the ten toes of the image or the ten horns of the beast. Furthermore, the eastern or Grecian half of the empire did not fall with the west, but continued until 1452 when it fell to the Turks, this half representing one of the legs, feet, and toes of the image. If we insist upon a detailed exactness in the parallel between the image and the empire, five of the kingdoms should be placed with the East; but all ten are usually given as belonging to the West. Daniel, in both chapters II and VII merely mentions the toes and horns without mentioning ten kingdoms, so we wonder if students of prophecy have not given more prominence to the ten kingdom idea than the prophet intended. It is a mooted question which has not been determined after centuries of discussion.

CHARLES FRY.

QUESTION:

Is it the belief of the church that these kingdoms were in existence in 1830 at the time of the organization of the church, and that the prophecy, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed," had reference to these particular kings or kingdoms?

Iowa

W.M.N.

ANSWER:

Officially the church has made no pronouncement upon this point, which involves no doctrine, policy, or rule of ac-

tion, but is a matter of interpretation of history and prophecy. It is not requisite that the church should pronounce upon such matters, neither would it be wise, since every man is left to work out his own conclusions as he may. It is our personal opinion that the expression, "In the days of these kings," has reference to the period covered by the symbol of the image, or that otherwise known as "the gentile times," extending from Nebuchadnezzar to the "fall of Babylon." At any time down to the end of this period, we shall be "in the days of these kings."

The setting of the statement concerning the setting up of the kingdom of God (Daniel 2:44) suggests the time to be at or about the end of the period. This view is supported by many other prophets since the kingdom was established to supplant the falling kingdom of "Babylon," these two great events involving the transfer of dominion from the old to the new, the reverse of what transpired when the last remnant of the Kingdom of Israel-Judah came to its end in 586 B.C., at which time Nebuchadnezzar came to the Babylonian throne and began the gentile dominion. The symbolic image clearly indicated the ultimate end of that rule. Micah (4:8) wrote that the dominion and the kingdom would return to "the daughter of Jerusalem" in the last days, of which many other prophets have spoken. The day is yet to come, though we believe it is near.

We see nothing in Daniel's prophecy requiring the synchronous existence of all the kingdoms of the Babylonian succession at the time of the fall. Babylon today is more than civil government; it includes the world-wide political, civil, social, economic, and religious systems and customs which all the nations of Babylon have built up and left as the accumulated heritage of mankind, and which is so saturated with evil as to be unacceptable to the kingdom of God. The good therein, of which there is much, will be preserved. The change is to bring in the day of peace and righteousness, of justice and equity, of which the Scriptures abundantly speak (See Doctrine and Covenants 1:3; 34:3; 84:1; 108:4; Revelation 17:3-5).

CHARLES FRY.

Our Church and State Ideal

By BESSIE TAYLOR

WE LATTER DAY SAINTS are the possessors of two great heritages, our church and our American Government. In both are the seeds of freedom. It is well for us to pause occasionally and consider the significance of our democracy and our theocracy. The histories of both are closely interwoven. To trace the origin of the major concepts, principles, doctrines, and laws which characterize the two, reveals the growth of democratic and Zionite ideals.

At the time our constitution was written, democracy was not held in high repute. The privileged and propertied classes were deeply suspicious of the doctrine, for they felt that in a system of "majority rule" the people might easily use their power to attack the privilege of the wealthy. Walt Whitman poetically pictured America as the "Great Democratic Experiment" of how much liberty society would bear. The Revolutionary War was in every sense revolutionary. The Declaration of Independence proclaimed the great basic political beliefs which were revolutionary at the time:

Man is endowed by his Creator with certain inalienable rights, among them there are life, liberty, and pursuit of happiness. To secure these rights, governments are instituted among men.

To further guarantee these rights, our forefathers, before leaving that Philadelphia conference in 1787, added the "Bill of Rights" which placed personal liberties beyond the reach of popular majority and denied the federal government the power to interfere with certain personal rights and freedoms. Provision also was made for amendments. No, Democracy did not come easy to America. New leaders and new movements have continually arisen to remind us again and again of our American tradition.

Democracy cannot be understood if it is pictured solely as a political or economic system. Underlying all else, democracy must be a moral code, or it will not be effective. Herbert Agar in *Pursuit of Happiness* says there are three parts to the democratic ideal. First and most important is the spiritual affirmation. This includes the beliefs concerning the rights of man and his relationship with others and to the government. Second is the economic order which demands that we work, that we have business, enterprise, and industry, homes, cash, and land. It is built on the precept of peace and industry. Third, and least important, is the political machinery necessary to put it into

effect. This third part is the only one which fully exists.

LIBERTY means more than the traditional freedom of license. Liberty is not absolute, nor is it in a vacuum; it is hedged about by the competing rights of others and the demand of social welfare. Ex-president Herbert Hoover in *Challenge to Liberty* says,

Liberty is far more than the independence of a nation. It is not a catalog of political rights. It is a thing of the spirit . . . to be free to worship, to think, to hold opinion, to speak without fears . . . free to challenge wrong and oppression with surety of justice. Liberty conceives that the mind and spirit of men can be free only if the individual is free to choose his own calling, to develop his talents, to win and keep a home sacred from intrusion, to rear his children in security. He must be free to earn, to spend, to save, to accumulate property that may give protection in old age and to loved ones.

This concept of freedom is caught up in the words of the revelation in Doctrine and Covenants 98:10 which concludes, "It is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land by the hands of wise men whom I raised up unto this very purpose. . . ."

Christianity and liberty are inseparable. Alma tells us (page 469) that Amalickiah sought to destroy the church of God and the foundation of liberty which God had granted. The government of the Nephites was established by the voice of the people. Doctrine and Covenants 36:7 says, "And in the Garden of Eden gave I unto man his agency." Maintaining this agency has been an age-long struggle.

INDIVIDUAL LIBERTY is inseparably connected with the theory of progress. Individuals must be free to advance new ideas and try new methods if a higher type of civilization is to be attained. We approach the truth only by a slow, laborious process in which competition between opposing views gradually eliminates error. Liberty for the individual is necessary if we are to realize the Zionite ideal of personal responsibility and the democratic ideal of self-government. Men cannot be morally accountable for their conduct or politically self-governing unless they possess the degree of freedom from external control which individual liberty connotes. Furthermore, individuals must have the privilege to enjoy the benefits of society and be able to contrib-

ute to its progress. The opportunity for employment, access to education, housing, health, recreation, and transportation must be provided with disregard for race, color, creed, or origin. Without this freedom, the individual is deprived of the chance to develop his potentialities. The group also suffers through the loss of contributions which might have been made by persons excluded from the main channels of social, economical, and religious activities.

Freedom in a civilized society is always founded on law enforced by the government. Freedom in the absence of law is anarchy. President Truman at the Lincoln Memorial in Washington in 1947, said,

We must make the Federal Government a friendly, vigilant defender of the rights and equalities of all Americans . . . our national government must show the way . . . We can not be content with a Civil Liberties Program which emphasizes only the need of protection against the possibility of tyranny by the government . . . We must keep moving forward, with new concepts of civil rights to safeguard our heritage. The extension of civil rights today means not protection of the people against the government, but protection of the people by the government.

Rousseau, 187 years ago in *The Social Contract* said, "Might and force are war, not law . . . subjugation of the vanquished is continual war . . . force made the first slave, and has kept all others as such."

This great heritage of freedom and equality for all men awaits complete realization. The basic moral principle of both our government and church is that all men are created equal as well as free. Stemming from this principle is the obligation to build institutions that will guarantee equality of opportunity to all men. Without this equality, freedom becomes an illusion. The only aristocracy consistent with a free way of life is an aristocracy of talent and achievement, the quality of personal character and social contribution. This concept of equality has no resemblance to the totalitarian idea of human uniformity or regimentation. We hate the arrogance which makes one man say he will respect another man as his equal only if he is of his race, his religion, his party, or his social level. Under our government and our church law,

men are morally equal and free to be different.

AMERICA has been populated by immigrants from many nations. All have shaped with their hands, minds, and hearts the character of our national life. The cultural diversity of the United States has flavored the whole political, economical, and social development of the nation. Our science, art, music, philosophy, and industry have been formed and enriched by peoples throughout the world. The dominant majority in the United States are Caucasian, English speaking, Protestant, and of comparatively distant Anglo-Saxon or European background. Groups whose color makes them more easily identified are set apart from the dominant majority. Negroes are by far the largest minority group. Today one in every ten Americans is a Negro. The oldest minority groups are the Indians, Mexicans, and Hispanos. Of lesser numbers are the Chinese and Japanese. Our population also includes the inhabitants of areas administered by the United States: Hawaii, Alaska, Puerto Rico, The Virgin Islands, Guam, American Samoa, the Trust Territory of the Pacific, and the Panama Canal Zone. More than 2,500,000 people live in these dependent areas. They include Caucasians, Negroes, Asian, Eskimos, Indians, Polynesians, and Micronesians.

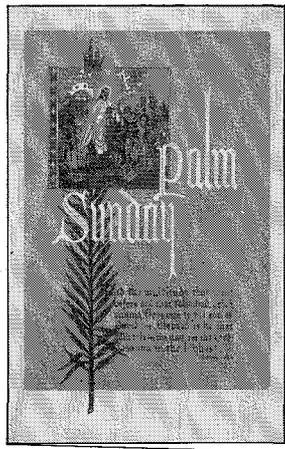
In no nation have people come as close to the ideal of freedom and equality as in our own. Our American heritage of freedom and equality has given us prestige among the nations, but there is still plenty room for improvement. Our history reveals that the gulf is wide between ideals and practice. We have had human slavery, religious persecution, mob violence, and ugly prejudices.

The three chief threats to our liberty today may be reduced to propaganda, class-struggle, and vigilante movements. As citizens and church members, our responsibilities are to be alert and guard this sacred heritage. To be alert involves study. It also involves the establishment of right relationships. We cannot live without affecting others, and others cannot live without affecting us. It behooves every one of us to acquaint ourselves with all good books, languages, tongues, and people. Just as the national program of civil rights moves forward on three fronts: the legislative, executive, and judicial, so shall the church move forward on its three fronts: the social, economic, and spiritual. With this great responsibility is great opportunity. For moral, economic, and international reasons we must not fail. May God help us!

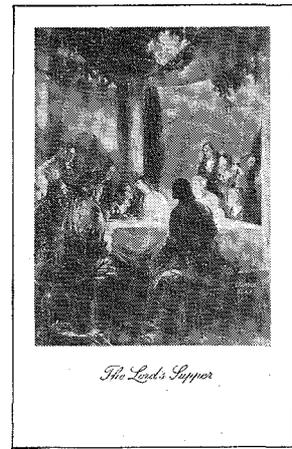
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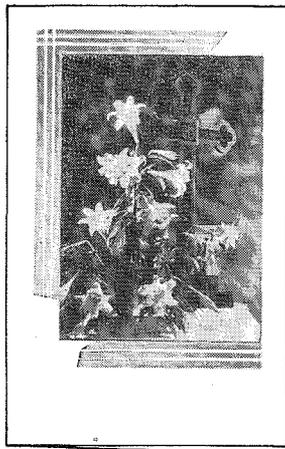
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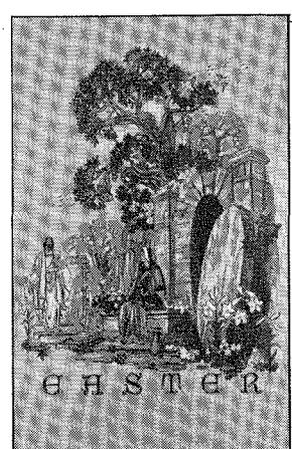
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500	7.00
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Herald House

INDEPENDENCE, MISSOURI

Letters

Need for Free Church Literature

While on vacation recently I had several "lay-overs" between busses. At the various depots I looked for free reading material and found five denominations represented—but not our church.

It would be a good thing for Latter Day Saints to take their *Heralds* and other church publications to their local depots and libraries. Another way to get church materials before the reading public is to ask often for specific publications at the library. Most libraries have a special fund for the purchasing of much-requested books.

BESSIE TARRINGTON

Latour, Missouri

From an Isolated Member

It has been a long time since we were able to worship with others of our faith. Those who have this opportunity for fellowship should be deeply grateful for it. However, the Lord is still with us, even though we are isolated. Three years ago my companion had a brain hemorrhage and for a while was like one dead. I prayed fervently that he would not be taken, and his life was spared. He had also lost most of the vision in his left eye, and that too was restored. Although he cannot exert himself, he has been given strength to work about our humble home. Last week he suffered a fainting spell which left him with a severe pain at the base of his brain. I ask the Saints to pray for him that he may be relieved.

We invite the members of Phoenix Branch and any others who may be in this vicinity to visit us or write to us.

MRS. FRED WOMACK

Mayer, Arizona

Old "Heralds" Wanted

I should like to obtain four copies of *Heralds* printed in 1938. They are for February 19, May 7, 21 and 28. These contain parts of a story I would like a friend to read; I have all except these four issues.

We live about twenty-five miles from Vinita, Oklahoma, where a small group of Saints hold meetings. We hunger for fellowship with other members and would appreciate hearing from our friends in Independence, especially Emma Bullard and Sister Dobson.

MRS. R. J. MENDEL

Route 4
Claremore, Oklahoma

Recovery After an Accident

As I read the testimonies in the *Herald*, I am reminded of the blessings I have received.

In December, 1930, I was in an automobile accident. The doctor said I had a fractured skull and didn't think I would recover. However, I was taken to the hospital where X rays revealed that many of the bones in my face had been broken, including eight fractures in the roof of my mouth. By night my face had swollen until it was hard and black. The next day my mother came to the hospital and asked me if she could rub some consecrated oil on my face. I nodded consent, for I was unable to open my mouth to speak. As she prayerfully applied the oil, comfort came, and I was able to sleep. When I awoke much of the blood had drained from my face and I began to improve. Eight days later I was taken to surgery for necessary "repairs" and again received a blessing.

This is just one of many times God has come to my rescue. I work as a car inspector in the railroad yards, and often it seems the Lord has pushed me out of the way of moving cars.

Please pray for my mother, Mrs. Nora Johnson of Blue Rapids, Kansas, that she may regain her health and continue to serve the church. She is women's leader and senior class teacher in the church school. I also ask an interest in the prayers of the Saints that I may continue to help promote God's work.

ALBERT B. JOHNSON

507 North Third
Marysville, Kansas

From a Herald Reader in Ontario

I was happy to see the picture of pioneers of the Restoration in the December 5 *Herald*. We have a large, framed picture like this in our church but did not know the names of all the persons in it until this *Herald* arrived. I also enjoyed reading the article by C. Ed Miller on "The Land Shadowing With Wings," and E. Y. Hunker's experience in Stockholm. Another joy of the month past was being able to hear *The Messiah* on the evening of December 18.

The church papers have always been in our home. I wish all the Saints could realize the spiritual strength and encouragement these can bring.

May we all face the new year with the confidence born of inner peace.

VIOLET PERRIN.

Cameron, Ontario

Thanks From England

We wish to express through the *Herald* our sincere gratitude to the Saints in Portland, Oregon; Cincinnati, Ohio; and Sarnia, Ontario, for sending us food parcels for our church school party. The look of delight on the faces of the children (and adults) upon seeing such a wonderful spread would have repaid these good American Saints for their gift. This is to say thanks from all the Warrington members.

SYDNEY DAWBORN, pastor

2 Roome Street
Warrington, England

Sunday Afternoon Prayer Service at Stone Church

I wonder how many Saints in Independence have attended one of the Sunday afternoon prayer services at Stone Church. I learned to love these meetings in my youth, and I still find the calm spirit of the Master present at them. Recently, when the elder in charge asked if there were any for whom prayers should be offered, I was surprised to hear requests for people in other states and even foreign countries. Then I began thinking of all the sick and afflicted not represented there who would appreciate the prayers of the Saints. I offered a silent prayer for them, wishing that all in the church could know of their suffering and pray for them too. Many of us, even here in the Center Place, underestimate the power of united prayer. Surely it helps to know that others are petitioning the Almighty at the same time we are.

Once when the burden that was mine to carry seemed too heavy to bear, I heard a voice say, "Go to your sister in the faith and tell her your sorrow." "But who, Lord," I asked, "would want to hear my troubles?" Twice again the voice spoke telling me to go, so I did. When I felt this good woman's motherly arms about me, I found strength to carry on. Prayer for others can bring this same kind of comfort.

Wherever people meet together in prayer, God meets with them; but those who go only to listen, will go away unfed. I like to walk into a fellowship meeting with prayer in my heart, refraining from talking to others until after the service. The Holy Spirit does not often come where there is noise and confusion. If we could go thinking of and praying for others, here and abroad, much good could be accomplished. We should also remember the missionaries as well as the sick and burdened ones.

We could make the Sunday afternoon prayer service an altar at which prayers for people everywhere are offered up. It would help those who are not able to worship in Zion to know that they are in our hearts and can count on us to supplicate the throne of grace for them. Distance or color or race should mean nothing. Others could pray at the same time, even though they are not present. Surely if we would do this the sick would be healed, the blind made to see, the lame to walk, and the weak ones strengthened.

EMMA SMITH KENNEDY

608 South Crysler
Independence, Missouri

Appreciates "The Messiah"

I wish to express my sincere appreciation to the *Herald* for publicity given *The Messiah* and to Franklyn Weddle for conducting such a splendid performance. I plan to hear it each year as long as I am able to. Reception this Christmas was very good. We listened to Station KMOX, St. Louis, Missouri.

MRS. N. E. HARRISON.

Route 1
Farmington, Kentucky

Letter of Testimony

As a small child I lived with my parents and brother in Dinamita, Durango, Mexico. There were few people from the States there, and the only church in town was Catholic. My mother, a Reorganized Latter Day Saint, taught the gospel to my brother and me, reading to us every day from the Scripture and telling us about the church. One day I decided to climb to the top of a small mountain near our house and there pray to know more about God and his will for me. As I neared the summit, I felt a great sense of peace and joy. Looking up at the heavens and then at the valley below, I realized how great God is and how good he had been to me. My spiritual eyes were opened. Perhaps that is the trouble with many today—they are spiritually blind.

Later we moved from Mexico to Carthage, Missouri, where I attended high school. I was lonesome in this new environment until I asked God to help me overcome my timidity. One night as I was studying alone, I felt a presence in the room with me. I was frightened until I noticed a heavenly personage before me. His eyes and hair were dark, his robe a brilliant white, and his face extremely bright. As I stared unbelievably at him he said, "Be not afraid, for I am with you." Then he disappeared. This experience has always been a great comfort to me.

My brother and I were baptized at the Stone Church in Independence on Easter Sunday, 1942. It was a day I shall never forget. God has been very good to me, and I pray that I, with others, may "win one" for him.

I shall be happy to correspond with other members.

MRS. PAUL JEFFRIES.

1024 South Garrison
Carthage, Missouri

Briefs

EVERETT, WASHINGTON.—A project was held on New Year's Eve to stimulate participation in the financial law. Bishop Monte Lasater and his wife were honored guests. Bishop Lasater assisted those needing help with their inventories during the afternoon. At this time those so desiring turned in their annual statements to the branch solicitor, Harold Johnson, and to Bishop Lasater.

After a ham dinner served by the women's department a group consisting of Gayle Scafe, tuba; George Clark and Elliott Gilberts, saxophones; John Gilberts, sousaphone; and Dick Gilberts, clarinet, presented a group of band numbers. Later the Gilberts family with George Clark, clarinet, presented a group of string selections with the bass viol, violin, clarinet, and piano. The Jensen family from Marysville (parents and eight children) brought their musical instruments and played and sang several sacred numbers. Several other young people assisted the Jensen family with instrumental music. Dickie Foster sang a solo, accompanied by Tommy Foster on the piano; and Merle Foster, accompanied by Fern Gage, sang "Some Day," by Byron Doty. A stewardship skit, "Systematics," was presented by Luella Foster, Helen Gilberts, and Ted Wolfgram.

Pastor Elliott Gilberts lead the group in a period of worship, using a group of colored slides depicting the life of Christ. Bishop Lasater gave an inspiring and brotherly talk and as the hour approached midnight, the new year found the Everett Saints re-dedicating their lives to active service in the months to come.—Reported by ELLIOTT GILBERTS.

WIARTON, ONTARIO.—The following leaders were chosen for the year 1949-50: Garnet Farrow, pastor; Aubrey Mason, Zion's League supervisor; Sister Eula Farrow, women's department leader; John Bradley, church school director; Rosalind Reid, junior church school director.

Six young men were recently ordained: Aubrey Mason, Ivan Thompson, John Bradley to priests; Leighton Robinson to teacher; Moroni Johnston and Ronald Yager to deacon.

The Owen Sound church was used for a baptismal service September 4. Mrs. Lillian Robinson, Harry Dance, and Carol Farrow were baptized by Elder Garnet Farrow. As a result, two family circles were completed.

An adult study group was organized last spring which meets each Tuesday in the different members' homes. The branch adopted the book steward plan, and Helen Farrow is in charge of the display.

Brother and Sister Ivan Thompson's active support is missed since they moved to Lion's Head.

The branch was saddened recently by the passing of Elder A. W. Davis, retired railroader, who with Sister Davis had resided here for the past twelve years.

Brother and Sister James Prescott celebrated their golden wedding anniversary on Christmas Day. In honor of the occasion, they were presented with a table lamp from the branch. Elder and Mrs. D. B. Perkins celebrated their fifty-fourth wedding anniversary on Christmas also. On the same day Brother and Sister Williams Rydall celebrated their forty-sixth wedding anniversary. All are lifelong members of the branch.

The children's department presented a Christmas concert on December 20.

Young people's early morning prayer services are held almost every month. There is an average attendance of fourteen.

The Zion's League sponsored an outdoor skating party on December 30. Zion's Leaguers are beginning to study "Each One Win One" in their Friday evening meetings.

A group of twelve people compose a choir which rehearses regularly under the leadership of Sister Mabel Farrow.

The women's department meets in the different homes one afternoon a month. They are studying "New Vistas." Two quilts have been made and sold.

The public library has given a subscription to the *Saints' Herald* by the Zion's League as a missionary effort.

Missionary J. H. Yager was home for the Christmas season and preached a challenging New Year's Day sermon stressing the importance of living uprightly each moment of each day in the coming year.—Reported by JEAN BRADLEY.

DALLAS, TEXAS.—Elders Linden E. Wheeler, H. E. Davenport, R. F. Moore, and H. H. Davenport officiated at the ordination service held November 6. C. A. Green was ordained to the office of elder; Warren A. Wilson and Roy E. Clark to the office of priest; Frank Tey to the office of teacher.

Kay, daughter of Mr. and Mrs. Ernest Lawson; George Robert, son of Mr. and Mrs. Roy E. Clark, and Richard Franklin, son of Mr. and Mrs. Roger F. Moore were blessed recently by Elders Linden E. Wheeler, R. F. Moore, Z. Z. Renfroe, and C. A. Green.

The installation of the women's department officers was very impressive. The rostrum was decorated with baskets of ferns and white gladioli and white candles in candelabra. Mrs. I. D. Wages is the leader. The department has sponsored a chili supper and traveling basket for the branch budget. A Christmas party for the branch on December 20 started with an exchange of gifts and singing of Christmas carols, after which H. E. Williams showed colored pictures of the life of Christ. The women meet twice a month, one day meeting and one evening meeting.

Elder Z. Z. Renfroe held a two-week series beginning December 4. The attendance was very good with six to twelve nonmembers at most of the services. Since Elder Renfroe's services, the branch is having prayer meetings on Sunday evenings. This is being well supported by the Saints, and the meetings are of a high spiritual order.

Evelyn Logan, the new Zion's League leader, is assisted by Thelma Mottashed. The Leaguers held a Halloween party at which they displayed and took orders for Christmas cards. A Christmas party was held December 22.

The church directory with a city map enclosed designating the locations of each member has been placed in the hands of each family. This fine contribution was through the efforts of Glenn W. Fordham.

A tableau of the birth of Christ, visit of the Wise Men, and adoration of the shepherds was given by the children's department December 18 in the main auditorium. After the program the children returned to their classrooms for gifts and treats.

Glenn W. Fordham is conducting a junior church once a month.

On the evening of December 18 the choir presented the cantata, "King of Kings," by Dr. J. B. Herbert, with Merle Hollenberger directing and Alma Estes at the organ.

Students home for the holidays were Billie Broliu from Graceland and Donald Everett from Texas University.

Pastor Linden C. Wheeler gave the sermon on Christmas Day in which he reviewed the

mission and life of Christ.—Reported by CHATTIE EVERETT.

SAULT STE. MARIE, MICHIGAN.—The Lock City Branch held its annual business meeting in September, and the following officers were elected: Harry Van Dusen, pastor; William Frost, church school director; Sister Elizabeth Brown, women's department leader; Sister Buelah McKiddie, secretary; Hazel Van Dusen, young people's leader; John Tomlinson, treasurer and deacon in charge and Orval King, book steward and reporter.

Apostle Percy Farrow was in charge of the Workers Conference and Priesthood Institute that was held December 9, 10, and 11. He was assisted by Bishop Joseph Baldwin and District President Rex Stowe. Considering the time of year and the spread-out area of the district (about four hundred miles), the meeting was well attended.

The conference began on December 9 with a sermon by Brother Farrow, and a get-together after the sermon. A banquet was held in the church basement on December 11. A vote of thanks was given the women's department for the meal they served. Classwork was conducted December 10 and 11.

On January 29 an all-day meeting will be held in Soo, Ontario. Delegates for General Conference will be chosen at this meeting.—Reported by ORVAL KING.

HAGERMAN, IDAHO.—A new oak floor has been laid through the entire church building. The walls have also received a new coat of paint. Just thirty-three years ago, work was started on the building of the church.

On December 18 the women's choir under the direction of Sister Velma Carlson presented the Christmas Cantata, "The Holy City." On December 23 the Christmas program was given. The junior department presented songs, poems, and readings. The young adult group gave the play, "The Empty Room."

The young men of the priesthood are holding cottage meetings, and have been using the slides, "I will build my church." The new Book of Mormon slides have been received and will be used soon. Those doing this work are Elders Lysle Gilmore and Gomer Condit, Priest Floyd Winegar and Deacon Dana Gilmore. A new slide projector has been purchased for the work.—Reported by REVERIA CONDIT.

WELLSBURG, WEST VIRGINIA.—On January 8, three young men gave challenging talks. Neil Nixon spoke on "What I Expect of My Church"; Don Treiber, "What My Church Expects of Me"; Clyde Zonker, Jr., "Workers Together With God."

Linda Sue, daughter of Mr. and Mrs. Charles Maloney; Kathy Ann, daughter of Mr. and Mrs. Thomas Weaver; and Arthur, son of Mr. and Mrs. George Smith were blessed by Elders Robert Rodgers, John Treiber, Williard Allen, and Otto Melcher.

On January 15, Lawrence Phillips, district youth leader, of Clarksburg met with the Wellsburg young people and reorganized the Zion's League. Officers elected were Roy Givens, president; Don Treiber, vice-president; Delores Staffelins, secretary, and Neil Nixon, treasurer.—Reported by LEONA HANES.

COLUMBUS, KANSAS.—At a special service held October 16 in honor of Mrs. Emma Mobley, leader of the women's department for twenty years, a plaque was dedicated to her memory. The plaque and her picture were placed in the dining hall that she helped secure and prepare for church use.

Pastor A. J. Jones was in charge of this special service. The plaque was unveiled by Sisters Minni and Evelyn Biolastoski of Weir.

Dedicatory prayer was by John Blackmore, district president. Lee Quick was the guest speaker. Others taking part in the program were John Jones, B. F. Kyser of Miami, Sister Deane Edwards of Lawton, Oklahoma, Aaron C. Butler of Weir, and Sister T. W. Bath.

Lee Mobley, husband of Sister Mobley, and her children and grandchildren were present at the service.

The department of women at Weir was hostess to the women in central part of Spring River District on December 16 at their annual Christmas party. Sister T. W. Bath, district women's leader, was in charge. The theme of the meeting was "Joy in the Birth of Christ." John Blackmore spoke on "Birth and Nature of Christ in the Zion Home." After the lunch was served in the aid rooms, there was an exchange of white elephant gifts. Eighty women attended, and an offering of forty-three dollars was made by them. A business meeting was held in the afternoon at the church. As a project the women decided to buy chairs for the dining hall at reunion grounds.

Three classes were held. Sister Bath taught the leaders and officers. Sister Blackmore taught friendly visitors and cradle roll workers. Sister Heller spoke on the subject, "Study Guide." A lecture was given by Sister Deane Edwards from Lawton, Oklahoma, on the subject, "What of My Kingdom."—Reported by A. J. JONES.

RICH HILL, MISSOURI.—On Decision Day, November 20, Mrs. Vera Baldwin and her two children, Leroy and Sandra, were baptized. Dale Crown, pastor, officiated. District President Donald Kyser was the guest speaker both morning and evening. At the 8 o'clock service, Dana Floyd Crown, the son of Mr. and Mrs. Dale Crown, was blessed. Elders C. C. Martin and Donald Kyser officiated.

Elder Donald Kyser was also the guest speaker at the special services on the evenings of November 21 and 22.

A box social sponsored by the men, was held in the basement of the church on November 29. The purpose was to raise money to meet the district quota. About \$25.00 over our quota was raised.

"The First Christmas" was presented on December 23, directed by Marie Hawley. An adult choir assisted under the direction of Ruth Main LeNeve.

The men have been working on the church building, hoping soon to lay a new floor and also to redecorate the interior of the church.

In their effort to assist in increasing the building fund, the women's department is serving the Y.M.C.A. board once a month.

The two small sons of Mr. and Mrs. Junior Beckford of Riverside, California, were blessed on the morning of January 1. Elders Dale Crown and C. C. Martin officiated.—Reported by SUSIE LENEVE.

OTTAWA, ONTARIO.—Miss Chaturi Vaswani, a native of Pakistan spoke to the combined women's groups of the branch on January 9. She spoke on the subject, "The Hindu Religion and Beliefs." Miss Vaswani belongs to a reformed Hindu sect called the Sikhs. The talk was followed by a most enlightening discussion period, during which time the speaker answered questions posed by the group. At the close of the discussion, Miss Vaswani was thanked by one of the group and presented with three tracts outlining our beliefs.—Reported by B. M. FARROW.

CINCINNATI, OHIO.—For the past three months, the Cincinnati Mission has invited other Southern Ohio Branches to visit and present evening services. Brother and Sister

Russel Rockwell with a number of the young people from Middletown, Ohio, were the guests for November. They gave a playlet, followed by musical numbers by the Zion's League choir and a sermonette by Brother Rockwell, pastor of the Middletown Branch.

The morning of December 18 the Cincinnati choir presented their first Christmas cantata directed by Sister Wave Condon. Miss Loraine Smith and Miss Merlene Condon were the soloists. Miss Florine Cline rendered special music on the marimba.

For the evening services of December 18, out-of-town guests were the women's chorus of Dayton, Ohio, Branch who presented an evening of special Christmas music. The Dayton women's chorus is directed by Miss Lois Rockwell, Southern Ohio District music director.

On January 9 six people were baptized: Ralph and Louise McCaulou, and son Charles, Evelyn Smith, Juel and Joyce Skinner. Confirmation service was held January 15 followed by a worship service, "Witnessing for Christ," presented by the Columbus, Ohio, young people, in charge of Priest Jerry Glandon.

Recent guest speakers in Cincinnati have been Brother W. H. Hooten of Springfield, Ohio, and Brother W. G. Burwell of Louisville, Kentucky. Anyone knowing of members located in or around Cincinnati, please contact the Cincinnati Mission—Reported by JOSEPHINE SMITH.

Travelogs

(Continued from page 4.)

by Brother Nies, I canvassed the evidences that Joseph Smith was even "more than a prophet."

At the close all who desired to meet me were invited to come forward. Two or three hundred, I think, did come up front. I shook hands with them and engaged in pleasant conversation. As usual among Latter Day Saints, there was some curiosity, I suppose, as to what kind of a person I, the grandson of the Prophet, was. But there were no aspersions on either side, though one Mormon, a lawyer, engaged Brethren Everett and Nies in controversy over some of the issues.

Saturday afternoon there was open house at the church. Both the chapel and the church home have been redecorated; and though the chapel is small, both structures have a creditable appearance. Two children were baptized in the afternoon and confirmed on Sunday.

At the evening service I was allowed to relax and listen to one who has lately come to us, Alfred H. Yale of Ogden, Utah. He is pastor of the small group there. This young man of pleasing personality has been a student of divinity and had experience as a minister of another faith. He has already a remarkable grasp on the spirit and genius of our work. His pulpit manners reflected his previous training. He spoke on matters specifically Latter Day Saint in character

under the subject, "The Words and Promises of the Lord."

Two services were held on Sunday, November 13: a prayer service in charge of the mission supervisor, Elder Russell F. Ralston, and District President Ralph Briggs, both of Salt Lake City.

I spoke at 11:00 o'clock, with James Everett in charge, assisted by Elder James Wardle of Salt Lake City, and Brother Ralston.

A rededication service was held in the afternoon. The speakers were Norma Hope and James Everett of Provo; Russell F. Ralston and myself.

After this service I was visited by Mr. Smoot, postmaster at Salt Lake City, and his wife; and by a Mr. and Mrs. Smith. He is a descendant of Hyrum Smith and she a daughter of Doctor Francis W. Brown, who is in charge of the Central States Mission of the Mormon Church.

As in many places, at Provo I found that the wells of faith in our movement have been kept open by a few valiant members who refused to be overborne by a powerful and dominant church organization. Many now will remember them and call them blessed. Space does not permit the inclusion of all their names.

The two children who were baptized at Provo and confirmed on Sunday were Alice Mary Curtis and John David Curtis of Wellington, Utah. Sister Lalone Curtis brought her children to Provo for these services although her husband, Harmon Curtis, had died only a few days before. A younger daughter, Dorothy Jean, was blessed while at Provo.

On Sunday afternoon I went with Elder Ralston and family to Salt Lake City where I stayed until Monday evening, visiting the Saints and also inspecting our properties there and at Ogden. At the latter place we visited Sister Alfred Yale (nee Winholtz) and children.

On invitation Elder Ralston and I again visited President Smith at Mormon Church headquarters; we lunched with Wilford Wood of Woods Cross, Utah, and a small circle of friends, including Doctor Romney, former mission president at Independence, Mr. Murray Stewart, and Doctor Widtsoe, all, of course, members of the dominant church. Our conversation was friendly and animated, all of us carefully avoiding controversial matters.

District President Ralph Briggs, formerly of Spokane and now of Salt Lake City, is a grandson of Silas Briggs, who was a younger brother of Jason W. and Edmund C. Briggs, early members of the Quorum of Twelve of the Reorganization.

On Monday night I left for home, feeling I had helped minister to our members in the valleys of Utah.

ISRAEL A. SMITH.

How Can I Teach My Child

To tell the truth?

To keep his promises?

To become a morally wholesome person?

WE ALL AGREE THAT the best way to teach is by doing. If I desire my children to speak the truth and keep their promises, I must of necessity always speak the truth and keep my promises. We can look about and see people on every hand who fail to practice this. There are broken promises, unfaithfulness, falsehoods, fibs, white lies, kidding, and even malicious lying.

The meaning of truth is "Conformity to rules, standard, model, pattern or ideal. A fact as the object of correct belief; reality." Therefore, if I am to know how to teach, I first must know what to teach. I must study the standard, or God's word as found in the Three Standard Books of the church. Why is this so hard to do? We live in a day of many distractions. Attractive magazines come into our homes, and beautiful pictures allure and tempt us. Although I don't find pictures in any of the Three Standard Books, I read them because they contain the ways and means for my salvation. According to my interpretation of the vision of Lehi and Nephi, unless I grasp firmly the rod of iron—the Word of God—I will lose my way to the tree—the love of God. No one insists that I do this. It is voluntary, born of a desire within my own heart. When there is open to us so much hope, joy, and deep satisfaction in obtaining this knowledge, shouldn't we be more diligent in our study?

Many people have had an opportunity to gain a higher education since the war. This is a good thing if their yearning for spiritual enlightenment advances in proportion to their academic accomplishments.

The Book of Mormon says, "To be learned is good if they hearken unto the counsels of God." I am in favor of education—the right kind. The Psalmist warns, "The wisdom of their wise shall perish and the understanding of their prudent shall be hid." I fear that these today who are placing their trust in the wisdom of the wise of this world, will regret their error. I was told to pray that I might keep my thinking straight. Our Three Standard Books are still the best guide in helping solve everyday problems.

Why do you love God? He is truth, and he is always the same. No one can flatter him. He will not tolerate deception or trickery. He makes promises and provides ways whereby we can keep them. Our reward is sure, also our punishments. I love God because he first loved me. Since I must teach, I must interpret God to my children. I will teach them that they must abide by the truth or suffer the consequences. Since we—the mothers—are the first teachers our children have, let us be teachers of the truth, believing and practicing this virtue daily in our lives. This is a serious responsibility, as there are many voices trying to call us away from our first duty.

I would much rather talk about God and his truth, but I cannot ignore the fact that there is a devil, the father of all lies, who is trying to lead the children of God away. A liar is "one who intentionally utters a falsehood." Lying is one of the greatest sins, and liars will not come forth in the first resurrection. The Bible very plainly says, "Thou shalt not lie. He that lieth and will not repent shall be cast out." We must teach our children that it is

By MRS. HARRY SIMONS

wrong to lie, to tell fibs, to speak half-truths, to give misleading information, to deceive, to trick, to exaggerate, to make excuses. The Lord did not qualify liars but said, "All liars and whosoever loveth and maketh a lie shall have their part in that lake which burneth with fire and brimstone which is the second death."—Doctrine and Covenants 63:5. One of the best ways to teach my child to tell the truth is to hold before him the promises God has made to those who abide by his word and also teach him the consequences if he fails.

WHAT IS YOUR ATTITUDE toward one who has previously lied to you? Are you willing to depend on him? The story of the boy tending the sheep who cried, "Wolf, wolf," too often offers a good lesson.

Do you always tell the truth? I remember an old-time missionary saying over and over, "You mothers say what you mean and mean what you say." This is very basic in teaching the truth. Could it be the world is in the condition it is because the inhabitants are not truthful? Treaties don't mean much; certainly promises or agreements cannot be depended upon.

Do you have your child tell the man at the door that mama is sick? Do you say your child is twelve when he has passed his thirteenth birthday in order to get him in on half rates? How do you answer your child when he questions you concerning the story of life? I believe an act is either right or wrong. Truth is always right. Morals are being broken down and disre-

garded. The world is trying to make right out of wrong; watch for half-truths—they are deceptive. Satan is trying to make the alluring things of the world seem so right that without the help of God we cannot decide what is truth and what is not. Our choice many times has to be between the better and the best. The world has much good to offer—we cannot discount that—but without the help of the Lord and the interpretation of his word, we will not be able to judge accurately. Many have tried it alone and have failed. The usual tendency is to let down bars, lower standards, and go the way of the world. The reason we are teaching truth in the first place is that we are striving to reach the goals of eternal life, celestial glory, and of being privileged to reign with the Father and the Son. Parents must learn these truths first because they are the ones who interpret the law to their children. Young mothers say they are too busy to study; older mothers are too weary. But all are admonished to study and teach these truths to the children.

Now behold, there are two thousand of those young men who entered into this covenant, and took their weapons of war to defend their country . . . and they were all young men, and they were exceeding valiant for courage, and also for strength and activity; but behold, this was not all: they were men who were true at all times in whatsoever they were entrusted; they had been taught to keep the commandments of God, and to walk uprightly before him.—Alma 24: 74-77.

The following is a check list for parents:

1. What is your attitude concerning administration for sick? What do you do when your children get sick? What does our church teach concerning divine healing?

2. What is your attitude concerning prayer? Do you believe God is, that he lives today, that he is a rewarder of those who diligently seek him? Do you pray with your children, teaching them to take their problems to God?

3. What is your attitude toward prayer meeting and church attendance? Is it just for the older people? Is it being outmoded? Do you attend? Do you take your children, or do you feel they must stay home and do their homework, yet allow them to go to movies?

4. What is your attitude toward members of the priesthood? Are they men of God to you, or are you forever harping about their shortcomings rather than praying they will be blessed in their ministry?

5. What is your attitude toward developing talents to give back to the Lord in service to his church? Many develop talents, but the church doesn't receive the benefits.

6. What is your attitude toward your children's associates? Many lives have been spiritually wrecked because of bad associations. Are you just standing by doing nothing about this important phase?

7. What are your ambitions for your children? Analyze them. Every parent has some. Remember each soul who has been placed in your charge is from God, and he expects some returns. This is a parent's greatest stewardship.

8. What is your attitude toward children helping in the home? If they are not taught to assume responsibility along home lines, they can hardly be expected to want to serve God.

9. What is your attitude toward keeping promises? Do your "yeas" mean "yea" and your "nays" mean "nay"? Do you give your children promised rewards and punishments? If not, you are being untrue.

10. What is your attitude toward worldly pleasure? Since you are the first interpreter of Christ to your children, you need constantly to remind yourselves who you are, and whom you serve. How do you feel

concerning cardplaying, dancing, smoking, drinking, movies, music, radio programs, fashions in clothing, et cetera?

11. What is your attitude toward quarreling and speaking disrespectfully to other members of the family?

Neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers; he being an enemy to all righteousness; but ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another.—Mosiah 2: 14, 15.

12. What is your attitude concerning your children's being baptized when eight years old? Some think this is too young, but the Lord says:

Inasmuch as parents have children in Zion . . . that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord, and the inhabitants of Zion shall also observe the Sabbath day to keep it holy.—Doctrine and Covenants 68: 4.

SOMEONE HAS SAID we are at our best when we are on our knees in prayer. May we live more nearly as we pray. Since the hope of the future of the church lies within our homes may we, with the help of our Heavenly Father, be given the courage and power to always teach the truth, speak the truth, and live the truth in our daily lives that it might be said as in days of old, "We do not doubt our mothers knew."

The Home Column



I Will Lift Up Mine Eyes

By **CARL MESLE**

AS A YOUNG BOY I used to hike to the “west” hill where in the summer we camped, and in the winter we skied and tobogganed. We enjoyed that great hill and the many other hills around our small city which was in the valley.

One beautiful morning in early spring, while looking from the west hill northward across the wide valley, I was able to see, miles away, the still snow-capped tops of the Adirondack mountains. I yearned to explore them.

In the years that followed, I came to know those beautiful mountains intimately. With my parents I explored them on automobile camping trips. Our Scout camp was located in their foothills, and through Scouting I joined other Scouts in canoeing trips which took us into many out-of-the-way places and gave us opportunity to climb to the top of a number of rugged peaks. I came to love those mountains and the rich experiences they provided.

After college I found my first employment in the profession of my choice in a large, dirty city in a flat section of the country. My job required that I live and work largely in the depressing atmosphere of this city. I often worked day and night for weeks at a time. And so it was that whenever I had an opportunity to break away and return to my home country, I did so. As I approached the hills of home, there would grow upon me a new appreciation of the one hundred twenty-first Psalm, “I will lift up mine eyes unto the hills, from whence cometh my help.” In the few days at home I would find the relaxation and strength necessary to prepare me for a new bout with my job.

On the way back I realized I had passed through several areas of hilly

country before reaching home. In those hills I found that I had not experienced quite the same thrill I did in my own, and then I realized it was not only the physical hills which stimulated me, but the reminders of those “mountaintop” experiences which the hills of home held for me. It was these which helped give me comfort and balance sufficient to tide me over the valley of depression.

AS I HAVE GONE in later life from one area to another and into and out of the Army and have seen something of how the “other half” lives, I have been awakened to a new appreciation of the value of the spiritual experiences which have been mine in my home and church. Through the influence of my parents and the little branch I attended, and in which I was led to take an active part, I was building foundations that later became the basis for mountaintop experiences in the realm of my spiritual life. Attendance with my parents at district conferences, institutes, and reunions provided rich experiences which helped tie me to the good things of life and tide me over the valleys of temptation when I was away from those influences. Like many another boy, I didn’t always want to go to reunions or conferences, but wise parents made the decision for me and then had the pleasure of watching me pull away only with reluctance when these special occasions ended.

As I look back at those high-light experiences of my youth, I can thank my parents and my church for providing me with them, even against my will. Such experiences didn’t seem so important at the time, as I presumed that every fellow had the same opportunities. Now as I look about me at the tragedies exposed in so many lives, I realize how fortunate

AFTER TWO YEARS of full-time ministry in Independence, I can look back upon them as one of the richest periods of my life—a period spent among talented, able, devoted people, both young and old. Nowhere in the world would I expect to find a richer fellowship with as great a number of people.

At the same time I have known a share of heartbreaking experiences, for I have seen young and old wander from this fellowship to highly dangerous places. We have young men of promise who have become involved in theft, children sleeping in the yard because there isn’t enough room in the house, and young girls becoming mothers without husbands.

If it is true that we are a part of all we have been and done, then in each of these tragic cases there must be something missing. Somehow in the moments of weakness to which we are all subject, these young people lacked a source of help and strength which might have carried them over the tragedies and unhappy experience into which they have fallen. In trying to determine the factors which lead one person to a happy, useful life and another to tragedy, I decided that a review of my own experiences might help.

New Horizons

I was and how few there were who had those same advantages. Nor do I have to look very far into the lives of some of my former associates outside of these experiences, whom I often envied and respected for their particular abilities, to see the abundance of tragedy which has entered their lives because of the lack of real mountaintop experiences that might have carried them over the valleys and bogs in which many of them are now trapped. For everyone who is enjoying a happy, fruitful life, there is another who has fallen into the blind alley of purposeless living. Some have even resorted to suicide.

TODAY AS I MEET literally hundreds of young people of our church, I am constantly reminded of the crying need for the solid foundations that can be created only in a home filled with the spirit of Christian love—homes wherein religious experiences are built into children's lives, and where religion is not something apart from everyday life. As I come to know more and more young people in Independence, I find myself increasingly able to accurately describe their home life and family background before actually seeing their homes or meeting their parents. And as I see large numbers of young people with so many fine potentialities, I recognize the importance of the influence of the home upon the future of the church and of the great need in all sections for adequate ministry to the home by the priesthood.

It is hard to build real mountaintop experiences in the lives of those people whose foundations are weak, but the church does offer excellent resources to provide every qualified young person with mountaintop spiritual experiences.

First there are the regular church activities which often lead to climactic experiences in one's own religious backyard. For example, in one of our weeks of activity celebrating the Restoration Festival, we planned in Independence both city-wide and local activities for our Zion's Leaguers. At the end of this

week, one girl looking back said she had found the richest experiences of all the events of that celebration in a prayer meeting with her fellow Leaguers in her own congregation.

There are also many special activities such as district conferences or district youth conferences where young people may find a greater warmth of fellowship in the large numbers of their own areas.

Reunions offer one of the richest opportunities for peak spiritual experiences of any similar activity in the church, with the possible exception of youth camps, which are designed specifically to meet both the physical and spiritual needs of youth. One teen-age girl who went to camp against her own will reported to her parents at the end of the week that she had never known a week to go so fast and she never wanted to miss such experiences as long as she was eligible.

The coming General Conference will also provide an opportunity for many young people to reach a new understanding of the purposes of

God for mankind.

Students with a firm foundation usually find life at Graceland College an almost continuous mountaintop experience, while others with flaws in their moral or spiritual foundation may be unmoved.

WE TOO OFTEN FAIL to realize that every good life represents a series of successful battles against periods of depression and temptation. The good and abundant life Christ spoke of does not just happen; it must be earned. The message of Christ gives us the rules of successful and happy living, while the church provides us with the opportunities for building firm foundations and lofty experiences. We can meet the problems and dangerous temptations of life more successfully and have a greater assurance of overcoming them if we have built into our lives the spiritual experiences which will permit us to feel we can "lift up our eyes unto the hills" and find there an ever-present source of strength.

Viewpoint

By Alice Zion Buckley

IT IS OUR GOOD FORTUNE to live near enough to San Francisco to be in that city quite often. Several times a week we drive there for church or to see our friends. As we go over the top of Twin Peaks and look toward the east, we see the whole panorama of the Bay Area. Here and there are hills covered with houses and street curving in a most intriguing pattern. Further east we see the bay as it divides city from city and mountains from sea. Further yet we can, on a clear day, recognize Mount Diablo and its hills. To the west we see the fringes of the ocean, and on an extremely clear day we can see the Farallon Islands some fourteen miles away.

When the fog begins to roll in over the peaks, it comes first in cloudlike layers. From our vantage point, we can see both above and below. Later, as it becomes denser, we are above or below, depending on how high we travel in our car. Returning from the church we may seem to be fogged in by damp, cold clouds only to ride a few blocks and find stars.

Then as the fog really settles for the night, we have to turn on our fog lights and crawl along to keep from colliding with other cars.

One night as we were going to the city, we saw a cloud about a half mile wide and a couple of miles long settled directly over Market Street. Ed, my husband, looked a long time, and so did I. Then we had a rather unusual thought. Throughout the city it was a starlit night except to the Market Street inhabitants. Next morning everyone would speak of the stars, but those who lived on Market Street would talk of the heavy fog. "You know, Alice," said my husband, "it all depends on your point of view. You can stay on Market Street and grope in the fog or move out and have stars in your eyes."

Out of Zion

(Continued from page 6.)

die for his glory. He was not resurrected in the display of that glory for gain. He had his glory before he came to the world.¹⁰ He needed no salvation; he was already God, the Son. The ministry was by the Son, but it was for men. So it is with Zion. It is not for her builders, nor for her own sake that she is built. Zion is not for Latter Day Saints. Any who attempt to build Zion for their own sakes are doomed to failure by their misconception of her noble purpose. Zion is by Latter Day Saints, but for the sin-sick world. Zion is the center of testimonial revelation—the *incarnation* of that to which we testify. Jesus said, "He that hath seen me hath seen the Father."¹¹ It must also be true that he who really sees Zion shall see the social revelation of the godhead—and as Zion grows in power and in the beauty of her perfection, the social God shall be increasingly apparent in her life. "Out of Zion, the perfection of beauty, God hath shined."¹²

NOTES

1. Exodus 3: 14
2. Acts 17: 28

3. *The Spirit of Mediaeval Philosophy*, Etienne Gilson, page 104
4. Doctrine and Covenants 22: 23
5. *Ibid.*
6. I John 5: 7
7. I John 5: 8
8. Frederick M. Smith
9. Isaiah 2: 4
10. John 17: 4
11. John 14: 9
12. Psalm 50: 2

NEWS AND NOTES

(Continued from page 2.)

RELIGIOUS CENSUS SURVEY

Of the 26,000 people contacted in Independence during the religious census, 7,700 were members of this church. Every RLDS congregation had representatives helping with the survey. About 2,000 members of the church in the Center Place who live outside of Independence were not reached by this survey.

WINTER HOLIDAY

About 160 Zion's Leaguers attended the two sessions of the "Winter Holiday" that was held at Gardner Lake during January. They enjoyed such amusements as volleyball, softball, a new game called Punt and Run, group games, and a tug-of-war. The first session of the Winter Holiday was held for the teen-age Zion's League. The second session was for the older members of Zion's League.

The closing worship service of the second session was held before the large fireplace in the lodge building. This service developed into a spontaneous prayer meeting in which the young people were mindful of Paul Fraccascia, one of their number who is critically ill in a hospital.

General supervision of the Winter Holiday was by Carl Mesle, leader of young people in Zion. Parents, who assisted with the transportation to and from camp, were invited to participate in the activities.

Bulletin Board

Northeastern Illinois and Chicago District Priesthood Institute

A priesthood institute for the Northeastern Illinois and Chicago Districts will be held February 18 and 19 at Aurora, Illinois, with the first session beginning at 3:00 p.m. Saturday. Apostles Maurice Draper and D. T. Williams are to be the instructors. The institute will end at 3:00 p.m. Sunday.

LLOYD CLEVELAND,
J. C. STUART,
District Presidents.

Flint-Port Huron District Conference

A conference for the Flint-Port Huron District will be held on Sunday, February 26, at Pontiac, Michigan. The first meeting is scheduled for 9:45 a.m., and the conference will adjourn at 3:30 p.m. Delegates to General Conference are to be elected at the business meeting.

R. M. RUSSELL,
District President.

Oregon District Activities for March

A leadership and priesthood convention will be held at the church in Salem, Oregon, (Seventeenth and Chemeketa Streets) on March 10, 11, and 12. Elwin R. Vest will speak at the first service on Friday evening. Meetings are scheduled for all day Saturday and Sunday.

Following the convention, a season of fasting and prayer will be observed for members of the priesthood in Oregon District and their wives. This consists of omitting one meal each day from March 13 to 17. The money saved through this sacrifice will be used to purchase a district missionary car. On Friday, March 17, at 8:00 p.m. priesthood members and their wives will meet at the Central Portland Church (Southeast Eighteenth and Belmont) for a Communion and fellowship service. Those who are unable to attend may send their sacrifice money to Milton Becker or J. L. Verhei.

Special prayers should be offered also for President Smith and the quorums, General Conference and pre-Easter preparation.

J. L. VERHEI,
District President.

"Zion's Praises" Wanted

Mrs. George Hansen, 615 Ontario Street, Missouri Valley, Iowa, is eager to obtain copies of *Zion's Praises*. Anybody having one or more for sale is requested to contact her.

Notice to Members in Pennsylvania

Members living in or near Pottstown, Pennsylvania, are requested to contact Mrs. Herbert D. Burkhart whose address is Route 1, Box 236 B. She is also available by telephone, 356 R3.

New Mission at Davenport, Iowa

A new mission has been organized at Davenport, Iowa, with services being held at the Lend-A-Hand Club, 105 South Main Street. Two meetings are held each Sunday: church school at 9:45 a.m.; worship service and sermon at 10:45.

175 Sixteenth Avenue
East Moline, Illinois

F. C. BEVAN.

Detroit-Windsor District Conference

The Detroit-Windsor District conference will be held on Sunday, February 26, at Cen-

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DAILY HERALD



INDEPENDENCE, MO.

tral Church in Detroit, Michigan (Fourth and Holden Avenue). Apostle Oakman will be in attendance throughout the day, and delegates to General Conference will be selected. Program for the day is as follows: prayer service, 9:00 a.m.; preaching, 11:00; dinner, 12:00; lectures, 1:30 p.m.; business session, 3:00; preaching, 7:30.

HARRY E. DEPEW,
District Secretary

Southern New England District Priesthood Institute and Conference

The Southern New England District priesthood institute will be held at Boston, Massachusetts, on March 10, 11, and 12. Dr. F. M. McDowell will direct the classwork which will begin at 8:00 p.m. Friday. There will be activities all day Saturday including a banquet at 7:00 p.m. for priesthood members and their wives. The district conference will be held on Sunday at 2:30 p.m.

A. W. SHEEHY,
District President

Pen Pals Wanted

Ten Zion's Leaguers in Bayfield, Colorado, would like to receive the names and addresses of young people in other countries whom they could write to. These should be sent to Mrs. Cecil F. Lewis, Bayfield, Colorado.

Notice to Members in Manhattan, Kansas

Mrs. C. B. Young would like to have members living in Manhattan, Kansas, contact her grandchildren, Wayne and Derrell Richardson, who are attending college there. Their address is 1011 Humbolt Street.

Eastern Colorado District Conference

The Eastern Colorado District conference will be held at the church in Denver, (Fifth Avenue at Marion Street) February 24 to 26. The opening activity of the conference will be a dinner for priesthood members and their wives at 6:30 p.m. Friday. (Reservations required, \$1.25 per plate.) Elder Roy E. Weldon will begin a series of illustrated archaeological lectures on February 19 and continue them each evening during conference. The annual business meeting is scheduled for Saturday, 9:30 a.m.; delegates to General Conference will be elected at this time. Apostle Reed M. Holmes is expected to be present.

Accommodations will be provided free for out-of-town members. Reservations may be made with Mrs. Ward A. Hougas, 480 Marion Street, Denver 3, Colorado.

WARD A. HOUGAS,
District President

Ministers to Isolated Saints in Oregon District

Robert Bailey, Sherwood, Oregon—Washington, Tillamook, and Yamhill Counties.

Herbert Hawley, Woodburn, Oregon—Polk, Marion, and Lincoln Counties.

Wayne Lapworth, 7298 Southwest Capitol Hill Road, Portland—Clatsop and Columbia Counties.

Lowell Shultz, 1021 Laura Street, Springfield, Oregon—Lane County.

Jasper Giberson, Rural Route, Myrtle Point, Oregon—Douglas, Coos, and Curry Counties.

Ted Schuld, 2425 Autumn, Klamath Falls, Oregon—Jackson, Klamath, Lake, Harney, Deschutes, Crook, Jefferson, and Josephine Counties.

Earl Wilcox, 308 Harrison Street, La Grande, Oregon—Umatilla, Wallowa, Grant, and Union Counties.

John McKee, 1525 Thirteenth Street, Baker, Oregon—Baker, Malheur, and Wheeler Counties.

Ralph Chapman, Rural Route, Ridgefield, Washington—Wahkiakum and Cowlitz Counties.

Paul Fishel, Route 2, Box 80, Vancouver, Washington—Clark and Skamania Counties.

Charles Gollihon, Hood River, Oregon—Hood River, Wasco, Sherman, Klickitat, Gilham, and Morrow Counties.

Clark Livingston, Route 2, Box 139a, Bor-ing, Oregon—Clackamas County.

Reuben Porter, 7042 Northeast Hoyt Street, Portland, Oregon—Multnomah County and City of Portland, not organized.

Cleo Thompson, Sweet Home, Oregon—Linn and Benton Counties.

J. L. VERHIE,
District President

Oregon District Meetings for 1950

DATE	PLACE	MEETING
Feb. 18, 19	Vancouver	Youth Convention
Feb. 25, 26	Cottage Gr. & Eugene	Institute
Mar. 5 only	Longview	Institute
Mar. 10-12	Salem	Convention
Mar. 25, 26	Forest Gr.	Institute
Apr. 2 only	Estacada	Institute
Apr. 15, 16	Sweet Home	Institute
May 6, 7	Woodburn	Dedication
May 12-14	Camas	Dist. Conf. & Business Meeting
May 20, 21	Klamath Falls	Inst. & Business
May 27, 28	Hood River	Institute
June 3, 4	Myrtle Pt.	Institute
June 10, 11	Ridgefield	Institute
June 17, 18	La Grande & Wallowa	Inst. & Business
Jun 30-Jul 4	Lewis River	Youth Outing & Adult Picnic
July 15, 16	Sherwood	Institute
July 22, 23	Medford	Inst. & Business
Jul 28-Aug 6	Silver Lake	Reunion
Aug. 19, 20	Roseburg	Inst. & Business
Sept. 1-4	Bend	Con. & Business
Sept. 16, 17	Baker	Inst. & Business
Sept. 17 only	Ore. City	Inst. & Business
Oct. 1	Brookings	Inst. & Business
Oct. 8	Ocean Lake	Inst. & Business
Oct. 26-29	Portland	Dist. Conf. & Business Meeting

J. L. VERHIE,
District President

REQUEST FOR PRAYERS

An elder in Michigan requests prayers for the spiritual welfare of a recent convert who seems to have become disinterested and for his family. He also asks for prayers for one who is in need of both a physical and spiritual blessing.

BIRTHS

A son, Leslie Kent, was born on December 31 to Mr. and Mrs. Niles L. Powers of Denver, Colorado. Mrs. Powers, the former LaDon York, attended Graceland in 1936-37.

Mr. and Mrs. Kenneth Charles Filter of Littleton, Colorado, announce the birth of a son, Douglas Charles, born January 10. Mrs. Filter is the former Jeanne Finch of Des Moines, Iowa.

DEATHS

DOOLEY.—Ernest B., was born September 28, 1876, in Indianapolis, Indiana, and died January 17, 1950, at his home in Independence, Missouri. He was married on January 29, 1906, to Hattley A. Luff, daughter of Joseph and Janet Luff; one son was born to them. Mr. Dooley was baptized a member of the Reorganized Church on February 25, 1923.

He is survived by his wife; two sons: Roy B. of Independence and Frank (by a former marriage) of Macon, Georgia. Services were held at the Speaks Funeral Home, Elder Charles Edmunds and Hallie Rice officiating. Interment was in Mound Grove Cemetery.

VAN EATON.—Guy Franklin, was born August 20, 1878, at Magnolia, Iowa, and died at the home of his mother Mrs. J. H. Van Eaton, and sister Claire Van Eaton, in Yakima, Washington, on January 9, 1950, after several months of illness. He held the office of elder and was pastor of the branch in Shellbrook, Saskatchewan, where he had resided for the past thirty-four years. He was also a past member of the Legislative Assembly of the Province of Saskatchewan and was very active in civic and community affairs.

He is survived by his mother; his wife Flavel; five sons: Bruce and James of Shellbrook; Howard of Yakima; Wallace of Sedalia, Missouri; and Jack of Los Angeles; three daughters: Antoinette Van Eaton of Yakima; Mrs. Shirley Denton of Shellbrook; and Mrs. Frances Jo Bishop of Biggar, Saskatchewan; three brothers: Gurney of Eatonville, Washington; Harry of Wenatchee, Washington; and Benjamin of Sunnyside, Washington; three sisters: Clair and Mrs. Lorena Nutley of Yakima and Mrs. Rose Clisby of Seattle, Washington; and fifteen grandchildren. Funeral services were conducted by Elder Lloyd Whiting. Interment was in the Tahoma Cemetery in Yakima.

WILLIAM.—Barbara Anne, was born in Newton, Iowa, on December 24, 1870, and died at her home in Moline, Illinois, on December 17, 1949, following several years of illness. She had been a member of the Reorganized Church since 1888.

She is survived by her husband, George E. William; two stepsons, a stepsister, and three brothers. Funeral services were conducted at the Esterdahl Mortuary in Moline, Elder Lyle W. Woodstock officiating.

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*** GREETINGS!**

There are times in a person's life when the question, "How are you?" is impertinent. One just doesn't feel like telling.

One man, when asked, replied, "Do you really want to know, or shall I give you the usual stuff?" Another said, "I don't feel like discussing that now." The greater said, "Excuse it, please. I withdraw the question."

To millions who use it, "How are you?" is just a greeting. We don't really wish to know. We like to hear the conventional "Fine!" whether it is true or not.

One wise man says, "Greetings!" to his friends. It contains the basic recognition of personality which is the essence of polite life. It asks nothing; it keeps its nose out of your business. It doesn't smother you with good wishes you know can't come true. There is no silly optimism, no Dale Carnegie stuff in it. It means the same thing as the bobbie-soxer's "Hi!" only there is a dash of matinee, grand opera, and Broadway in it. . . . But when another chap sauced it up, "Greetings and felicitations!" his friend clutched his pocket-book, looked for an exit, and fled, muttering.

"Good morning," and "Good evening," are still standard, but "Good day" sounds like a quaint Victorian bark. These have no reference to the weather, as so many mistakenly think. They mean, "A good morning to you," etc. It's all right to wish a person a good day, isn't it?

I favor the return of the religious element to our greetings. "Good bye" is a contraction for the antique form, "God be with ye." The Spanish have "Adios," which means "(Go) with God," as also the French have "Adieu." Consider the generous sincerity of Paul's greeting, "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." That's good for writing, too long for speech.

The Hawaiians have contributed the beautiful and gracious "Aloha!" which has a charming sound on their lips, but falls flat from Caucasian tongues because we don't have the spirit of Aloha in our hearts. It is a change of heart we need before we can use that one.

"God bless you" is a good farewell for Christians, but you couldn't use it for everybody. Brother John Mervin of Papeete opened his conference address with "In the name of the Lord Jesus Christ, Amen!" in Tahitian, and Brother Eddie Butterworth says all the Island speakers begin that way. Wouldn't it be good for all preachers to do that?

I am looking for a really good greeting for a Christian to use when meeting a friend. I am willing to depart from the conventions. Does anybody have some good suggestions? I am afraid I have overlooked some that are already there waiting for me. How about, "The peace of God to you"—or just "Peace!"?

*** ALUMINUM IS SAFE**

Some people have been afraid to cook food in aluminum utensils because of a fear that it would cause some kind of harm. The Department of Agriculture and the United States Public Health Service which have received many inquiries, state that aluminum ware is safe for ordinary cooking, quoting the American Medical Association and British Ministry of Health. Aluminum is present in ordinary drinking water, and in most foods, raw and cooked.

Herald House

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**Independence,
Missouri**

THE SAINTS'

Herald

VOLUME 97

FEBRUARY 20, 1950

NUMBER 8

World Brotherhood Week

February 19 - 25

*... of one blood
all nations of men.*

—Acts 17: 26

A Bauer-Cotterell Photo



Write a Tract

THE PERFECT TRACT has not yet been written. However, much of lasting good has resulted from an intelligent use of the kind of tracts that people like you and I have written. Yet there is much more to be done; the work must be hastened. Possibly some new types of tracts should be written to reach people who are not attracted to the traditional chapter and verse approach to religious faith.

You could help in this field of service by writing a 350 to 450 word message. Try to capture the "customer viewpoint." Put your heart into winning some real friend rather than trying to convince John Q. Public. What kind of a tract does the housewife need, or the clerk in the store, the farmer, or the factory worker? Try to put yourself in the place of one of these people and say the thing which might catch your interest if you stood where he or she does.

We have in mind to print a four-page tract, three by five inches in size, carrying an illustration or attractive design on the cover page. True, one can't say much in four hundred words about the church. But neither can you get some people to read much about religion until their interest has been thoroughly aroused. These tracts should be interest-getters only. Just stress two or three points and leave a taste for more in the reader's mouth.

Won't you set yourself to this task now—not next week or next month? You will find it excellent discipline in thinking and writing which will mean personal growth to you and may help to win one or even a thousand. Send your contributions to The Editors, Herald Publishing House, Independence, Missouri.

Introducing...

WALTER N. JOHNSON, Independence, Missouri, (page 7) was born in New South Wales, Australia, on May 4, 1905. He was baptized in 1916. He received his elementary education in Australia, and in 1930 came to the United States to attend Graceland College. Here he completed his academic training as well as the first two years of college, then went on to receive his B. A. degree in the University of Chicago School of Business in 1937. While at Graceland he received a gold seal "studentship" in 1934 and a scholarship in 1935.

Brother Johnson received a General Conference appointment in 1938 and served as pastor of Boston Branch for two years. From 1940 to 1944 he was bishop of Kansas City Stake, and the next two years he was assistant to the Presiding Bishopric. Since 1946 he has been counselor to Bishop DeLapp.

WARD A. HOUGAS (page 10) was introduced January 30, 1950.

PHYLLIS ANN CARMICHAEL (Mrs. David B.) Orange, California, (page 13) was born in Los Angeles and has lived in that community most of her life. She was married to Bishop David Carmichael in 1921. They have two sons: Dr. David B. and Douglas W.

Sister Carmichael was graduated from the Glendale Union High School in 1917 (an honor student all four years) and attended Santa Ana College for one year after her marriage. She worked on the *Los Angeles Examiner* staff for three years before her marriage. She is serving on the governing board of the Santa Ana Community Players, has a life membership in the Santa Ana High School Dramatics Club, and is a Gray Lady in the Red Cross. She is also historian of the Santa Ana Branch and of the Southern California District. Her hobbies are gardening, creative writing, and dramatics.

(PEARL) MABLE WILLIAMS CRAYNE, Los Angeles, California, (page 16) was born in Mt. Ayr, Iowa, and baptized at Lamoni by Joseph Smith. Her husband, Charles E. Crayne, died in 1934. She has three children: Major Bruce A., Lloyd O., and Mrs. Mary Elizabeth Gardner (Betty). Sister Crayne's mother love is shown by the fact that she adopted a four-month-old girl and reared her to maturity. She died in 1929 and left a son, whom Sister Crayne also brought up.

She was graduated from Lamoni high school and took a business course several years later in Los Angeles. She was employed for three years in a Kansas City doctor's office and owned and operated a store in Kansas City, Kansas, for five years. For three years she managed a telephone office and was cashier of the Auto Club of Southern California for more than twenty-three years until her retirement in 1947.

She is a member of the Spanish-American Veterans' Auxiliary. Her hobbies are stamp collecting and flower gardening. Her special interest is writing. She has been a frequent contributor to church publications. Two of her plays have been published.

THE SAINTS' HERALD

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February 20, 1950

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Editors: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

A NEW PRESS

The "Herald" has its first new press since moving to Independence in 1921. It is a Miller-Simplex, fully automatic, which will carry a twenty by twenty-six inch sheet. It is rated at 4,500 impressions per hour and will do much of the work formerly done by the Miehle automatic which operates at 1,900 impressions per hour, and is fifty per cent faster than the Kelly press which once belonged to the Ensign Publishing Company and is still in use.

PORTRAIT PRESENTATION

At a special public meeting of the Jackson County Historical Society on February 3, President Israel Smith presented a painting of Joseph Smith, founder of the church, to the society. The picture is a copy of a portrait painted about 1843 by an unknown artist. The copy was made by Dr. Harold Bullard, Ness City, Kansas. The painting will hang in the trophy room of the Memorial building in Independence.

The presentation service was held in the lobby of the Memorial building. General E. M. Stayton, president of the society, accepted the painting. Among those present were three grandchildren of Joseph Smith: President Smith, Mrs. Emma Kennedy, and Frederick A. Smith; and a great-granddaughter, Mrs. Georgia Warfield. The invocation and benediction for the service were given by Glaude Smith, pastor of the Stone Church.

BIRTHDAY OF THE PRESIDENT

On February 5 the Stone Church Women's Department held their annual birthday celebration in honor of the president of the church. Mrs. William Worth and other hostesses were in charge of the open house, held at the Women's Center. About 250 guests shared the birthday cake and signed the decorative guest book. This book, with its hammered brass cover, was made by Mrs. Leslie Kohlman. President and Mrs. Smith met many acquaintances at this celebration.

President Smith spent February 2, his birthday, working in his office as usual.

NEWS FROM APOSTLE WILLIAMS

The branch at Blue Rapids, Kansas, sent \$1,100 to the Presiding Bishopric to be kept in trust for some major project which the branch and the apostle in charge at a future date may determine.

The new mission at Davenport, Iowa, is making great success. Members have established a building fund and are looking toward the time when they will be able to build a church.

According to a letter received from Pastor C. E. Burnett, seven people have recently been baptized in Sioux City, Iowa.

RICH HILL DISTRICT CONFERENCE

Apostle E. J. Gleazer attended the conference that was held February 5 at Rich Hill, Missouri. So many people attended the 11:00 preaching service that it was impossible to find seats for them. The morning prayer meeting and the afternoon business meeting were also crowded. In addition to the election of delegates, the district voted to contribute \$1,000 toward the building of a caretaker's home on the Racine reunion grounds. It was understood that the Spring River District will contribute \$2,000 for the same purpose.

MUSIC

Rehearsals are being held every Sunday afternoon for those who will sing Verdi's "Requiem" with the Kansas City Philharmonic Orchestra on March 7 and 8.

The Brotherhood of Man

International Brotherhood Week, February 19-25

The Divided Human Race

It has been said by many writers in recent years that the human race faces the possibility of destroying itself. Mass suicide is not a new concept, though there is more talk about it than action. We can leave the statement for what it is worth. There is often a little hysteria among those who write and speak. At present, they blame our peril on the atom bomb, first the uranium type, now the new hydrogen type. Among barbaric tribes, when men want to excuse a murder, they naïvely blame the weapon rather than the man. So we do today.

Presuming ourselves to be of adult mentality, let us try to see the truth in this matter. The real danger is not in the atom bomb, but in the hate, fear, and death in our minds and hearts. We fear a criminal carrying a gun, but honest people do not fear a policeman carrying the same kind of a gun. It is the criminal intent, not the weapon that is the origin of danger. When people have hate and murder in their minds they will use anything for a weapon. It does not help to remove the weapon. The trouble can be cured only by removing the hate. We should try to work on the right thing.

Ours is a divided world. It is split asunder with hatreds and fears arising out of differences in race, nationality, religion, and commercial and industrial rivalry. What we need now is something to bridge the great chasms and abysses between the divisions in our world society. We need Wendell Willkie's "One World."

Our United Inheritance

The unity of all mankind has been simply and beautifully stated in the Scriptures:

God that made the world and all things therein . . . hath made of one blood all

nations of men for to dwell on all the face of the earth.—Acts 17: 24, 26.

Paul was addressing an audience at Athens, one of the most cultured and cosmopolitan cities of the ancient world. Though it was Greek, it was also a great international meeting place. It was there, in the most enlightened spot on the earth at that time, that he chose to de-

A Day of Fasting and Prayer

The need for divine guidance is ever apparent and has always been recognized by the church. In view of the demands and the urgency of the forthcoming General Conference which will convene Sunday, April 2, we feel it is well to request the Saints throughout the world to pray and to join in fasting from the morning and noon meals, Sunday, March 5, or such part of that period as is consistent with duties and health. Let us bear in mind the work of the Conference, the church, and the kingdom, as we diligently seek the Father's blessing.

The First Presidency,
By Israel A. Smith

clare the brotherhood of man. He could not have picked a more significant place, unless it had been Rome, where the doctrine would have been heresy.

So far as our spiritual and intellectual inheritance is concerned, we have a common bond. God made all of us. We are of one original source, of one blood. We are equally God's children. There are people who think, honestly but mistakenly, that

one race is better than another, that one has greater rights than another, that there is an official inequality, approved by the Creator, which makes some inferior and some superior. This falsehood has caused a great deal of trouble, suffering, and injustice in the world, and it always will as long as there are people to be deceived and people to be hurt by it. The doctrine of inequality is an instrument of evil for the destruction of the world. So far as races and nations are concerned, there are no inferiors, no superiors. No one has a right to look at another man or woman and say, "I am better." Jesus condemned the attitude of the Pharisee.

Likeness and Differences

There are differences in people, of course, as anyone can see. But differences between individuals are greater than those between groups. There are good and bad, wise and foolish, educated and ignorant among all nations, races, and groups. The most significant differences are not the inherited traits of body, but the cultivated qualities of mind and spirit. These are the really important differences, and they are subject to our control. Color and race have nothing to do with them.

In the arts, in culture, in science, and education, each race and nation, through its cultural treasures and through its distinguished individuals, make a unique contribution to our world-wide welfare and happiness. We are grateful for these things and thankful to the people who have brought them to us.

Our Brotherhood

In the earliest apostolic times, the church of Christ was to include peoples of all races and nations of that part of the world. Jesus declared the principle of brotherhood to his disciples: "All ye are brethren."—

(Continued on page 22.)

E d i t o r i a l

Across the Desk

In a recent letter Elder E. Y. Hunker writes:

Brother Phillip Moore baptized eight at the conclusion of a series of missionary meetings in Pocatello, Idaho, January 25. The work appears to be moving forward in the Idaho District and holds promise for future developments.

From a recent letter from Elder Glen H. Johnson, Rotterdam, Holland:

Now that another Conference is approaching, we are praying that the Lord will bless the church when we learn his will and seek to do it. May you be satisfied with the leadings you receive for the good of the church and the glory of God.

We are carrying on over here. We love the people with whom we associate and have been blessed in our ministry to them. I think the most satisfying knowledge we have had is that God is moving to bring to pass his purposes in the earth, and that the church is called to leaven the conditions of earth by preaching the gospel of the kingdom and building of Zion. The problems of the church are not separate from the conditions of the nations of the world. We pray that in God's own due time, men shall be free to hear the fullness of the gospel of Zion both by precept and example. There is no doubt in my mind now that the gathering and building of Zion must be in America. And I say this out of great respect for the democratizing conditions existing in other nations and the good done by noble men all over the world. It is a very interesting experience to see conditions from another angle. I guess that is the value of another point of view.

Official

Notice of Church School and Church Music Workshop

We call attention of the church to the church school and church music workshop to be held on the Graceland College campus, Lamoni, Iowa, June 5-11. Attendance is urged at this General Church activity sponsored by the Department of Re-

ligious Education and the Department of Music under the direction of Apostle Reed M. Holmes and Elder Franklyn S. Weddle, respectively.

Services of a well-qualified staff, assisted by a number of visiting instructors who are specialists in related fields, have been secured. The schedule of activities includes worship and discussion of the principles and procedures of public worship; music in worship, hymnology; organ materials, children's and adult choir materials, church school music materials and methods, audio-visual demonstrations and discussions, church school seminar, and recreation.

The complete registration fee of \$30 for the week covers room and board, study materials, and instructional costs. Additional information may be obtained from the Departments of Religious Education Music, The Auditorium, Independence, Missouri.

Rules of Order

The fifth section of the proposed Rules of Order as explained in the "Herald" of January 23. Administrative officers are urged to send to the Presidency their comments or criticisms preliminary to General Conference action.—Editor.

V. BRANCHES

ORGANIZATION OF BRANCHES. Branches are the primary congregational organizations of the church and may be formed by proper authority wherever six or more members in good standing are resident in any one neighborhood, one of whom is an elder, a priest, a teacher, or a deacon.

When branches and districts are organized, they should be so organized by direction of the conferences, or by the personal presence and direction of the Twelve, or some member of that quorum who may be in charge, if practicable; or, if a branch, by the president of the district with the consent, knowledge, and direction of the missionary in charge, when circumstances prevent the missionary in charge being present.¹

PERMANENT BRANCH OFFICERS. All persons who are to have official status in organized branches should be chosen by vote properly taken at a regular meeting of such branch, or at one specially called for that purpose, of which due notice shall have been given.

COMPLETE BRANCH ORGANIZATION. A branch is said to be fully organized when it has a presiding elder, a priest, a teacher, and a deacon. There may also be a secretary or secretaries chosen, who may or may not be ordained ministers.

BRANCH BUSINESS MEETINGS

WHAT MAY BE DISCUSSED. The members of a branch assembled in a branch business meeting may transact any business pertaining to the welfare of the branch, subject only to the rule that it is not proper for these meetings to act on matters of law or church government other than those especially defining what shall be branch action in given cases.

WHO SHALL PRESIDE. The branch president presides over the branch business meeting by right of his office. At his request, or in his absence, his counselors may preside. Members of the First Presidency, Quorum of Twelve, or the district presidency who may be present, may be asked to preside as a courtesy or in view of special circumstances. But, as a general rule, the branch president should preside unless otherwise determined by vote of those present at the meeting, or by courtesy of the local minister who might otherwise have assumed the chair.

THE PRESIDING OFFICER TO ENFORCE ORDER. It is the duty of the presiding officer to bring to the attention of the body such matters as may require its consideration or action; to enforce observance of the rules of order with decorum and propriety; to secure, so far as he is able, a due respect and regard for

(Continued on page 9.)

The Inspired Scriptures - By CHRIS B. HARTSHORN

MEMBERS OF THE CHURCH have a mighty tool for kingdom-building in the *Inspired Version*. Like some who have written the editors, we cannot understand why it is not used more by our contributors and preachers. Perhaps not enough of us appreciate its value as a help to the student and as evidence of the divinity of the Restoration Movement. Let us consider it from these points of view.

In the early days of my ministry, I carried the Authorized Version into the pulpit but only after close comparison with the Inspired Version. To rely on and quote from a translation which had not been corrected by the direction of the Holy Spirit was to me an inexcusable blunder. My reasons for carrying the Authorized Version was that the print was much more readable, and the India paper used made the volume only half the size of the Inspired Version; then, too, I had been influenced by the missionaries who claimed that it was easier to convince "the world" when we used "their Bible."

Regardless of virtue which once existed for these arguments, they should be re-examined. The printing of the 1944 and subsequent editions of the Inspired Version gave us just as readable a text as one could want. A new edition now available on the best, domestic, Bible paper, similar to that used in the Doctrine and Covenants, has reduced it to a handy size. Because of the popularity of modern versions in common use today, very few will longer question a quotation as being "different from my Bible."

At one time the argument was constantly thrown at us that by correcting the Bible, as well as by presenting the Book of Mormon as Scriptures, we were guilty of a sin which would add all the plagues of the Book of Revelation (22:18) for

we were "adding to the Bible." However, this reasoning lost its force as knowledge of how we got our Scriptures became better known by Bible students. The old attitude towards the Bible, based on II Timothy 3:16, "All Scripture is given of God, and is profitable for doctrine," has now been rather generally accepted as a mistranslation. The Inspired Version corrects this to read, "All Scripture given by inspiration of God is profitable for doctrine." With this translation, we find agreement in the *English and American Revised Versions*, *Emphatic Diaglott*, *Murdock's Syriac*, and *Twentieth Century, Revised*.

IN WRITING to the Saints at Corinth, Paul once said, "And I think also that I have the Spirit of God."—I Corinthians 7:40. It is quite evident that Paul would never claim plenary inspiration for the Bible from "cover to cover." The Bible contains the words of the devil (Luke 4:3); of Job's tormentors, who did the devil's work; and much which is purely historical (II Chronicles 25:1). Several books are mentioned in the Bible which cannot be found in the canon nor among the apochryphal books (See II Chronicles 9:29, 12:15, and 20:34).

Many people who were reared in Christian homes have lived long enough to be disturbed in their childish thinking about where Christmas gifts, babies, and the Bible came from. Even when we were old enough to know better, we hated to give up our childhood myths about them. Some still cling to the notion that the Bible came in a leather-bound package direct from heaven. However, the truth needs no lie nor apologies to support it, and only the truth will make us free, sure, powerful servants of God.

John's testimony about the record of Jesus is in point:

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20:30, 31.

In the book, *Three Bibles Compared*, Elder A. B. Phillips points out:

For centuries no general agreement existed as to which books were inspired and worthy to form part of the sacred canon of Scripture . . . Jewish students also disagreed as to the authenticity or inspiration of such books as Ecclesiastes, Esther, Ruth, Proverbs, Ezekiel, and the Song of Solomon . . . Various New Testament books were also in dispute for several centuries . . . They include Hebrews, James, II and III John, Jude, and Revelation. Some of the books were rejected at first, and the Synod of Damascus (A.D. 382) appears to have been the first church council to adopt the New Testament as we have it now.

People who are acquainted with the facts already presented in this article are not apt to raise the issue of "adding to the Scripture" and blast out at the Prophet Joseph Smith for presenting the "Inspired Version" of the Scriptures. They may question it in the spirit of Nathaniel, "Can any good thing come out of Nazareth?"—John 1:46. Philip had the right answer, "Come and see." Let people judge the merits of the book—its inspiration—by a comparison with the work of scholarship in existence in 1833 when Joseph completed the Inspired Version.

LET US EXAMINE a few of the passages of Scripture as translated in the *Authorized Version* (1607-11) and compare these with the version given by Joseph Smith and later versions.

Matthew 13:12 ". . . but whosoever hath not, from him shall be taken away even that he hath." This is contradictory and impossible. It

should read: “. . . But whosoever continueth not to receive, from him shall be taken away even that he hath.”—Verse 11, Inspired Version. *The Three Bible Compared* quotes the *Twentieth Century* and *Centenary* versions as concurring: “but whosoever does not retain, from him shall be taken away even what he has.”

Luke 17: 21 “. . . behold the kingdom of God is within you.” This has been corrected to read: “For, behold, the kingdom of God has already come unto you.” The difference here is far-reaching. Those using the *Authorized Version* have been telling the world for years that the “kingdom is in your heart.” They have persuaded men to believe that salvation is only a matter of “getting your heart right with God.”

Jesus had a different concept of the kingdom of God. It is something that men collectively can work at (Matthew 11: 12ff.).

It was a program Jesus initiated:

Then said Jesus unto them. The law and the prophets testify of me; yea, and all the prophets who have written, even until John, have foretold of these days. Since that time the kingdom of God is preached, and every man who seeketh truth presseth into it.—Luke 16:17, 18.

The *Emphatic Diaglott* renders Luke 17:21 “. . . . The kingdom of God comes not with outward show.” *Noyes* and *Centenary* render it “For the kingdom of God is now in your midst,” while the *Twentieth Century* version says: “the kingdom of God is already among you.”

I Corinthians 10:24 reads, “Let no man seek his own, but another’s wealth.” It may surprise some to know where this idea, which is so popular today, came from. Trying to get other people’s money by fair means or foul perhaps antedates Paul’s time, but it is not Christian. The command, “Thou shalt not covet,” still holds. The Inspired Version renders this passage: “Let no man seek therefore his own, but

every man another’s good.” With this rendition at least eight modern versions agree.

Hebrews 11:1 says, “Now faith is the substance of things hoped for, the evidence of things not seen.” Joseph Smith corrected this to say, “Now faith is the assurance of things hoped for, the evidence of things not seen.”

The Revised Standard Version (1945) renders this practically the same: “Now faith is the assurance of things hoped for, the conviction of things not seen.” To have substance, faith would have to have reality and element. *The Three Bibles Compared*, page 15, quotes seven other versions which agree with the Inspired.

James 1:2: “My brethren, count it all joy when ye fall into divers temptations.” The Inspired Version corrects the last word to read “afflictions.” James would be quite inconsistent to praise temptations for he later says, “Blessed is the man that resisteth temptation But every man is tempted when he is drawn away of his own lust and enticed.”—Verses 12,14. Moffatt renders this, “Greet it as pure joy my brothers, when you come across any sort of trial.” With this the *Weymouth*, *Murdock*, and *Goodspeed* versions agree.

I John 3:9: “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.” This is a great text for sanctificationists, but it is contrary to human experience and to the Scriptures. This same version (*King James*) has Paul say, “When I would do good, evil is present with me.”—Romans 7:21. Joseph corrected I John 3:9 to say: “Whosoever is born of God doth not continue in sin; for the Spirit of God remaineth in him; and he cannot continue in sin, because he is born of God.” The *Centenary* agrees with that: “Whosoever is a child of God cannot go on sinning because his seed is abiding in him; and he cannot go on sinning because he is a child of God.” It is similarly

rendered in *The Revised Standard*, *Diaglott*, *Murdock*, *Twentieth Century*, *Weymouth*, and the *Centenary* versions.

WE COULD MULTIPLY such illustrations a hundredfold, but that would become tedious. This much leads us to the conclusion we set out to reach. Joseph Smith, Jr., was not a scholar and never claimed any superior knowledge of the Bible. His only claim was simple: that God used him as a humble instrument to confound the wise (I Corinthians 1:27). All of the other versions we have cited which confirm the changes made by Joseph were published after 1867, the date the Inspired Version was printed. It is not necessary to imply that the modern translators used the *Inspired* text. Let us accept their claims to the best scholarship at face value. “The sixty-four dollar question” is: “How did Joseph Smith know the corrections to make?”

P. Marion Simms, in *The Bible From the Beginning*, 1925, does not answer the question, but he does make some interesting observations:

This much, at least, may be said of many of the changed readings found in the Bible of the Reorganized Latter Day Saints: Its author had the courage deliberately to alter the text and make it say clearly what many Bible students succeed in getting by theological legerdemain.—Page 145.

Later he added:

Had these additions proved the doctrinal positions of his church, the explanation would seem easy, but they do not seem to serve any denominational or sectarian purpose.—Page 293.

In the publication of our lesson courses, we quote the *Inspired Version* almost exclusively. The same is true of *Daily Bread*. It has most of the advantages of the scholarship of later versions, while retaining the style of the incomparable *King James* or *Authorized* version. The Reorganized Church has a real offering to students of religion in the Inspired Version.

New Record in Tithing Statement Filers

By W. N. JOHNSON

Member of Presiding Bishopric

LAST YEAR 12,776 church members living in the United States, Canada, and Hawaii filed tithing statements in the office of the Presiding Bishopric. The previous record of 10,329 established in 1948 was thus exceeded by a large margin. The original goal of 11,500 for 1949 was raised to 12,000 during the year, and this goal was reached by November 30. An unusually large number of tithing statements received in the closing months of the year brought the church to this record level of achievement.

Ninety per cent of the districts show numerical gains in tithing statement filers over the preceding year. The percentage of members filing statements is not yet available, but it is apparent that more than 10 per cent of the membership in the domestic field filed during 1949. This compares with 7.99 per cent in 1947 and 8.7 per cent in 1948.

It should be noted that the count is kept on tithing statement filers, not on tithing statements received. A First Tithing Statement or an Annual Tithing Statement for 1948 bearing the signature of husband and wife and received at headquarters during the year 1949 is counted as two, although actually only one statement is received. On the other hand, an individual bringing his accounting up to date by filing statements for the years 1944 to 1948 inclusive is counted as one statement filer, although he may actually send in five separate tithing statements. In this way accurate figures are secured on the degree of participation on the part of membership in every district in the church.

THE QUESTION, "What has been gained?" might well be raised. It takes considerable time and effort on the part of the individual to complete a tithing statement. A tremendous amount of work is done by solicitors, agents, and bishops

throughout the church in teaching the law, assisting individuals to file statements and mailing these statements to headquarters, where the Presiding Bishopric's office carries on the task of checking, correcting, filing, counting, and corresponding on these statements.

One very immediate and practical result of these additional statements has been that additional funds have come to the church. Many of the First Tithing Statements filed during 1949 brought very substantial contributions to the church. In view of the fact that the church always has needs beyond its financial power to meet, this added income is of vital significance.

Beyond this it can safely be assumed that the church has gained new spiritual and moral strength. Many members needed to make this commitment to the work of God. The filing of tithing statements and the payment of tithing evidences a growing understanding of the requirements of stewardship and increased devotion to the cause of the church. The actual sharing of our material wealth with the church cannot help but give us greater interest and concern in this work in which we have now invested part of our productive time.

THE CHURCH must always be concerned in the development of individual personality and character, and the chief value of these additional tithing statements is perhaps to be found in the testimony of those individuals who have participated. It is found in the life of the sister who filed a First Tithing Statement and as she completed paying the several hundred dollars tithing due at the end of the year, testified of the rich blessings and satisfaction she had en-

joyed in this effort and expressed her intention of giving an additional offering to the church. The abiding gains are to be found with the church member who filed a First Tithing Statement, and after making one of the largest single contributions received by the church in 1949 expressed deep happiness at being able to do this for the work of God.

Part of the real test of the value of the financial law will be found in the lives of boys and girls who under the wise guidance of parents and priesthood have sensed something of the importance of the management of their money in the program of the church. Some of these youngsters have had the rich feeling of really belonging to the church of God as their small tithing payments have linked them with the work of the church in the Society Islands, Hawaii, or the European Mission. Repeatedly we have received letters of appreciation from those we had reminded that their tithing statements were now delinquent and were being awaited in our office. We have the testimony also of those who feel a sense of peace and spiritual well-being after their accounting had been completed. If the church had not benefited by a single dollar in these additional tithing statements, it would still be stronger because it had won new converts to the basic elements of stewardship.

The church has long believed that every man is accountable to God as a steward over material possessions, and the accounting is a point of beginning in the discharge of this stewardship responsibility. This is a day of promise as the church goes beyond believing and talking about

(Continued on page 22.)

The Sanitarium Board of Trustees

Introducing the Personnel

By GERTRUDE COPELAND, R.N.
Superintendent

Editor's Note: March 19 has been set apart throughout the church as "Sanitarium Day." This is in accordance with the action of General Conference and the announcement of the First Presidency which appeared in the "Saints' Herald" of January 23, 1950. We believe that our readers will be interested in the men who are responsible for the administrative policies of this major church institution.

Introduction

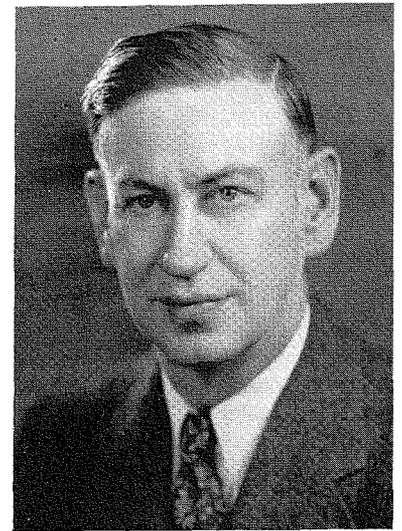
Members of the Independence Sanitarium and Hospital Board of Trustees have served as the management and control body of the hospital and school of nursing since 1909. The first board was made up of Elders Frederick M. Smith, E. L. Kelley, Joseph Luff, George H. Hilliard, George E. Harrington, Roderick May, and Ellis Short. President Frederick M. Smith was the first Chairman of the Board and remained so until his death in March, 1946. Brother Harrington was secretary of the original board, and Bishop Kelley was treasurer. Of those many men of the church who have given time and energies to the management of the hospital, President

Frederick M. Smith served the longest.

At the General Conference of 1920, the Articles of Incorporation were revised to provide that the members of the First Presidency, the members of the Presiding Bishopric, and the Church Physician should constitute the Board of the Hospital. This arrangement continued until 1929 when the Articles were amended to provide that the Mayor of Independence and the Judge of the Eastern District of Jackson County Court be ex officio members of the Board.

President Israel A. Smith Chairman of the Board

President Smith first became a hospital trustee when he was appointed a member



The Late Rodger T. Sermon

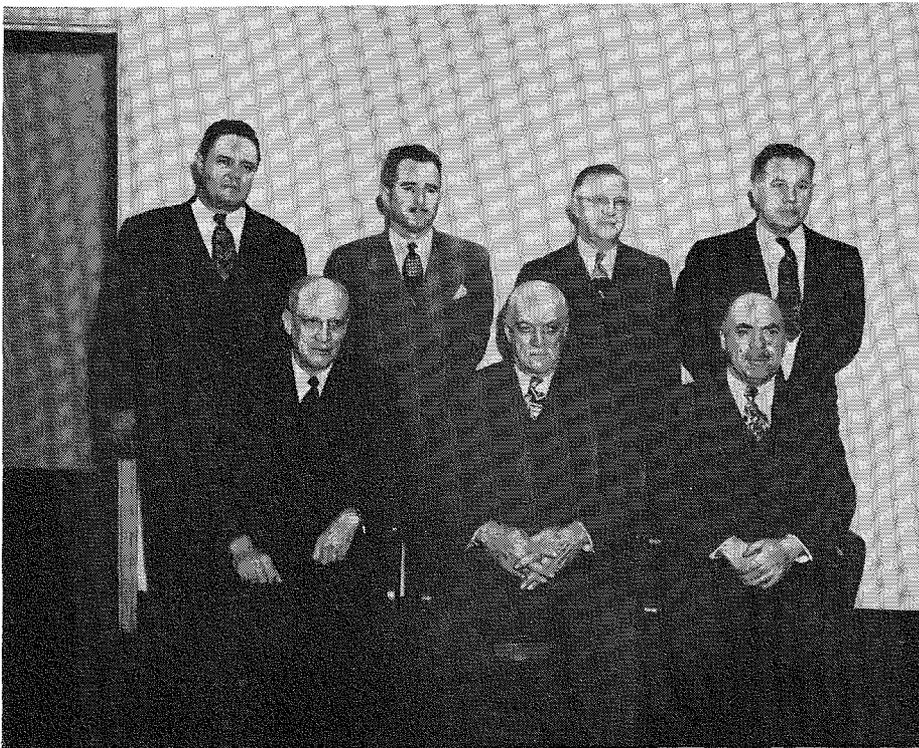
of the Presiding Bishopric on June 16, 1920. He served for five years at that time and returned to the Board as a member of the First Presidency in October, 1938, serving as vice-president. Following the death of President Frederick M. Smith, President Israel Smith was chosen as Chairman of the Board, and he continues to occupy this position with dignity and effectiveness. His leadership during the years of his presidency has been a source of stimulation, and his legal training and church heritage enable him to make many contributions of unique value to both the hospital and school of nursing.

With Bishop DeLapp he maintains important contacts with city, state, and federal authorities. These have resulted in many benefits for both the Sanitarium and the school of nursing.

President F. Henry Edwards

For many years prior to his selection as a member of the First Presidency, while he was yet a member of the Quorum of Twelve, Brother Edwards was closely associated with the First Presidency and became well acquainted with the work carried on at the hospital and school of nursing. He became a member of the Hospital Board and Trustees in April, 1946, and was selected vice-chairman after the death of President Garver in April, 1949.

Brother Edwards' counsel and consideration on the part of problems concerning patients of the hospital and his intimate interest in the growth of the institution are reflected in his work on committees within the Board. He is a member of the School of Nursing Committee and Sanitarium Day Fund Committee of the Board. His counsel and advice are always given in the best in-



BOARD OF DIRECTORS

Left to right (front row): Dr. Charles F. Grabske, President Israel A. Smith, President F. Henry Edwards; (back row) Judge William Randall, Bishop Walter Johnson, Bishop G. L. DeLapp, Bishop Henry Livingston.

terests of the health program of the church.

Bishop G. Leslie DeLapp

Bishop DeLapp came to the Board as one of the trustees at a crucial time in the history of the institution. This was in April, 1931. At that time he was selected Secretary of the Board, which position he has filled with distinction since that time except for one term served by Bishop Livingston.

While Bishop DeLapp has given service of great value throughout his tenure of office, those who have been most closely associated with him remember with special appreciation the magnificent contribution he made in connection with the erection and equipment of the present hospital building. His wise and experienced concern for this important church institution is felt in every meeting of the Board, and particularly in the development of sound-working relationships with the medical staff and others carrying administrative responsibility in both the hospital and school of nursing.

Bishop Henry Livingston

Bishop Livingston has been a member of the Board since April, 1940, and has served as Hospital and School of Nursing Treasurer. He has given unselfishly of his time and counsel and growing experience in matters having to do with setting up policies and solving specific problems incident to the operation of a hospital and a school of nursing. He is a member of the School of Nursing Committee and is careful and wise in counsel. He is greatly valued by the other members of the Board.

Bishop Walter N. Johnson

Bishop Johnson first became affiliated with the Sanitarium and School of Nursing as co-ordinator of institutional activities under the Presiding Bishopric. His work at that time involved the co-ordination of hospital, printing house, and college activities within the economic program of the Presiding Bishopric. He became a permanent member of the Board with the conference action of April 14, 1946, at which time he became a counselor to the Presiding Bishop. Soon after this appointment, Bishop Johnson became Assistant Secretary of the Board under Bishop DeLapp, which position he still retains. He is a member of the Sanitarium Day Fund Committee and Sanitarium Day Observance Committee in addition to being responsible for the study of recent proposed expansion projects within the hospital.

Bishop Johnson's good judgment and influences are felt in many areas of operations of the Sanitarium and School of Nursing.

Dr. Charles F. Grabske

Dr. Grabske, while Assistant Church Physician, met with the Board on many occasions over a period of years before his selection as Church Physician in 1946, at which time he became an official member. Since then his influence in the Board has been sound and constructive. As might be expected, he is primarily concerned in the setting and maintenance of high medical and nursing standards. He has shown a particularly keen desire that the Sanitarium shall further the work of the church by the sheer excellence of the service given here, including the spiritual ministry of the Chaplain.

Dr. Grabske's triple responsibility as Church Physician, Board member, and member of the Sanitarium Medical Staff brings him into contact with many phases of hospital and nursing life and enables him to serve in numerous ways.

The Late Mayor Roger T. Sermon

Mayor Sermon gave the longest continuous period of service to the Board of any present member, and it is to be regretted that his untimely death on January 23 cut short this counsel and good judgment which has characterized his contributions to the Board. He came to the board in May, 1930, at the beginning of the plans for the construction of the new hospital building of seven floors. He served continuously as a member of this group for practically twenty years.

For two years—August 12, 1930, until January, 1932—Mayor Sermon served as vice-chairman of the Board, and in all relations of the hospital to the community and beyond, his influence has been felt for good. The Board is sorry to lose him.

Judge William Randall

Judge Randall, a resident of Independence, became a member of the Hospital Board of Trustees upon his election in November, 1946, as Judge of the Jackson County Court for the Eastern District. He met with the board for the first time in January, 1947. Since then decisions having to do with community, county, and medical staff relations have been influenced by his experience and good judgment in the matter of hospital administration. Judge Randall is the fifth judge of the Jackson County Court to sit on the Board of Trustees since the revision of the Hospital Board organization in 1930, and he has given freely of his time to attend meetings. He is a valuable member.

OFFICIAL

(Continued from page 4.)

the laws governing the church as contained in the Bible, the Book of Mormon, and the Doctrine and Covenants.

BUSINESS MEETING; WHEN HELD. Branch business meetings should be held annually or at such other times as are determined by action of the body.

THE NUMBER CONSTITUTING A QUORUM. For the transacting of all branch business, unless otherwise provided, six or more members present at any regular meeting shall constitute a quorum, provided one of them is a member of the priesthood.

DUTY OF MEMBERS TO ATTEND. It is the duty of every member of the branch to attend the business meetings of the branch, both regular and special.

ORDER OF PROCEEDINGS. An appropriate order of proceedings for the branch business meeting is as follows:

Opening service.

Reading of the minutes of the former business meeting.

Reports, communications and suggestions from the presiding officer.

Communications or reports from the First Presidency, the Minister in Charge or his assistant, the Presiding Bishopric, or other general church officers, and the President or Secretary of the district, shall have precedent in this order.

Reports of officers of the branch other than the presiding officer.

Reports of standing committees.

Reports of special committees.

Business made the special order of the meeting.

Unfinished business

New business

Business deferred subject to call

Adjournment to a given date other than the regular time of meeting

Adjournment

This Little World of Ours

Synopsis of a lecture delivered at the International Brotherhood Convocation at Central Missouri State College, Warrensburg, Missouri, on February 24, 1949.

By WARD A. HOUGAS

THE WORLD IS SHRINKING. In another generation or two, it will be one big community whether or not we wish it to be and whether or not we are ready for it. When the late Wendell Willke wrote his *One World*, he marked the beginning of a new era in human thought. This is World Brotherhood Week, and we pause to gain a better understanding of its implications.

During the recent war our young men and women went to North Africa and there met the Negro, the Berber, and other of the Near-east civilizations. Others went to China, India, the Solomons—where dwell the “strong-haired Melanesians”—on to Australia, and to practically every point on the globe. In a way this was no new experience for Americans. In these United States we are used to a mixture of races. We know that often there is conflict, yet we are trying to learn to live peacefully together. The future of democracy depends upon our being able to do so.

Our history goes back to the beginning of time. Regardless of what concept one may have regarding creation, the Bible story of Adam and Eve as common parents finds its counterpart in science claiming a common origin of man. In the Book of Acts it is written that all nations were created “of one blood.” The intricate make-up of the human body with its curious anatomy and abilities testifies to this truth.

Every man, for example, regardless of race or color, normally has just so many teeth—and not only the same number but the same division: so many front teeth, so many canine, so many molars. Would this just happen in a world created by chance?

Likewise all races are similarly outfitted biologically. All can either plow or fight.

Racial differences are limited to such nonessentials as color, hair, eyes, head, nose shape, et cetera. Differences as great as these exist within each race. This morning as I look over the auditorium, I see some who are thin and some who are plump, some tall and some short, some with dark hair and some with light hair—and some with no hair.

ONE OF THE GREATEST ADVENTURES in the world was the spread of the human race from somewhere in Asia to the tip of Africa, the British Isles, America, down to Cape Horn, the islands of the Pacific, Australia, and on. These people were few in numbers. They lived in isolation, and each developed according to the conditions under which he was forced to struggle for life. Those along the equator found they had different needs than those of the Arctic circle. Different emphases were placed on different things, and the human race continued to grow.

Came the day when the population of the world was great enough that these isolated groups began to discover each other. Different groups seemed queer to others. With the beginning of world travel, men began to classify civilization by skin color. Little did they realize that even the pigmentation of the skin which caused the different classifications was common to all and varied only in degrees in which it was present.

Scientists tell us that differences in color are caused mainly by two chemicals, carotene, which gives a yellowish tinge, and melanin, which runs into browns and even black. The interesting thing is that every

living person has both chemicals in his system. The only thing that determines whether one is white, black, yellow, or red is the proportion of these chemicals. In other words, all nations really were created of one blood.

Hitler talked of his “pure Aryan” stock. Sometimes he seemed to mean blond Europeans, including Scandinavians; sometimes Germans, either blond or brunette; and sometimes all political pals, even Japanese. It really had no meaning racially, from a standpoint of linguistics or on any other basis. Race prejudice thrives on a feeling of superiority. “I’m superior—I was born that way” is the basis of an ideology that demands a scapegoat upon which to heap its persecution. On this theory the Jews were called upon to bear the brunt of Hitler hatreds.

IN OUR OWN LAND we tend to turn to the colored people as scapegoats. Sometimes it is the Indian tribes. We hear much talk, even in our democratic U. S. of the inferiority of the colored people, and many believe it. Even many Christians, including Latter Day Saints, feed their souls on this hate-provoking doctrine. Intelligence tests by the United States Army during the war showed many peculiar things. For instance the white enrollees from four southern states had an average I. Q. of 41.25 to 41.55. Yet up in New England the Negro enrollees from four states showed a record of 45.02 to 49.50. We are reminded of the old axiom from the common law, “That which proves too much proves nothing.”

The fact remains that whatever differences arise they come not because people are from the North or South, or because they are white or black; but because of differences in income, education, culture, and be-

liefs. Children with top scores turn up among Whites, Negroes, Mexicans, and Orientals in about the same proportion as their advantages might suggest. Christians need to realize this and to acknowledge that the much talked-of problems are not a matter of race but opportunity.

Hitler also boasted of the "racial soul" of his "pure Aryans." Do different races have better character than others because of racial differences? When Hitler desired to develop a generation of professional murderers he did not depend on the "racial soul" of his people but set up all sorts of training camps to bring about his purpose. The sanctity of the home and the marriage bond and most everything else that was decent were discarded to achieve what he desired.

I AM CONCERNED primarily in two things. First, what does race prejudice do to the one discriminated against, and what does it do to the one who discriminates?

Those discriminated against grow up in fear. I have spent quite a little time among the Navajo Indians. Let me tell you about them. There are 55,000 of them—citizens of the United States—living down on the desolate Painted Desert. What chance do they have? Look at those patient sad-faced mothers.

They know that about six times as many of their children will die before they become a year old as those of their white friends. They know that eight times as many of them will eventually die of tuberculosis—and this in an area where others go to get over the disease. Only one in five will ever get inside a schoolhouse. Go into their hogans—mud huts without furniture or equipment. What chance does any child from such a home have? Those tall, silent fathers know of these inequities, and come what may, the best they can expect is an annual income of less than \$88 per capita—about the equivalent of a week's wage for an ordinary skilled laborer. What do these conditions do to Navajo chil-

dren? What chance do they have to become what we demand of them? Is it because they are red, or is it because they are forced into such degradation and poverty that they have little chance or hope in the future?

I am not demanding an equality of "things"—not even among white people. I am suggesting that the only solution lies in our coming to understand more of what is meant by an equality of opportunity. I am against intermarriage of races—but I am for an equality of opportunity that will make possible the development of people of all races.

When does a person become color-conscious? On our vacant lots the children from my end of town play ball. "Blackie" who comes from the colored family down in the ravine is as popular a player as any. One of these days "Blackie" will grow up to be "George," and by that time he will know he is black. When and how does he learn? Is it anything natural, or is it the outgrowth of our warped thinking? Is it not quite probable that, in the light of eternity, we are hurting ourselves more than we are hurting "Blackie"?

MANY AGENCIES are working on the problems of race prejudice. Churches, foundations, and councils join in a new effort to interpret life on a basis other than that of prejudice. The Master Teacher once said (Matthew 23:25), "Woe unto you scribes, Pharisees, hypocrites! For ye make clean the outside of the cup . . . but within it is full of extortion and excess." We need to cleanse the inside of the cup. As long as our racial problems of the Indian and the Negro flutter in the faces of the nations of the world, we impress peoples but little when we cry out against the slave labor of Russia.

The nation is working at it. Many organizations are working at it. The churches are working at it. Now we individually need to work at it in our own attitude. I spent two years at one of Iowa's great colleges where religion was at low ebb and where at times, it seemed the devil drew

straws to see which of us he would pinch off each day. There I met a big Negro by the name of Paul Kain. Our first acquaintance was in the State House in Des Moines. We had competed, with a number of others, in a contest in which I happened to come out winner. The others of the team congratulated me and finally came Paul Kain. He bowed and said simply, "Mista, I congratulate you." I reached out my hand instinctively only to discover that his right hand was behind him. When he saw my hand, out came his, and mine was soon lost in his big handclasp. I became a close friend of this man.

We graduated the same spring. In a student body of over 6,000 he ranked in the high ten. A few days before commencement he met me on the campus and said, "Hougas, it looks like I won't get a job; you see I'm black." I knew many inferior students in his same field who already had fat jobs contracted, yet Paul Kain was jobless—because he was black.

We held convocations in the large gymnasium so as to seat the entire group. Paul always sat across the main floor from me. I used to look at him as we stood and sang "My country, 'tis of thee, Sweet land of liberty." What did it mean to him even though he was a citizen of this land? He couldn't eat where I ate. He couldn't worship where I worshiped. He wasn't even free to get a job.

Next Sunday if Paul Kain should find his way into your Communion service and you should stand and sing that grand old hymn, "Blest be the tie that binds our hearts in Christian love" would Paul still be conscious he was black? The future of democracy rests primarily on our being able to whip the problem of race prejudice within ourselves.

**General Conference
Convenes
April 2 to 9 Inclusive**

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

When and where was the Sermon on the Mount preached?

ANSWER:

It is generally believed that this remarkable sermon was given on the high plateau country near Capernaum in Galilee. The word *mountain* (Matthew 5:1) may properly be interpreted to mean either "mount" or "hill." It was probably early in Jesus' ministry after his twelve disciples had been chosen, four of whom are specifically mentioned before then. This also seems to accord with the record as given by Luke, if we recognize his account of the Master's teaching as being concerned with the same occasion. A. B. PHILLIPS.

QUESTION:

1. Did Jesus say Judas was a son of perdition?

2. Are the original twelve to judge Israel, including Judas?

3. Does the Most Holy Order refer to the Aaronic priesthood or the Melchisedec priesthood?

Missouri

Mrs. S. G. W.

ANSWER:

1. The term, perdition, signifies the state of one who is utterly lost or in ruin. Jesus clearly applies this term to Judas in John 17:12. Jesus is praying to the Father on behalf of the apostles and says in the verse indicated: "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." Again in John 6:70 we find: "Jesus answered them; Have I not chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve."

2. I Nephi 3:114 has an angel of the Lord speaking to Nephi and saying: "The angel spake unto me, saying, Behold the twelve disciples of the Lamb, who are chosen to minister unto thy seed. And he said unto me, Thou rememberest the twelve apostles of the Lamb? Behold they are they who shall judge the twelve tribes of Israel: Wherefore, the twelve

ministers of thy seed shall be judged of them; for ye are of the house of Israel; and these twelve ministers whom thou beholdest, shall judge thy seed."

Matthew 19:28 reads: "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Now the above quotations are very clear and specific. Most of us are rather definite in our demand for a strict interpretation of the Scriptures, yet I cannot find myself giving any credence to the idea that one whom Jesus called a devil and the son of perdition should have any part in this great tribunal. I have not the slightest idea who may take the place of Judas in this matter, but I am convinced that Judas will not function as a judge of Israel.

3. The Most Holy Order refers to the Melchisedec priesthood. In Doctrine and Covenants 83:3, we read: "The Lord confirmed a priesthood *also* upon Aaron and his seed throughout all their generations, which priesthood continueth and abideth forever, with the priesthood which is after the holiest order of God." There are therefore two priesthoods and the Most Holy Order refers to the greater only. It was this priesthood over which Christ presided. It is to this that Psalm 110:4 refers: "Thou art a priest forever after the order of Melchisedec." D. B. SORDEN.

QUESTION:

Will it be possible to sin during the Millennium?

ANSWER:

Several facts appear to indicate that sin will not be an impossibility during the millennial reign, at least on some portions of the earth. For instance, we have the following words:

I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season.—Doctrine and Covenants 28:6.

There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall not die, but shall live to be an hundred years old; but the sinner, living to be an hundred years old, shall be accursed.—Isaiah 65:20, Inspired Version.

And when the thousand years are expired,

Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth.—Revelation 20:7, 8.

Satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness shall be changed in the twinkling of an eye.—Doctrine and Covenants 43:7.

From these texts and some others involving the question, it seems clear that men will retain their agency during the millennial period, though seemingly not subject to the temptations of Satan until its close. At the coming of Christ, children will be living on earth who are too young to know sin. It appears that children will grow up to manhood and "live to be a hundred years old," and if sinners, they shall be accursed. There is no proof, I think, that sin will actually be absent from the lives of all men before the close of the period named, though this is not made very clear textually. The children of the redeemed "shall grow up without sin unto salvation" (Doctrine and Covenants 45:10); but of other children living in the period, it is not said.

A. B. PHILLIPS.

QUESTION:

Must we pay tithes on all our oblations that we give the church?

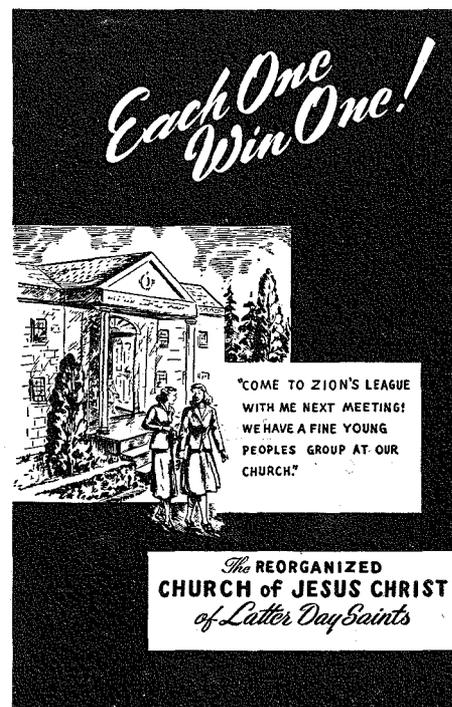
Indiana

R. F. B.

ANSWER:

Yes. Oblation offerings are made out of the increase, and since we pay tithing on the increase, all oblation offerings would be tithed. Oblation comes under the category of offerings which are paid out of the nine tenths of increase and follows the payment of the tithe.

L. W. KOHLMAN.



Each One Win One!

COME TO ZION'S LEAGUE WITH ME NEXT MEETING! WE HAVE A FINE YOUNG PEOPLES GROUP AT OUR CHURCH.

The REORGANIZED CHURCH of JESUS CHRIST of Latter Day Saints

"The Eyes of the Lord are Upon the Righteous" —Psalm 34: 15

High lights from the life of Louis J. Ostertag

IT WAS EVENING in the quiet French town of Elbeuf in the year of 1902. Louis Joseph Ostertag, seven years old, was slowly saying the rosary. The good Sister nodded with approval; then, when he had finished, she tucked him into bed and said a kind good night. The little boy closed his eyes and listened intently until he no longer could hear the soft rustle of her black robes. Then quickly he slipped out from under the covers. Kneeling down, he prayed quietly to God in his own childlike Protestant fashion. Satisfied now that all would be well with him, he got back into bed and went comfortably to sleep. The devout nun was only temporarily in his home, nursing his mother through a serious illness, and he knew he must not offend her. But, despite her firm insistence, he wanted his prayers to be his own. He was always to remember this experience—first the confusion in his mind and then the relief when he had finally worked out an answer that would satisfy his conscience. "The child is father to the man," and with this little boy, as with most children, the pattern of his life was beginning very early to take shape.

His parents, newcomers to Elbeuf, were of the Lutheran faith as were many others in the little Catholic town. Henry Ostertag, the boy's father, had been born in Bischwiller in Alsace; when the city came under German authority, those who wished to remain French were allowed to leave. These people were all weavers by trade, and many of them had moved down into Elbeuf, in Normandy, attracted by a famous spring of water there. This water had such a high iron content that when used in making dyes for cloth, it gave an especially beautiful luster, known to weavers all over Europe.

Here in Elbeuf, on May 4, 1895, Louis Joseph Ostertag was born. After the French custom, he was sent to school at the age of three years, and at eleven entered the Ecole Superieure. Then he spent one year at a trade school learning to weave tapestry. Just after his graduation, when he was fourteen years old, his family made a momentous decision that was to change the whole course of

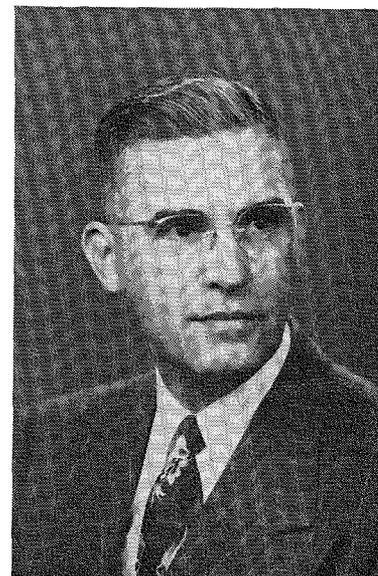
his life. They decided to leave Elbeuf and move to the United States.

Some years before this time, Henry Ostertag's brother-in-law had migrated to America and settled in Philadelphia. A skilled weaver, he obtained work in a tapestry mill. Soon he was writing to the family, urging Henry to come to this new land of opportunity.

THE DECISION MADE, Henry and young Louis Joseph sailed from Le Havre in August, 1909, leaving the rest of the family, for the time being, in Elbeuf. The excitement and thrill of arriving in New York was clouded by such an unfortunate happening that the two immigrants were nearly deported. Some time during the voyages, a thief had entered their cabin and stolen all their money. Now without funds, immigration laws would not permit their stay in the United States. But Henry's brother-in-law was contacted and at once came to New York to help them out of their difficulty. In Philadelphia both father and son obtained work in a carpet mill. But these were depression years in America, and work was scarce, wages were low and everything cost more than in France. None-the-less Henry Ostertag had decided definitely that he wanted to stay, and he wrote for his wife, Louise, to bring the two younger children with her to the United States. In September of that year, they were re-united and the great adventure of becoming Americans really began.

Everything was different in this new life, and the language was particularly difficult. Louis started to night school at once, and since he learned rapidly, was soon able to help his mother with the shopping and other family responsibilities.

About two years after their arrival in Philadelphia, a little neighbor girl asked Louis's sister, Madeleine, to go with her to Sunday school. The church was only two blocks away, and so the mother consented. The little girl explained that she belonged to the Reorganized Church of Jesus Christ, but the name meant nothing to Madeleine. After a while however,



when she found that she liked going to the Sunday school, she persuaded Louis to come with her.

Surely God's hand must have been over these good people, directing them to America and to the church. Yet seemingly very small and insignificant events were to lead to their conversion. Louis began attending Sunday school with his sister and was invited to join a "research class," as it was called, which met each Sunday afternoon. Here a group of boys about Louis' age, were studying church history and doctrines. Louis became an attentive member of the class, and here the foundation for his belief in the church was securely laid. Among these boys was a young lad recently come from Ireland who had joined the church about two years earlier. He was Edmund Gleazer and his fervor, coupled with an enthusiastic personality, was to have a deep effect upon the shy French boy. They became close friends—a friendship that has continued throughout their adult years. Then, too, the pastor, W. W. Smith, was to stimulate interest by calling upon the family and establishing a very friendly feeling.

THE DAY CAME when Louis and Madeleine made a solemn decision. They went together to their mother and made the announcement:

"Mama, nous voulons etre baptize"
"Alors pourquoi?" she asked them.
"Par-ce-que nous croyons que c'est l'eglise de Jesus Christ," Louis told her firmly.

She did not understand the doctrines of the church, but then there was much in America she did not understand. She wanted only good things for her children,

and reasoned that to worship God is good. So she gave her consent, and on Children's Day, June 9, 1912, Louis Joseph and Madeleine were baptized. Something of the truth and goodness they had become acquainted with must have been clearly reflected in their young lives, for in about a year, their father also joined the church. Some time later the mother and younger children accepted membership responsibility and all members of the family were together in the gospel.

Louis took his membership seriously and continued to study with interest and increasing conviction. On August 6, 1916, he was ordained a priest under the hands of Elder J. August Koehler and began his church ministry in Philadelphia.

He was a tall young man now, just under six feet, with humorous dark eyes, an inherent love of people, and a Frenchman's enjoyment of social gatherings. In good health, well-adjusted to American ways, his friends and interests were primarily in the church.

Then, in 1917, the United States was involved in war. This tragic event was to change many lives, including that of Louis Ostertag. He returned to his native France but as a citizen of another country and in that country's uniform. Saint Mihiel Sector, Argonne, Metz—to many people today these are half-forgotten words. Not to Louis—he was to know these places well, with an intimate, painful knowledge. Yet it was here, in the midst of war, that he was to have such an outstanding spiritual experience that the memory of it has never faded.

IT IS BEST TOLD in his own words.

One night during the First World War, while on duty in No Man's Land, I felt a great heavenly power such as I had never felt before. I was literally lifted off the ground! My mind was opened to the knowledge of things as they pertain to the kingdom of God, and thus I learned many things I could not have known except by the power of the Holy Ghost. It was a new and strange experience—one that I cannot forget. Later, when I returned to America, while attending a reunion at Deer Park, Pennsylvania, I told one of the missionaries about it. He listened attentively, but made no comment at the time. Several days later he called me to his tent, then told me that he had prayed about this matter and the Lord, in answer to his prayer, made known to him that I had experienced the power of the Resurrection—the lifting power of Jesus Christ.

As a sergeant in Company C, 56th Infantry, Seventh Div., he returned to America when the war was over with his lungs blackened by mustard gas and suffering from battle fatigue. It was ap-

parent that he would never again be a physically well man. But after his discharge from the hospital, he faced his altered situation and determined to prepare himself to live as normally as possible. He entered Drexel Institute of Technology in Philadelphia, receiving his B.S. in mechanical engineering in 1926. Then he served for two years as an engineer for the Philadelphia Electric Co., but his health was so seriously impaired that he could not continue the work.

A GAIN A SEEMINGLY casual event was to direct his life into a fuller and richer field of service. It was in 1928 while President Frederick M. Smith was visiting Brother Albert N. Hoxie in Philadelphia that Louis was invited over for the evening. While the three men were visiting together, President Smith turned and said unexpectedly, "Louis, would you be willing to go out to Arizona and help with the church work? You could kill two birds with one stone there—recover your health and at the same time serve the church."

This was a serious decision to consider, particularly as he was not to go out as a General Church appointee. However, Louis took President Smith's suggestion—he went to Phoenix, Arizona, and was shortly devoting his full time to the work of the branch. It was to be the beginning of a life completely dedicated to the service of God. In the years to come the church was to know him as a faithful and intelligent minister, and God was to call upon him for ever greater responsibility. October 17, 1928, he was ordained an elder by Apostle Frank Curtis; on November 7, 1937, a high priest by Apostle E. J. Gleazer; and on October 19, 1948, an evangelist by Apostle Charles Hield.

On November 17, 1928, he was married to Madeline Clark, whom he had met while on a visit to Graceland College where she was a student. A New Englander with a strong sense of church responsibility, Mrs. Ostertag has always been a devoted assistant to her husband in his work.

WHILE IN Phoenix Louis had a remarkable spiritual experience. He says:

One night, very late, I awakened with a sense of urgency. I felt I should go to Glendale, Arizona, and visit some of the Saints there. Madeline and I arose early and started out, traveling as if impelled by the Spirit of God. Upon arrival at the home of one of the members, we learned that a brother in the church, who suffered from arthritis, had taken two bichloride of mercury tablets instead of two aspirins. He was at the point of death and although a doctor had given first aid, little hope was held for his recovery. I visited this brother at once and under the influence of the

Spirit asked him if he believed the sixteenth chapter of Mark, especially the verse, "and they shall drink deadly things and it shall not hurt them"? His answer was that he did believe what was written. I administered to him then with the feeling that the Holy Spirit was present to bless this afflicted man. He fully recovered and without any ill effect afterwards. This has been a testimony of the power of God, not only to me but to many of the congregation of Phoenix.

After serving for five and a half years as pastor in Phoenix, he and Madeline moved to Santa Ana, California, at the suggestion of his boyhood friend, E. J. Gleazer, then apostle-in-charge of the Pacific Mission. His health began to show definite improvement, and he was able to serve the church with increasing effectiveness. After seven years as pastor of the Santa Ana Branch, he was elected president of the Southern California District. For another seven years he was to hold this office; they were busy years filled with the routine of preaching, teaching, and visiting. Added to this were the countless details of administrative responsibility.

In these years of service in the Southern California District, he became a real friend to the Saints. To nearly everyone he is "Louie"—pronounced after the French fashion—and to many of the children, "Uncle Louie." When Apostle Charles Hield came out to take charge of the Pacific Mission, he remarked with amused surprise, "Louie not only knows the names of all the children in the district, he even knows the names of their dogs and cats."

Since his call to the office of evangelist, he and Madeline have made Santa Ana their permanent home. With preaching, visiting the sick, and giving patriarchal blessings, he has found a life rich in spiritual ministry. His experiences have given him a strong sense of God's watch care over his children as individuals, and of his continuous help in preparing men and women for the work he wants them to do.

"In looking back," Louis says, "it seems that every experience I have known has helped to prepare me for the work of an evangelist. Not only in my mature years but as a child God's hand has been over me, even, I firmly believe, in directing my parents to come to America that we might know his church."

Because his life has been motivated by an impelling desire to serve God, he has learned to put "first things first." In such a life there is inspiration for all others who have accepted responsibility in helping to build the kingdom of God here on earth.

PHYLLIS CARMICHAEL.

Letters

Two Shillings for God

Many years before I found this work, I prayed that God would lead me to his people. I also asked him to choose my companion in life for me, and for a time left it at that. About three or four years after that prayer, I found my wife and courted her for seven years before we were married.

Six years after our marriage, I found the church. This is how it came about. Since I was a boy of twelve I had been interested in religion, but I became so discouraged after a while with some things in the church I attended that I did not attend for quite a time. One day I felt a good spirit come over me and thought I would try again, but then some misfortune came my way. Work became slack, and I was forced to look for new employment. At last I got a job which paid eighteen shillings a week. At work one day I met a member of the Reorganized Church. He saw that I was interested in religion, so we had a talk. One particular thing he said that interested me was that he had the Holy Ghost. At this time he was chewing smoking tobacco and drinking. I said to him, "I have not received the Holy Ghost, and if God has given it to you, I am going to ask him why he has not given it to me." I thought I was entitled to this gift, for I was working hard, in my way, to do good to my fellow men. In all weather I used to go out street-preaching, sometimes with the water dripping from my clothes.

I wanted to find out more about the Holy Ghost he was talking of. He had promised to meet me and take me to the Saints' meeting place, but he did not come. "Never mind," I said to myself, "I will find out about this Holy Ghost." The next week he promised again to meet me outside the little room where the Saints worshiped. I went, but he was not there. A girl was standing by the door, and I asked her whether this man was inside, and she told me he was. Then I asked her a few things about the church, and she told me.

One of the things she mentioned was tithing. As an illustration she explained that if I had a pound left after I had bought all I needed, I should have to give two shillings to the Lord. I had just found a job at eighteen shillings a week, so I had little to give. Seventeen shillings went to my wife, and a shilling for my own pocket. If I joined this church, I should have to pay one penny tithing out of my shilling. But I was struck to my very soul about the matter, for I could see that it was absolutely fair; God only expected you to pay if you had an increase. So I told the young lady that if I were to find a pound, I would give the Lord two shillings, although I did not belong to the church.

I went up to the little room, but I found no Holy Ghost. When I looked up to the ceiling, however, I noticed a square hole. Now the man had told me that the Holy Ghost came in tongues of fire and rested on the heads of the Saints. So small wonder that I looked with interest at the hole. "Ah, that is where your Holy Ghost comes from," I thought. The next morning when the man asked how I liked the meeting, I began talking about that hole in the ceiling!

A week later I was on my way to the meeting again when I found a golden sovereign right opposite the little room! It had been run over by a passing tram car, so I took it to a jeweler's, but as it was damaged I received only eighteen shillings for it. Here came the

rest. "Well, Lord," I said, "I picked up my pound—although I got only eighteen shillings for it—nevertheless I am going to give you your two shillings." So I gave the young lady in whose presence I had made my promise the two shillings for tithing. She did not want to take it because I did not belong to the church, but I realized I belonged to God. The next day, going round the corner of a street, I picked up two shillings, so after all the Lord made up the right amount to me.

ELDER EDWIN MEADOWS.

Gloucester Branch
England

Fast Every Tuesday

Some time ago when quite a number of the DeKalb, Illinois, Saints were ill, those who were well decided to set each Tuesday aside as a day for fasting and praying. The idea grew and now Tuesdays are still being observed for remembering the afflicted, both of the congregation and elsewhere. We are now contemplating adding Thursday as a fast day also.

We are writing this because we believe others will want to join us in the project. We feel that more prayers ascending to the throne of mercy will bring greater results.

ROY F. HEALY,

Pastor, DeKalb Branch

116 East Exchange Street
Sycamore, Illinois

Note of Thanks

I would like to thank all of the members and friends of the church for their interest and prayers for me during my recent illness. My health improved rapidly after returning from

Holland, enabling me to carry a moderate schedule of activities. I can now look forward to an assignment to full-time missionary work at the coming General Conference.

While I am able to resume my work, I still need and ask for your prayers that my health may continue to be good enough to enable me to carry on the work which has been entrusted to me.

ALBERT A. SCHERER.

The Auditorium,
Independence, Missouri

Appreciates Winholtz Article

I read with interest the article by Wilford G. Winholtz, "Christ the Radical." We are in need of more radicals. Had I not been one I would never have joined this church—it was not so easy in the 90's as it is now. Many of us who were baptized then did not even see an elder again for years. I was called a radical for joining, but I preferred that to being an apostate.

This gospel is for all. Christ received all nations, and a good Christian will love all people. On the battle field, all men's blood is the same color.

Let us move forward in 1950 in unity and oneness of purpose, continuing in prayer and good deeds.

JESSIE M. BAILEY

Sioux Falls, South Dakota

Note of Thanks

I wish to thank all who remembered my friend, Miss Hattie Mulford, in prayer. She is well now.

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HERALD HOUSE

INDEPENDENCE, MISSOURI

Potential Presidents - By Mabel Williams Crayne

ONLY A WOVEN WIRE fence separated them as they stood eyeing each other curiously. Finally George Washington Clark, age four, broke the silence. "Is your face dirty?" he asked timidly.

Abraham Lincoln Johnson, also age four, laughed and showed teeth as white as milk. "Naw," he said, "my face ain't dirty. My Mommie, she washed me good all over. Is you sick?"

"No," answered Georgie, "I'm not sick. My Daddy says I just need ex'cise, but Muvver says I gotta' have rest. What makes your hair and face all the same color?"

"Oh, Boy," laughed Abie, "I guess you jes' don't know you is the same all over. You jes' aint no color a' tall. My Mommie told me God made me, and he loves little boys wif color."

Georgie thought this over for a moment, then scratched his blond curls. "My Muvver told me that God loves ever'body. Don't you 'spose he loves us both even if we is funny?"

Abie laughed uproariously at this and made the last words into a sing-song refrain. "We is funny! We is funny!"

Georgie's eyes brightened, and he shouted and laughed with his new friend. "We is funny! We is funny!"

INSIDE THE HOUSE Mrs. Harvey Clark, known to her friends as Marie, had been busy all morning cleaning cupboards, and was not aware that new tenants had moved in next door. It was a corner lot, and the house faced on the other street. Georgie had always been such a quiet child that she could not understand the noise she now

heard. Looking out the bedroom window she saw the boys, still separated by the wire fence, dancing up and down shrieking something at each other. At the same time a dark-skinned man came around to the back of the house. With her usually pretty mouth drawn into a severe straight line, she went to the telephone and called her husband's store. When he answered she said, "Harvey, can you come home for a little while? I need to talk with you. No, there is no one sick. No, I can't wait until lunch time. You know you are always late. It is something we must decide right now, and it won't wait. All right, come as soon as you can."

When Harvey Clark drove up in front of the house, he gave a peculiar shrill whistle and Georgie shrieked, "Daddy! Daddy! My Daddy has come home," and ran to the front yard. The little boy on the other side of the fence kept pace, and they arrived together.

Harvey swung his small son to his broad shoulders as Georgie shouted, "Look, Daddy! See the little boy. He's a gonna be my brother. You 'member? You said you might get me a little brother, but I want Abie. He's funny."

Harvey turned and smiled at the child and was rewarded by seeing the little face break into a smile that was all sunshine.

"Sure he's funny," he said to Georgie, "and so are you, Small Fry. You stay here with him until I go in to see your mother."

MARIE MET HIM at the door. "Well, Harvey," she said, "it has happened. Now, what are we going to do about it?"

"Do about what?" he asked. He

knew what she meant and was only stalling for time. The former tenants of the house next door had lived there many years and had no children. Marie had been apprehensive ever since they moved away. She was a good woman in her way—she went to church regularly and taught a class of small boys, her own son included. No matter what she was doing, young George was uppermost in her mind. She insisted that he have only the best of companions so that his sweetness would remain unspoiled. Harvey had given up pleading for a normal life for the boy, for she just couldn't understand.

"Marie," he said, "let's face it. I know you wanted a little girl, but for goodness sake stop trying to make one out of our son. You smother every natural impulse the boy has. We can't go on like this."

"But, Harvey," said Marie, "this child is—"

Harvey interrupted, "The happiness on Georgie's face was enough for me. He just now told me that he wanted the boy for his brother, and I say, let him have him. Have you seen his mother?"

"No, I haven't," answered Marie with a show of impatience, "and I don't—"

"Careful, my girl, careful," cautioned Harvey. "Don't say anything you'll be sorry for. Even without seeing her I'll wager she will be a good friend and neighbor. Maybe it will make you feel better when I tell you that I knew they were moving in. In fact, I told Doctor Johnson about this house."

"Did you say *Doctor Johnson*?" asked Marie in a puzzled tone.

"Yes," said Harvey, "he has just moved here from Chicago and has fine references from there. He has his office upstairs over my store. From the equipment he moved in, it looks as though he is going to han-

The Home Column

de his own X ray and everything. We named our son for a great man, Marie, and Doctor Johnson has done the same. Now let's work together to uphold the principles these famous men have lived and died for."

Harvey waited for some expression from Marie, but she remained silent. With a sigh he turned to go, saying, "Don't bother to fix lunch for me. I'll have something sent in. In the meantime, commune with your soul and see what you find there." He went out the door without a backward look.

MARIE WAS STUNNED. Harvey had never asserted himself like this. She sat down and tried to think things through—to commune with her soul. After a while the tears came. They seemed to wash away the hurt and bring a clearer vision. She prayed, "Dear Lord, forgive this little shriveled up soul of mine and help it to grow. Make me worthy to have so much of thy love and care. Give me wisdom and tolerance as my neighbor and I strive to teach little George Washington and little Abraham Lincoln how to find the better way of life."

She mused, "Abraham Lincoln was a homely man, but his soul was kind and beautiful. He struggled up from poverty to be the leader of our nation and set men free. I don't know but what this little boy may do something just as great."

That night Harvey worked until after Georgie had been put to bed. When he came home, he was carrying a honey-colored puppy in his arms. He stopped just inside the door. "Marie," he said softly, "this is up to you. A customer brought him in, and I couldn't resist. If you don't want him, I'll take him over to the Doctor, and he will keep him on his side of the fence."

Marie came to him and put her warm, smooth cheek against his, "Oh, Harvey, I do want him. And I want you and George Washington and Abraham Lincoln. Let's put a gate in the wire fence."

Thoughts on Gardening

SPRING WILL SOON BE HERE. Even with drifts of white cold outside the door, I notice the lilac buds are already beginning to swell, and the knobby red buds of the maple are getting their ruffles. Guess we all look forward to spring—a fresh start, a chance to begin again and do better.

Yesterday I cut off a few branches of lilac and maple. In the sunny south window they look cheerful in my great-grandmother's Englishware pitcher. I like to watch the leaves open. The maple start out red, gradually turning greener as they open until they are all green with just a trace of red around the edges. The lilacs are a refreshing clean color.

Reading haphazardly through the Great Book, I came across the story of Jeremiah telling the exiled Children of Israel to "plant gardens and eat the fruit of them." It caught my interest, and I began hunting more information about gardening in Bible times. I found that the word *garden* was derived from a Persian word meaning paradise. When we plant a garden, we can reach back 2,000 years to Bible days. It is with a garden that the Bible begins in Genesis, and ends in Revelation with a vision of trees bearing fruit. A man was often buried in his garden; thus it served him both in life and death. Gardens were used for many activities besides growing food. Sometimes they were the scene of forbidden sacrifices surviving heathen worship. Often a garden served as the pleasant gathering place for friends or a haven of rest for some weary wayfarer. Jesus frequently went into the garden to pray and rest. It was in the Garden of Gethsemane he made his great decision, and in another garden—that of Joseph of Arimathea—that his body was laid in a sepulcher.

Plants played a significant role in Bible days. As they clothed the land of Palestine with rich verdure, they also clothed the thoughts and

By **LOIS ERNSBERGER**

speeches of the prophets and leaders. They were the symbols through which spiritual ideas could be translated. Thinking about it in this way, a garden is sort of a spiritual place. Winifred Mary Letts once wrote:

That God once loved a garden
We learn in Holy writ
And seeing gardens in the spring
I well can credit it.

From My Garden

By James F. Keir

In my garden of beautiful thoughts are some that have been planted there by my friends. I want to share them with you.

The first was planted by Leonard Lea. "In the presence of Noble Thoughts a man's mind will grow."

Many times I have felt the blood tingle in my veins as I have entertained wholesome thoughts. They are uplifting, inspiring, and health-giving. They furnish a channel through which the spirit of God may flow.

The second was planted by John Garver.

"Do not smother your wife with hugs and kisses and then let her carry in the wood."

Love finds its expression only in action. When not so expressed, love dies. Our greatest happiness is found in what we do for others and not in what they do for us.

The third was planted by my friend, John Rushton.

"The power of Christ is the power of an ascending life."

He who attaches himself to Christ finds himself walking in the pathway that leads upward. There is in him a constant reaching up to gather the choicest fruit from the Tree of Life. Love of God and Love of Man is generated by intimate association with Christ. Only by knowing him intimately can we become valiant witnesses for him.

A New Library Room

The new main library room at Graceland has won popular approval of students. The Graceland library has had several locations in the past fifty years, but the one best known by the greatest number of students is on the third floor of Briggs Hall. For many years the entire area on the east side of the third floor hall was the library. More recently the major portion of the west side of the hall has been utilized also as library area. But the change made last summer has done the most to make the library of greatest use to the greatest number of students.

Planned by a faculty library committee with the counsel of a leading library planner, the new Graceland library is one vast hall, covering the entire third floor of Briggs. Gone are the partitions which made the long center hall separating the two main parts of the library. Now students reach a landing at the north end of the third floor and immediately enter one of the large wood and glass doors leading into the library.

Gone, too, is the old library system in which a student presented his book needs to a library assistant who procured the book for the student. Now much like the practice in self-service grocery stores, the student has familiarized himself with the locations of books on shelves placed conveniently throughout the entire library area and waits on himself. If he wants to take a book home to his room, he checks it out as he leaves the library.

Added features are a browsing area with easy chairs for the student who wants to go book-exploring, and a faculty corner with similar chairs where the faculty may find professional literature in the field of education.

Annual Alumni Gift

Graceland alumni have been responding liberally to the appeal of the First Annual Alumni Gift for Graceland. In the first phase of the campaign the Independence, Missouri, alumni alone contributed more than \$500 to the fund. Center Place alumni are expected to give more than twice that amount as the drive swings into its second phase in February. Several years ago \$500 would have been the total amount expected from alumni throughout the world toward a project in any one year.

The Annual Alumni Gift is a new departure in fund-raising for Graceland. In other years alumni have donated to a certain project and have paid annual dues. Now dues have been eliminated as well

as projects. Under the new plan, the alumnus who is loyal to Graceland and desires to further a part of the program which makes Graceland truly great will contribute annually to the college much as he would to the Community Chest or the Red Cross in his own community. The alumnus has an opportunity to indicate how he wants his gift used, but he gives with the understanding that his gift is unrestricted as to use. The decision on how the fund thus obtained will be used is made at the end of the alumni year in October.

Most colleges and universities in America have similar annual fund drives. Gifts obtained from alumni in this way are used to further such college essentials as gift scholarships, the building program, increases in teachers' salaries, and development of research. Annually millions of dollars are contributed to American colleges in this way.

Her Editorial Wins

Jane Cook, a freshman from Providence, Rhode Island, was the winner of a recent contest among Graceland freshmen to pick outstanding editorials for the *Graceland Tower*, student newspaper. The title of her editorial was "Co-operation Must Be Our Library Policy." The contest was sponsored by the Student Publications Board which governs policies of the student newspaper and yearbook. The English department assisted the board in conducting the competition.

Faculty in the News

President Edmund J. Gleazer, Jr., of Graceland College was recently made a member of the Executive Board of the Council of North Central Junior Colleges. Junior colleges in twenty states of the North Central region belong to the council.

Deam Ferris, teacher of biology and natural science and director of audiovisual services at Graceland, is the author of an article appearing in the November issue of *The Scientific Monthly*. Title of the six-page illustrated piece is "Photography as a Basic Research Tool."

Richard A. Carter, head of physical education and coach at Graceland, is national vice-president for region eleven of the National Junior College Athletic Association. Junior college athletics in two states, Iowa and South Dakota, are co-ordinated through his office.

R. Edwin Browne, Graceland's Director of Public Relations and Alumni Secretary, has been named chairman of district eight of the American College Public Relations Association. The district includes most of the colleges and universities in a six-state area: Iowa, Kansas, Missouri, Nebraska, North and South Dakota.

Briefs

ESCONDIDO, CALIFORNIA.—On January 16, Pastor Peter S. Whalley presided at a business meeting to elect officers for 1950.

Before the business meeting, two children, Alta Lorretta Page, and Alfred Laurie Page, were blessed.

Officers elected for this year were Benjamin Sanders, assistant pastor; Mrs. Kenneth Arkley, secretary and music director; Mrs. Viola Bogue, director of religious education; Newell Martin, treasurer; Mrs. Mary Wing, women's department leader; Kenneth Arkley and L. K. Day, auditors; Mrs. Newell Martin and Mrs. Benjamin Sanders, Zion's League leaders; and Benjamin Sanders, reporter.

Following the business, a potluck dinner was enjoyed.—Reported by BENJAMIN SANDERS.

SHERRILL, NEW YORK.—Thirty-nine morning services were held during 1949, and on two different Sundays, meetings were held with the Syracuse Branch.

The last week of November, Brother William Guthrie preached a series of sermons. An average of fifty-six people attended. Following this series two people were baptized in Rome, New York.

The Messiah, broadcast from Kansas City, could be heard very clearly on the radio by people of the branch.

The women's department are studying the Book of Mormon. *The Story of the Church* is also being used in a study class.—Reported by MARY L. MESLE.

KITSILANO, BRITISH COLUMBIA.—During the last six months of 1949, three children—Joan Hale, Marilyn Peterson, and Heather Allish; and three adults—Norman Winter, Bo Peterson, and Esther Winter were baptized.

On November 20 an ordination service was held in the Legion Hall. District President Samuel G. Clark was in charge of this service, assisted by Elders Norman Morrison and Stanley Taylor, Teacher Bert Embleton and Priest H. Stanbridge. The men ordained were Clifford Taylor, elder; Norman Winter, priest; Norman Allish, teacher; and Glen Thornley, deacon.

The annual Christmas tree and entertainment was held December 17. The children presented a program, and Brother Clifford Taylor showed slides on the "Other Wise Men." Gifts and treats were distributed among the children.—From *The District Challenger*.

SPRINGFIELD, MISSOURI.—The priesthood and their families recently gathered at the home of Pastor Francis M. Bishop to give him a surprise birthday party. They reviewed his life in skit form and then each one told of one of his experiences with him.

On Christmas morning the junior department of the church school gave "a birthday party for Jesus." They each brought something wrapped in white to send overseas; then took a piece of Jesus' birthday cake home to share with someone.

Springfield Branch is happy because one of its dreams is coming true—that of building a mission. The mission is now being built. They are working hard, giving up their spare time to help construct the building. The roof is on now.

Brother M. P. Baker and three girls from the Lebanon area were here January 1, 1950, for a very impressive baptismal service at 2:00. Nancy Scott was baptized by Brother Baker, Wilma Spinnett and Marilyn Whittaker were baptized by Brother A. E. Starks. They were

confirmed the same day, by Elders Starks and Baker.

Pauline Garritt was also baptized at the Springfield church by Brother F. M. Bishop on January 15. She is from Buffalo. She was confirmed by Brothers Bishop and Starks.

Sunday, January 23, Bill M. Bayless spoke on "Race Relations." He invited a colored quartet to sing at the service. The Duncan quartet is Roseann, Louise, Bob, and Howard Duncan.—Reported by BARBARA BERRIDGE BAYLESS.

VANCOUVER, BRITISH COLUMBIA.—A special missionary series was held for six Sunday nights starting with the first Sunday in November. Elder Edwin Spargo was the speaker for this series. Charts and other illustrations were used.

The adult division under the leadership of Brother Charles Hutton held a surprise party at the home of Sister Mogg.

Charles Stanbridge, junior church pastor, recently presented a number of beautiful framed religious pictures to winners among the children in their recent contest which included, attendance, behavior, bringing a friend, and other such things. Brother and Sister Stanbridge have given much of their time, money, and talent to further the work of the church among the children.

Dick Mogg, formerly of Chilliwack, was recently ordained a deacon.—From *The District Challenger*.

SASKATOON, SASKATCHEWAN.—Nancy Joyce, infant daughter of Alma and Ruth Piedt was blessed by Pastor J. A. Gendron.

Seventy E. A. Ledsworth delivered a series of six illustrated lectures from January 8 to 15 inclusive. In spite of the cold weather, the attendance was good. Following the services Elder Ledsworth baptized three adults, Charles Reginal Bright, Mrs. Dorothy Ellen Bright, and Mrs. Elizabeth Smith Greig.

Apostle C. George Mesley and Seventy E. Y. Hunker will conduct a School of Evangelism in February. The annual youth rally will be held on February 25 and 26.—MRS. C. E. DIGGLE.

ONSET, MASSACHUSETTS.—At the annual business meeting held January 11, these officers were elected: George Sinclair, pastor; Don Seaner and Ismael Rogerson, counselors; Mae Cowgill, secretary; Addie Sears, treasurer; Lillian M. Wilcox, organist and church custodian; Phylliss Cowgill, church school director; and F. A. Roberts, publicity agent.

A committee was appointed to consider improvements on the chapel.—Reported by FREDERIC W. ROBERTS.

WALNUT PARK, INDEPENDENCE, MISSOURI.—The evening of December 4, the Girls' Choir, directed by Winifred Dillee, sang special numbers. The following Sunday evening, December 11, the Zion's League choir, directed by Allene Lucas, sang for the congregation.

The women's department held their mass meeting at the church December 15. The Daughters of Zion held a Christmas party in the basement of the church on December 16. On December 17, the Zion's League went to Gardner Lake for the annual Winter Holiday. Zion's League presented a Christmas play for the branch on December 18, and went Christmas caroling on December 21. A gift service was held December 25 at which the juniors, primaries, and Girls' Choir sang. Harry Black, a Graceland College student who comes from England, gave a solo at this service also.

Visiting speakers for the month of December were: Elders Glaude A. Smith and C. V. Graham. Babies blessed were Karl Elmer Cox,

William Jamard Cox, and Russell Wayne McCarroll. Baptisms for the year of 1949 totaled fifty-one.

On January 5 Walnut Park was host to the city-wide women's department for a mass meeting. Most outstanding news for the branch was the application for tithing envelopes by 100 Zion's Leaguers and 105 junior stewards. Approximately sixty members of the congregation participated in the city-wide religious survey, January 22.

Children blessed in January were Kathleen Yvonne Horne, daughter of Brother and Sister Charles Horne; Barbara Ann Hiatt, daughter of Brother and Sister William Hiatt; Judy Annette Taylor, daughter of Brother and Sister Albert Taylor.

Guest speakers have been Seventy Z. Z. Renfroe, Bishop H. L. Livingston, Seventy E. Y. Hunker, Apostle E. J. Gleazer; Elder W. E. Wakeman, and Elder Orlin Crownover.—Reported by MRS. ELLA WILLIAMS.

BOSTON, MASSACHUSETTS.—On January 8 Mrs. Sarah Barber was honored on the occasion of her ninetieth birthday. She was brought to the altar and presented with a gift from the Leader Group of the women's department by Mrs. Bertha Rumery. A certificate of honor from the branch was presented by Mrs. Florence Fisher. At ninety years of age, Mrs. Barber is active and attends church services regularly.

Apostle Reed Holmes visited the congregation on January 18. The cottage meeting leaders are Urban Black, Eugene Carter, Ralph Hardy, Edgar Woodward, and Pastor A. W. Sheehy assisted by Sanford L. Fisher and John W. Foster.

Two pictures that have recently been given to the branch by Sister Florence Fisher have been placed in the lower auditorium. One picture, which is of the Nauvoo Temple was retouched and cleaned by Arthur Beverage. Leonard Graham paid to have the glass and frame of the picture repaired.

HAMILTON, ONTARIO.—Joseph E. Baldwin, bishop of Ontario, was guest speaker on Inventory Day, January 15. The first service at 10:00 a.m. was a prayer and fellowship meeting, with Pastor Oliver in charge and Bishop Baldwin presenting the exhortation. At 11:00 a.m. the adult church school was dispensed with, and Church School Director U. E. Essery asked Bishop Baldwin to talk on the "Law of Stewardship." Brother Baldwin made a very fine presentation to a large group in attendance. This acted as preparation for the "Inventory Service" which was held at 7:00 p.m. Zion's League prepared the program under the direction of Leslie W. Hill, young people's supervisor. The service theme was "My Stewardship." Each member of the League participated by presenting short talks on the various aspects of stewardships. Pastor Oliver was in charge assisted by two League members, Priest Cameron Jay and Teacher Harry Horsley. Bishop Baldwin presented a challenge to the membership in regards to their compliance with the Financial Law. The membership and Zion's League then came to the altar and presented to the bishop their Financial Reports for 1949.

It was noted by Bishop Baldwin, that the Hamilton Branch had increased the number of tithepayers by twelve over the 1948 total as well as contributing \$100 more than 1948. The ministry of Bishop Baldwin was of high standard and assisted in a large way in the making of Inventory Day one long to be remembered in Hamilton Branch. We plan to hold another such service next January.

Out of fifty-one present at this service, three were nonmembers, of the remaining forty-eight, many were husband and wife yet there were filed 24 statements and 6 in process of

being filed. This is considered to be excellent, and is an indication of the willingness of the membership to comply with the financial law.

On February 19 Hamilton will celebrate its forty-ninth anniversary as a branch of the church. In February 1901, the late R. C. Evans came to Hamilton and organized the local branch. Not one of the original members present on that day are alive today. Elder Carl Muir of London will be our guest speaker. We hope it will be a repeat order of the fine experiences of the Inventory Day in every respect.—Reported by MAX KETTLEWELL.

VINITA, OKLAHOMA.—A group of church members have been holding meetings since last April. There has been an average attendance of thirty-five at these meetings. Elder C. D. Wilson, the Fairland pastor, and Elder Lea Lamons are in charge. Some of the members come forty miles to attend the services.—LELA PARKHURST.

CORRECTION.—Two errors appeared in the Wichita, Kansas, "Briefs" on page 18 of the January 2, 1950, issue of *The Saints' Herald*. E. E. Wilson should have read J. J. Wilson; and Floyd A. Bedwell should have read Ellis L. Bedwell.—Reported by MARIAN L. MANUEL.

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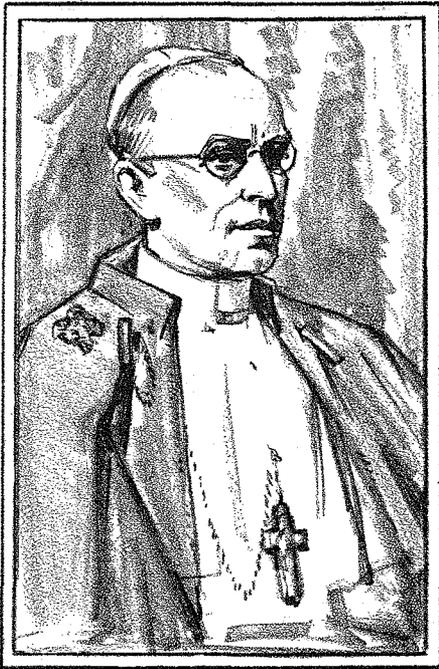


Illustration by John Thoman

THE MARBLE STEPS to the right of the great Basilica of St. Peter were crowded with Christmas pilgrims. From early morning until late in the evening, the devout of Rome's Catholic shivered on the cold stairs leading to the apartments of His Holiness Pope Pius XII, hoping for a rewarding glimpse of the hierarchy of the Roman church on its way to pay Christmas homage to the Pope. For this was the second day of the Holy Year, the year of the Great Return, the second of 365 days when a visit to the churches of Rome would wipe away all sins. Other Catholics than Italians were taking advantage of this opportunity. Jostling each other on the steps were pilgrims from half a dozen European countries, a few even from America.

I looked at my watch and saw that we were early. The official summons in my hand said that the pope would receive Signorina Biloine Whiting in a special audience at 11:30 a.m., and it was now barely 11:15. Not twenty-four hours had passed since the summons had been delivered to our pension, six floors above the Via dell Corso. It had come Christmas afternoon by a Papal courier who insisted on per-

Appointment With the Pope

By **BILOINE WHITING**

sonally placing the missive in my hands and having me sign for it like a special delivery letter. I had almost given up hope of receiving a summons. Earlier in the week I had laid my credentials before Franklin Gowen, assistant to Myron Taylor, who is the special representative from President Truman to the Vatican. His promise to get me an audience when no general audiences were being given had been encouraging, but as the days went by and no summons arrived, I decided that with Christmas and the Holy Year, the Pope was too busy to see non-Catholic journalists. Then, two days before we were to leave Rome, the summons came and precipitated almost as much excitement among the Italian maids as it did in us.

One maid, after carefully examining the Papal crest on the letterhead, undertook to instruct me on what to wear. A black veil was imperative, she insisted, as were hose, long sleeves, and a high neckline. However, it was my friend and traveling companion, Jo Skelton, who came across with the only concrete offer of help. I could wear her black hat, she said, and carry her dark gloves. Dressed in my borrowed respectability, we were leaving the pension when the maid stopped us at the door to loan me her crucifix. In her halting English, liberally sprinkled with Italian, she asked me to invoke the Pope's blessing on it. I'm afraid that I received the religious symbol a bit gingerly, but later I was glad I had it. The cool metal was something to hold on to . . .

THE THRONG on the steps had not dispersed while we waited, so leaving my unseemly red coat with Jo, who was to await me outside, I pushed my way through the crowd to the Swiss guards at the top of the steps. The guard in his yellow, blue, and red costume designed by Michelangelo lowered his medieval spear long enough to let me pass into a

long hall lined with benches on which lounged other guards, all in the bloused knee breeches and pointed silver helmets of the Swiss guards. The captain at a desk examined my summons before leading me to an elevator within the Vatican. We rose three floors to stop at the edge of a courtyard lined with fragments of statues. The elevator operator motioned for me to cross the courtyard and enter a doorway on the far side. There I was met by a resplendent Papal lackey in a coat and knee breeches of red damask. He eyed Jo's saucy black hat a bit skeptically and asked me in English if I had a black veil. Since it was quite obvious that I did not, he added that a veil wasn't absolutely necessary and motioned for me to follow him.

Although I tried to keep track of the rooms through which we passed in solemn procession, I soon lost count, for each was more breath-takingly beautiful than the one before. Although the only furnishings in any of the rooms were a few chairs or a table against the wall, they did not seem empty because of the beauty of the wall hangings and the ornateness of the carved ceilings. Guards in each room sprang to attention as we paraded through, saluting the lackey and bowing to me. And in each berlains in the full-dress uniform of a Spanish officer of two centuries ago with a black coat, sword, white ruff, and a golden chain. In another room were noble guards made up of members of royal Italian families. They wore top boots, white breeches, helmets with plumes and horsetails, scarlet tunics with gilt shoulder straps, the whole covered by a long white cape. In still another chamber gendarmes in high black busbies were on duty.

The final room was larger than the preceding ones and was lined from floor to gilt ceiling in red tapestry. Around the room were straight-

backed chairs on which sat eleven very uncomfortable and nervous Americans. I was the twelfth.

The bells in St. Peter's rang out 11:30 as I took my seat beside a diplomat in black morning coat and white tie. But I was in plenty of time, for with all the ceremony of opening the Holy Door and inaugurating the Holy Year, the Pope was not to receive us until almost noon.

THE HOLY DOOR had been opened almost forty-eight hours before, attended by an impressive array of foreign dignitaries, diplomats accredited to the Holy See, cardinals, and a few laymen of the church who received pilgrim passes. At 10:00 a. m. the Pope, believed by four hundred million people to be the Vicar of Christ, struck with a golden hammer the wall sealing the Holy Door and cried, "Open the Door of Justice for me."

The choir chanted, "I will enter and confess to God."

The Pope struck again and intoned, "I shall enter thy house, Oh, Lord. I shall worship in thy temple."

A third time he struck. "Open the door, for God is with us."

Then the wall was torn away, washed with Holy Water, and the Pope knelt praying while the choir sang, "All the earth exults in God."

"This is the Door of God," the Pope chanted. Holding a crucifix and a golden candle draped in white linen, the Pope stepped through the Holy Door, thus opening the year of the "great pardon and of the great return."

The first Holy Year on record, according to the *Rome Daily American*, was a surprising event, and the most surprised person of all was the man who proclaimed it, Pope Boniface VIII. The Christian world had reached a high degree of chaos by 1300, and there was general fear that things would get worse. Then, on the first of January, 1300, crowds began to gather at St. Peter's Basilica. No one seemed to know why the

crowds gathered, but rumor went around that the Pope was about to proclaim a Holy Year with a general remission of sins. Day after day the crowds grew. A puzzled Pope Boniface sent researchers to look through church records to find if there had ever been a Holy Year. The researchers reported no sign of one. This went on for nearly two months with the crowds reporting they had heard of a Holy Year and a great pardon.

On February 22, Pope Boniface decided to settle matters. From a pulpit set up at San Giovanni in Laterano, he read the Papal Bull proclaiming the first Holy Year. He decreed that to acquire indulgence, the faithful of Rome must visit St. Peter's and St. Paul's thirty times. Foreigners were required to visit the two basilicas only fifteen times.

Pope Alexander VI, who was not above fighting bulls personally in the square before St. Peter's, must be credited with instituting the ceremony of the Holy Door.

WE TWELVE AMERICANS had been waiting for twenty minutes with what calmness we could muster when the Master of the Household in a black cassock with purple trim and a wide purple mantle came in and called the roll. Finding us all nervously present, he ushered us into the adjoining room where the audience with the Pope was to take place. This room was smaller than the waiting room and was dominated by a red throne on a raised platform. Opposite the throne against the wall was a large ebony cross on which hung an ivory figure of Christ crucified, his feet resting on a realistic skull of ebony. Two marble tables with blue turquoise vases and a few chairs completed the furnishings. The room the guards were different.

One room was guarded by chamberlains. The Master of the Household arranged us around the room against

the wall according to a chart he had previously made, and after making certain that we were standing in our proper places he told us to wait.

Protocol of the Vatican decrees that everyone kneel when the Pope enters the room. Catholics usually kneel a second time and perform a triple reverence when the Pope is presented to them and kiss the Papal ring. At the American Embassy I had been instructed to address him as "Your Holiness." I was contemplating the Papal seal in the rug and rehearsing my little speech when the woman next to me suddenly whispered, "I'm glad I don't have a picture of the inside of my stomach." I was going to offer her my crucifix to hold when I noticed at least twenty rosaries and several large crucifixes in her hand. Apparently she too had been waylaid by the maids of her household.

And then he came. The first I became aware of his presence was the sudden kneeling of everyone in the room. We all remained on our knees until motioned to our feet by the Master of the Household. I rose to find Pope Pius regarding me with what might have been amusement at the awkwardness of my genuflection.

Although we talked for three or four minutes I have little recollection of what was said. The Pope spoke excellent English in a soft low voice, though he had some difficulty understanding me. I remember noticing that he was wearing a white ermine-trimmed cassock and white skull cap. He looked all of his seventy-four years and seemed ascetic to the point of frailty. As he turned to leave me he slipped a medal into my hand and asked a blessing upon myself, my family, and all of my friends. Then he extended his hand, palm down, for me to kiss his ring. I remembered to take a good look at the famed ring, a ruby engraved

New Horizons

with a Papal symbol, and then took his hand and shook it.

CARDINAL EURENIO PACELLI became Pope Pius XII March 2, 1939, with the pronouncing of the magic words, "Receive the tiara adorned with three crowns and know that thou art Father of princes and kings, Rector of the world, Vicar of our Savior Jesus Christ."

Despite such a pompous beginning, the Pope leads a strenuous, tight, and monotonous life. He breakfasts on black coffee and "dunked" bread, shaves with an electric razor, says mass in a private chapel next to the library, and lunches alone on egg-nog. Afternoons he takes long strenuous walks in the Vatican gardens and exercises in his gym next to his bedrooms. His telephone is of solid gold and was designed by Marconi himself. His number is 101, although no one but the Secretary of State may call him without special permission.

Although my visit to the Pope was prompted mainly by curiosity and a desire to write a story about the man who speaks for God, approximately 2,000,000 non-Italians will visit the city of the Vatican this year firm in the belief that there is some power in

that walled city and its benign little ruler that can open the very gates of heaven. To make their visit easier, the Vatican has prepared a Pilgrim's Envelope containing a prayer book, identification card, guide book to Rome, and a Holy Year badge and medal. The identification card is to help the pilgrim over modern barriers and will be honored in some countries as a passport and will allow the bearer a reduction on train fares and admissions to Italian art galleries and museums. Already thirty thousand pilgrims have arrived in Rome, a few to see the Pope, but most to kiss the foot of St. Peter in the Basilica, confident that they have been purified and sanctified in the Holy Year of the Great Return and the Great Pardon.

Editor's Note: Readers will detect two lines of pied type on the preceding pages. On page twenty-one, column two, the line at the end of paragraph four and the one at the beginning of paragraph five, should follow the word *each* on page twenty, column three, paragraph two, line fourteen. These errors occurred in the first form and were not detected in time to be corrected before the run was completed.

Our sincere apologies to the author and to *Herald* readers.

The Brotherhood of Man

(Continued from page 3.)

Matthew 23: 8. And John was to give emphasis to the principle of love that would unite them: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—I John 3: 14.

"Abideth in death." Our world abides in death today because of a lack of love, because we do not understand brotherhood.

What We Can Do

What can we do about brotherhood? World-wide brotherhood must begin at home if it is to reach the world. We have our minority groups, and we have not been kind to them. We have made them unhappy and uncomfortable. We have been cruel to them. We must change, or suffer. We must respect them and their rights, and their dignity as human beings. We cannot promote brotherhood throughout the world, we can never have peace, until we assure brotherhood here at home. L. J. L.

New Record in Tithing Statement Filers

(Continued from page 7.)

stewardship to the practicing of stewardship of possessions on the part of many more individuals.

THE GOAL OF 15,000 TITHING STATEMENT FILERS HAS BEEN SET FOR 1950. While the tithing statements are coming to mean more to the church each year, increased numbers of statements are not of themselves of primary importance. It is tremendously important that insight into the real nature of stewardship is demonstrated in increasing measure as church members assume stewardship responsibilities today by making the accounting.

Here is an opportunity for all to participate in the work of God as he has directed us in latter-day revelation, and members everywhere are called to give willing and generous obedience to the financial law of the church.

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INDEPENDENCE, MO.

Bulletin Board

Central Oklahoma District Conference

The Central Oklahoma District conference will be held at Tulsa on March 3, 4 and 5. Apostle Reed Holmes and Seventy William C. Haden are to be present. Reservations for housing may be made with Mrs. Gladys Beck, 1324 South Cheyenne, Tulsa, Oklahoma.

VICTOR J. WITTE,
District President

Southern Indiana District Conference

The midyear conference for Southern Indiana District will be held at the Indianapolis church on February 25 and 26. The first service is scheduled for 1:30 p.m. Saturday. There will be classes, preaching, a business session, dedication of the new organ, and an ordination service. Out-of-town members may arrange for meals and rooms with Thomas Taylor, 3534 Robson Street, Indianapolis, Indiana.

CHESTER METCALF,
District President

Notice to Members in Arkansas

Saints living in the vicinity of Mountain Home, Arkansas, are requested to contact Mr. and Mrs. J. H. Ewing, Buford, Arkansas.

Spring River District Conference

The Spring River District conference will be held February 25 and 26 at Springfield, Missouri. Apostle E. J. Gleazer is to be present. The first session is scheduled for 8:00 o'clock Saturday evening.

JOHN BLACKMORE,
District President.

Seattle District Institute and Conference

The semi-annual Seattle District institute and conference will be held at Second Church (Rainier) in Seattle, Rainier Avenue at Lucille Street, on February 25 and 26. The institute is conducted mainly for members of the priesthood, leaders, teachers, and workers. Classes will convene on Saturday at 2:00 p.m., continuing through the afternoon and evening. Bishop M. E. Lasater, Seventy Arthur F. Gibbs, Elder Paul Wellington, and Sister Wana McDole will be in charge. Delegates to General Conference will be elected at the conference.

Out-of-town Saints may contact Charles Powers, 9158 Sixty-second Avenue South, Seattle, for overnight accommodations.

G. L. SWENSON,
District President.

REQUESTS FOR PRAYERS

Mrs. Jacob J. Reinbold, Route 1, Oscoda, Michigan, requests prayers for the spiritual welfare of her family, especially for her daughter who is a nurse in Pontiac.

Prayers are requested for John Hackathorn who is hospitalized in Peru, Indiana, after receiving a severe injury. He is the son of Lorraine Hackathorn of Macy, Indiana.

ENGAGEMENTS

Mannering-Rathmann

Mr. and Mrs. F. C. Rathmann of Independence, Missouri, announce the engagement of their daughter Elizabeth Anne, to Mr. Guy Mannering, son of Mrs. E. L. Mannering, also of Independence. The wedding will take place on June 16.

WEDDINGS

Brown-Dixon

Jewel Ellen Dixon and Robert Elvin Brown of Bellingham, Washington, were married January 8 at the home of the bride's parents. Mr. and Mrs. Clarence Dixon. Pastor L. R. White performed the ceremony.

BIRTHS

A daughter, Sylvia Anita, was born on October 19 to Mr. and Mrs. E. E. Perry of Kansas City, Missouri. Mrs. Perry is the former Ruth Smith of Independence.

Mr. and Mrs. Charles Irwin of Lamoni, Iowa, announce the birth of a son, Charles Bradford, born January 29.

A daughter, Christel Diane, was born on December 22 at St. Mary Hospital in Centra, Illinois, to Mr. and Mrs. Harold Herstein of Mt. Vernon, Illinois. Mrs. Herstein is the former Melba Lowery.

A daughter, Linda Jean, was born on December 19 to Mr. and Mrs. Robert Murdock of Independence, Missouri. She was blessed at the Slover Park Church on February 5 by Elders Claire E. Green and Howard F. Lade. Mrs. Murdock is the former Laura Coop.

Mr. and Mrs. G. H. Sarratt of Independence, Missouri, announce the birth of a daughter, Barbara Louise, born December 30. Mrs. Sarratt is the former Beverly Cunningham.

Paul J. and Lucille Bacon of Flint, Michigan, announce the birth of a son. He has been named Jan Garver.

Mr. and Mrs. Edward H. Manley of Independence, Missouri, announce the birth of a son, James Edward, born January 22 at the Independence Sanitarium. Mrs. Manley is the former Audrey Albright. Both parents attended Graceland College in 1947-48.

Mr. and Mrs. Ed Elmer of Bozeman, Montana, announce the birth of a daughter, Judy, born January 21. Mrs. Elmer is the former Wanda Norwood. Both parents are graduates of Graceland College.

DEATHS

CODDINGTON.—James Riley, son of William and Malinda Coddington, was born May 29, 1876, near Waco, Iowa, and died December 28, 1949, at a hospital in Albany, Oregon, following seven months of illness. In the fall of 1885 he and his parents moved to Alexander, Kansas, in a covered wagon; it was here he grew to manhood. On July 29, 1907, he was married to Mary E. Anthony, a widow; five children were born to them. After the death of a son, Dan, they moved to Albany, where Mr. Coddington spent the remainder of his life. He had been a member of the Reorganized Church since 1910.

He is survived by his wife; a daughter, Lucie; three sons: Theodore, Arthur, and Gene; a stepson, L. V. Anthony; a brother, John Coddington of Fredonia, Kansas; and two sisters: Mrs. Eva Teeters and Mrs. May Thompson of Independence, Missouri. Burial was in Willamette Memorial Park.

BROANER.—Martha, was born December 4, 1853, at Taylorville, Kansas, and died January 19, 1950, at Mapleton, Kansas. She was married on May 10, 1874, to Henry Broaner, who preceded her in death forty-four years ago. Although she was reared a Methodist, she was converted to the Restored Gospel in 1891. For the past twenty-six years, she had made her home with her son-in-law and daughter, Mr. and Mrs. Frank Graham, at Mapleton.

She is survived by 214 descendants: nine children, fifty-nine grandchildren, 123 great-grandchildren, and twenty-five great-great-grandchildren. Three daughters and a son preceded her in death. Funeral services were held at the Reorganized Church in Mapleton, Lee Quick and A. B. Dennis officiating.

CROWNOVER.—Eric Douglas, son of Mr. and Mrs. A. M. Crownover of Coulee Dam, Washington, was born on January 7, 1950, and died the same day. Funeral services were conducted at the Merager Mortuary, Elder L. N. Johnson officiating. Burial was in the Almira, Washington, cemetery. The parents and two sisters, Pamela and Dola, survive.

CONNER.—Lieutenant Peter Bentham, son of Peter Gates and Elizabeth Bentham Conner, was born June 5, 1921, and was killed in January, 1944, in an airplane accident at Arraca, Gold Coast, Africa. He attended public school in Sherrard, Illinois, and was a student at Western State Teacher's College in Macomb, Illinois, before enlisting in the Army Air Corps. He took his training in Texas and Georgia, becoming a medium bomber pilot. Later in his military career, he received the Air Medal and Distinguished Flying Cross for spending 310 hours in the air and completing fifty successful missions in India and China. He had been a member of the Reorganized Church since boyhood.

He is survived by his father, P. G. Conner of Sherrard. Military services were held January 20, 1950, at the Rock Island Arsenal, Rock Island, Illinois, Elder Lyle Woodstock officiating. Burial was in the national cemetery on the island.

BOUD.—William Clegg, was born August 4, 1877, at Keokuk, Iowa, and died at Mercy Hospital in Council Bluffs on January 25, 1950. He was graduated from a jewelers and watchmakers school when he was nineteen and followed that trade throughout his life. Eight years ago he moved to Council Bluffs where he was employed by the Kulesh Jewelry Store. He had been a member of the Reorganized Church since September 23, 1948.

He is survived by his wife, Iris, of Council Bluffs; a daughter, Mrs. William Marchino of Long Beach, California; two sisters: Mrs. O. A. Kabrick of St. Peter, Minnesota, and Mrs. W. Patton of San Jose, California; and one grandchild. Funeral services were held at the Woodring Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Burial was in Memorial Cemetery, Council Bluffs.

HILL.—Mary Ione, daughter of David and Florence Gamet, was born at Lamoni, Iowa, on October 6, 1920, and died at her home in Cameron, Missouri, on January 27, 1950. She was baptized into the Reorganized Church at the age of eight. On January 12, 1941, she was married to George E. Hill, Jr.; two children were born to them. She was operated on last June at Mayo Clinic and returned several times for treatment. She was very patient in her affliction and died peacefully.

She leaves her husband; a son, Terry Don, seven; and a daughter, Connie Sue, ten months. Funeral services were held at the Christian Church in Cameron, Elders Robert Farnham and Marvin Fry officiating. Interment was in Floral Hills Gardens, Kansas City, Missouri.

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*** YOUR READING**

Reading tastes and intellectual standards of the American public are improving, if one may judge by book purchases last year. Nonfiction outsold fiction by an impressive percentage. Among the nonfiction best sellers were "The Seven Storey Mountain," by Thomas Merton; "The Greatest Story Ever Told," by Fulton Oursler; and "Peace of Soul," by Fulton J. Sheen; all in the religious field. The best selling novel was also religious, "The Big Fisherman," by Lloyd Douglas. . . . P. S. has a favorite, "Answer Without Ceasing," by Margaret Lee Runbeck, which deals with answers to prayer. It is a book that should appeal to all classes, from the university intelligentsia to the humble readers who make no literary pretensions.

*** ARE YOU SAVED?**

Some people have been worried by the statement in Revelation, chapter 14, about the 144,000 persons who have the "Father's name written in their foreheads," thinking that out of all earth's millions of people, these are the only ones who will be saved.

That is a mistake. The 144,000, apparently, are only the choir, for they will be learning a new song.

In chapter 7, John tells, after he saw the 144,000 of the children of Israel, how "After this I beheld a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." So, if we behave ourselves, there should be room for us too.

*** DOG DAYS**

Life is a cheerful proposition for a dog. He always has his clothes on, and is always ready to go someplace. He is like the king's court jester: he is kept for entertainment, and the deeper worries of his master never touch him at all. Think of all the things which bother us that mean nothing whatever to a dog: clocks (especially time clocks), schedules, speaking engagements, styles, public opinion, the international crisis, stomach ulcers, adolescence, religion, jobs (here you may add most of your troubles). His only real problem is created by the "itch-hikers that travel with him, and he can sit down and give them a good scratching any time he wishes.

*** NOT MAD**

Some time ago there was a big row in the baseball circles of a large eastern city. A lot of ball players and officials were very unhappy with each other. Newspaper reporters got hold of it and fanned the flames of trouble by interviewing the men to see what they had to say and then printing it in the papers. People who "couldn't take it were dishing it out" in liberal portions.

Reporters finally reached one man who had managed to keep his lips buttoned. They queried and prodded him. "I ain't mad at nobody," he surlied at them, and then stopped talking.

Ungrammatical, but a good piece of business. Couldn't we all take a lesson from it? A fine New Year's resolution would be, "I'm not going to be mad at anybody this year."

Easter Program Materials

THE ANSWER OF THE CROSS

By Marie Graham

A pageant for Easter week. Seven characters find the "seven last words of Christ" an adequate solution to their varied troubles.

Price each 10¢

CHILDREN OF GALILEE

By Elizabeth Edland

One scene. 7 boys, 6 girls. 40 minutes. Play for intermediates. Several people want to see Jesus after the Resurrection to become disciples.

Price, 25¢

THE SYMBOL OF A CROSS

By Mattie B. Shannon

Two scenes. 4 men, 3 women. Full program. A story of the influence of Jesus' life, death and resurrection upon an Oriental carpenter and his family.

Price, 30¢; \$3 a dozen

PONTIUS PILATE

By Pauline Hobbs

Three scenes, 10 men, 1 woman, 40 minutes. Play. A portrayal of the conflict of responsibility, ambition and humanity that shaped Pilate's conduct and determined the events of Passion Week.

Price, 30¢; \$3 a dozen

THE BROKEN SEAL

By Edward T. Kirkley

In eight scenes, the Resurrection story as recorded in the Scriptures is told simply and effectively. Full instructions for presentation. Eight women, 15 men. Time, 45 minutes.

Price, 10¢

THE RISEN LORD

By Walter Russell Bowie

Two scenes, 17 men, 2 women, reader, and angel. This pageant of the Easter story is designed to be given in the church itself, the text read by the minister or some appointed person.

Price, 25¢

THESE FORTY DAYS

By E. Geraldine Mundy

A story of Mary Magdalene, Mary the mother of James, Salome, and the eleven disciples in a visit to the tomb.

Price, 25¢ \$2.50 a dozen

THE KINGDOM OF ETERNAL LIFE

By Martha Bayly

One act. 4 men, 6 women, reader and chorus. Full program. Play. The story of two Roman soldiers who were sent to guard the tomb of Jesus.

Price, 30¢; \$3 a dozen

IN THE BETHANY HOME

By Martha Bayly

Three scenes, 1 setting, 2 men, 7 women, 40 minutes. Play. The influence of Jesus in the home of Lazarus.

Price, 40¢; \$4 a dozen

DARKNESS CAME BEFORE DAWN

By Roy J. Wilkins

Portrays several of the events surrounding the Crucifixion, such as Peter's denial, Pilate and the mob, and the conversation of the women following the Resurrection.

Price 25¢

THE BEARER OF THE CROSS

By Mattie B. Shannon

Two scenes, 1 setting, 2 men, 2 women, 1 girl, 1 boy. Full program. Play. An imaginary story centered around Simon of Cyrene who carried Jesus' cross to Calvary.

Price, 30¢; \$3 a dozen

THE WAY OF LIFE

By Martha Bayly

One act. 2 men, 3 women, and a group of young people. The story of one of the Roman soldiers who cast lots for Jesus' clothes at the foot of the cross and the subsequent effect of the event on his life and that of his two sisters. Play.

Price, 30¢; \$3 a dozen

THE CROSS OF LIGHT

By Mattie B. Shannon

Five parts, 1 setting, 2 men, 16 women, reader and chorus. Full Program. Pageant. Story of Jesus' victory over death and his gift for believing men.

Price, 30¢; \$3 a dozen

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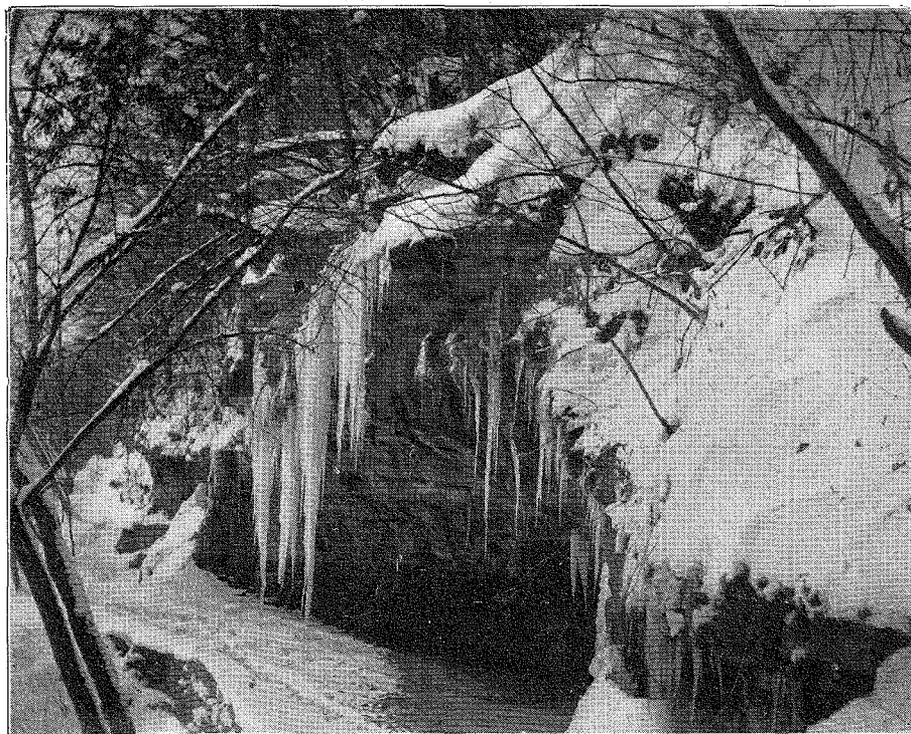
THE SAINTS'

Herald

Nature Paints a Picture

*Framed in the
Prodigality
of Nature.*

—Shakespeare



VOLUME 97

FEBRUARY 27, 1950

NUMBER 9

Everyone Vote

1950 is to be a political year. The citizens of the United States will choose thirty-six senators and all members of the House of Representatives, as well as many state and city officials. So now, early in the year and before our plea can be thought of as favoring any specific party or candidate, we say to the members of the church who are also American citizens: "Be sure to exercise your franchise. Everybody vote." And what we say to members of the church in the United States we say, in principle, to members of the church everywhere: "Everyone vote."

There are some among us who regard politics as a sordid affair. In many places and on many occasions, this may be true. But it is not necessarily true. It is true only insofar as politicians are sordid persons; only insofar as the business of government is left entirely to selfish men or is given only spasmodic attention by men of good will.

The Saints were admonished long ago that "honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold."—Doctrine and Covenants 95: 2. We have been impressed that for our people today this means more than appears from a casual reading. Honest and good and wise men should be sought out *diligently* and upheld steadfastly. And as part of our diligent searching some should look steadily and honestly into their own hearts and lives to see if, perchance, they now qualify as such men; or if they can so qualify by diligent, sustained, and devoted effort.

Citizens discharge an important function when they exercise their franchise with intelligent understanding. But some must go further than this. If politics is to be redeemed, some among us must be willing to work in the precincts and wards and on committees, and to get out the votes, as well as to head the tickets. Surely, for some of us, this is included in the obligation of diligence so reasonably laid upon us.

One of the marks of the Zionically motivated citizen is his eagerness to be of both immediate and continuing service to his fellow men. Here is a notable area for such service. Many can and should make distinguished contributions in local, state, and national affairs. Everyone should vote.

Latter Day Saints Are Dependable

General Conference housing reservations are coming in every day. Many nonmember homes have been made available because of local press notices and personal solicitations from neighbors. Every year some of these reservations are not used because of last minute changes, and this has caused ill will for the church in general.

It is well to "play safe" and make your reservation if you have any intention of coming, but it is important that you cancel your reservation promptly when you learn you cannot attend Conference. Should this happen in the last three or four days, telegraph the Housing Committee so the place may be made available to others or so the hostess is released from further obligations to the committee.

THE SAINTS' HERALD

Volume 97

February 27, 1950

Number 9

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

MOVING TO INDEPENDENCE

President Israel A. Smith announces that Apostle W. Wallace Smith and his family have left their home in Portland, Oregon, and plan to make their home in the vicinity of Zion. Their furniture and household supplies have been sent to Independence.

APOSTLE PERCY E. FARROW

On the first week end of February, the Pittsburg and Wellsburg, Ontario, congregations were visited by Brother Farrow. He took part in the ordination of Brother Rodgers to the office of evangelist.

Sister Farrow is in the St. Joseph's Hospital in Sarnia, Ontario, where she has undergone a serious operation. She is improving now and gaining back her health.

APOSTLE E. J. GLEAZER

On February 12 members of the Lamon Stake elected their delegates for the General Conference. The guest speaker for the occasion was Apostle E. J. Gleazer who spoke to the conference on the theme, "Live for the Kingdom." The Lamon Stake is one of the ten areas under his supervision.

NEWS FROM APOSTLE MAURICE L. DRAPER

Bishop D. O. Chesworth held a series of preaching services ending February 5 in the Bloomsburg, Pennsylvania, Branch. Brother Chesworth is now speaking in Scranton, Pennsylvania.

Brother Draper held meetings in Niagara Falls, New York, from January 29 to February 5. A large audience attended the inspiring services.

The last of January Brother Draper and the local priesthood made a re-location survey of the Brooklyn Branch. The people were eager and willing to co-operate.

Brother Almer W. Sheehy reports that members in Boston are supporting the Sunday evening cottage meetings that are carried on by the local priesthood.

Brother Donald E. Harvey held a series of preaching services in Beals, Maine. The branch is gaining in interest and members.

Members in Philadelphia, Pennsylvania, have just purchased a \$19,000 brick building for housing the Northeast Mission congregation.

PRIESTHOOD INSTITUTE

Dr. F. M. McDowell, Director of Priesthood Education, and Seventy J. H. Yager conducted a priesthood institute for the Kentucky and Tennessee District at Memphis, Tennessee, February 10, 11, 12. They report a small but enthusiastic gathering. The time was filled with classwork, worship services, and an unusually high quality of social fellowship among the priesthood and their wives. Memphis Saints are to be congratulated on their beautiful new church building and its equipment, also upon their unusually fine opportunities for evangelism.

HIGH RANKING

Twelve nurses represented the Independence Sanitarium and Hospital when graduates from twenty-six schools of Nursing in Missouri took the State Board examination in October. These nurses had a very high ranking, none falling below sixth place in any subject and averaging third and fourth in most subjects. The Independence nurses were competing with two university schools and five schools that have a college affiliation.

(Continued on page 19.)

Testify of Him

"Behold the Lamb of God, which taketh away the sin of the world." — John 1: 29

John's Testimony

John the Baptist knew that Jesus was to be his successor. He recognized that Jesus was to be incomparably greater than himself. In a human way, he could easily have been jealous. He could have resisted. But he knew better. He yielded everything to his Lord.

He gave the world a great declaration concerning Jesus: "Behold the Lamb of God, which taketh away the sin of the world."

Jesus came in a literal sense to take away the sin of the world with the gospel of righteousness. He brought faith in God, and the cleansing of body and soul in the waters of baptism. He gave men a fresh start by relieving them of the burden of mistakes and sin clinging to them from the past.

Peter's Testimony

Many rumors had arisen concerning Jesus in the days of his ministry. Some of them came to his ears. He knew that his disciples were hearing them, possibly were influenced by them. He questioned them to see what they knew and thought. They repeated what they had heard in public, many things far from the truth.

Then Jesus shot a quick question at them: "But whom say ye that I am?" What was their testimony?

Peter replied instantly, "Thou art the Christ, the Son of the living God."

That is the knowledge that we need of him. That is the testimony that we should bear to the world concerning him.

Paul's Testimony

"Paul was pressed in the spirit, and testified to the Jews that Jesus was the Christ."—Acts 18: 5.

It must have been difficult for Paul to bear his testimony for Christ, because it had not been very long since he was testifying before the same people, in the same places, against Christ. Conditions were formidable. He was alienating his old friends. His new brothers and sisters in the gospel feared him and distrusted him for a time. He might betray them. His conversion might

A Day of Fasting and Prayer

The need for divine guidance is ever apparent and has always been recognized by the church. In view of the demands and the urgency of the forthcoming General Conference which will convene Sunday, April 2, we feel it is well to request the Saints throughout the world to pray and to join in fasting from the morning and noon meals, Sunday, March 5, or such part of that period as is consistent with duties and health. Let us bear in mind the work of the Conference, the church, and the kingdom, as we diligently seek the Father's blessing.

The First Presidency,
By Israel A. Smith

not last. Yet his testimony was eventually to reach more people than all the rest. He was "pressed in the spirit" to bear this testimony.

The Disciples' Testimony

"And they, when they had testified and preached the word of the Lord, returned to Jerusalem."—Acts 8: 25.

In the early days of the church, the gospel was a working proposition. The disciples got out and went to work. They traveled. They visited in the villages. Wherever they met people, they told them the gospel story. They "kept going."

Everywhere they went, they found sincere and honest souls, ready to believe and accept the message. That is what we find today.

You can't fill your net every time you drop it into the water, nor can you expect to catch all the fish in the sea. But you can put the net out, and take the catch that God gives you.

Testimony of the Scriptures

In addressing the Jews, who did not yet believe in him, Jesus said, "You pore over the Scriptures, for you think that you will find eternal life in them, and these very Scriptures testify to me."—John 5: 39 (Goodspeed version).

We can study the Scriptures to find the testimony of Jesus for ourselves. Then we can carry that testimony to others.

God's Testimony

Jesus went to John the Baptist to obey the ordinance requiring baptism; when he arose out of the water, a wonderful experience came to him. The Spirit of God descended upon him, "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." That was God's testimony for Jesus.

Testimony of Latter Days

The great testimony of Christ given by Joseph Smith and Sidney Rigdon is contained in the Doctrine and Covenants (76: 3), "The record we bear is the fullness of the gospel of Jesus Christ, who is the Son, . . . for we saw him, even on the

(Continued on page 17.)

E d i t o r i a l

Notice of Appointment of Bishop's Agent, Northeast Nebraska District

Notice is hereby given of the appointment of Brother Emerson Link, 908 North Forty-ninth, Omaha, Nebraska, as Bishop's Agent of the Northeastern Nebraska District succeeding Brother Carl Self, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of February and each succeeding month thereafter to Brother Link at the above address.

We take this opportunity of expressing our appreciation to Brother Self for the years of service that he has rendered in this office.

We have also appreciated the support given by the Saints to Brother Self during the period of his service and take this opportunity of commending Brother Link to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson

Approved:
The First Presidency,
By Israel A. Smith

Rules of Order (Continued)

The sixth section of the proposed Rules of Order as explained in the "Herald" of January 23. Administrative officers are urged to send the Presidency their comments or criticisms preliminary to General Conference action.—Editor.

VI—DISTRICTS

DISTRICT ORGANIZATION. Districts should be organized by direction of the conferences, or by the personal presence and direction of the Twelve, or some member of that quorum who may be in charge, if practicable. Due notice must be sent or be made available to all who are interested, explaining the purpose, time, and place of meeting. At the appointed time and place the branches may meet *en masse* or by delegates. If by delegates, the delegates must have been appointed previously by the branches de-

siring to be represented, and due notice of the meeting to elect them and the object thereof must also have been made public.

EFFECTING DISTRICT ORGANIZATION. Upon assembling in pursuance of the announcement made by the authorities concerned,¹ the responsible minister (a member of the Presidency, the apostle in the field, or a deputy) shall conduct such opening exercises as his judgment indicates. The reasons for the proposed organization shall then be stated, and a motion approving the proposed action shall be sought. If such a motion is offered and adopted, those assembled shall proceed to make choice of one of their number to act as president of the district, whose duty it shall be to have supervisory charge of the several congregations and nonresident members forming the district. One or two counselors may also be chosen if deemed advisable, and a secretary; the organization will then be complete.

Yet, notwithstanding the statement herein made that the appointments of a president, with counselors and secretary, are said to make the district organization complete, should the growth of a district be such as to render the appointment of additional officers necessary also, nothing in this section shall be construed as interdicting such appointments, provided they be within the law, or not subversive of any well-established usage thereof.

When the officers who have been elected shall have taken their places, the assembly may proceed to the consideration of any business necessary to be done, or adjourn to a given time and place for further deliberation.

DISTRICT CONFERENCES are authorized to transact business relating to the maintenance and spread of the work within the district boundaries, but subject always to the resolutions of General Conference and to the advice of the general authorities in matters committed to these authorities under the law.

WHO SHALL PRESIDE. The district president should preside over the district conference by right of his office. At his request, or in his absence, his counselors may preside. Members of the First Presidency or Quorum of Twelve may be asked to preside as a courtesy or in view of special circumstances. But, as a general rule, the district president should preside unless otherwise determined by vote of those present at the meeting, or as a courtesy extended to one of the general authorities who may be present.

DUTY OF THE PRESIDING OFFICER. It is the duty of the presiding officer to bring to the attention of the conference such matters as require the consideration

or action of the body; to enforce observance of the rules of order with decorum and propriety; and to secure, as far as he is able, a due respect and regard for the laws governing the church as contained in the Bible, the Book of Mormon, and the Doctrine and Covenants.

AN APPROPRIATE ORDER OF PROCEEDINGS in a district conference is as follows:

- Opening service
- Election of presiding officers
 - Unless this is covered by earlier conference action
- Reading of the minutes of the preceding conference
- Reports, communications, and suggestions from the presiding officer
- Communications or reports from the First Presidency, the minister in charge or his assistant, the Presiding Bishopric, or other general church officers should have precedent in this order
- Reports of the officers of the district, other than the presiding officer
- Reports of standing committees
- Reports of special committees
- Business made the special order of the meeting
- Unfinished business
- New business
- Business deferred subject to call
- Action concerning the time and place of the next meeting
- Adjournment.

¹ Doctrine and Covenants 120: 1.

Across the Desk

From Almer W. Sheehy, pastor at Boston, Massachusetts:

We have entered the year 1950 in unity, love, and missionary endeavor. The motto, "Each one win one," has been adopted. We anticipate a number of converts and missions. We have five cottage meetings in progress now from which we hope to build several missions, then branches. This is in the Greater Boston area.

The ministry of Apostle Draper has been very helpful. His direction has been wise, and his encouragement and enthusiasm are excellent.

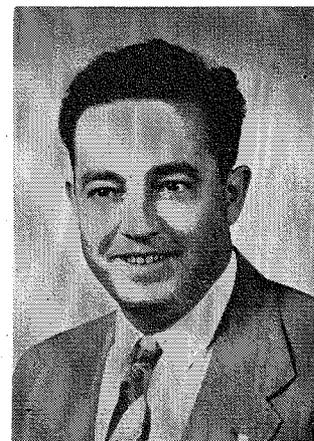
Bishop Chesworth has done well not only in guiding us along temporal lines but in bringing a rich spiritual ministry.

A letter from Elder Frank A. Fry, English Mission:

The work of the past year has been strenuous but enjoyable. There has been a quickening response to the missionary phase of our program. Teamwork between the departments of the branches,
(Continued on page 17.)

"See That Ye Be Not Troubled"

By **GERALD GABRIEL**



OPTIMISTS TODAY who contend, "The world is growing better with age," have a much different outlook than the majority of people. The pessimist, on the other hand, thinking in negative terms, allows the optimist to occupy the front row, because of the friendships and joys he finds in being cheerful.

Let us face facts. Those things threatening our happiness—our security—are the things that are most troubling; hence, they cause us to adopt a pessimistic attitude. When we read Matthew 24:25, the words, "wars and rumors of wars," stand out in bold black letters. Then we continue to the thirteenth verse and find "for nation shall rise against nation, and kingdom against kingdom." Allow us to point from history that wars are our greatest threat to security. They have been increasing in numbers and destructive force, and periods of peace are being shortened with each succeeding generation. (See *Restoration*, by Elbert A. Smith, pages 231, 232.) Now a destructive force which can easily be unleashed in another war is capable of destroying civilization.

We read a few more words from the thirtieth verse, "There shall be famine and pestilence and earthquakes in divers places." We reason again from facts. History shows that economics and social conditions tend to run in cycles—eighteen months, three and one-half years, nine years, and fifty years in length. The dark threatening lines running along the graph become more drastic as we increase in civilization. Famine, a major threat to our economic security, finds itself on the graph for every half century. We are not too greatly concerned about pestilence for we now have DDT, Chloradane, and other chemicals that are quite effective in the control of pests.

The following table of information comes from the United States History Cost and Casualties of Wars.

In this last conflict the British had 1,246,025 casualties; German and Italian casualties totaled 8,567,583; the Japanese eastern casualties were 1,500,464. (You will find this in-

WARS	YEARS	YEARS OF PEACE	COST	CASUALTIES
Revolutionary	1775-1783		\$144,555,642	12,172
War of 1812	1812-1814	25	179,918,390	6,765
Mexican	1846-1848	31	227,653,106	16,399
Civil	1861-1865	14	17,754,284,223	646,352
Spanish-American	1898	33	2,902,541,624	9,530
World War I	1917-1918	16	41,755,000,000	333,734
World War II	1941-1945	23	349,778,608,870	977,991

formation in *The New Information Please Almanac 1949*, pages 205-209.)

We know that earthquakes occur in certain areas, two in particular. One encircles the Pacific Ocean, of

		Thousands killed
Italy	August 24, A.D. 79	
China, Shansi	1038	23,000
China, Chihli	1057	25,000
Asia Minor, Silicia	1268	60,000
China, Chihli	September 27, 1290	100,000
Japan, Kamakura	May 20, 1293	30,000
Portugal, Lisbon	January 26, 1531	30,000
China, Shensi	January 24, 1556	830,000
Caucasia, Shemaka	November, 1667	80,000
Italy, Catania	January 11, 1693	60,000
India, Calcutta	October 11, 1737	300,000
Persia, northern	June 7, 1755	40,000
Portugal, Lisbon	November 1, 1775	60,000
Italy, Calabria	February 4, 1783	50,000
Ecuador, Quito	February 4, 1797	41,000
U. S., S.E., Missouri	December 15, 1811	several
Asia Minor, Aleppo	September 5, 1822	22,000
Japan, Echigo	December 28, 1828	30,000
Ecuador, Peru	August 16, 1868	70,000
Venezuela, Colombia	May 16, 1875	16,000
Java, Krakatoa Volcano	August 27, 1883	35,000
East Indies	August 26, 28, 1883	36,000 estimate
U. S., Charleston, S. C.	August 31, 1886	27
Japan Sea wave	June 15, 1896	22,000
Alaska Yakutat Bay	September 10, 1899	none
West Indies	May 8, 1902	40,000 estimate
California, San Francisco	April 18, 1906	700
Italy, Messina	December 28, 1908	75,000
Italy, Avezzano	January 13, 1915	39,000
China, Kansu	December 16, 1920	180,000
Japan, Tokyo	September 1, 1923	143,000
China, Kansu	December 26, 1932	70,000
India, Quetta	May 31, 1935	60,000
Chile	January 24, 1939	30,000 estimate
Turkey, Erzingan	December 27, 1939	23,000
Chile	November 1, 1947	200 estimate
Japan	June 28, 1948	3,000 estimate

which Japan is astride, and the other runs east and west across the West Indies, the Mediterranean, and South Central Asia.

Note that in general the time between earthquakes is shortened and the loss of life greater.

WHAT IS IT ALL ABOUT?

If we begin reading at the first of the chapter, we find Christ leaving the temple. This magnificent building made of green and white marble with a gold-plated front was unfinished as it had been since 516 B.C. when it was partially restored after its destruction in 586 B.C. Even though unfinished it was a beautiful building, often compared to the white caps on the sea, or to a snow-capped mountain with blue sky for a background. From the temple Christ walked to a place on Mount Olive where he sat overlooking the site of the temple. It was here his disciples had followed him to ask two questions which they considered paramount. These were "When shall the destruction of the temple be?" and "What is the sign of thy coming?" Had Jesus answered one question at a time the understanding of his answers would have been clear today. He referred to the two events in his answers—one being typical of the other. Luke attempts to divide these answers and in some respects helps clarify the issue.

"WHEN SHALL THE TEMPLE BE DESTROYED?"

We know from history that this same temple was demolished in the time of Caesar (i.e., Titus) on the ninth day of Ab (July-August) in A.D. 70. However, these were the signs to be fulfilled before the temple would fall *again*. (1) Many shall come saying, "I am Christ."¹ Among these false Christs were Simon Magus, Menander, and Dositheus, who appeared before A.D. 46. (2) Wars and commotions²—three threats of war fell upon the nation before A.D. 70. These were made by Caligula,

Claudius, and Nero. The death of Caligula prevented his accomplishing his mission (see Matthew 24: 19, 20). There were some 50,000 Jews killed when the Greeks and Syrians joined forces against them—20,000 were slaughtered in one hour at Caesarea. (3) Famines, pestilences, and earthquakes³ left their mark on the land before A.D. 70. Thirteen years of famine visited the land from A.D. 41 to 54, leaving its toll of death and suffering from starvation. Pests visited the land a number of times before the fall of the temple, and earthquakes were numerous in Asia, being most destructive in the "Promised Land." (4) Persecution of the Saints⁴ had already set in and continued until the apostasy. Many of the disciples, including eleven of the apostles, gave their lives for His name's sake. (5) The abomination of desolation spoken of by the prophet Daniel,⁵ or when Jerusalem was trodden down with the Gentiles,⁶ came to pass about A.D. 66 or 67, when the Zealots captured and turned the temple into a camp. One may be misled here since the abomination of desolation spoken by the prophet Daniel had already occurred. Christ was speaking to the disciples in language they already understood—their history of only a few hundred years. The description of those conditions which were coming *again* just prior to the fall of the temple is described in Matthew 24: 13-19 and Luke 21: 19-23.

This instant flight is better described in the first book of Maccabees of the *Apocrypha*. The chosen people had been captured by the Gentiles. In turn they had made a covenant to follow the ordinances of the Gentiles—forsaking the Holy Covenant and selling themselves to do evil. This abomination of desolation set in about the year 170 B.C. when Antiochus had entered into the sacred sanctuary, took the golden altar, the candlestick, and robbed the temple in general of its sacred things. Then he "made a great slaughter" of the people of Palestine. "The virgins and young men

were made feeble, and the beauty of the women was changed." "Every bridegroom took up lamentation; she that sat in the marriage chamber was in heaviness . . . the house of Jacob was clothed with shame." The king made a gesture of peace and, while the people were in their highest hopes of relief, he jumped in to destroy many more and to take more spoils and finally set the remaining on fire. About B.C. 168 these conquerors "builded an abomination of desolation upon the altar and in the cities of Judah on every side they builded idol altars . . . and the women that had circumcised their children they put to death . . . and they hanged their babies about their necks." Later some of the chosen rebelled against the commandments of the gentile king, and fled into the wilderness where they were overtaken on the Sabbath day by the soldiers of the gentile king. Thousands of men, women, and children were slaughtered—thus came the reminder of the Sabbath day predicted in Matthew 24: 17ff.

It should be brought to our attention that these people were under the Mosaic law. The prophesies of Christ found in Matthew and Luke were given after the Mosaic law had been done away with. Christ was telling these people of the things their forefathers had suffered some 200 to 300 years before. Now history was to repeat itself—the cycle was coming around again—this time was to be prior to the destruction of the temple which fell in A.D. 70.

The cycle was to include false Christs, wars, and commotions, famines, pestilences, and persecution of the saints. They were warned to "see that ye are not troubled" for these must come to pass before "the second coming."

"WHAT IS THE SIGN OF THY COMING?"

Like the answer to the first question, these same things were to happen to the chosen people again in other cycles just as they did in the days prior to the life of Christ and

immediately following his death and before the destruction of the temple. That is, there would be false christs, false prophets,⁷ nation would rise against nation, kingdom against kingdom, and famine, pestilences, earthquakes, and again the abomination of desolation.⁸ In addition to these things were others which would be even more dreadful.

(1) These were to be only the beginning of sorrow; these were to be only the beginning of great tribulation which would befall the chosen people. This prophecy has been in the process of fulfillment since that day and reached unprecedented heights during the last war when these people were used as human guinea pigs and were slaughtered in great numbers, being driven from one encampment to another. (2) Iniquity was to abound and the love of many to wax cold.⁹ This condition has also run in cycles, and perusal of the daily news leads one to believe that condition exists today with the upward trend in crime, especially in juvenile and sex cases. It has found its way into families in which the paternal love has waxed cold leaving children to die or suffer.

(3) Men's hearts fail them because of fear.¹⁰ This too has been cyclic in nature and is on the increase as our civilization advances. It has not, however, reached its height as it will in "perilous times." (4) "The Earth and waters are to be troubled."¹¹ This probably refers to geological and climatic disturbances which are also cyclic in nature. (5) There is to be "distress of nations with perplexities."¹² It seems as we advance in political theories and practices that this condition should not exist, but no time in history has it been more true than at present. There are complications at home with labor unions and other pressure groups. With our foreign relations and bewildering policies the outlook is certainly confusing. The evil are to gather with the elect in Zion.¹³ How well is this understood by those in responsible positions in the Center Place. Even with this condition we

are not to be troubled, for the wheat and the tares will in time be separated. (7) The gospel is to be preached to all the world for a *witness*. The gospel is now being preached to parts of the world, but not yet for a witness. This part of the sign we have yet to see fulfilled. (8) The signs in the sun, moon, and stars will probably accompany the second coming.¹⁴

There is a time spoken of in Doctrine and Covenants 45:13 about which we all need to be greatly concerned. That time is now—the time of preparation of the place of safety when the wicked shall fight against their neighbors—when Zion "shall be the only people [not nation] that shall not be at war with another." This modern day revelation denotes a time when strife and commotion shall be so great that even the law enforcement officers of our (now) organized governments will not be effective; a period when every man shall be for himself, and when total disorganization of industrial, economic, and social life is everywhere, except in Zion. We need not be troubled if we have prepared for that day.

Should we ever allow ourselves with such admonishment to ask, "What is the use?" It would seem that our primary concern is our whole-hearted support in "building the kingdom for a witness"—never being diverted by these forecast conditions which will and must continue to come. If we are his disciples let us heed this warning:

Let my disciples therefore take heed to themselves, lest any time their hearts be overcharged with surfeiting, drunkenness, and cares of this life, and that day come upon them unawares. For as a snare it shall come on all them who dwell on the face of the whole earth. And what I say unto one, I say unto all, watch ye therefore, and pray always, and keep my commandments, that ye may be counted worthy to escape all these things which shall come to pass, and to stand before the Son of Man when he shall come clothed in the glory of his father.¹⁵

Luke, chapter 21	
Verses	
1. 9, 10	
2. 10	
3. 10	
4. 11 - 15	
5.	
6. 23	
7.	
8.	
9.	
10. 26	
11. 25	
12. 25	
13.	
14. 25	
15. 34-36	

Matthew, chapter 24	
Verses	
29, 30	
30	
30	
7, 8	
12 also Daniel	
chapters 9, 11	
23	
30-32	
31	
28	
34	

Building

"Rome was not built in a day." Yet it was built day *by* day. So it is in life—in daily living and the building up of character. In any great project someone plans, and others give their labor and strength to fulfill the dream.

Life is made up of everyday little things—petty duties, which in themselves may seem unimportant—in virtues which may seem minor: kindness, patience, understanding, integrity.

At times progress is slow. We get impatient with delays and frequent vexations. We are striving hard to reach our goal; yet at times we slip back to our starting point. We humbly vow we will do today what we put off yesterday. Yet today passes, and it remains undone.

Life is very confusing. We know what we should do. We strive to do it. Still there is always something else we have failed to do. Perhaps we try to "build in a day," and not day by day. Let us make every minute of each day count for the most, doing all we can for that day. "Time is running out," someone has said, but in the busy rush of living, let us not forget to take time for a quiet talk with our Heavenly Father each day that in the noise and commotion of bewildered minds we can hear God speak.

No, Rome was not built in a day; yet it was built day by day. So shall Christian lives—Zionite lives—be built, and so shall the kingdom of God be builded on earth.

—LUCILLE OLIVER

The Ministry of Power:

Its Nature and Function - Part III

By JOHN W. RUSHTON

WHEN THE APOSTLE PAUL states the nature of gospel proclaimed by himself and fellow ministers in the well-known language of Thessalonians, "for our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction," (I Thessalonians 1: 5) he was evidently speaking of that power of which he speaks when he gives the analogy: "For who among men knoweth the things of a man, save the spirit of man, which is in him?"—I Corinthians 2: 11. Then follows the statement: "Even so the things of God none knoweth save the Spirit of God."—I Corinthians 2: 11, 10. Here the words clearly reveal the Holy Spirit is the seat of the divine consciousness. "The Eternal Spirit knows the things of the eternal Godhead." "The Spirit searches everything, even the depths of God." This "Power," besides being the seat of consciousness, is also the "Spirit of revelation." We will pursue this thought in discussing the functions or ministries of the Holy Spirit. For the nature of power or influence is demonstrated in the activities or functions by which power is manifested. St. Paul writes, ". . . things which eye saw not, and ear heard not, and which entered not into the heart of man . . . unto us God revealed them through the Spirit."—I Corinthians 2: 9, 10.

Dr. G. Campbell Morgan summarizes:

The statement may thus be made in brief words. There is one God. There are three Persons within the Unity. The Holy Spirit is third in position, forever proceeding from the Father, through the mediation of the Son. The Holy Spirit is the consciousness of God and therefore the Revealer of God.—*The Spirit of God*, pages 27-29.

In this connection let us consider the words of Dr. Lowry:

The Infinite Being of God must be strictly inconceivable to us. But there is no other way in which to portray at all the nature of God in whom reason and Christian faith together compel us to believe. The Father is God; Jesus Christ is God; the Holy Spirit is God. Here are the three Divine Persons, faces, or media of manifestation, and the centers of consciousness. And since there is but one God, the Three must be so united as to constitute one Being. There are three Persons but one God, one Lord. It is this God who has ever been and will ever continue to be the Object of Christian worship and devotion.

Perhaps in human personality (finite and therefore inferior to Divine personality) we have a shadow of the Divine. Man is a tripartite, being spirit, soul, or mind, and body. In the Godhead is the essential creative love of the Father; Jesus Christ is "God manifest in flesh"; and the Holy Spirit is Divine consciousness—the pervading and continuous activity of the Godhead.

WE ARE NOW CONCERNED with identifying "the Power of God" by which his purpose can be achieved and by which the ministry of the church will be effectively accomplished. In the words and the works of Jesus Christ, and later in the life and experiences of the disciples, we can discern the nature of the power in its manifestations. What is done reveals what the nature is. In Christian theology, the Godhead is revealed as Unity in Trinity and in this is recognized the inevitable mystery which enshrouds this final challenge to human intelligence. But this is no reason why we should decline the effort to understand. Huxley protested he was not so foolish as to reject Christianity because it is mysterious. "The mysteries of the church are child's play compared with the mysteries of nature. The doctrine of the Trinity is not more puzzling than the necessary antinomies of physical speculation." Quoted from Bishop Gore's *Belief in Christ*, page 232.

With profound reverence we admit the incomprehensibility of the divine nature because of our human limitation, but we are deeply grateful for the revelation which God has given of himself "through divers ways and prophets." So, accepting the anthropomorphic concept in that man is created in the "likeness" or "image" of God, we do not interpret this to mean that God is in the likeness or image of man. And, in speaking of God as personality, we must mean that which is above and beyond what we have in mind when we speak of human personality. Perhaps *supra-personality* may better describe what we mean. However, as before emphasized, humanity has capacity for God and possesses attributes which are similar to those of the Divine and so relate man to the spiritual order. The universal testimony is that while man cannot see God, he feels his presence.

This quotation from Wordsworth will find echoes in many minds:

sense sublime

Of something far more deeply interfused
Whose dwelling is the light of setting suns
And the round ocean and the living air
And the blue sky, and in the minds of man—
A motion and a spirit which impels
All thinking things, all objects of all
thought,
And rolls through all things.

—TINTERN ABBEY.

AS THE CONSCIOUSNESS of the divinity of Christ developed in the Christian church, so that now it is accepted "He has the value of God," in the same manner through thought, meditation, and revelation adapted to needs and capacities, it became the conviction that the Holy Spirit, in activities, grace, and the varieties of energy, was indeed the consciousness of God, the divine Essence, at work in and through the experiences of his church, which "is his body"—the continuance of the "Incarnation." All of which is contained in the exquisite summation of St. Paul's benediction: "The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all."—II Corinthians 13: 14. This divine power—the essential nature of God—described in the Book of Mormon as "the pure love of Christ" is that which fuses all into fellowship, oneness, and unity of the Spirit in the bond of peace, blending the whole into a symphony of beauty in which all discordancies are lost and unitary parts are shaped into a symmetrical whole.

We sense the deep meaning of St. Paul's witness, which was living experience and not theological:

Now the Lord is the Spirit, and where the Spirit of the Lord is there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit.—II Corinthians 3: 17, 18.

This word, *glory*, is a symbol of spiritual value for which we do not have an adequate definition. The way it is used by our Lord and in the sacred Scriptures we know it has deep significance. I once heard the late Dr. J. H. Jowett say that he had found what to

him was the most satisfying definition in an old Puritan commentary which, as nearly as I now remember was something as follows: "Glory is the bloom of character. That state of ripeness which is perfect." So glory means that bloom or radiance of perfect character we associate with God. Having the "mind of Christ" was the experience possible for the true Christian and this could not mean less than loving what Christ loved, knowing what Christ knew, and willing what Christ willed. We can better appreciate St. Paul's testimony to Timothy, "The Lord stood by me and put his strength into me" (II Timothy 4: 17, 18), and, "I live; yet not I, but Christ liveth in me."—Galatians 2: 20.

This power which energized God's children, the grace of the Lord, Jesus Christ, and the power of the Holy Ghost, which unifies all in the "fellowship of the Holy Spirit," is something more than unconscious force "comparable to electricity." Dr. H. B. Streeter writes: "Power means ability to effect a purpose consciously entertained; it is meaningless if applied to a force which has not capacity of initiation or self-direction."—*Reality*, page 144.

The universe is an expression of mind, and thought is a function of life. And Dr. Streeter concludes: "The category of personality is not only the most religiously inspiring that we can apply to the power behind the universe, it is also intellectually the least inadequate."—*Ibid.*, 133.

Can the Spirit, Power, or Grace of God be properly classified as a lifeless energy? Can the familiar "fruits," manifestations, or ministries be so regarded without doing violence to language? If lifeless then certainly they are amoral and without value, unless the power of life shall direct and control. It is obvious that we must think and speak of the ministry of the Holy Spirit as a living, directing, choosing, and morally responsible power.

AS WE NOW CONSIDER the functions or normal activities of the Holy Spirit let us keep in mind the four things contained within the realm of personality: will, intelligence, power, and capacity for love. In the Gospel of St. John we have our Lord's systematic teaching concerning the Holy Spirit. It is the "paraclete" usually interpreted "advocate" or "counselor." This is the title of a person, as is Comforter (see St. John 14: 26; 15: 26; 16: 8-13). In speaking of the Paraclete in not a single instance does Jesus use a word which can be construed as indicating he thought of the Holy Spirit as an influence.

"He shall teach."
 "He shall bear witness."
 "He shall convict."
 "He shall guide."

Again, in the Gospel of St. John 3: 1-15, regeneration is the work of the Holy Spirit.

In Romans 8: 11 St. Paul taught that the Resurrection is the result of the Holy Spirit.

In Genesis the creation is shown to be the result of the Holy Spirit's "moving" or "brooding."

Creation, regeneration, and the resurrection are all the result of the Holy Spirit's activity.

Consider also the solemn warning as to the manner of treating the Holy Spirit, as found in Matthew 12: 31 and 32; Mark 3: 29; and Luke 12: 8-12. What Jesus describes as "eternal sin" is turning back upon the work and mission of the Holy Spirit. Christ's words may be rejected and the sins of men forgiven, but there can be no forgiveness for rejecting the teaching of the Spirit. Sin is an attitude of rebellion against a person—God—and cannot be thought of in connection with an impersonal force. Surely it is not an exaggeration to say that to speak of the Holy Spirit as an impersonal force "is to evacuate language of its meaning."

We have not yet been successful in identifying the forces and energies of nature except through their functions and activities. So with this Supreme Power, we reverently analyze the catalogue of functions, activities, or ministries as they are experienced and recorded in our Scriptures and then ask whether these can be classified as belonging to lifeless, unmoral forces or influences, or regarded as being expressions of intelligence, love, and will which constitute infinite personality?

WE CONCLUDE that the Power which is so urgently needed by the church and her ministry is the living power of the Personal God, who is the Father of our Lord Jesus Christ and by whose Spirit we are transformed into his sons and made joint heirs with him. Without this power our ministry withers, our words are profitless, and all our efforts at reform are futile. And again we think of Matthew Arnold's description of the devitalized church without the Spirit of God upon whose threshold is the word *Ichabod*, meaning "The glory of the Lord hath departed from thee."

Her frame still stands without a breach
 When life and warmth are fled.
 And still she speaks her wonted speech
 But every word is dead.

We cannot galvanize the church by any sort of substitute power. The

breath of the living God must be breathed into her or she will be but a marionette mechanically activated outside herself, not a living organism pulsing with divine life. As light fills and transcends the rainbow, so God must fill and transcend his church by his spiritual Presence. Without indwelling power, life, grace, and unifying fellowship, the church would be an automaton, a museum piece rather than the Spiritual dynamo needed to make the universe the habitation of God.

How significant the language of the Acts of the Apostles which speaks repeatedly of the work and ministry of those early Christians whose achievements were esteemed as "wonders" and whose powers met every challenge and gradually established indisputable victory throughout the then known world—"They were all filled with the Holy Spirit." This history is truly the epic of the ministry of superhuman enthusiasm. Grecian philosophy, Roman jurisprudence and power of organization, and the traditional religion of the Hebrews all surrendered to these crusaders of the Spirit. They gave a new word to the world's tongues *enthusiasm*, *en* meaning "with," *Theos*, meaning "God"—literally *God-possessed*. They were God-possessed men, and in them God was again "incarnated."

In St. Paul's "Hymn of Love" he shows how all the antiphonies of the Spirit's activities finally blend into the *love*, which is the life of God himself. The parts are absorbed in the whole. With Tolstoi we can say,

Where love is, there God is.

(The End.)

Each One Win One!

COME TO ZION'S LEAGUE WITH ME NEXT MEETING! WE HAVE A FINE YOUNG PEOPLES GROUP AT OUR CHURCH!

The REORGANIZED CHURCH of JESUS CHRIST of Latter Day Saints

Let Your Light Shine - By VERDA E. BRYANT

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—John 8: 12.

A FRIEND OF MINE once told me that one of her first impressions of Independence was the fireflies which appeared in the spring evenings. There were no fireflies in her home town in Colorado, and she had never before seen one.

In my home state of Nebraska, I can remember in my childhood that the occasional fireflies found there intrigued us children. When one of those magical flying flashlights would come into the yard, it was a signal for us to try to catch it. The flashing light would beckon us on, but often we would lose sight of it during its interval of darkness, and we would have to wait until it flashed its light on again so we would know its location and resume our chase. Squeamish as I was about bugs, no firefly ever suffered because of my chasing it.

Then we moved to Ohio where there are so many more of these lightning bugs and behind our house in an empty lot hundreds of these flashing lights brightened the spring evening.

Later we moved to Tennessee, which seemed to be the "center place" for fireflies. A spring evening was not complete without a walk down the valley to see these flying miracles. The whole meadow would be aglow as though lighted by a magical, subdued light. It often seemed that if we could stand in the midst of that meadow the light would be sufficient to read by.

Many times as I looked across that meadow I observed, "If Latter Day Saints would just have the light of a lightning bug, what a glow we would make in the world!"

LIKE THE FIREFLY there are some parts of the world where there are no Latter Day Saints, and other

parts where there are so few that they are an oddity to be wondered about. From that extreme we go to areas where our members are concentrated, as in the "Center Place" and the stakes, where people are so accustomed to being surrounded by Latter Day Saints that they pay little or no attention to them.

What *would* happen if each Latter Day Saint throughout the world would produce as much of a spiritual light as the *lightning bug's* phosphorescent glow?

Jesus said, "I give unto you to be the light of the world . . . let your light so shine before this world that they may see your good works, and glorify your Father who is in heaven." —Matthew 5: 16, 18, Inspired Version.

The Lord, speaking through the prophet Joseph Smith, said, "If your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you." —Doctrine and Covenants 85: 18.

"If your eye be single to my glory" —that is, if our first and most important task is to serve him!

THERE IS A STORY told of a soldier in the Civil War, who took with him his kit of watchmaker's tools when he went into the army. While in camp he did considerable business. Then one day, when the order came to prepare for battle, he looked around in dismay and exclaimed, "Why, I can't possibly go; I have twelve watches to repair which I have promised to have ready by Saturday night!" He had enlisted in the army for an important task—to serve his country—yet when called upon to do just that, he could think of nothing but the other work which hindered his call to service.

When we made our covenant with God in the waters of baptism, we

promised to serve him, but he has given us our free agency and will not bind us to that promise. The amount of light in us depends upon whether or not and to what degree we serve him.

SOMETIMES we flatter ourselves that we are doing God's work when actually we are only giving our second best, forgetting the responsibility which accompanied our promise to serve him. Then when we ask God's blessing upon our work, we think he has failed us because he hasn't blessed our second best efforts.

Each of us sheds light in direct proportion to his work. If we just attend church school and church, we flash only a speck of a light and then drop into a lengthy period of darkness. If we help a neighbor, the flash of light is a bit longer, and the period of darkness is a bit shorter, and so on until the point is reached when the "eye is single to my glory" and there is no darkness.

In our very humanness, most of us at best will shed light only intermittently, but with effort and the acceptance of our responsibilities, we can make that interval of light longer and shorten our period of darkness.

Each of us has been called upon to witness for Christ—to "Each One Win One"—and this is our responsibility to serve him. We may be sure that God will bless us in our work, in direct proportion to our acceptance of that responsibility. We need his blessing, and we should not fail to recognize and give thanks for that blessing when it comes. He will lighten our burdens, help our routine work to run smoother, and enable us to accomplish our goals *if* we will put our *best* efforts into our work.

If all Latter Day Saints in the whole world, 140,000 strong, would shed their intermittent lights, even half the time, *what a glow we could make!*

Sylvester Garner Starts a Train of Thought

DURING A VISIT, an old time friend, Sylvester Garner, of Sunland, California, told me some of the experiences of his grandfather and grandmother (the Daniel Rawsons) in Missouri in the days of mob violence. This was in 1833. The mob came to their house in or near Independence. The wife was sick in bed, but the mob leaders picked up the mattress on which she lay, carried her to the front yard, threw her into the farm wagon, and bade the husband and wife to be off. They were not allowed to take with them food of any kind. They made camp that night near a mill, but the miller refused to sell them flour or corn meal. Finally he agreed to sell them some "shorts" saying, "That's what we feed hogs, and what's good enough for hogs is good enough for Mormons."

That night the marvelous display of "falling stars" occurred; it was so wonderful that it struck terror to many hearts. The miller was frightened and told the Lord that if his life were spared, he would sell the "Mormons" anything they might need. In the morning, he was as good as his word.

Bishop Partridge wrote a description of the spectacle as he witnessed it about four o'clock on the morning of November 13, 1833. In part he wrote:

In Zion, all heaven seemed enwrapped in splendid fireworks, as if every star in the broad expanse had been suddenly hurled from its course and sent lawless through the wilds of ether The appearance was beautiful, grand, and sublime beyond all description. . . . to enchant and entertain the Saints and terrify and awe the sinners on earth.—*Church History*, Volume I, page 363.

In Zion

IT IS DIFFICULT NOW to comprehend the depth of animosity against the Saints in those early days. This hatred grew in intensity, aided and abetted by the governor of Missouri, until it reached a climax under the orders of Governor Boggs: "The Mormons must be treated as enemies, and must be exterminated or driven from the State."

The underlying causes of ill will and misunderstanding were found in religious, political, and class prejudices. Those prejudices were best stated by our antagonists of that period. A committee of citizens of Clay County adopted resolutions on June 29, 1836, covering their objections on class and political grounds:

These are some of the reasons why these people have become objects of the deepest hatred and detestation to many of our citizens. They are Eastern men, whose manners, habits, customs, and even dialect are essentially different from our own; they are nonslaveholders, and opposed to slavery, which, in this peculiar period when abolition has reared its deformed and haggard visage in our land is well calculated to excite deep and abiding prejudices in any community where slavery is tolerated and practiced.—*Church History*, Volume II, page 58.

At a somewhat earlier date, leaders of the mob in Jackson County drew up a document which set forth their prejudices against us on religious grounds:

It is more than two years since the first of these fanatics or knaves (for one or the other they undoubtedly are) made their first appearance amongst us, and pretending as they did and now do to hold personal communication and converse face to face with the most high God; to receive communications and revelations direct from heaven; to heal the sick by laying on hands; and, in short, to perform all the wonder-working miracles wrought by the inspired apostles and prophets of old

They openly blaspheme the most high God and cast contempt on his holy religion by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues by direct inspiration, and by diverse pretenses derogatory of God and religion, and to the utter subversion of human reason.—*Church History*, Volume I, pages 313, 314.

Fortunately, today it is no longer considered grounds for "extermination" to believe in divine healing. Members of many churches have espoused that doctrine. It is not even a crime to believe in revelation. It is not a grievous offense to have come from "down East." Traditionally three Wise Men came from the East—probably their dialect, manners, dress, and customs seemed outlandish to the people they visited. It is not even a misdemeanor to be opposed to slavery. Some very good citizens, including one Abe Lincoln, were abolitionists.

It is a matter of great satisfaction that the prejudice and hostility at one time existing against us in Missouri have largely disappeared. Thousands of our people live safely and peaceably as respected citizens in Independence and surrounding territory.

In 1838 Governor Boggs of Missouri decreed that all of our people must be driven from the state or exterminated. Exactly one hundred years later, in 1938, another governor of Missouri, Governor Stark, came to our Auditorium and speaking to our people in the presence of state and city officials asked us to help him "make Missouri a better state in which to live."

In a general election of 1943 to select delegates to rewrite the antiquated constitution of Missouri, Israel A. Smith, grandson of the founder of the church, and now its president, was one of two

delegates elected to represent the Senatorial District which included Kansas City and Independence. This to help make Missouri "a better state in which to live."

O unhappy shade of Governor Boggs, could he have looked in upon that convention or even revisited his old home in Independence, and observed a governor of his State, and at a later date the President of the United States, happy to use the rostrum of our Auditorium from which to address the people of the state upon national and international affairs—using it as a rostrum from which to plead for tolerance, justice, and religious and political liberty.

We may forget and forgive Governor Boggs. He must have been the victim of strange spiritual perversions, unchristian and un-American, which goaded him to sentence a whole people to banishment or death without trial.

Reverting now to the plea voiced by Governor Stark, our fundamental and enduring convictions that will help us to make Missouri "a better state in which to live" are exactly as they were in 1838. Today they are better recognized, due largely to the clean and honorable lives, the fair dealing, and the good citizenship of many of our people, and to the grace and favor of God, for which let us be duly grateful.

ELBERT A. SMITH.

Teaches in a Methodist Church

The nearest Latter Day Saint congregation is fifty miles from where we live, but we go there on Communion Sundays. The rest of the time we attend the Methodist Church here in Los Fresnos. I have been teaching the young men's church school class, and it aroused so much interest that the minister asked me to speak to the congregation. Having been a Methodist myself once, I know about how to address the people. I first spoke on the coming kingdom of God, and then on man's duty to God. I have never enjoyed greater liberty. The good Lord gave me one reference right after another, and I quoted chapter and verse without having to look them up. Some of the members have invited me to their homes for further discussion. I wish I could remain here as many seem to be hungering for the gospel. For a state as large as Texas, we are doing very little missionary work. The field is white for harvest, but where are the reapers?

I have distributed a lot of "Angel Message" tracts, *Heralds*, and other church literature. If any elders ever happen to be in this area, they will be very welcome. There is a world of opportunity here.

FRED W. CADOW

Route 3
San Benito, Texas

Blessed Are They -

which do hunger and thirst after righteousness, for they shall be filled.

IN BOLD OUTLINES, our Lord set forth the qualities of citizenship in his kingdom. He used the greatest impulse of the human race as a test for kingdom building. The kingdom of God must have our all if it is to be effective in the lives of its builders. "Seek ye first to build up the kingdom of God and to establish his righteousness; and all of these things shall be added unto you."—Matthew 6: 38.

Everyone knows what appetite is, what hunger and thirst mean. Christ had already experienced it in the flesh as well as spirit. When he spent forty days in the wilderness without food or water, he undoubtedly knew the true meaning of hunger and thirst. It is a strong craving that must be satisfied or we perish. One cannot forget he is hungry or thirsty. The flesh demands food and water to live. I imagine Christ was tempted in his mind a number of times to satisfy the ache of his flesh, and received relief only when he fully surrendered himself to the Spirit of God.

Daniel knew what it meant to hunger and thirst until he came into the presence of Deity. He took no pleasant bread nor meat nor wine in his mouth for three full weeks (Daniel 10: 3). He was finally rewarded for the sacrifice of his flesh by a visitation of a heavenly personage who delivered him the desired message.

Jesus desired his disciples to realize the cost of producing the kingdom of heaven on the earth. It cannot be a passive desire; it demands all we have plus additional help from above to establish righteousness on the earth.

In the words of David, "As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God; for

By JAMES DAUGHERTY

the living God; when shall I come and appear before God?"

TO HUNGER AND THIRST does not mean the desires of the flesh alone; there are also appetites for other things. These are manifested in sports as well as a desire for home or business. I have seen men deny themselves of food, pleasure, and luxuries to win a game their hearts were set on. I have also seen that same hunger and thirst in men who wanted a home. They have denied themselves of many small pleasures so their one great desire might be realized.

It is like the pearl of great price. "The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found he . . . selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like unto a merchant man seeking goodly pearls; Who, when

he had found one pearl of great price, went and sold all that he had, and bought it."—Matthew 13: 44-46.

This is what may truly be called hunger and thirst. And such is the appetite for righteousness of the citizens that will possess our Lord's kingdom.

Let us who have been commissioned with the responsibility of building God's kingdom in these last days hunger and thirst after righteousness, for we shall surely be filled. To the extent that we are filled, we shall be satisfied to serve with what abilities we possess in establishing righteousness upon the earth.

Jesus said: "Ye believe in God; believe also in me." We, then, who believe in Christ must accept his teaching. If he were satisfied in his own soul that those who hunger and thirst after righteousness would be filled, shall not we accept it also?

It is pledged to us that the day will come when the kingdom of heaven, the kingdom of righteousness and meekness and truth shall be established. Blessed are they that here and now hunger and thirst after righteousness in themselves and for the world's sake, for they shall be filled.

When Discouraged - GEORGE NJEIM.

AN EXCEEDINGLY wealthy man on his deathbed called his only son, gave him a parting admonition, and left him all his earthly goods. Among other things he warned him against sin and evil companions, and told him that if he should ever lose his riches and his friends and become discouraged to the point of taking his own life, to go to Room No. Nine. This room was never to be opened until that moment was reached. Like many other youths, the lad ignored his father's advice and lived riotously. Soon his wealth disappeared and the friends went with it. In his desperation he remembered Room No. Nine. As he opened the door, to his amazement, he found nothing but a rope hanging from the ceiling and a chair. The boy was thankful for the wisdom of his father, climbed upon the chair, tied the rope around his neck, and jumped. The loosely held-together ceiling collapsed under the weight, and sent down an avalanche of hidden money. From that time on the boy began to live by his father's advice.

Our world is a world of multiple temptations and has a way of taking from us our sacred heritage. In its place it promises wealth, fame, and the enjoyment of carnal desires. Our educational system builds within us a false sense of security and elevates the ego to such an extent that we become self-worshippers. These promises, however, are not lasting. Hardly do we reach middle age until we begin to feel the disappointments and defeats of life. Those who have not felt the let-down may take a look at civilization. It is going to pieces. Our discouragements become so great we feel as if life is not worth living. When that stage is reached, let us think of Room No. Nine. This room is more than a family altar. It should be the church, the word of God, the secret closet and the fellowship of the Saints. The Heavenly Father always has hidden blessings for those who are in utter despair and yet continue to seek his grace.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTIONS:

- (1) Are the law of Moses and the Ten Commandments one and the same?
- (2) Which carnal law did Christ nail to the cross?
- (3) Does the world need to honor and obey the Ten Commandments today?
Sask. J.A.

ANSWERS:

(1) No. The Ten Commandments are only part of the law of Moses, which embraces (a) many laws of persons—for instance, laws respecting master and slave; (b) criminal laws—laws respecting illicit sex relations and punishments for crimes; (c) judicial and constitutional laws—respecting the form, constitution, and method of governments; and (d) ecclesiastical and ceremonial laws—laws respecting priestly offices.

(2) Only the laws that were given to Israel (a) because of her cultural lag and the effects of slavery upon her personality—of which much is recorded in Leviticus, and (b) because of her singular civil needs or peculiar national circumstances.

There can be no “nailing to the cross” of any law which exists because of *racial needs*: laws which represent that which accords with the requirements of man’s very nature; laws that represent the necessary relations arising from the very nature of things cannot be abrogated—in which relation see Doctrine and Covenants 85: 1-12.

(3) Yes, for hardly one of those laws has been “fulfilled” (Matthew 5: 17-19 A. V.) as witness the present lot of man.

J. A. KOEHLER

QUESTION:

When the times of the Gentiles is fulfilled, and the fullness of the everlasting gospel is taken from the Gentiles to the Jews, will Protestantism and sectarianism have any part in converting the Jews?
South Dakota C.R.B.

ANSWER:

It is possible that the best elements of Protestantism—belief in the Scriptures

and in Christ—may act as a stimulant; whereas sectarianism with its narrow-minded bigotry may be a deterrent.

According to the parable of the sower and the seed, there has to be a period of preparation; good ground has to be prepared for the seed, which is the word of God (Luke 8: 11).

In his first significant religious experience, Joseph Smith was confronted with Protestantism and sectarianism. The revival meetings he attended had all the virtues of Protestantism at the beginning. The Baptists, Methodists, and Presbyterians were working together; but toward the close of the meeting they quarreled about claiming the converts, and terminated the meetings in the vices of sectarianism. This repelled the young man and set him thinking. In that attitude he read James 1: 5, 6: “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven of the wind and tossed.” That statement appealed to him with light and power, and it became the Word of God to him.

The sequence of events in conversation is stated by Paul in Romans 10: 12-17, as follows:

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call on him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. But they have not all obeyed the gospel. For Esaias saith, Lord who hath believed our report? So then faith cometh by hearing and hearing by the word of God.

The virtues of Protestantism will have considerably lessened with the fulfilling of the time of the Gentiles, and under the special power of the gospel, it will not be needed and will play no part in converting the Jews, other than its historical role in having helped to preserve the Scriptures.

The Book of Mormon has a role to play in preparing the Jews for the reception of the Word of God. “And behold they [words of the Book of Mormon] shall go forth unto the unbelieving Jews; and for this intent shall they go; that they may be persuaded that Jesus is the Christ, the Son of the living God.”—Page 699, verse 41.

When the special messengers turn from the Gentiles and go to the Jews, at the command of God, he

will work a great and marvelous work among the children of men; a work which shall be everlasting, either on the one hand to peace and life eternal or unto the deliverance of them to the hardness of their hearts and blindness of their minds, unto their being brought down into captivity and also unto destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken.—Book of Mormon, pages 39, 40, verses 214-216.

If there is a single factor in conversion, whether of Jews or Gentiles, it is the Word of God, which is full of life and power. It is sufficient unto itself and the purposes for which it was designed.

JAMES E. BISHOP.

QUESTION:

According to I Corinthians 15: 42ff., will the resurrected, incorruptible, and spiritual body have blood in it?
Michigan M.D.J.

ANSWER:

The question respects an interpretation of I Corinthians 15, and nothing else; and I Corinthians does not answer that question.

To answer it one must make a logical analysis of this passage. This is difficult, if not impossible, for the reason that it provides no premises from which to draw inferences—on the question of blood in resurrected bodies. It is an admixture of more than a dozen specific questions.

Verse 50 comes closest to an implication respecting that question; and it is not close, because it says only that “flesh and blood” cannot inherit the kingdom. This does not imply anything respecting flesh without blood, no matter what our speculations may be—notwithstanding it is recorded elsewhere (Luke 24: 39) that “a spirit hath not flesh and bones, as you see me have”—after the resurrection of the body. It is the “spirit” that inherits the kingdom—which Paul said is “righteousness, and peace, and joy in the Holy Ghost.”

J. A. KOEHLER

An Author Expresses Regrets

Ardyth Kennelly (Mrs. Egon V. Ullman), author of *The Peaceable Kingdom*, was recently challenged by President Israel A. Smith for imputing the origin of polygamy in the church to Joseph Smith the Prophet. She expressed regret and said "I did not mean to offend anybody."

Then she gave this judgment which has been held by members of the Reorganization for a century:

It is too bad the impression is so widespread that he was the instigator of polygamy if, as you say, he was not. So much church history has been written, both by members and non-members of the Mormon Church, giving a contrary view, that a reader of these matters comes to assume that such must have been the case.

Persistent efforts are being made to correct the misinformation in encyclopedias and textbooks by supplying the publications with accredited data. It will take many years to root it out entirely, for rich and powerful interests in the West as well as public clamor for the sensational makes tough opposition. We think however that patient persistence in a reasonable approach to the publishers and writers will win.

A book review in the *Des Moines Sunday Register* of January 8, 1950, gave Apostle Paul M. Hanson an opportunity to get the "Open Forum" editor to publish the following article under the title, "Joseph Smith No Polygamist."

CHURCH OFFICIAL TELLS ABOUT THE PROPHET

(from *Des Moines Sunday Register*.)

In a review of the book, *The Peaceable Kingdom*, appearing on the Open Forum page, January 1, 1950, it is stated: "When the Mormon prophet envisioned polygamy as desirable."

Because of much public misinformation, many readers would be misled by the above reference to Joseph Smith. It is only fair to this man who has exerted a far-reaching influence in the field of religion, to point out that the doctrine of polygamy was publicly proclaimed and embraced by Brigham Young in the territory of Utah on August 29, 1852. To encourage his followers to accept the new system of marriage, Brigham Young introduced a document claiming it to be a revelation given through the prophet, Joseph Smith, providing for plural marriage. This was eight years after the death of Joseph Smith, and the document was not in his handwriting, nor did it bear his signature.

Only One Wife

No wives other than his well-known wife, Emma, was present and mourned at the funeral of Joseph Smith.

It is significant that none of the descendants of Joseph Smith have ever followed or endorsed the polygamous leadership of Brigham Young.

No child, in addition to those born of his wife, Emma, has ever been produced claiming descent from the prophet.

Three Sacred Books

The church over which Joseph Smith presided until the time of his death (1844), had three books which it accepted as sacred and containing its faith: the Bible, Book of Mormon, and Doctrine and Covenants. In the Book of Mormon, translated by the prophet from ancient American records, we read: "Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women."

The following are quotations from revelations in the Doctrine and Covenants, given through Joseph Smith: "Marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation."

"Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."

Marriage Ceremony

And, in the solemnizing of marriage, it is provided in the Doctrine and Covenants that the one officiating shall include these words: "He shall say, calling each by their names: 'You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives?' And when they have answered 'Yes,' he shall pronounce them 'husband and wife' in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him."

Thirty-two years after the death of Joseph Smith, this ceremony was taken bodily out of the Doctrine and Covenants and the document providing for plural marriage substituted by authority of Brigham Young.

In the light of these facts and the law above presented which governed the church under the presidency of Joseph Smith until his death, it is not accurate to say "The Mormon prophet envisioned polygamy as desirable."—PAUL M. HANSON, *President of the Council of Twelve Apostles*, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri.

C.B.H.

People seldom lose their religion by a blow-out. Usually it is just a slow leak.

The Church of Jesus Christ

Where Is It? How Shall I Know It?

By WILLIAM LEWIS

This is a reprint of the old tract, first published many years ago. It has been revised and brought up-to-date.

10 for 75¢
25 for \$1.75

50 for \$3
100 for \$5.50

Herald House INDEPENDENCE, MISSOURI

The First Book

By M. H. Siegfried

ON DECEMBER 5 there came to my desk a copy of the *Missouri Historical Review* for October, 1949.

Having no time during the day to peruse the volume, I opened the book a few minutes before dinner, and the first item attracting my attention was headed "Missouri History Not Found in Textbooks" (page 94).

I feel sure *Herald* readers will find it as interesting as I have. Here it is:

The frontier town of Independence, Missouri, was the site in 1833 of the printing press which turned out the first book printed in that immense territory between St. Louis and the Pacific coast.

Written by Joseph Smith, founder and head of the Mormon Church, the work was titled, *A Book of Commandments, for the Government of the Church of Christ, Organized According to Law*, on the sixth of April, 1830

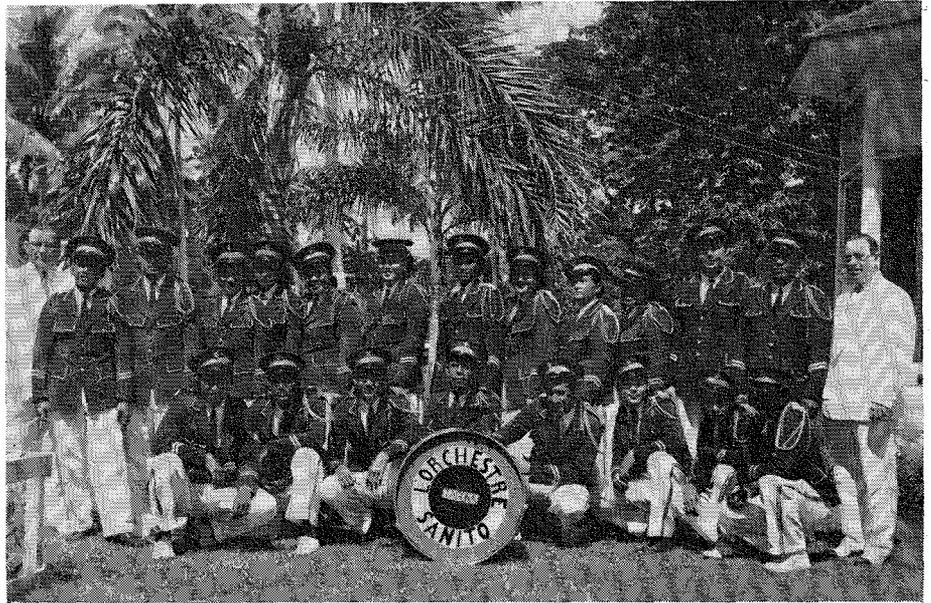
The title page bears the inscription: "Zion, published by W. W. Phelps and Company, 1833." Zion was the name by which the Mormons knew Independence when in accordance with a revelation said to have been received by Smith, it was decided in July, 1831, to buy lands and settle in that four-year-old town

Establishment of a printing office was among the first things on the agenda. In Cincinnati, W. W. Phelps, having been selected as printer, bought a press and other material for producing a monthly publication, *The Evening and the Morning Star*

In the meantime, a committee consisting of Oliver Cowdery, John Whitmer and Phelps had been selected to edit the revelations for the proposed *Book of Commandments*. Preparations were almost finished when the printers received a letter on June 25, 1833, signed by Joseph Smith, Sidney Rigdon, and F. G. Williams, saying that it would not be necessary to have the book bound as "they will be sold well without binding"

Within a month, on July 20, 1833, an anti-Mormon mob attacked the printing plant and destroyed nearly all of the printed sheets of the book only three copies of the completed book are known to exist

One of the three known copies of the *Commandments* is in the William Robertson Coe collection of *Western*



L'Orchestre Sanito

THE TAHITIANS have their own method of cutting down the long name of the church. The church is universally known throughout the whole of French Oceania as *Te Ekaresia Sanito*. The word, *Sanito*, is coined from the root word, *Saint*, in the official title of the church.

On Christmas eve we appeared *En Uniform* before the governor, his wife, and many of his staff members at a Christmas program prepared by the officials of the local hospital. In the official journal of Tahiti on the following day we read this notice about the program:

Our compliments to *Te Ekaresia Sanito* for the lovely program of orchestral music. The orchestra appeared in uniforms of blue and gold and was the central attraction of the evening. We shall look forward to more concerts from *L'Orchestre Sanito*.

We are deeply indebted to Graceland College for the uniforms it so generously donated to us in 1948.

SEVENTY F. EDWARD BUTTERWORTH.

Americana recently placed in the library of Yale University. The collection was begun in 1910 Now comprising more than 7,000 volumes valued at one and a half million dollars Mormon literature and Mormon imprints are represented by some 900 titles among (which) is a complete set of *Times and Seasons*, published at Nauvoo, 1839-46, a complete file of the *Frontier Guardian*, (and) a complete file of the *Deseret News*, 1860-76

—Excerpts from *Kansas City Times*, July 11, 1949.

Notwithstanding its historical errors, still it is interesting and historical, and shows that the Spirit of the

Restoration was the Spirit of Progress. So may it always be.

(EDITORIAL NOTE: This article from the *Missouri Historical Review* was written by Loy Banks, a brother of John Banks, general church appointee. No reference was made to us by Brother Banks, and we did not know about it until it appeared in the *Review*.—I. A. S.)

**General Conference
Convenes
April 2 to 9 Inclusive**

I'm Rich - By GRACE CROCKER

IN THE MINDS of many people, being rich consists of a bank account in the thousands or at least well in the hundreds. Since my occupation is that of a schoolteacher, you can readily see that in this way I shall never be wealthy. Perhaps you are wondering in what way, then, I consider myself rich.

I'm rich in friendship. My two years at Graceland made me realize more deeply the value of friends. My concept of God expanded as I met in fellowship with Nellie from Hawaii, Winnogene from Alabama, Beryl from Australia, and Lily from England. Because of the influence these people had in my life and the challenge I found from associating with them, my own desire to serve has become greater. Life seems richer somehow when it awakens within our dormant souls a desire to love our neighbor, and through that love find service to others and to Christ.

THIS SUMMER at youth camp I had the privilege of being leader of the junior church group. A priesthood member and I met in fellowship each morning with the children from five to ten years old. As the week progressed, we tried to bring Zion down to their level of understanding. A child of six stood one morning and offered a prayer that was as soul-inspiring as any I have ever heard. It wasn't a "give-me" prayer as might be expected from one that age, but rather a "thank-you" prayer in which the young worshiper expressed appreciation to God for the birds, the trees, the lake to swim in, and then closed with, "Help us to build Zion, God."

I came away from that service understanding a little more of what Jesus meant when he took a little

child into his arms and said, "Of such is the kingdom of heaven." The simplicity and humility expressed in that prayer made me know that for that hour I had walked on a higher plane. It made me wonder, too, in what way I was measuring up and building into my own life Zion qualities so necessary to become a kingdom builder.

LAST SPRING I visited an Indian reservation at Chilocoo, Oklahoma. While there I met Brother and Sister England and their three boys. They invited me to dinner that day. Their house is not rich-looking either inside or out, but I found within it the thing that transforms a house into a home. Life was rich for these people and all who had the opportunity of associating with them. They knew God personally; in their home he wasn't the uninvited guest but rather a good friend whom they asked to be a part of all they did. I don't remember what we had for dinner, but I will never forget the spirit present in the lives of those people.

IT SNOWED the other day—one of those quiet snows I like to get out and walk in and just feel within me the beauty of God. I walked along thinking of many things. Then as the snowflakes kept drifting down, I thought how different each one was. It seemed because of their very whiteness the earth was more pure. I thought, too, of how different each person is; and yet the desire is implanted deep within all people to in some way serve their Creator. I walked back feeling a sense of re-dedication and a deeper determination that in some way, by the kind of life I live, I might help to bring

out that desire to serve that lies deep within the lives of others.

The other day as we were waiting for school to start, a little girl put her arms around me and said, "I'm so glad you're my teacher." In that moment I felt as if the whole world were mine. How pleased God must be when we put our hand in his and say to him, "Show me the way, God, I'm so glad you're my teacher."

IN THE SUMMER of 1948, I visited a girl friend in Sacramento for a few weeks. The bus ran within two blocks of the church, and we had to walk the rest of the way. Those walks still stand out in my memory because of one thing. The smiles and hellos I exchanged with the people I met as I walked along. I didn't know any of them personally, yet when I left I felt I had become friends with them through the common language God has given to all people—a smile. Perhaps Jesus meant for us to smile a little more when he said, "Be of good cheer."

Life is rich and challenging because of experiences like these which come only as we live and share in the more abundant way of life with others.

Increasing Interest in the Langer Bill

The most important contributions to current understanding of the temperance issue and the liquor problem have been incorporated in the testimony given at the hearing before the United States Senate Committee on interstate and foreign commerce by those who favor the passage of the Langer Bill to ban liquor advertising across state lines. When the bill was presented, the Senate Chairman announced that ninety-eight witnesses would be heard in a pro and con discussion of the measure. Distillers, brewers, wine-makers, advertising men, and representatives of labor unions associated with the liquor trade made up the list of those opposing the bill. Men and women from forty states appeared in the visitors' gallery to support the measure, and numerous telegrams from industrialists, educators, youth leaders, ministers, scientists, and medical men urged its acceptance. In previous hearings only a few persons outside the Capitol attended. (The Langer Bill was formerly known as the Capper Bill.)

The Home Column

Picked From the Periodicals

By Aarona Booker Kohlman

FEBRUARY is a short month, and the supply of really outstanding articles seems to be a little short also. Nevertheless, there are many good ones and a few that are excellent.

"What America Means to Me," *American Magazine*, is a splendid article by a distinguished Negro, Ralph Bunche. His philosophy is thoroughly heart-warming and humbling, and proves that race has nothing to do with one's capacity for culture, wisdom, and loving-kindness.

If you want to do some real thinking, be it agreeing or disagreeing, read "The Road Ahead," *Reader's Digest*.

Some of the best articles concerning family life are found in *Parents' Magazine*. "Try a Whole Family Budget" discusses the economic situation and one family's solution. "Help Your Child by Helping Yourself" is excellent for all parents who sometimes feel baffled and unsure—and what parents don't? All new or about-to-be mothers will receive a great deal of help and assurance from "How Life Begins for a Baby."

Are you longing for your long-lost youth? "It's Wonderful Not to Be Eighteen," *Good Housekeeping*, is just the tonic you need.

For stimulating rug-making ideas, see "Everybody's Making Rugs Today," *American Home*, and "There Are Lots of Ways to Make Rugs," *Woman's Day*.

If you've always wanted a John-Frederics hat and couldn't afford it, you can "Make Your Own . . .," also in *Woman's Day*.

"The Cancer in Our Breast," *McCall's*, discusses an all-too-prevalent disease.

Every American will realize that the capital city is his responsibility if he reads "Washington—Disgrace to the Nation," *Woman's Home Companion*.

"Are You Tactless With Teens?" *Woman's Home Companion*, is a pointed reminder for adults.

Articles For Conference Bazaar

By LaVonne Krickle

Secretary, Needlecraft Society

THE NEEDLECRAFT SOCIETY again solicits the help of all the women of the church to obtain articles for the booth which it will sponsor this coming Conference. Many have visited this booth in the lower Auditorium at previous Conferences. It will be there again this year with attractive articles for sale to apply to the General Church missionary fund.

All kinds of articles are welcomed, but there is always the greatest demand for the following:

Pillow cases

Tea towel sets, dresser sets, and scarves

Aprons of all sizes—small, medium, large, and extra large

Luncheon sets

All kinds of handwork, small, unique, and inexpensive

Hot pads

Will you share in this new endeavor toward missionary work by sending your individual gifts and by encouraging your women's groups to make a combined contribution? Great things can be accomplished when all work together for such a worthy project.

Packages should be sent as soon as possible to:

WOMEN'S CENTER BUILDING,
NEEDLECRAFT DEPARTMENT
1034 West Lexington Avenue
INDEPENDENCE, MISSOURI

To My Neighbor

I can't begin to tell you all the things

I thank you for—

The cheerful smile, the kindly deeds

That make you what you are.

I only hope that you can know

How much it's meant to me

To have a neighbor just like you

Whose heart is charity.

The flower bulbs you planted in

My yard one busy day

Bore more than pretty blossoms that

Can wilt and fade away.

For flowers of love they now shall be

And in their blossoms fair

Will be a fresh reminder that

My neighbors really care.

—Merva Bird

EDITORIAL

(Continued from page 3.)

right hand of God." That is a part of the testimony of Christ brought to the world by the Restored Gospel.

Your Testimony

Just before the Ascension, Jesus said to his disciples, "And ye shall be witnesses unto me . . . unto the uttermost part of the earth."—Acts 1: 8. Those same disciples, standing before hostile crowds, boldly declared their testimony of Christ, "We are his witnesses."—Acts 5: 32.

We all have our part to play and our work to do as witnesses for Christ, in word and in deed. Let us do that work well.

L. J. L.

Across the Desk

(Continued from page 4.)

the local priesthood, the pastors, and missionaries has resulted in seventy-five baptisms for 1949. However, four baptisms came so late in the year that they could not be officially recorded for '49."

We are not satisfied with these results and are looking forward to a substantial increase for 1950. It is our firm conviction that this Mission should reach and maintain a 10 per cent annual increase in membership over a period of years if it is to become self-sustaining. To this end we shall work.

The Saints of England are approaching the General Conference with prayerful concern, confident that God will direct in the affairs of the church. Brother and Sister John H. Coggan of Nuneaton and Brother and Sister William Entwistle and sons, Brian and David, of Wigan, have bookings to sail for New York, March 15, on the Queen Mary. We are happy that these fine people will have the opportunity to attend this important gathering of the church and to bring firsthand information of the British Isles Mission.

We look forward to the year ahead and pray that God will in increasing measure find it possible to direct his church through your inspired leadership to the end that Zion, to which so many over here look, may come forth in power and beauty.

Briefs

GULF STATES DISTRICT.—Two new branches were organized in the Gulf States District on February 22 and 29 by Apostle W. Wallace Smith, assisted by District President W. J. Breshears, High Priest W. F. Steiner, Elder J. A. Pray, and Evangelist A. D. McCall.

The new branches are to be known as the Belleview Branch, located near Pensacola, Florida, and the Bayou La Batre Branch, located in the village of Bayou La Batre, Alabama.

Branch officers are as follows: Belleview—Elder L. G. Tipton, pastor; Priest A. J. Sullivan, counselor; Priest Morris Taunton, counselor and director of young people; Elizabeth Powers, secretary; J. C. Dungan, church school director and treasurer; Claudia Tipton, director of music, women's department leader, publicity agent, and book steward; Matilda Powers, historian; and A. J. Sullivan, branch solicitor.

Bayou La Batre—Elder O. O. Tillman, pastor; Priest Alma Tillman, counselor and branch solicitor; Teacher Delbert Tillman, counselor; Audra Tillman, secretary and director of music; Irma Tillman, church school director and historian; Deacon Robert Pendarvis, treasurer; Frank Deakle, director of young people; Lovenia Sutton, women's department leader; Hazel Nelson, publicity agent and book steward.—Reported by W. J. BRESHEARS.

BAYOU LA BATRE, ALABAMA.—The group was organized into a branch January 29. High Priest Joseph Breshears, president of the Gulf States District, made the introductory address. Apostle Wallace Smith, who is in charge of the Southern Mission, presided over the business session.

Zion's League was organized January 9 at the home of Oscar Tillman by Elder Jack A. Pray with thirteen members enrolled. The officers are David Gazzier, president; Donald Tillman, vice president; and Marie Ankerson, secretary-treasurer.—Reported by MRS. HARVEY NELSON.

BELLEVIEW BRANCH, PENSACOLA, FLORIDA.—During the organization of the branch Apostle Smith recognized Priest David Donaldson who was ordained to the priesthood 76 years ago, and will be 100 years old his next birthday. Brother Smith reminded him that he perhaps holds the distinction of being the oldest member of the priesthood of the church today. Brother Donaldson is very active and attends church nearly every Sunday. His main trouble now is his sight; it has been failing him for a number of years, so he has some one go with him to keep him from falling. He bears his testimony to the truthfulness of the gospel and is still trying to win another.

This group already had a building with an appropriate educational addition equipped with a Butane heating system.

The grounds are improved by landscaping and by shrubbery and flowering plants. The church is located in a large grove of oaks. The membership soon will be about 100. The branch is beginning with a clean slate, no debt, all having been paid for.

A basket lunch was served outdoors at the noon hour.—Reported by MRS. L. G. TIPTON.

TORONTO, ONTARIO.—We not only extend to Sister Douglas W. Cameron our sym-

pathy in her hour of sorrow (her husband died January 26, 1950), but to her we wish to pay tribute for her true devotion to the church. It was through her that her husband became a member of the church. It was because of her love for the church that she permitted her minister husband to be away from home for weeks at a time, while she looked after the home. She shared the gospel with him, and indeed she will share in the reward of the fruits of his labors. Sister Cameron was baptized when she was a little girl thirteen years old. During all these seventy years, she has been a faithful, devoted member of the church. Though she is now eighty-three years old, she is almost always at church on Sunday mornings with a pleasant smile and a kindly greeting to all. God bless you Sister Cameron! We believe Sister Cameron has been a member of the church longer than anyone else now living in Ontario.—Taken from *Toronto News*.

EVANSVILLE, INDIANA.—Deryl Booker, son of Brother and Sister Joseph Booker, was blessed December 18 by Elder T. W. Warehan.

The Young Adults' church school class held a party, January 12, at the home of Brother and Sister R. Greeney. They studied a lesson they had missed in the last quarter. Creative games were played and refreshments were served.—Taken from *District News*.

OMAHA, NEBRASKA.—On January 15, Zion's League held a candlelight installation service for the new officers. Each officer gave a short talk explaining his duties. After the service the Leaguers assembled in the lower auditorium for a fellowship hour.

On January 29 twenty-one Leaguers met at the South Omaha Mission for a breakfast get-together and a special service.

On January 18 the mission held its first fellowship dinner.—Taken from *Ray-O-Lite*.

BEARDSTOWN, ILLINOIS.—September 18 Apostle E. J. Gleazer and District President Arthur Henson attended the meeting for the

annual election of officers. Brother Gleazer preached at 11:00 a.m. Seventy James Menzies was the evening speaker.

Election of officers was held at 3:00 p.m. Officers elected were Harold Walker, pastor; Harold Skiles, church school director; Margaret Anderson, women's department leader; Bernice Anderson, Zion's League leader, and Jennie Thomas, music supervisor.

Brother and Sister Randall Hart and two daughters have moved back to Beardstown after living on a farm near Arcola, Ill., the past seventeen years. They recently purchased a farm near Beardstown. Brother Hart has been State President and also National Vice President of the Future Farmers of America and is a member of the Champion Farmer's Organization.

Clarice Marie Anderson and J. D. Young of LaMoure, N. D., were married at the church December 18, both are graduates of Graceland College.

January 8, Lena Brown, of Kinderhook, the women's department leader, met with the women and also organized a separate circle which includes a large group of young people. The young people elected Sister Buelah Hart as leader and Sister Grace Ohrn as co-leader. January 12 the circle met at the home of Sister Hart and elected Sister Helen Ellerman as secretary and Sister Margaret Redshaw as treasurer, and made plans for regular meetings and study.

Six were baptized January 15, Pastor Harold Walker baptized three and Seventy James Menzies baptized three. Confirmation services were held in the evening.

Julie Ann, daughter of Brother and Sister Walker, was blessed recently by High Priest Arthur Henson of Taylorville, Illinois.

A new Hammond electric organ has recently been installed in the church.

Other out-of-town speakers have been Patriarch O. C. Henson of Decatur, Elder R. L. Fulk of Holt, Mo., Elder Jason Daykin of Taylorville, Elder Ogle Thomas of Bluffs, and Brother Swain Marshall of Jacksonville.—Reported by MRS. L. C. JONES.

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DAILY HERALD INDEPENDENCE, MO.

Polygamy in Israeli

The *Des Moines Register* recently published an editorial on "Israel's Problem of Polygamy" which is worthy of a good reading, notwithstanding the writer assumes as a fact something very much and well controverted in his references to polygamy in Illinois and Missouri.

Former leaders among the Mormons in Utah knew and openly admitted that polygamy was *not* the cause of the difficulties in Missouri from 1834 to 1839, and neither was it the cause of bloodshed in Illinois from 1844 to 1846.

With the consent of the *Register*, we give our readers the benefit of this editorial.

What to do about polygamy? That issue created riots and bloodshed in Illinois and Missouri a century ago, and military rule and delayed statehood in Utah a little later. Now it is confronting the new state of Israel.

There's nothing in the Ten Commandments against polygamy. Abraham, David, and Solomon had more than one wife at a time. So did Christian kings of France in the Dark Ages, and Mormon elders of the heroic age on the frontier.

Monogamy as the only legal form of marriage is a development of the last thousand years of Europe, out of elements in Roman puritanism, Christian asceticism, and Jewish idealism. Actual practice falls considerably short of it everywhere. But everywhere it is reinforced by the normal sex ratio. There just aren't women enough to go around for any very general polygamy unless you condemn many of your males to bachelordom or slaughter.

The Jews of Western Europe legally abol-

ished polygamy about the time Western Christendom began to think seriously of enforcing Roman and Canon laws in the wild barbarian kingdoms. A conference of learned Jewish commentators on the law, called by Rabbi Gershom ben Judah in the 1000's, fixed the rule for Jews in the Frankish and Rhenish lands. They carried it with them when they were driven to Poland a few centuries later by Christian intolerance, and to the whole world when Eastern Europe became the focus of intolerance in the nineteenth century.

Today in Israel, Jews living under Rabbi Gershom's edict find themselves neighbors of Jews from Yemen and Sephardic Jews from the old Turkish empire, who had retained legal polygamy like the Moslems around them. Two Jewish delegates in the Knesset (the Israeli parliament) have two wives each. There are very few Moslem Arabs left in Israel, but these retain the theoretical Moslem right to four wives apiece. In practice, few have more than one.

The old British government of the Palestine mandate solved the conflict of laws by permitting polygamy to Moslems and Oriental Jews, and denying it to Christians and European Jews. That is still the going rule in Israel.

But many Israelites from Gershomite lands are as shocked by polygamy as the Illinois and Missouri farmers of frontier days. Prime Minister Ben-Gurion has announced he will call for a revision of the marriage laws at the next session of parliament.

Even in Moslem and other Oriental countries where polygamy has had continuous legal sanction from time immemorial, the younger generation often regards it as old hat. Every little while some king or prince ostentatiously announces he will have but one wife, or some legislature talks of abolishing the plural privilege.

The non-Western world is in full revolt against Western colonial rule and is very suspicious of capitalism (now on the defensive in the West itself). But Western science, Western machine techniques, Western monogamy and romantic love are still spreading.

ISRAEL A. SMITH.

NEWS AND NOTES

(Continued from page 2.)

ZION'S LEAGUE

The Auditorium will be open every Saturday evening for the activity nights that are being held by Zion's Leagues. The activity nights that have been held every Tuesday evening will be discontinued.

The activity night program offers a variety of sports, such as volleyball, basketball, Ping-pong, and shuffleboard. The practice of playing mass games on the gymnasium floor will be continued. These games include dodge ball, three deep, relays, and other circle games.

The art class taught by John Thoman will be held every Saturday evening instead of every Tuesday. The library and browsing room is open on Saturday evenings. A candy concession is operated by Mr. and Mrs. Carl Holsworth.

NATIONAL HONOR

Joe Arthur Taylor, a member of Stone Church congregation, Independence, has been chosen to participate in the "Washington Semester Plan."

According to this plan a college junior spends one semester in the nation's capital studying government and politics under the auspices of the department of social studies at American University, Washington, D. C. Most students selected for this honor come from colleges located in the East, but because of young Taylor's high grades and other college activities as well as his active work in politics, he was chosen from the William Jewell College to represent the Middle West.

Joe Arthur Taylor is the son of A. B. Taylor of the Standing High Council.

PASTOR'S MEETING

The pastors of Zion held a meeting on February 6 in the radio room of Stone Church. Among the things discussed was the city-wide prayer meetings that are to be held in the interest of General Conference. These meetings will be held in the Stone Church, beginning on March 20 and lasting throughout the week. Because the members of all the congregations of Zion are to attend these meetings, a large crowd is expected.

On Good Friday, April 7, special services will be held for the adults from 12:00 to 3:00; for the young people from 2:00 to 3:00; and for the children from 2:00 to 3:00. There will be no General Conference activities until after 3:00 o'clock.

Bishop Harold Cackler discussed the new Social Service Center and the problems that must be overcome before it is ready for use. If enough help can be secured, it is planned to have this building open for business six days each week.

DAY OF BIRTHDAYS

When the High Council held its meeting on February 7, it was noted that two of the men, A. B. Phillips and J. F. Keir, also had birthdays on that date. Brother Phillips was seventy-seven years old. Brother Keir was seventy-four years old. February 7 also marked the birthdate of Charles Dickens, noted English novelist.

GROUP ELDERS MEETING

Stone Church group elders, division leaders, and their wives met January 24 at the Women's Center Building. A covered dish luncheon was served. There was almost a complete membership attendance at this meeting, the second of its kind this year. Elder Glaude Smith spoke at the meeting.

In the land of the feathered serpent

BY PAUL M. HANSON

This is the new and long-awaited book by Apostle Paul M. Hanson, one of the church's foremost students of archaeology. It tells of his travels in the Book of Mormon lands of Mexico, and contains about 70 photographs.

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A Form of Godliness - By SHIRLEY MASON

OVER A CENTURY AGO the young prophet, Joseph Smith, received an astounding answer to his petitions regarding what church he should join. We all know he was told to "join none of them," but sometimes it is good to return and review once more the reasons why certain revelations were given. Not infrequently one can discover a more extensive meaning in the seemingly simple words which have been accepted unchallenged.

We find the reason for such an admonition given to young Joseph stated thus "... they have a form of godliness, but deny the power thereof." This morning I was reminded of these words when I sat with a friend and observed the ritual of another church. Since I myself have belonged to other faiths and know that there is much good to be found in them, I do not attempt to belittle in any way the religions of other people. I simply state that I was reminded of how easy it is for men to lapse into a "form of godliness" but to utterly overlook the power and strength to be gained thereby—the purpose and meaning of helps in worship. It is like becoming so involved in homework that one forgets the purpose in learning various materials. Often we only "go through the motions" of worship; "our hearts are far from him" while lips say, "thy kingdom come." No wonder God frowned upon such meaningless activity.

I wonder if some of this same religious lethargy persists in our own church. Could it be possible that even while the bread and wine are being blessed in our own church, hearts and minds are "far from him"? Do we mechanically comply with other sacraments and ordinances? We might as well be honest with ourselves.

OFTEN I HAVE "sat through" a service (not infrequently a preaching service) and was entirely carried away in fanciful thinking about my work, a project to come, or what I would do when I got home. But I stood when the prayer was offered, I sang "Onward to Zion," I put my dime in the collection plate (no one was aware of the amount), yet these actions belied what was really going on inside me. Of course, no one actually knew of my digression. From all outward manifestations I was doing the saintly act of worship. Only God and I

Here Is the Writer



Shirley Mason, a 1949 graduate of Graceland College, is now a student at Iowa State Teachers' College, Cedar Falls. Her special interests are music, English, speech, and sociology. Next September she plans to start teaching English and speech. She is twenty-two and has been a member of the Reorganized Church for eight years. While

in college she is attending the Waterloo Branch, where she serves as a church school teacher and assistant director of music. Her home is in Des Moines.

knew I wasn't. No doubt his great heart was grieved because of my actions, for I had "a form of godliness" yet denied the very means by which God communes with men. How could he possibly penetrate my heart with his still small voice when all the while I kept thinking, almost uninterruptedly, "Let's see now: I've got to get my Latin studied today, and I haven't done my American lit yet either. Aunt Emma will be over, so when will I ever get a chance to study? Yesterday I had too much to do, so I *had* to postpone it until today. Oh, my, thirty more minutes to wait. I wonder what we'll be having for dinner." Then off on delightful speculations of Sunday

dinner. Suddenly the last hymn was announced, and I awakened to actuality. I had not heard one word, but—I hastened to reassure myself—Broker Yokel is a poor speaker anyway.

I RECENTLY READ A STORY—a true account—of a man who lived on the coast of Maine, and one summer he decided to start a church school class for children living on an island not far from shore. He took his motorboat and went over to meet them all, and, like a good teacher, he tried to establish a point of contact immediately by talking about something with which the students were familiar. He asked, "How many of you have seen the Atlantic Ocean?" Blank faces stared back at him, and not one hand was raised.

It is difficult to imagine the children's not knowing the name of the ocean, for they had been within sight and sound of it all their lives, but is this not an illustration of what happens in some of our lives? God is ever near and around us—"in him we move and have our being," but often we fail to recognize him.

That is just what happens when I let my mind *remain* in a wandering state of confusion (anxiety or pleasurable speculation) while I move unconsciously through an ordinance or sacrament in His church. And since I have mentioned my willful departure from a preaching service, I might as well state the thing my heart really knows but which my mind will not always admit: a servant of God in the act of preaching stands in as sacred a place as he would in performing the usually-named sacraments, and he is in no less a position to give spiritual sustenance. Yes, I believe that truth, but I have to keep reminding myself of it.

JUST WHERE do *we* stand as Christians today in the all-seeing eye

The Visitor - By EMMA M. PHILLIPS

THE VILLAGE STREET that had been so peaceful in the spring sunshine suddenly became full of excitement, for from house to house had gone the report that an angel from heaven was coming to visit a home on this street.

When Sarah heard the report, she thought immediately of her untidy house. Oh, it was no worse than any other house along the street, and her children were no more untidy than any other children of the neighborhood—but for a heavenly visitor, she must have things clean and sparkling. First she would clean the house, and then she would attend to the children. If she cleaned them first, they would be dirty again by the time the heavenly visitor arrived.

No sooner had she grabbed her broom and begun to sweep vigorously than a knock came at the

back door. Before she could get to it, a neighbor thrust it open and at the same time called, "Sarah, come quickly. It's my mother again. I think she's having another heart attack." Sarah left her task and ran to the house next door. It was almost two hours before she was able to return to her work.

AGAIN SHE GRABBED her broom and started to work. And again there came a knock on the door. As she opened it, she saw two men standing on the front porch. One man held a baby who was crying as loudly as it could. The other man asked if they might use the phone, for their car had broken down, and they must summon assistance. Sarah pointed out the phone to the man and noticed with a slight frown how his feet left muddy tracks on the floor. Turning to the other man, she suggested, "Let me take the child. It needs the touch of a woman's hand." She held the child close to her, rocking back and forth as she hummed a hymn. The men had not heard the hymn before, and they inquired as to its origin and the church in which she had learned it. Sarah looked at her broom, and then sat down with her uninvited guests. She answered their questions, and as she talked, their interest increased. When the time came for them to leave, they promised to visit her church the following Lord's day.

With a smile of satisfaction, Sarah prepared to return to her work. As she picked up her broom, she heard a faint knock on the back door—so faint that it was hardly audible. When she opened the door, she saw standing on the step a frail little girl who lived in the next block. "I'm hungry," said the child. "My mama is working, and nobody has any time

to feed me. Can you give me a cookie?" Within Sarah there arose a bitterness—not for the child, but for the people who had so neglected her. Again the broom was placed in the corner while Sarah went to prepare food for her little visitor. She called her two children in from the yard, and the four of them sat down to a nourishing meal. Sarah smiled as they went back into the yard.

SHE CLEARED the table and piled the dishes into the sink. As she poured the hot water on them, she looked at her broom in the corner and sighed in meager relief because the few dishes would not take much of her time. Then she would clean, diligently clean, her house. Just as she was hanging up the dish towel, and turning toward her broom, the phone rang. "Oh, Sarah," came the excited voice of her friend, "my little son has just fallen out of his swing and bumped his head so badly there is a big lump coming on it. I've got to take him to the doctor. My Blue Bird girls are meeting here today, and now I can't have them. Will you let them meet at your house? Don't bother with a lesson. Just entertain them. Please, Sarah." Sarah, always ready to help, agreed without considering the problem. She hung up the receiver, looked at her broom, and wondered why she had ever made such a hasty agreement.

Hours later she sank wearily into a chair. Her head nodded, her eyes closed, and she fell asleep. As she slept, she dreamed, and into her dream came the heavenly visitor. "Four times," he said, "four times I have been with you today. When you cared for the sick mother, I stood at the head of her bed. When you talked to the men, I sat on the other end of the davenport. At the table I bowed with you and the three children. I met with the Blue Bird band. Your day has brought pleasure to the heart of your Creator. Such days build righteous lives."

of God? Is his heart not as sorely grieved when we continue playing with spiritual tools necessary for the establishing of his kingdom on earth? Christ has told us "the kingdom of God is within." Thus we are admonished to search our own hearts first and fit them for his presence. Outward show of a nonpresent state of righteousness wears the most hypocritical face of all. I can think of no better way to win the disapproval of Him who chased money-changers and pretenders out of God's house. When we unfeelingly move through a service, we are no better than the Pharisee who "prayed unto himself" or the scribes who did "their alms before men to be seen of them." William Dean Howells wrote: [mankind] ". . . has hopelessly endeavored to substitute ceremony for character and creed for life."* Is "a form of godliness" without vindication in actual living once more corrupting the church of Jesus Christ?

**My Literary Passions.*

New Horizons

Central Missouri Stake Women's Institute

An institute for the women of Central Missouri Stake will be held at the church in Odessa, Missouri, on Wednesday, March 1. Registration will begin at 9:00 a.m. (\$.25), and the last service should be over by 3:30 p.m. Those attending are requested to bring a sack lunch. Mrs. Paul Kelsey will be the guest speaker.

RUTH SIMONS,
Stake Women's Leader

Kansas District Conference

The Kansas District conference will be held at the Wichita Church on March 18 and 19. The first service is scheduled to convene at 7:30 Saturday evening, and the business session at 2:00 p.m. Sunday. District officers and General Conference delegates will be elected and the district budget discussed.

APOSTLE REED M. HOLMES

New York-Philadelphia District Conference

A conference for the New York-Philadelphia District will be held in Philadelphia (Howard and Ontario Streets) on March 4 and 5. Saturday's schedule is as follows: Registration, 11 a.m.; lunch (no charge); prayer service, 2:30 p.m.; report on General Church activities by Apostle M. L. Draper, 3:45-4:45; dinner, 5:00-6:30; workshops for men, women, and young people, 6:45-7:45; sermon by J. T. Conway, 8:00. Classes will be conducted by Apostle Draper, Seventy W. T. Guthrie, and J. Hield. Patriarch Willard Hield will be available for counseling and patriarchal blessings (by appointment). Sunday's activities include a prayer service, 9:00 a.m.; sermon by Apostle Draper, 11:00; lunch; business session, 2:00 p.m.; and a sermon by Elder Guthrie, 7:00.

ELIZABETH TEAL,
District Secretary

Invitation From Lubbock, Texas, Mission

Members of the Lubbock, Texas, mission invite Saints living in that territory or passing through to attend their church, located three blocks west of the Idalon Highway on East Fourth Street. For further information contact W. A. Hartman (at the above address) or W. K. Schreir, Box 403, Abernathy, Texas (telephone 163J).

Utah District Spring Conference

The Utah District semi-annual conference will be held at the church in Salt Lake City, 336 South Fourth East (date of conference not given). Seventy Russell F. Ralston is to be present. All members of the district are invited to attend.

JAMES D. WARDLE,
District Secretary

Flint-Port Huron Women's Institute

An institute for the women of the Flint-Port Huron District will be held at Flint, Michigan, on March 14 and 15. The first service is scheduled for 9:45 a.m. (registration fifty cents). Lunches will be served at noon. Mrs. V. D. Ruch of Council Bluffs, Iowa, is to be the guest speaker.

MRS. W. R. KAPNICK,
District Women's Leader

REQUESTS FOR PRAYERS

Mrs. Mary E. Harris, Velasco, Texas, requests the prayers of the Saints. She is almost helpless.

Mrs. Fred Craddock, Chester, Arkansas, asks to be remembered in prayer by the Saints that she may have her health restored. She is an isolated member.

BIRTHS

Mr. and Mrs. Joseph C. Taylor of Hammond, Indiana, announce the birth of a son, Edwin Joseph, born January 30. Mrs. Taylor, the former LaVern Butler, attended Graceland 1938-41.

Mr. and Mrs. Earl Wright of Brockton, Massachusetts, announce the birth of a daughter, Bevalie June, born January 13.

A daughter, Jenelle Marie, was born on November 22 to Mr. and Mrs. Donald McCurley of Missouri Valley, Iowa. She was blessed on January 22 by Elders John Jensen and L. E. Mead.

A daughter, Pam Marie, was born to Mr. and Mrs. Lyle Jackson of Logan, Iowa, on November 20. She was blessed on January 22 by Elders L. E. Mead and John Jensen.

Mr. and Mrs. Gilbert Carlson of Boring, Oregon, announce the birth of a son, Robert Preston, born February 11. Mrs. Carlson is the former Ruth Hubble.

DEATHS

BARCLAY.—Eila Erma, was born on August 30, 1869, at Panama, Iowa, and died at Mercy Hospital in Council Bluffs on January 21, 1950. She resided at Dow City, Iowa, for a number of years, then moved to Woodbine in 1916, and to Council Bluffs in 1934, where she spent the remainder of her life. She was married to John Moroni Pett on June 4, 1890, who died on October 5, 1927. Her second husband, John Barclay preceded her in death in June, 1944. She had been a member of the Reorganized Church since October 13, 1893, and also belonged to the War Mothers and Ladies Auxiliary of the Milwaukee Railroad.

Surviving are two sons: Howland and Lloyd Pett, both of Council Bluffs; two sisters: Miss Rose Kleeb of Atascadero, California, and Mrs. George Laing of Amarillo, Texas; two grandchildren, and one great-grandchild. Funeral services were held at the Woodring Mortuary in Council Bluffs, Elders V. D. Ruch and Charles F. Putnam officiating. Interment was in the Woodbine, Iowa, cemetery.

ANGELL.—Margaret, daughter of Russell and Ellen Archibald, was born on June 9, 1864, near Belleville, Illinois, and died on December 20, 1949, at the home of her daughter Mrs. Ezra Cooper, in Newton, Iowa. She was baptized into the Reorganized Church on June 20, 1875, and remained a faithful member for over seventy-four years. On September 11, 1887, she was married to George T. Angell; ten children were born to this union. Mr. Angell preceded her in death on March 25, 1926, and a son Russell died on April 1, 1944.

Surviving are four daughters: Mrs. Nelle Quist of Longmont, Colorado; Mrs. Mary Coleman of Tracy, Iowa; Mrs. Ethel Grimes of Marshalltown, Iowa; and Mrs. Gladys Cooper of Newton; five sons: Ed of Davenport, Iowa; George of Holt, Michigan; Joe of Des Moines, Iowa; Cove of Albia, Iowa; and Arch of Chariton, Iowa; twenty-one grandchildren, fourteen great-grandchildren, and one great-great grandchild. Funeral services were held at the Christian Church in Albia, Elder Clyde McDonald officiating. Burial was in Oak View Cemetery.

KINNEY.—Millicent Ethel Whiting, was born October 10, 1894, in Clitherall, Minnesota, and died December 31, 1949, in Spokane, Washington, after a brief illness. At the age of thirteen she moved with her family to North Dakota where she attended high school. Following graduation she taught public school for four years. On July 2, 1916, she married Henry Kinney; four daughters were born to them. In 1922 they moved to Spokane, Washington. She had been a member of the Reorganized Church since June 23, 1907.

She leaves her husband; four daughters: Mrs. Joyce Pomeroy and Mrs. Doris Coleman of Spokane; Mrs. Jean Shannon of Portland, Oregon; and Mrs. Carol McCord of Stewartsville, Missouri; two sisters: Mrs. Laurel Dixon of Bellingham, Washington, and Mrs. Muriel Sandidge of Independence, Missouri; a brother, Lloyd Whiting of Richland, Washington; and eight grandchildren.

HAGEN.—Emma Pruyn, was born October 18, 1864, at Winconne, Wisconsin, and died at her home in Davis City, Iowa, on January 28, 1950. She was married to Latta Hagen on January 30, 1886; six children were born to this union. Mr. Hagen, two daughters, and a son preceded her in death. She had been a member of the Reorganized Church since October 29, 1882.

Surviving are two sons: Roscoe of Cove, Arkansas, and Gilbert of Leon, Iowa; a daughter Anna Mae of the home, six grandchildren, six great-grandchildren, three brothers, and one sister.

LIVINGSTON.—James Augustus, was born January 16, 1879, at Orangeburg, South Carolina, and died at Dallas, Texas, on October 13, 1949. He was a retired Western Union employee.

He is survived by his wife Verna M.; two sons: James W. of Dallas and William R. of Los Angeles, California; two brothers: John and George of Sherman, Texas; and a sister (name not given) of Orangeburg, South Carolina. Funeral services were held at the Reorganized Church in Dallas of which his wife and sons were members. Elder H. E. Davenport officiated. Burial was in Hillcrest Cemetery.

McLAREN.—Florence Ada, daughter of Mr. and Mrs. Frederick Smart, was born in Kent County, Ontario, on September 23, 1884, and died at St. Joseph's Hospital in Chatham, Ontario, on December 21, 1949. She was baptized into the Reorganized Church as a child and remained a devout member throughout her life. On September 9, 1903, she was married to James McLaren. Missionaries were always welcome in their home. Sister McLaren was active both in church and community work.

She is survived by her husband; a daughter, Mrs. Floyd Stubble of Merlin, Ontario; a son, Harvey of Windsor, Ontario; a sister, Mrs. Ralph Dawson, and two brothers, John and Joseph Smart, of Merlin; and two grandchildren. Funeral services were held at the Reorganized Church, Evangelist R. T. Brown and Elder W. R. Leverton officiating. Burial was in Merlin Cemetery.

HOTZE.—Edna Mae, daughter of Marion and Marilla Elswick, was born near Carson, Iowa, on September 8, 1882, and died at the Jennie Edmondson Hospital in Council Bluffs, Iowa, on January 11, 1950. In 1916 she was married to Lewis Hotze; two children were born to them. They spent all of their married life on a farm west of Carson. She had been a member of the Reorganized Church since 1893.

She is survived by her husband Lewis; a daughter, Mrs. Doris Sturgill of Lamoni, Iowa; a son, Marion L. Hotze of Carson; two brothers, Everett Elswick of Lamoni and Ray Elswick of Carson; and a sister, Mrs. A. G. Hougas of Independence, Missouri. Funeral services were held at the Reorganized Church in Carson; Elder V. D. Ruch was in charge, assisted by Irve Fenn. Burial was in the Carson cemetery.

ERVIN.—Jackson, was born on July 31, 1876, at Enterprise, Ontario, and died January 21, 1950, at the home of his daughter, Mrs. Glendean Donoghue, in Orillia, Ontario. He had been a member of the Reorganized Church since 1943. His wife preceded him in death in May, 1931.

Surviving are two daughters: Mrs. Donoghue and Mrs. Helen Trask; and four sons: George, Ervin, William, and Jack. Funeral services were conducted by Elders John F. Sheehy and F. G. LeFevre.

ADAIR.—Ellen A., daughter of Hyrum and Susan Sherard, was born June 21, 1866, near Fairport, Missouri, and died December 28, 1949, at the home of her daughter in Joplin, Missouri. She was married to William H. Adair in 1882; eight children were born to them. Mr. Adair died in 1922, and two of the children also preceded her in death. She had been a member of the Reorganized Church for seventy-five years.

Surviving are three sons: Leo H. of Pampa, Texas; Charles R. of Garber, Oklahoma; and Lyman W. of Sapulpa, Oklahoma; three daughters: Mrs. Flora Bailey of Des Moines, Iowa; Mrs. Lucile Sheffer of Phoenix, Arizona; and Mrs. Grace Shufeldt of Joplin; two brothers; two sisters; twenty-three grandchildren, twenty-eight great-grandchildren, and three great-great-grandchildren. Funeral services were conducted by Elder Victor J. Witte at Shidler, Oklahoma. Interment was in the Yale, Oklahoma, cemetery.

HUFFMAN.—Richard Thomas, son of Stanton and Sarah Entsminger Huffman, was born on December 25, 1875, at Gibsonburg,

Ohio, and died January 19, 1950, at the Jackson County (Missouri) Emergency Hospital. On September 14, 1909, he was married to Anna Celestia Timmons; seven children were born to them. He was baptized into the Reorganized Church on July 4, 1924, and was ordained a deacon on May 2, 1926. In this office he served faithfully until his death. A talented young prodigy, he appeared as "Master Richard Huffman, Infant Violinist" at the age of five. As a young man he taught school and gave lessons on the violin. He was also a gifted tenor and used this talent both in religious and concert work. In 1926 he organized the Chevrolet Orchestra in Toledo, Ohio, and in later years conducted other orchestra and musical ensembles. In addition to his singing, playing, composing, conducting, and arranging music, he also was a gifted craftsman in the art of violin-making.

He is survived by his wife; two daughters: Mrs. Carmen Abney, Independence, and Mrs. Alice Burns, Overland Park, Kansas; four sons: Emerson and Elbert, Lockwood, Missouri; Richard, Independence; and Roland, Peoria, Illinois; and one granddaughter. A daughter, Iris, died in infancy. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Clair and Kenneth Green officiating. Burial was in Mound Grove Cemetery.

WILCOX.—Catherine Rebecca, daughter of Samuel C. and Elizabeth Andes, was born August 11, 1869, at Mount Sidney, Virginia, and died January 18, 1950, at the home of her son, Clifford Wilcox, in Independence, Missouri. She was baptized into the Reorganized Church at the age of ten, and during her lifetime served the church as teacher, advisor, young people's leader, music director, and organist. On September 20, 1885, she was married to Roswell Chenney Wilcox; twelve children were born to them. Mr. Wilcox died on September 20, 1925. Two sons and two daughters also preceded her in death.

Surviving are four sons: Milton Earl of La Grande, Oregon; Orrin Raymond of Fairview, Montana; Clifford Minor and Edmond Alma of Independence; four daughters: Mrs. Callie Weir, Mrs. Anna Bronson, Mrs. Erma Manley, and Mrs. Ruby Grapes, all of Independence; a sister, Mrs. Martha Cool of Cameron, Missouri; two brothers: J. W. and J. S. Andes of Independence; forty-three grandchildren, and sixty-seven great-grandchildren. Funeral services were held at the Roland Speaks Chapel in Independence, Bishop G. Leslie DeLapp and Elder Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

BANKS.—William J., was born on June 18, 1861, in England and died at his home near Bentley, Michigan, on December 23, 1949. He was baptized into the Reorganized Church in August, 1916, and remained a faithful member until his death.

He is survived by his wife, Sarah; three daughters: Mrs. Laura Hutson and Mrs. Stella Wagner of Sterling, Michigan, and Mrs. Vera Brimmer of Clio, Michigan; four sons: William G. of Burt, Michigan; Theo of Kawkawlin, Michigan; Frank of Traverse City, Michigan; and Lial of Sterling; three brothers: George and Ernest of Kalkaska, and Fred of Minnesota; a sister, Mrs. C. Raven, of Minnesota; twenty-five grandchildren, and twenty-seven great-grandchildren. Funeral services were held at the Reorganized Church in Bentley, Elders B. H. Doty and John Umphrey officiating. Interment was in Bentley Cemetery.

SMITH.—Joseph Carey, son of Joseph M. and Grace Smith, was born at Van Ormy, Texas, on October 10, 1908, and died on January 20, 1950, at the Independence Sanitarium of injuries received in an automobile accident. He was baptized into the Reorganized Church on May 12, 1918, and attended Graceland College in 1929-30. He then entered Fitzsimmons General Hospital to train as an X-ray technician, after which he spent two years in the Philippine Islands serving in that position. During World War II he was assigned to the medical corps.

He is survived by his wife, Mrs. Doretha Catherine Smith; a son, Cary; and four daughters: Judith, Valerie, Loretta, and Yvonne, all of the home; his parents, Mr. and Mrs. J. M. Smith of Independence; three sisters: Mrs. Miriam Winters, Mrs. Grace Lewis, and Mrs. Elvie Perry of Independence; four brothers: Edward of Devine, Texas; Milton, Glauud, and David of Independence. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Donald Lents and Glaude A. Smith officiating. Burial was in Mound Grove Cemetery.

FINCH.—Armetha, was born in Bay City, Michigan, in 1878 and died in August, 1949,

at her home in Detroit, Michigan, following a long illness. She had been a member of the Reorganized Church since her youth.

She is survived by her daughter, Mary Jane Hansen; a sister, Nellie Notter; a granddaughter, and a great-granddaughter, all of Detroit. Funeral services were conducted by High Priest David Dowker. Interment was in Bay City.

BELL.—Sarah Maude, daughter of James and Ann Shute, died January 18, 1950, at St. Michael's Hospital in Toronto, Ontario. Her husband, Robert Anderson Bell, preceded her in death.

She is survived by a daughter, Mrs. Basil McGuire. A brief funeral service was conducted in Toronto by Elder John F. Sheehy, and another in Wiarnton by Apostle Percy Farrow. Interment was in the Mount Hope Cemetery in Toronto.

SIKES.—Sandra Joyce, daughter of Mr. and Mrs. Odus Clayton Sikes, was born May 10, 1945, at Manson, Washington, and died of leukemia on January 22, 1950, in the Lake Chelan Community Hospital. She is survived by her parents; six sisters: Lucile, Margaret, Gill, Dorothy, Mabel, and Santha Joy (her twin); and two brothers: Albert and Odus, Jr. Elder Louis N. Johnsen conducted the funeral service, which was held in the Manson Methodist Church. Interment was in the Chelan cemetery.

ROSS.—Annie Louella, was born May 26, 1887, at Onaga, Kansas, and died January 26, 1950, at Klamath Falls, Oregon. She had been a member of the Reorganized Church since February 3, 1907.

She is survived by her husband, John, five children; twenty-one grandchildren; and seventeen great-grandchildren. Funeral services were held at the Ward Mortuary in Klamath Falls, Elder Ted Schuld officiating. Interment was in Klamath Memorial Park.

MAYHEW.—Albert, son of Isaac and Marcline Mayhew, was born September 11, 1879, at Elk, South Dakota, and died January 27, 1950, in the Polyclinic Medical Center, at Kansas City, Missouri. As a boy he moved with his family to Minnesota, and from there he went to Canada in 1900 to take up a homestead. In 1903 he was elected director of the school board and province counselor. On April 25, 1909, he was married to Ida Albertina Wertz. The following year they returned to the States, settling in Westby, Montana; five children were born to them here. During his twenty years in Westby, Brother Mayhew served at various times as school board director, director of the Farmer's Grain Elevator, and in other public offices. Because of his interest in the church, he made a trip to Independence, Missouri, in 1924 and purchased a home. Later he bought cotton land at Kennett, and in 1946 purchased a farm near Oak Grove which he was operating with his son at the time of his death.

He is survived by his wife, Ida; two sons: Lawrence E. of Bates City, Missouri, and Leon A. of Medicine Lake, Montana; three daughters: Mrs. Sadie Hein and Mrs. Lillian Kinser of Independence, and Miss Esther Mayhew of Kansas City; a nephew, Derold Wertz of Independence, and a niece, Mrs. Dona Hattey of Bates City, whom the Mayhews reared; five brothers: Isaac of Litchfield,

Minnesota; Henry of Lansing, Michigan; George of Vancouver, British Columbia; Peter of El Monte, California; and Joseph of Grandview, Washington; six sisters: Mrs. Rosie Bordleau and Mrs. Vina Jewett of Fargo, North Dakota; Mrs. Josephine Vincent of Duluth, Minnesota; Mrs. Addie Labrie of White Fish, Montana; Mrs. Ella Jewett of Broomhead, Saskatchewan; and Mrs. Mary Chevalier of Chicago, Illinois; twelve grandchildren, and two great-grandchildren. Funeral services were held at the Walnut Park Reorganized Church in Independence, Elders Fred O. Davies and Lester Haas officiating.

TRAYER.—E. L., Jr., was born in Somerville, Massachusetts, on December 30, 1908, and died in Somerville on January 25, 1950. His boyhood was spent in the Greater Boston area, but in 1928 he left the East to attend Graceland College, where he was elected captain of the Varsity Football team. While there he met Frances Whitcher, who became his wife on October 24, 1930. He operated a cattle-trucking business in addition to having a laundry in Lexington. He was a director of the New Hampshire Truck Owner's Association, secretary of the New Hampshire Horse and Trail Association, and a member of the Lexington Rotary Club and Chamber of Commerce. Always devoted to the church, he was ordained a deacon on April 22, 1934, in which office he served until his death.

He is survived by his wife, Frances; a son, E. L. III; a daughter, Sandra Jean; and a sister, Mrs. Audrey T. Hardy. Funeral services were held at the Reorganized Church in Somerville, Elder A. W. Sheehy and Ralph E. Herrick officiating. Interment was in Lexington.

PROFFITT.—Albert A., son of James and Matilda Proffitt, was born January 1, 1880, at Hartford, West Virginia, and died June 22, 1949, at his home in Long Bottom, Ohio. He was married to Florence Palmer on February 20, 1900; five children were born to this union. The first Mrs. Proffitt, a son, and a daughter preceded him in death. On December 2, 1943, he was married to Mrs. Vallie Paxton, who survives him. He was a member of the Reorganized Church, a kind husband, and loving father.

Besides his wife, Vallie, he leaves three sons: Clarence W. and John C. of Portland, Ohio; and Roy E. of Racine, Ohio; a sister, Blanche Proffitt of Ravenswood, West Virginia; a brother, James Proffitt of Portland, Ohio; eight stepchildren, fifteen grandchildren, and six great-grandchildren.

KAESTNER.—Charles, son of Augusta and Henry Kaestner, was born January 10, 1877, in Burlington, Iowa, and died February 9, 1950, at St. Joseph, Missouri. He moved to Lamoni from Burlington in 1906 and on January 1, 1908, was married to Mable E. Landon; two children were born to them. He united with the Reorganized Church as a young man and kept his covenant faithfully to the end of his life.

He is survived by his wife, Mable; a son, Alfred C., and a daughter, Mrs. Don Kirby, both of Eagleville, Missouri; a sister, Mrs. Albert Zirkebach of Savanna, Illinois; four brothers: Joseph of Burlington; Frank of Lamoni; William of Des Moines, Iowa; and John of Leon, Iowa; and three grandchildren. Funeral services were conducted by Elders L. G. Holloway and J. A. Lane at the chapel in Lamoni. Burial was in Rose Hill cemetery.

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*** KINDNESS**

Even if you only treat a dog kindly, it will make you a better man. Remember that what you do for others helps you grow. When you refuse to help another person in a time of need, you shrink.

You unmarried folk—take a bit of advice. Listen to Precious talking to her mother when she doesn't know you're listening. That's the way she'll talk to you when the honeymoon is over. And, Precious, watch Handsome's face when something goes wrong. Would you like to have him look at you that way after the preacher has tied the knot?

Listen—he may not be rich. He may be a little dumb. And he may not be nearly as good looking as that Curly McLocks of the movies you have such a crush on. But if he is kind, Precious, you take him and be thankful, for you will never regret it.

*** SPELLING**

P. S. would like to sing the praises of his typewriter, with a few sneers in the chorus. . . . Typewriter is a personality, part gremlin, part poltergeist, with odds and ends of pixy, leprechaun, and troll for good measure. Typewriter has a perverse liking for his own kind of spelling, and often disagrees with the dictionary. . . . P.S.—of course and indubitably—knows how to spell a simple word like "pastor," but Typewriter prefers "pasotr." In the first sentence he wrote "priases," which had to be erased. Any time the word "claim" comes up, he makes it "calim." One could almost make a new language out of this stuff, but who could understand it?

Incidentally, the next invention for the scientists to work on is an automatic electric eraser on every typewriter. Just push the button and, "bzzzzt!" it will be clean again.

*** REVISING NATURE**

The small begonia is making a brave struggle to bloom in the wan light of a north window, the flowers turning hopeful faces up toward a gray and gloomy January sky. The plant had dropped a covering of old leaves at its feet. In an excess of misguided zeal I removed them, exposing the soft, moist soil beneath. Surely that would help it to perk up.

A few days later it was drooping, and the soil was forming a hard dry crust, though there was moisture beneath. The worst enemies of flowers are human beings. . . . Today, in a mood of repentance, I am clipping off a few old leaves and covering the soil again. Maybe my plant won't die, I hope. Nature seems to prefer her own plans for her smaller children.

Some day we may learn not to tamper with things so much—not to do so much senseless experimenting and changing conditions for our bodies and souls, giving up the old ways and seeking new ones. Have you ever thought that all the Prodigal Son's troubles came from the fact that he got tired of his home?

*** THE FIGHT FOR FREEDOM** is an endless battle. Its victories are never final; its defeats are never permanent. Each generation must defend its heritage, for each seeming conquest gives rise to new forces that will attempt to substitute fresh means of oppression for the old. There can be no peace in a world of life and growth—every battle the fathers thought finished will have to be fought anew by their children if they wish to preserve and extend their freedom.—Philip Van Doren Stern.

Herald House

Sale - SLIDE FILE CASES

All Sales Final—No Returns or Exchanges
All Subject to Prior Sale

The Slide File Cases listed below are the unifile type drawers (individually indexed). Each slide is held separately, insuring easy removal of the slide you want. The number indicates how many slides each case holds.

	Were	Now
U-100	\$ 3.10	\$ 2.25
U-200	6.30	4.50
U-300	10.30	7.50
L-600	18.00	12.95

The Cases listed below are the sequence unifile slide cases. The number on each case denotes the number of mounted slides the case will hold. Division united are included.

	Were	Now
G-150	\$ 3.10	\$ 2.25
G-300	6.30	4.50
G-450	10.30	7.50
L-900	18.00	12.95

Order by Number

**Independence,
Missouri**

THE SAINTS'

Herald

VOLUME 97

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NUMBER 10

Gilbert J. Waller

November 9, 1859 —

January 26, 1945

Minister—

Elder

High Priest

Evangelist

Mission Supervisor

Business Organizer—

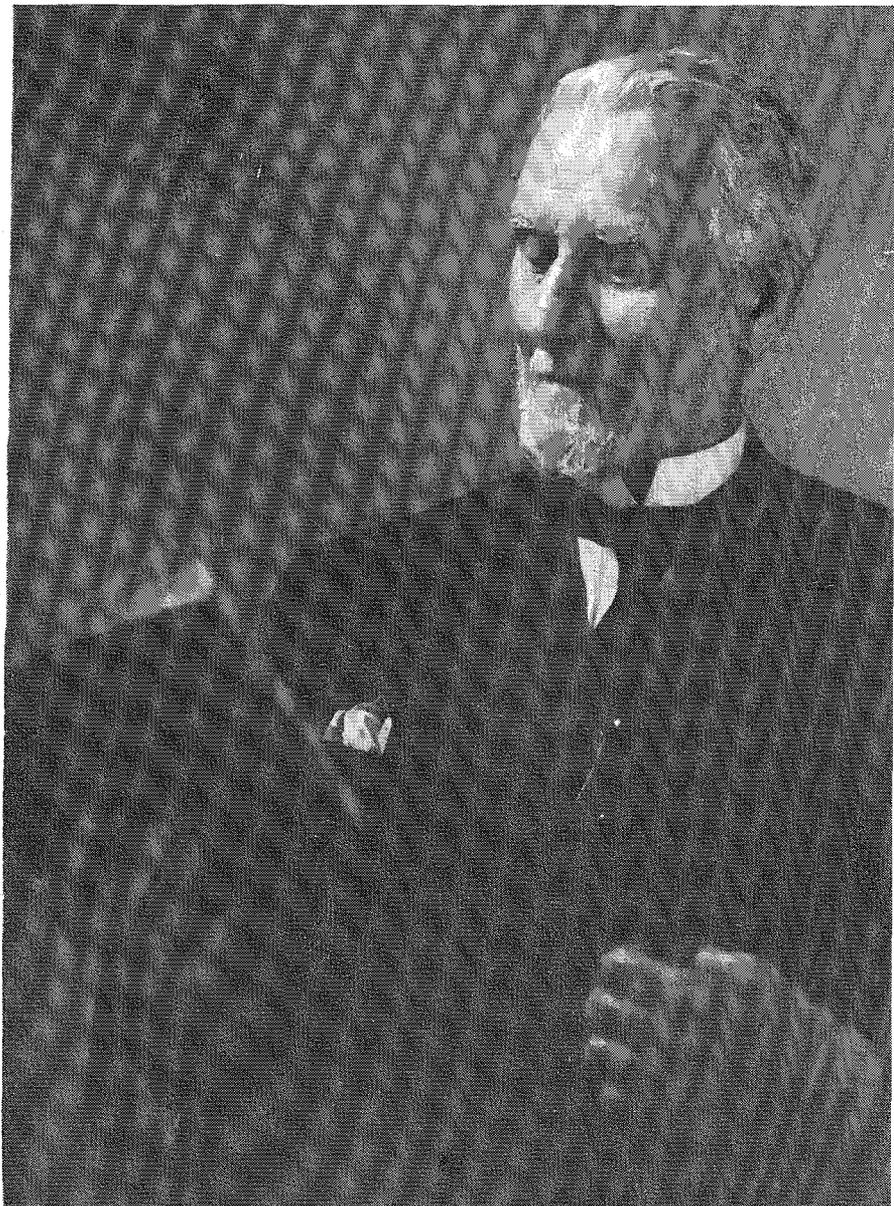
Meat Packing

Banking

Wireless

Cold Storage

A Richard Wagner Photo
Courtesy of Winifred Toomey



Notice to 1949 Tithesayers

News & Notes

DURING MARCH, 1950, all members who paid tithing and general offerings during 1949 should receive a "Statement of General Church Contributions" and a copy of "1949 Contributors' Report." In order to avoid unnecessary correspondence, we are again calling attention to the nature of these statements which are mailed annually.

1. The statements to individuals cover officially receipted contributions made to the General Church during the year of 1949. Tithes and offerings of previous years and offerings to branch and district funds are *not* included.
2. Contributions made by means of collections or special General Church offerings such as oblation, Sanitarium Day, and College Day are credited to the branch, and in all instances in which we have the branch pastor's address, a statement of these offerings will be mailed to the pastor, following the mailing of statements to individual contributors. Where individuals have received receipts for the above-mentioned special fund contributions, these are included on the statement.

Any member making a General Church contribution for which an official receipt was written during 1949 who fails to receive a "Statement of General Church Contributions" during the month of March should write to the Presiding Bishopric, the Auditorium, Independence, Missouri, giving details of contributions made during the year.

Attention is also called to the specific instructions on the reverse side of the statement, and all assistance given in the correction of errors in these statements will be sincerely appreciated.

THE PRESIDING BISHOPRIC,

By G. L. DeLapp.

"Daily Herald" Reporters

Did you ever try to watch a three-ring circus? That effort is elemental in comparison with trying to cover the activities of our General Conference. The staff editors need some part-time volunteer reporters for the duration of the Conference.

If you can cover some of the morning or evening meetings, classes, or other activities and write up some of the features having church-wide interest, please let us know. Come to the "Daily Herald" Pressroom, Booth Number 2, Lower Auditorium, for an assignment after the afternoon service on Sunday, April 2, or at your earliest opportunity. It will help us to know that you are "ready, willing, and able" to assist. Drop us a line, won't you?
C.B.H.

THE SAINTS' HERALD

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March 6, 1950

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Editors: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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AMONG THE HONORED

Brother Don Harding was chosen as the outstanding young man of Council Bluffs for 1949. He was president of the Chamber of Commerce and was quite active in civic affairs.

PRIESTHOOD INSTITUTE

Apostle D. T. Williams and F. M. McDowell, Director of Priesthood Education, conducted a priesthood institute for the ministry of the Rock Island District at Moline, Illinois, February 3 to 5. They conducted classes, panel discussions, group forums, visual aids, a banquet, a prayer service, and a Communion service. They report excellent attendance and interest with practically all of the branches of the district represented. The banquet was attended by priesthood and their wives, 110 in all. Approximately \$100.00 worth of educational literature for priesthood was distributed.

VAN NUYS, CALIFORNIA

The metal lath has been put on three sides of the church building, and the stuccoing work has been started.

The first anniversary service was held February 5. Although the weather was bad, there were approximately eighty-five out for morning service.

This group has raised approximately \$6,500 during their first year. Five thousand of this amount has gone into the building fund.

MUSIC CONCERT

The third of the 1949-50 season of the Community Music Association and the Independence Symphony Orchestra was held in Memorial Hall on February 19. Guest soloist was Harriett Porter Moore who sang the contralto solo in the radio performance of Handel's "The Messiah" last Christmas. Franklyn S. Weddle, director of the department of music, directed a choir of thirty male voices that sang with the orchestra.

STONE CHURCH TEEN-AGERS

Apostle E. J. Gleazer spoke on the subject, "The Object of My Affection," when he was guest speaker at the Valentine Banquet that was given in the Women's Center by the Teen-age Zion's League of Stone Church on February 14. Mr. and Mrs. Clyde Hastings were in charge of the banquet. The mothers of the teen-agers cooked the dinner; the fathers served it. Margaret McKeivitt was in charge of the decorations.

VISIT TO MICHIGAN

President F. H. Edwards spent the week end of February 18, 19 in Detroit, Michigan, and neighboring territory, attending to the local business of the church.

RELIGIOUS EMPHASIS WEEK

Apostles Charles R. Hield and Reed M. Holmes were campus guests at Graceland College during the Religious Emphasis Week that was held from February 11 to 16. The Apostles took part in the many special events that were held during the week.

To show their appreciation, the students and faculty presented each Apostle with large scrapbooks depicting the events and activities of the week. About twenty-five photographs, 10x12 in size, with appropriate captions were in the books.

DISTRICT MEETING

Apostles D. T. Williams and Maurice Draper were leaders and instructors for the Chicago and Northwestern, Illinois, District priesthood institute held February 18 and 19 in Aurora.

(Continued on page 7.)

A Sacred Trust

THE RIGHT OF FRANCHISE, or voting, in free elections is one of the priceless heritages of American law. It is not exclusively American, however, for there are other countries, as for instance, England, Canada, and Australia, where citizens have a like privilege.

On page two of last week's *Herald*, the duty was stressed of all qualified citizens first, to vote, and second, to vote intelligently by studying the issues submitted as well as learning what candidates for office are most likely to qualify under their oath of office as capable and conscientious public servants.

There are now many political subdivisions where the Saints by virtue of their numbers can exercise a beneficial influence in public elections. Where such a situation exists, there devolves upon them a grave responsibility to cast their votes always on the side of good government. This responsibility cannot be evaded; with each one it is a personal trust.

Good government does not come about by chance or by the mere fiat of official administrators. Corruption in government is developed through evil and often unseen processes. Eternal vigilance is essential, and careful consideration from time to time is the "installment payment" good citizens must continue to pay as the price of a free government.

From small beginnings in a few central states when our strength was negligible, when we were few in number and widely scattered, our members—even if they had voted as a unit (which never has happened)—could not have been much of a factor in public elections. Many persons not of the church have at times feared the result of a solid Latter Day Saint vote. Strange to say, yet it is a fact, nobody has ever delivered the solid Latter Day Saint vote or the votes of even a majority of them to a single candidate or to any political party. And stranger still, yet true, no official of the church, so

far as I am advised, ever attempted to do so. I am convinced any such a proposal would have met and today would be met with disapproval by a great majority of our members. I do not mean to imply that at times some of our own members have not proposed that it be attempted.

AFTER THE RECENT DEATH of Mr. Roger T. Sermon, who was Mayor of Independence for twenty-six years, there was considerable speculation among the leaders of his party as to a candidate to succeed him. The *Kansas City Star* for the 24th of January carried a front-page article on the subject which contained a paragraph with a special sub-heading which was arresting and caused the writer and others to sense something evidently in the thinking of others but not heretofore in our own political consciousness. In commenting as to the qualifications of a certain candidate who had been designated at a primary for mayor, the *Star* said:

CHURCH IS A FACTOR

Democratic leaders pointed to two factors as being important in the selection. First was the necessity of finding a candidate acceptable to the Reorganized Latter Day Saints, a powerful group in Independence. Although not a member of that church, it is believed Weatherford will be agreeable to many of its members.

There are times when grave moral issues are involved in elections on which the church (the word used in a generic sense) could well and ought to "take sides," that is, marshal their voting strength in an attempt to win for the side of good morals. There are times when the issues are not too well defined—where perhaps the only important factors are the personalities of the candidates—when it would not be wisdom, in our opinion, to attempt to influence the vote

of the members—even if it could be done. Personally I should dislike to attempt such a thing regardless of the issues or personalities involved.

We have been told in effect to seek to put good men into public office. The safest way is to advise our members to study the issues and to learn the character and records of candidates, and leave them to vote as their enlightened judgment leads them without official persuasion or—as might happen or be thought to exist—official duress.

Yet it is obvious, upon thinking about it, that we have become a factor in the growing city of Independence and in the County of Jackson. We believe the church and the leading men of our councils enjoy the confidence of the leading men of state, county, and city government. This influence, much or little, also constitutes a sacred trust. That position of growing confidence and trust must be jealously safeguarded and not put in jeopardy by any ill-advised alignment or one not based on unquestioned moral considerations.

Among the eighteen men of the Joint Council and among our ministry, there is much independence and difference of thought in political matters. I do not know the party to which my own associate belongs. I know some of my associates are Democrats and some are Republicans. I would be unable without inquiry to list their party affiliations. But I can assure *Herald* readers and our members that no political differences have ever been allowed to jeopardize our most excellent relations, and, God being our helper, I trust they never will interfere with our mutual trust and confidence.

I might, of course, feel others are too partisan; but then, one look at my desk where a party emblem serves as a pencil holder, and methinks the casual observer says, "He must be extremely partisan." Well, two men never differed more politically than

(Continued on page 18.)

Editorial

Social Service Center

FAITHFUL SAINTS have always been concerned about the care of the poor. Our obligation in this connection has been made very clear in Doctrine and Covenants 101:2:

if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

Failure "to impart of their substance, as becometh Saints, to the poor and afflicted among them" was apparently one of the fundamental reasons why the early Saints did not build Zion (Doctrine and Covenants 102:2).

In the early days of our church, this concern for the poor was expressed in individual and group helpfulness. In our smaller and less-highly organized centers this method is still followed. But such help, while very desirable, sometimes tends to be superficial and spasmodic. It rarely takes into account our basic responsibility for helping the poor to help themselves so that they may no longer be poor. This is probably a major reason for the provision of the law that the Bishop shall search out the poor (Doctrine and Covenants 83:23) and that he shall supervise the distribution of surplus put into his hands by the Saints for the benefit of our less fortunate brothers and sisters (Doctrine and Covenants 42:8, 11, 19; 122:6).

As might be expected, the women of the church have proved to be the natural and very helpful aides of the Bishopric in this fundamentally saintly work. In Independence, for example, Sister Henry Rowland and her corps of volunteer workers have made a contribution through the Campus Shop which has aroused the admiration of members of the church from all over the world, a contribution for which the members of the Presidency and Presiding Bishopric have reason to be especially grateful. We sincerely trust that this and parallel supporting ministries will continue unabated.

Generous offerings to the oblation funds collected from every branch in the church have now made it possible for the church to enlarge her ministry to the poor throughout the entire church. A statement explaining this has been prepared by the Presiding Bishopric and is published in this issue

of the *Herald*. We commend it to the attention of the Saints everywhere. As the Bishop points out, although this is an important development, it is not a new movement. It is called for in the law and by the fact of our growth. We hope and expect that in time it will be followed by other developments which will be consistent with it but will improve and enlarge this ministry of brotherhood and extend it throughout the church.

THE FIRST PRESIDENCY,
By Israel A. Smith

Development of Our Social Service Center

FROM ITS VERY INCEPTION the church has concerned itself with the care of the poor. In early revelations received by the church, instructions were given relative to the responsibility individuals have to make offerings to relieve the condition of those who through circumstances over which they may have had no control, find themselves in unfortunate situations and lacking the basic necessities of life. At different times the church has attempted through enactment of its General Conferences to make provision for the care of the poor. In 1886 a General Conference Resolution was passed, from which we quote:

Tithing as a law applicable to the church is accepted in the sense set forth by the Savior in the sixteenth chapter of the Gospel recorded by Luke, that we are stewards of our heavenly Father so far as the riches of this world are concerned and that as such we should render an account of our stewardship here; the rendition is in all cases, however, *necessarily* voluntary on the part of the member complying with the law.

We know of no "consecration" by which individuals are made legal heirs to the kingdom of God, or Church of Christ, when the rewards are apportioned; except, that of a life consecrated to the service of the Master as ordained in his word together with the consecration of properties for the aid of the poor, preaching of the gospel and establishment of the said kingdom, as a member of the same has so to impart. (General Conference Resolution, No. 308, paragraphs 5 and 6.)

Again in 1917 a resolution was adopted pertaining to the oblation:

that every branch should comply with the law by receiving oblations at Sacrament service, as found in Section 59, paragraph 2, and that the amount so received should be placed with the Bishopric in harmony with section 42, paragraph 8. (General Conference Resolution, No. 773, 1917.)

This was further supplemented by action of the General Conference of 1942, which approved the recommendations of the Presiding Bishopric rela-

tive to the segregation of oblation funds, from which we quote:

to segregate oblation funds, that they may be used for the purpose of giving temporary aid and benevolences, and at the same time to make possible their use for the permanent rehabilitation of those who have become physically incapacitated or disabled, and who are worthy of the assistance and help of the church.

In view of the foregoing, we are sure that the members of the church will be highly pleased to learn of the project now undertaken in Independence, which is in harmony with previous action and which we feel will be indicative of real progress for the future.

THE SEGREGATION of the oblation funds was part of the total program of the church in the application of the policy to operate on the storehouse principle in the management of its finances. Not only were the oblation funds segregated, but the funds pertaining to specific use were segregated and reserves established. We believe the enactment of this policy laid the foundation for the perfecting of the storehouse organization. While it must be understood that additional organization and widespread functioning of the storehouse awaits the giving of surplus (*) by those in a position to do so, and the development of a people who, through application of the principles of the financial law, have acquired a place in our economic society where they have surplus to consecrate, we nevertheless are in a position to take some initial steps. Even though we must keep in mind that ultimate success is dependent upon our people maintaining a standard of living which permits the acquiring of surplus, we can at this time, as a church and as individuals, make a specific contribution to the solution of some of our immediate problems.

One of the major functions of the storehouse is to "administer to the poor and needy" (Doctrine and Covenants 42). Although the prime medium of exchange in storehouse function is now and shall continue to be money, there may also be a direct exchange of goods and services. The segregation of the oblation from other church funds placed the church in a better position to give limited cash aid direct to needy members, and also some means to establish institutions through which there could flow goods and services from those who have to those who have not. One such institution has been in the process of development for the past several years in Independence, the Center Place. It had a small beginning

(Continued on page 22.)

Missionary Businessman

A series based on the biographical notes of Gilbert J. Waller

By LILLIE JENNINGS

GILBERT JOHNSON WALLER was next to the youngest in a family of four sons and five daughters who could "point with pride" to the fact that they were descended from the historic Yorkshire Wallers, of whom Edmund Waller, the famous court poet and administrator, was a member. Gilbert was born November 9, 1859. His father, a farmer, lived in a hamlet called Stackhouse, where he raised sheep and cattle near Settle, Yorkshire, England. Both his father William and his mother Ellen were God-fearing people, members of the Church of England. His parents were religious people, his mother especially being very prayerful, so the family was brought up in a godly manner and well-educated.

Gilbert Waller started his education at the Giggleswick National School and finished at the Giggleswick Grammar School (similar to a college), one of the leading places of education in northern England. He was interested in mathematics, chemistry, and languages, and studied Latin, French, and German; on different occasions he received prizes for examinations in the languages he studied. However, he left school at the age of seventeen, being desirous of learning a business rather than going to a university. He took a position with a manufacturing concern in Skipton, a town about fifteen miles from his home.

He was religiously inclined and taught for a time in a Church of England Sunday school. As he grew older, he became dissatisfied with the religion of the Church of England. In his heart at times there came a wish that he might have lived in the days of the apostles with Christ. Frequently the question arose in his mind: "Why can we not en-

joy the gospel gifts and blessings as did the church of Christ in his day and in the time of the apostles?" Once while in this frame of mind, he uttered a short prayer which he wrote down in his diary: "Lord, guide me into thy truth."

Sails for the Sandwich Islands

Early in 1882 Gilbert and his eldest brother, Henry, left home for Honolulu, the capital city of what was then known as the Sandwich Islands, now Hawaii Territory. An uncle had written inviting one or more of his nephews to join him in the meat business in Honolulu. The two brothers took positions in their uncle's business. After a few months Gilbert's brother left for the States; the following year his uncle left for the Orient, selling the business to Gilbert. The business was then conducted in the Metropolitan Meat Market located on King Street, the principal street of the city. This same year—1883—Gilbert Waller married Annie Holmes, a young woman to whom he had become engaged before leaving England. He conducted his business alone until about 1887 when he formed a co-partnership with three of the most prominent men in the Islands at that time and called the new enterprise the Metropolitan Meat Company, Limited.

Not being well, he made a trip to San Francisco in a sailing vessel. His wife with their two daughters Henrietta and Ruth accompanied him. After staying a short time in San Francisco, the Waller family went across the bay to Oakland where a friend directed them to a suitable apartment in the home of Attorney H. P. Brown, an elder of the Reorganized Church of Jesus Christ of Latter Day Saints. One day while



Gilbert Waller was engaged in a religious conversation with the elder's wife, who was caring for Mrs. Waller, after she had given birth to her third daughter, Sister Brown said to him, "You go downstairs and talk to my husband."

Learns of the Church

For the first time Gilbert Waller learned of the Reorganized Church. He was surprised to find, separate and distinct from the Mormon Church of Utah, another Church of Latter Day Saints, a church which he was given to understand was the true successor to the original church established by Joseph Smith. On account of the teaching of polygamy, he had never been interested in learning anything about the history or doctrines of the Mormon Church. Finding now that the original church established by Joseph Smith and the Reorganized Church condemned polygamy, he became greatly interested. The more he investigated the more interested he became and, being satisfied that he had found what he had prayed for—the truth—he decided to be baptized. His baptism was performed by Elder Lincoln in San Francisco on April 24, 1889. Immediately afterwards he was confirmed.

While reading the Sermon on the Mount as found in the Inspired Version, he was attracted to the promise given by Christ (Matthew 5: 3, 4) regarding the baptism of fire

and the Holy Ghost, promised through obedience to God's word. After being baptized and confirmed, he looked for a fulfillment of that promise. He waited about two weeks, during which he did not receive the promised blessing. Feeling discouraged, he went into a closet and in secret offered the following prayer: "O God, the Father of Abraham, the Father of Isaac, and the Father of Jacob, in the name of Jesus Christ, thine only Begotten, I beseech thee to pour out thy Spirit upon me." He says:

I got no further, but there came immediately the blessing asked for, and in a marvelous manner I was visited with fire and the Holy Ghost and I seemed to be surrounded by a powerful influence. I shall never forget the experience. My feet were now on the rock, and I was satisfied my prayers had been answered. I had found the truth and was now a child in the kingdom of God.

Full of gratitude to my Heavenly Father, I determined to continue studying so I could acquire knowledge that would equip me for usefulness in the church. There was no regularly organized branch in Oakland at that time, but some church meetings were held, which I attended. While there I had the pleasure of meeting with President Joseph Smith, Elder Haws, and others. When Brother Joseph bade me farewell, he said, "Teach the Bible. It always tells."

A short time after this Brother Waller and his family made a trip to England. While he was staying with his mother and the family on a farm in the Lake District of Westmoreland, he studied the church books and read the church papers. He found much useful and valuable information in the *Autumn Leaves* regarding the work done by faithful servants of God. He noted that those who were carrying on the Master's work were accompanied by the same power that God's servants of old had. This gave him further evidence and confirmation that he was in the true church of Jesus Christ. He determined in his heart that when he returned to Honolulu he would endeavor to assist in the establishment of the Lord's work there.

First Missionary to the Sandwich Islands

In 1890 Elder Haws, who had been appointed at the April General Conference as missionary to the Sandwich Islands, began his labors in the capital city of Honolulu. Although the Conference had authorized another missionary to accompany Brother Haws and assist in the work, a suitable person could not be found, and Elder Haws undertook the work alone. He arrived in Honolulu on September 19 and was temporarily cared for by Gilbert J. Waller, who was still engaged in the meat-packing business in that city.

The same steamer that brought Elder Haws to the Islands also brought two members of the church from California—Brother and Sister Luther—who made their home in Honolulu and assisted Brother Waller and Elder Haws in starting the work.

As the Reorganized Church was practically unknown in Honolulu, they had great difficulty at first in securing a place to hold meetings, the people generally being opposed to anything connected with Mormonism. The efforts to secure any church building, meetinghouse, or school were unavailing. It was quite apparent from the start that the work would have strong opposition from the religious bodies established there. Prominent among these were the Roman Catholics, the Episcopalians, and the so-called "Missionary Party" representatives of the Presbyterian faith on the Islands. Those in charge of the Utah Church, which had a large following among the Hawaiians on the Islands, also proved unfriendly, refusing to permit Elder Haws to preach in their house of worship and endeavoring to prejudice the natives against the Reorganization.

Opposition From the Start

With such opposition arrayed against them at the start, the few who were desirous of establishing the work there realized the need of divine guidance and aid, which was sought and obtained. Indeed, to

them it seemed apparent that the Master had been providing for emergencies by bringing a knowledge of the work to one of their number who was possessed of some means and was willing to use the same when necessary for the establishment of the work. As no place could be obtained free for the holding of meetings, it was necessary to rent a hall for the purpose, funds for this and other exigencies being provided by Brother Waller.

A letter in the *Saints' Herald*, dated February 7, 1891, written by Gilbert Waller breathes the missionary spirit of earnest devotion. From it we learn some of the difficulties in getting the work started.

It seems that myself, and also Brother Haws, have just so much strength given us and no more. Many, many times we have bowed in prayer to the Master, asking for strength to enable us to remain here and work for his cause and kingdom, and our prayers have been answered. We have had to fight every inch of our way here, so the work is slow; but I hope it will stand. Since Elder Haws came we have met almost every day for the purpose of praying together for strength and guidance.

Failing to get any place in which to preach, we took a small room used by a native lawyer as his office, and started a Bible class, which we held two or three evenings in the week. On Sunday afternoons we had a meeting at the home of a native boy who works for me. Though these meetings were poorly attended, still we received strength and encouragement. Being invited by this native lawyer, whose name is Kaulukou (who makes no profession of religion at all), to preach in his office, we arranged to hold service one Sunday evening, when Elder Haws preached to a small number who went away highly pleased. He spoke well. The power of the Spirit was present, and I felt encouraged and strengthened. We met again on two or more Sundays in the same place, and then decided to look around for a larger and more convenient room. All the religious places being closed against us, we succeeded in getting one of the halls from the Odd Fellows' Lodge, where we have had four meetings, both of natives and English-speaking people. Some natives and white people are interested, and one old native man is preparing for baptism. We took the hall for one month, for which we paid fifteen dollars. They have notified us that we

cannot have it after this month, but I have the promise of another.

We have had two tracts printed in the native tongue; one is, "The Successor to the Prophetic Office in the Church," pointing out how the apostasy took place under Brigham Young and the distinction between the two churches. I hope they will do much good. The translating and printing of the tracts will cost about two hundred and fifty dollars.

Brother Haws has been very sick at times, but has been helped. A better man could not have been sent to start the work here; he is so well acquainted with the history of the church. Such a knowledge is valuable, particularly among the Utah people here.

A personal letter dated March 12, 1891, had an extract printed in the *Saints' Herald*. The following paragraph comes from this source:

The elders of the Utah Church have tried to hinder the work by circulating lies about Elder Haws. They have told the natives he was cut off from the church, that he has no authority to preach, and that his lameness was caused by his being shot when plundering or stealing. But lies will not stand, and in the end will only harm them and their cause. Truth will stand and make us free, and we can afford to be liberal with such people, pitying and praying for them, which we do.

(To be continued.)

NEWS AND NOTES

(Continued from page 2.)

Although an ice storm interfered with the attendance, there was good support among those who could be present. The theme for the institute was "Evangelistic Efficiency."

FAR WEST STAKE

Elder Orlin Crownover, assistant to the First Presidency, spoke February 17 at a banquet of priesthood members from Stewartville, Maple Grove, and Osborn, Missouri. These three branches of the Far West Stake are under the direction of Gerald Gabriel. There was almost a hundred per cent attendance of the priesthood. Brother Crownover used as the theme for his talk, "The Open Door."

PRIESTHOOD TRAINING

On February 21 members of the Melchisedec and Aaronic priesthoods of the Center Place started another six-weeks' course of study and training. The Melchisedec priesthood, with an attendance of 140, meets in the Liberty Street Church. The Aaronic priesthood, with an attendance of 272, meets in the Stone Church. Elder Dan Sorden is in charge of the Melchisedec School and Bishop Harold Cackler of the Aaronic School.

CLASS FOR FUTURE PRIESTHOOD

A pre-ordination class is being held four times a week in Bartholomew Hall for the twenty-four men who will soon be members of the priesthood. Classes started in the week of February 20 and will continue to March 30. Elder Charles Graham is in charge of the class.

SPECIAL SPEAKER

David E. Dowker, high priest from Detroit, Michigan, preached at the evening services in the Stone Church on February 19. Many of his old friends were present to hear him. He chose as his theme, "A Layman's Calling."

CAPPING SERVICE

Forty student nurses who entered the Independence Sanitarium and Hospital School of Nursing in September, 1949, received their caps February 19 at a special service at the new West College Street Church. Elder A. Neal Deaver, assistant superintendent of the hospital, preached the sermon. Elder Otis Athey, pastor of West College Street Church, was in charge of the service, and was assisted by Elder D. V. Lents, hospital chaplain.

Miss Vida E. Butterworth, R.N., educational director, spoke on "The Significance of the Nurses' Caps." Miss Lorraine Briggs, president of the student body, spoke on "The Significance of the Candle." The student nurse chorus was directed by Miss Anna Marie Smith, accompanied by Miss Eleanor Lenox, R.N.

The presentation of the caps was made by Miss Nelle Morgan, R.N., Director of Nurses. The candlelighting ceremony was in charge of Miss Gertrude Copeland, R.N., Hospital Superintendent.

Among the forty students who have completed the first semester in the School of Nursing are six from the Territory of Hawaii: Alice Michiko Awaya, Evelyn Y. H. Chock, Susie Shizuko Higa, Margaret C. M. Lee, Grace Chizuko Maruo, Alice Tamaye Tagami.

HONOR TO MICHIGAN MAN

J. Charles Mottashed, district president of Southern Michigan and Northern Indiana, was recently honored by the Society for the Advancement of Management by being given a life membership in the organization. Brother Mottashed received the honor because of his years of experience in the field of management, especially in personnel and motion economy fields. He has written many articles and is known for his talks on management problems.

MORE BAPTISMS

A. W. Sheehy, district president, and Ralph Power, pastor of Attleboro, Massachusetts, participated in the services on February 12 when four people were baptized in Attleboro.

Cottage meetings have been arranged for future work in Attleboro.

INTEREST IN CAMPING

Miss Edna Easter of the Department of Religious Education and Carl Mesle, Director of Church Youth in Zion, attended the National Conference of the American Camping Association held in St. Louis, Missouri, from February 14 to 18.

Sister Easter was one of the resource persons on a panel discussion about family camping. This panel was in charge of T. R. Alexander, Y.M.C.A. leader from Pittsburgh, Pennsylvania.

Brother Mesle participated in discussion groups with the leaders of denominational youth camping groups.

WHITE MASQUE PLAYERS

A musical play in four acts, based on the life and music of Stephen Collins Foster, was presented five times in February by the White Masque Players in the Stone Church Little Theater. There was a large attendance every evening of the performance.

Locked Out

By Edith Grace Beggs

IN A SMALL VILLAGE in war-stricken England, during the awful conflict which is now but a memory, there lived a wealthy man.

Much frightened by the air raids, he built for himself a strong and exceedingly comfortable air-raid shelter in his rose garden, and there he would flee—taking his Persian cat with him—when the enemy made a visit.

Time went on as did the blitzing. Babies were blinded, mothers were crazed, and many strong-limbed young men disappeared.

But none of these things troubled Mr. Blank.

The cry of a baby or the haunted look of a mother did not bother him.

As for the war in general, he hadn't made it—"Let those who started it see it through," he would argue.

Thus, during an exceptionally bad air raid, Mr. Blank found himself running, as were many others.

The only difference was that the rest were running in the opposite direction toward a public shelter.

Mr. Blank had been out walking, but was not far from his own garden.

On his way he passed sights which should have melted a heart of stone—sleepy children, crying and clutching scanty apparel closer to their shivering bodies, women with hair dishevelled, men gaunt and pale trying not to look afraid—all running for dear life.

But Mr. Blank, thinking only of his own safety, ran on alone toward his retreat.

After the "all clear" sounded and the wearied villagers emerged from the shelter, they were surprised to see Mr. Blank's Persian cat crying pitifully at the door.

"Blimy! Old Flintheart's cat!" said one of them.

The cat continued to act strangely, crying and running back and forth.

"Looks like she's trying to tell us something," declared another.

They followed the cat to Mr. Blank's garden and there, at the very door of his shelter, they discovered him—*dead*. He had forgotten his key. What a moral! This selfish man, who had thought only of his own welfare, was killed at the threshold of his shelter because he could not get in. Perhaps if he had been willing to share and had given others keys to his retreat, he would not have found himself locked out.

So it is with the gospel which is our shelter in trying times. We should share it with others, for therein lies our only hope of personal salvation.

Observations of the Sanitarium Chaplain

FREQUENTLY we hear radio and other programs depicting the unusual characteristics in people. People are interesting. Those with whom we associate mold our thinking and daily actions. There are many such people in our business of caring for the ill.

Those we serve are temporarily ill and therefore make many demands upon our time and attentions in a way they will not do when they regain health. All this only helps us appreciate the frailties of the human body and mind and makes us resolve to give them the best possible care.

Many of the people we serve are kind enough to tell us that we have done a good job and to express appreciation for the tender care and many kindnesses rendered them by the nurses. I should like to share with you some of these thoughtful expressions which have come to my attention as Chaplain of the Independence Sanitarium and Hospital.

THERE ARE MANY CASES that humble our souls before God, particularly those who come to us with advanced ailments, the care for which can be left only in God's hands. These folk are quite often the most grateful people we serve, and in their understanding and appreciation for the care they have been given they very often remark, "Thanks for everything. Your ministering counsel has given me courage and consolation, and the work of the nurses has helped me to be as comfortable as possible."

There is the case of the four-year old youngster whose facial features and countenance throughout life might have been mottled to her disfavor as the result of an automobile

accident had it not been for surgery applied at the right moment. In five days she was ready to leave the hospital, and today there are hardly any scars to show on the little face that might have been marred for life.

Each young mother is sure she has been given "the most precious child that God could give anybody." From the day of its birth she is happy and begins making plans for the new child and its welfare. This case perhaps describes the pinnacle of happiness and inspiration on the part of those for whom we care.

Then there is the elderly couple, not members of our denomination but good Christian souls who many, many miles from their Louisiana home were found critically injured in an automobile accident which might easily have taken both their lives. After weeks of unconsciousness and other weeks of slow recovery, they were able to return home. Today they write me:

Mr. — and I are very grateful to all of you of the Independence Sanitarium Staff who helped us to survive an accident which seemed destined to take both of our lives. Your kind and sympathetic care over the period of these several weeks will always give us reason to remember you folks and to hold a tender place in our hearts for you. Thanks again.

I would be most inconsiderate not to mention the young mother, a member of another denomination, who was required to remain in the hospital over a Christmas season when she most wanted to be home with her husband and children. From her stay in the Sanitarium over the holidays, she gained a very rich experience she never will forget. As it happened, three other ladies in this hospital room, all in about the same state of recovery and all looking forward to returning home, were



DONALD V. LENTS, *Chaplain*

talking about their religious convictions. Two of them were Latter Day Saints and the other two were not. From their conversations throughout the days the young mother apparently learned much concerning the Restoration Movement. At the time she left the hospital she said:

I know I am needed at home, but I seem to want to stay here in this room. Associating with these ladies under the spirit of freedom and discussion of religious convictions has been a most heartening experience for me, and I shall try to carry some of it home with me.

Such are the thoughts and meditations of those who feel the Spirit of Christianity as reflected in our church hospital.

I WISH it had been possible for you who read this to have visited two or three times a day with me in the room of little "Susie." Here was a youngster crippled from birth, whose repeated operations had made her a victim of experiences unparalleled in the lives of most children. Yet, at the appearance of the doctors at her bedside, or her parents, the minister, or other friends, Susie had but one reaction—a broad smile. This smile was most contagious, and everybody came to know her as "Smiling Susie." Her first glance at

the doctors was as though wanting to ask: "What is it you need to do with me next?"—but this expression was always quickly replaced by the broadest of smiles for all who visited her.

Susie was a real stimulation to me, and I carried her expressions of cheer into the rooms of other patients who found courage in hearing about Susie. It is likely that she will have to have several other operations yet before she becomes the normal child her parents want her to be, but you can rest assured of one thing—Susie will make the best of them all.

There are many other soul-inspiring examples of friendly responses to the physical care and ministering consolation at the Sanitarium which witness to the worth-whileness of this institution and the work it is doing directly and indirectly in spreading the gospel story.

OUR HOSPITAL DAY begins with a fifteen-minute fellowship service for the nurses and nursing students before their duties begin. Here the girls sing Latter Day Saint hymns in the assembly room of the new hospital building. As these hymns from tender voices filter up through the hospital floors, we have reason to believe that not only our day has begun right, but the patients who hear the hymns often voice feelings of encouragement and hope which the singing brings to them. This hope and courage gives the determination to recover from illness which is a strong factor in patient recovery in our hospital.

Some of this hope and courage is shown in the following messages written us by patients who have become well again:

My sojourn there was a most pleasant experience. The very walls of the Sanitarium seemed to breathe the Spirit of God. I recall with pleasant memory hearing the nurses sing at their chapel service early each morning. As the strains of familiar Latter Day Saint hymns and music floated up to my room, they seemed sweeter than usual. By just telling a nurse, one could have access to the Communion on the first

Sunday of the month, or to administration whenever desired . . . just being under the care of the Sanitarium personnel was a "tonic" in itself.

* * *

I wish to express my gratitude for the care and service I received while a patient in the Sanitarium. It is always a great pleasure to feel that one can have the sympathy and expert service of our church hospital in times of sickness and distress.

* * *

Mrs. — and I want to express our sincere appreciation for the splendid professional and loving care you gave her. We hope there will be no need on our part very soon for such service, but if and when it is necessary we can think of no finer place to go.

* * *

When entering this institution, I approached it with a mingled feeling of fear and apprehension, but after a few hours my forebodings were completely overcome by the kind and generous treatment I received at the hands of the nurses and doctors. I could write all day and would still be unable to tell of the many little courtesies and deviations from their regular courses of duties the nurses have done for me.

And from nonmembers:

I wish to express to you, the nurses, doctors, and all who are associated with that fine institution, the deep appreciation of my wife and myself, for the splendid treatment we received while there. Never have we been given greater consideration by anyone. I especially pay tribute to the nurses who are always so cheerful and willing to assist those who need their help. The unity that seemed to prevail throughout the institution was most commendable.

* * *

Thank you for the kind treatment I received while in your hospital. If I ever have to go to a hospital again, I hope it can be the Sanitarium. Your girls were so kind and thoughtful and gave me such wonderful care. Please thank them for me.

* * *

I never came in contact with a finer group of women and girls. They are truly outstanding and are a great demonstration to me of what a wonderful training they must have and a

reflection of the type of people Latter Day Saints are.

* * *

You will never know how grateful we are to you and your hospital for the grand treatment from your hospital and staff during my husband's stay there, and how very thankful we are to you.

* * *

You should be very proud of your students. I have had considerable hospital experience, and your girls have something I have never found in any other hospital.

* * *

I wish to take this opportunity to express Mrs. —'s and my appreciation for the fine treatment she received while a patient in your hospital. Your staff from the bottom up showed a great deal of interest in her, and I am sure it was a great help to her recovery.

* * *

From a nationally known cardiologist:

I certainly find a wonderful spirit in this hospital. What is it?

* * *

When any member of the family needs hospitalization and you come to the Sanitarium, you sort of drop your worry and burden at the front door. You feel like you are coming home, and you will find good care and understanding here.

* * *

The San. is so much more than I ever expected. The nurses are so able, willing, and good to you in every way.

* * *

When transferred to the care of a doctor in Louisiana who analyzed the medical history of the couple who had been injured in an automobile accident and cared for at the Sanitarium the doctor there said:

You must have been in a very good hospital and had excellent nursing care, or I don't see how you could have made it.

These expressions would easily make a volume of interesting reading. To us these kindly statements of appreciation and faith in the teachings of Latter Day Saintism inspire us with an untiring determination to continue our many efforts for the good of those who are ill and in teaching the work of the church to those who may not know of it.

Easter Suggestions

EASTER MORNING SERVICE - By M. WARREN TAIT

PRELUDE: Music suitable for the Easter theme.

CALL TO WORSHIP:

May the glad dawn of the Easter Morn
Bring joy to thee.
May the calm eve of Easter leave
A peace divine with thee.
May Easter night on thine heart write,
"O Christ, I live for thee."

HYMN: "Christ the Lord Is Risen Today," Saints' Hymnal, No. 164.

OFFERING

NARRATOR:

THE STORY OF EASTER

This morning, let us turn back the pages of time and relive those last eventful days in the life of Christ as the moving story is brought to us in music, song, and the written word. Already Christ has made his triumphal entry into Jerusalem. He has cleansed the temple and crowded many precious truths into the last days of teaching his disciples. In the upper room he has shared with them the last supper. As we join Jesus and his disciples, they are going down the path into the garden of Gethsemane.

And Jesus saith to his disciples, "Sit ye here while I go into the garden and pray." He took with him Peter, James and John and began to be sorrowful and sore troubled. Then saith he unto them, "My soul is exceedingly sorrowful, even unto death. Abide ye here and watch with me." And he went forward a little and fell on his face and prayed

SOLO: "Into the Woods My Master Went," Shelley, G. Schirmer, publisher, or "Into the Woods My Master Went" (anthem) Nevin, S.A.T.B., Theodore Presser, publisher.

NARRATOR:

AN OLIVE TREE SPEAKS

That night in cool Gethsemane
Christ taught us immortality.
We heard him pray beneath our boughs
And felt his wrestling spirit's vows,
While high upon her ancient hills
Jerusalem, walled in smugness, slept
Nor guessed that her own Savior wept
Beyond the Kedron's full spring rills.

We trembled with his lonely woes,
We longed to crash on all his foes,
We saw his face when he arose—a conqueror!

So for his sake we cannot die,
But from our gnarled, decrepit root
Send up a new and tender shoot
To tell his victory to the sky.
Before our old self bows to earth,
We give a scion olive birth

To witness what we learned that night
When Christ slew death within our sight
And to our hushed Gethsemane
Entrusted immortality.

—MADALEINE SWEENEY MILLER

(Quoted by arrangement with Mrs. J. Lane Miller.)

It was that night in the garden of Gethsemane that our Savior cried out, "Abba Father, all things are possible unto thee, remove this cup from me! Howbeit, not what I will, but what thou wilt." The solemn silence which reigned in the garden of Gethsemane during Jesus' midnight vigil with his Heavenly Father was broken by the tumult of the crowd that, led by Judas, entered into the stillness of that midnight hour.

Attracted by the noise, Jesus left the shadowy recesses by a narrow path to meet them. It was there Judas met and kissed his Master, revealing to the Roman soldiers, by this act, the man they were to arrest. No sooner had the traitor completed this act than Jesus said, "Judas betrayest thou the Son of Man with a kiss?" But Judas, his act of treachery completed, stepped aside without an answer as the crowd passed on.

SOLO: "He Was Despised," *The Messiah*, Handel.

NARRATOR:

THE NINTH HOUR

After the shameful trial in the hall,
The mocking and the scourging and the pain
Of Peter's words; to Herod, and again
To Pilate's judgment seat, the royal pall,
The cross itself, the vinegar and gall;
The thieves close by, discipleship proved vain,
The scoffing crowd, his mother's tears like rain,
There came one moment, bitterest of all.
Yet in that cry, when flesh and spirit failed,
Last effort of the awful way he trod,
Which shook the earth, nor left the temple veiled,
In that exceeding great and bitter cry
Was conquest. The centurion standing by
Said, "Truly this man was the Son of God."
—CAROLINE HAZARD.

Choir: "God So Loved the World"—
Marks, or
"God So Loved the World"—Stainer.

NARRATOR:

"And when the sabbath was passed, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they

looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were afrighted. And he saith unto them, Be not afrighted; ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here: behold the place where they laid him."—Mark 16: 1-6.

Choir: "In the End of the Sabbath"—
Speaks, or
"The Risen Christ"—Hollier.

NARRATOR:

REMEMBERING CALVARY

Help me to suffer when I would most spare
My human frame with pain and weakness spent;

Help me to receive with open arms nor dare
To flinch at pain, but count myself content,
And all that has been and is to be
Help me to bear,
Remembering Calvary.

Help me to leash the hounds of my desire,
Taming them to a more submissive will;
Help me to tune again a broken lyre
And find that there is music in it still.
Help me to do these things all cheerfully,
Nor count the cost,
Remembering Calvary.

—ETHEL FANNING YOUNG.

SOLO: "He That Shall Endure," *Elijah*—
Mendelssohn.

SERMONETTE

HYMN: "Lift Your Glad Voices," Saints' Hymnal, No. 165.

BENEDICTION

POSTLUDE

The following list of music may be used in place of or in addition to the anthems given:

"Into the Woods My Master Went," Shelley, solo, G. Schirmer.

"Into the Woods My Master Went," J. C. Marks, S.A.T.B. anthem, Theodore Presser.

"He Was Despised," *The Messiah*, Handel, solo.

"God So Loved the World," "Victory Devine," J. C. Marks, S.A.T.B. anthem from cantata, Theodore Presser.

"God So Loved the World," "The Crucifixion," Stainer, S.A.T.B. anthem from cantata, G. Schirmer.

"In the End of the Sabbath," Speaks, solo or S.A.T.B. arr., G. Schirmer.

"The Risen Christ," Holler, S.A.T.B., H. W. Gray Company.

"He That Shall Endure to the End," *Elijah*, Mendelssohn, S.A.T.B., G. Schirmer.

"As It Began to Dawn," James H. Rogers, soprano and tenor solos, S.A.T.B. chorus, Oliver Ditson Company.

"As it Began to Dawn," Charles Vincent, S.A.T.B., Theodore Presser Company.

"Christ the Lord Is Risen Again," E. S. Hosmer, S.A.T.B., Oliver Ditson Company.

"He Is Risen," R. M. Stults, S.A.T.B., Theodore Presser Company.

Basis for this narration was *Christ and the Fine Arts* by Maus.

Easter Suggestions

A Portrayal of "The Last Supper"

(Note: The following is presented with the hope that it will inspire other groups to arrange for similar presentations. It will be particularly significant if given the week preceding Easter.)

A PROJECT OF SANTA ANA BRANCH

EACH SUMMER at Laguna Beach, California, a "Festival of Arts" is held. Interesting displays of the work of contemporary artists are exhibited and in the evening there is a presentation of the most famous and best-loved pictures, portrayed by living models. In conclusion, Leonardo da Vinci's "The Last Supper" is always given. It is a marvelous reproduction of a great and tragic moment in religious history and is done reverently with careful respect for every detail of the original, which hangs in the refectory of St. Maria delle Grazie in Milan.

A number of Santa Ana Saints attend the festival each year. Last spring some of them began to wonder if it might not be possible to give a similar program at church on some special occasion. Charles Hield, apostle-in-charge of Southern California District, became interested and suggested that the Santa Ana Branch plan something as a project for the coming reunion.

At the time, Ava Carmichael was program director of the branch. She had majored in drama at school, receiving her master's degree in speech and drama at the University of Iowa. Pastor Roy Hewes, knowing her ability, entrusted her with the responsibility of planning a project.

Having attended the art festival, Ava decided it would be quite possible for the men of the Santa Ana Branch to give "The Last Supper." She began a detailed study of the picture. In it, the apostles are in four groups of three each with Jesus as the central figure. Although sitting with his eyes cast down in sorrow, he completely dominates the picture. He has just announced that one of them will betray him. The delicate variations of consternation in the faces of these men who were his closest friends, combined with the grief in the Master's face, are so wonderfully portrayed that the picture is not only Da Vinci's masterpiece but the greatest of many interpretations of this historic moment. There is a fine reproduction of this picture in stained glass at Forest Lawn Memorial Park in Glendale, California. Ava made several trips there in order to fix clearly in her mind the exact colors of the robes worn by the Christ and the apostles. At the public library she found copies of the sketches

made by Da Vinci of the models he used for the painting. By studying carefully their facial characteristics, she was later able to make up the cast of the living picture with exact realism. Everybody helped in getting the stage properties together, entering into the project with great enthusiasm. Brother Wayne Hewes made the table and benches; Sister Allie Hewes assisted in working out many details; and the costumes were made by the women of the branch.

The men who were chosen to take part had had no previous training, but they were genuinely interested in making the picture a success and proud to have a share in such an ambitious undertaking. In the cast were three father-and-son groups: Brother Roy Hewes and his sons, Wayne and Jack; Brother James Farley and his sons, William and Alma; and Brother David Carmichael and David, Jr. The other brethren taking part were John Inman, Rodney Engel, Lee Casey, Thanuel Spessard, and Frederick Larsen. One change was made in the cast the second time it was given—Brother Walter Mills, Jr., took the place of Jack Hewes, who could not be present.

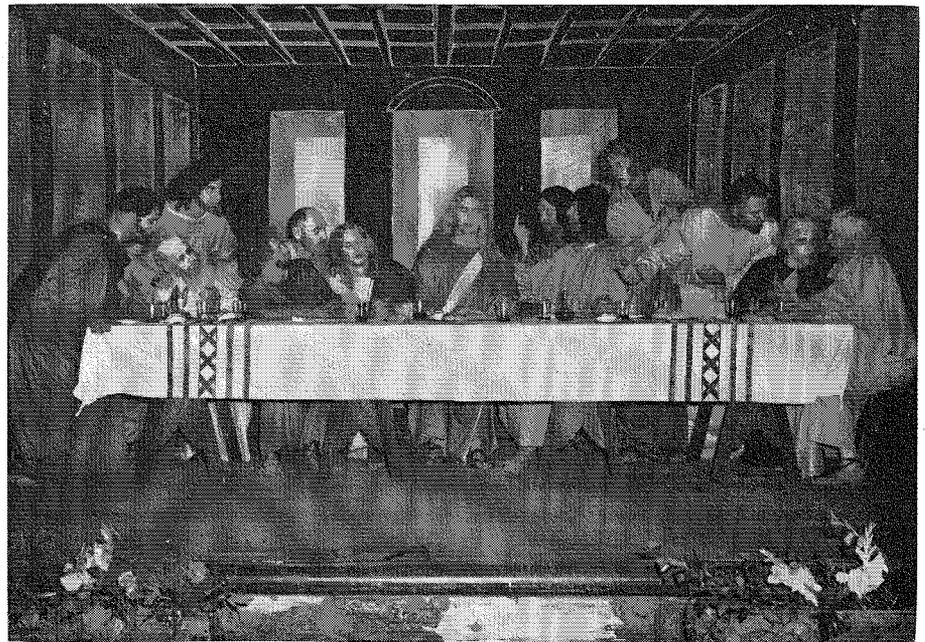
After every detail had been carefully

worked out, the cast was assembled, placed in correct position and drilled in holding absolutely motionless for the two minutes required for the showing of the picture. The men proved to be good models, and only three rehearsals were necessary.

When the picture was portrayed at the Southern California Reunion, the mood of worship was stimulated by a fine musical program. A solo, "The Lord's Prayer," was sung, and Ava gave a brief reading, telling something of the painting and its history. Then the curtains parted silently, and the audience viewed the picture with deep appreciation, stirred by such authentic realism. With eyes riveted on the sad face of Christ for the first few moments, all seemed to turn instinctively then to that dark figure on his right, the one who would so soon betray him. For the audience it was a beautiful moment of worship—a vivid reminder of the greatness of the price paid by *one* that *all* might have the example of a perfect life. For the men of the Santa Ana Branch, it was a satisfying experience to have made a contribution of high artistic merit that, at the same time, had great spiritual value.

Apostle Hield has asked that the picture be a yearly presentation at reunion, and now that Ava has moved to Boston, Sister Allie Hewes will take over the responsibility of direction when the painting is again portrayed.

—Reported by PHYLLIS CARMICHAEL



Men of the Santa Ana, California, Branch depicting Leonardo da Vinci's masterpiece, "The Last Supper," given at the Southern California District Reunion, August 5, 1948, and at the combined reunion of the Los Angeles Metropolitan and Southern California Districts, July 30, 1949.

AS I SEE IT

A department for replies to debatable topics printed in the "Herald." The views expressed here do not necessarily reflect church policy nor commit the "Herald" or its editors. Our limited space will not permit us to print many articles on the same subject.

—EDITORS.

You Can Quote Me

I was very pleased with Ray Whiting's article, "The Temple." No doubt there will be other letters for and against the idea. I should like to be quoted as believing implicitly that the Auditorium is the Temple.

BEATRICE SHIPPY

Building the Temple

THERE ARE SEVERAL reasons why our present Auditorium, when completed, will not fulfill the purpose of the Temple in Zion. Section 83: 1, 2 of the Doctrine and Covenants specifically states it is to be built in western boundaries of state of Missouri, it is a part of the program of the gathering, it is to be reared in this generation, and this generation shall not all pass away until the building is completed. The Kirtland Temple does not fulfill all four of these points, therefore it cannot be the temple spoken of either.

In the expression, "This generation shall not all pass away," the word *generation* refers to the length of the life of a man and not a shorter period. It is usually interpreted to mean 100 years. According to this, the temple should have been erected by 1932, as the revelation was given on September 22 and 23, 1832.

Here are some reasons why the temple was not built:

The Saints did not enter into the land the way they were instructed. Disobedience to their instructions brought persecution upon them. They were scattered and thus unable to continue the establishment of Zion at that time. Sections 102: 2 and 98: 1-3 explain quite clearly why this came about.

Due warning had been given the Saints. The following excerpts are from a letter written January 11, 1833, at Kirtland, Ohio:

Our hearts are greatly grieved at the spirit which is breathed, both in your [W. W. Phelps] letter and that of Brother G.....s: that very spirit is wasting the strength of Zion like a pestilence: and if it is not detected and striven from you, it will ripen Zion for the threatened judgments of God All we can say by way of conclusion is, if the fountain of our tears is not dried up, we will still weep for Zion. This from your brother who trembles for Zion and for

the wrath of heaven, which awaits her if she repent not.—*Times and Seasons*, Volume 5, number 22, December 1, 1844.

This quotation shows that the Saints were not prepared to build the temple in Zion. By unfruitful lives, they had squandered their time. They were driven out largely by their own disobedience. Would a loving Heavenly Father hold another generation responsible for their negligence?

However on April 15, 1894, the answer came to the Reorganized Church. Read Section 122: 6 carefully. Note well these expressions: "As if it were given today" and "are the same to me now that they were in that day when I gave the revelation."

Section 42 contains the basic ethical law to the church which must be complied with if the Saints ever build the temple.

Section 122: 6 is quite inclusive as it refers to the Bishopric, high council, the storehouse, the temple, and "the salvation of my people."

It is quite evident that this covers all which had previously been given on the subjects as not all were mentioned in Section 42.

God granted a moratorium so that the generation starting April 15, 1894, in which case (using 100 years for generation [See Book of Mormon, page 587]) the temple should be erected by 1994.

The interference caused by sinful man during the dark and cloudy day was taken into consideration by a merciful Heavenly Parent. In harmony with this, note the Word of the Lord as given through one of the Presidency on April 7, 1929. (See *Saints' Herald* for April 17, 1929.) President (now Patriarch) Elbert A. Smith declared:

Be not troubled in your minds by anything that shall occur. Mark this well: I say unto you, the only temple standing on earth today built by the commandment of heaven is in your possession (The Kirtland Temple) and its courts are open to this people, and they have gone into those sacred courts and on many occasions received the pentecostal baptism of my Spirit: and when the time shall come, in my way, and in my hour, and in my manner, which is the way of law and of order, I will command you further concerning the building of my temple in Zion.

(Note: Excavation for the Auditorium started February 2, 1926. The April, 1927, Conference was held in lower Auditorium. On October, 1928, Con-

ference was held in the upper assembly room. Yet Brother Elbert's prophecy mentioning the building of the temple as a future endeavor was not given until April 7, 1929. This confirms the fact that the Auditorium is not the Temple.)

SECTION 94: 3, 4 reveals the fact that the house to be built in Zion should be "like unto the pattern I have given you." This pattern might have been Kirtland Temple or the one referred to in *Church History*, Volume 1, pages 297, 298. It was not the pattern of the Auditorium.

Of course the Auditorium, along with other buildings, is used as a place of inspired instruction to the ministry until the temple is erected and surely the Spirit of God will bless such instruction until the temple is built, but specifically Section 94: 4 must be applied to the conditions of the temple.

The Auditorium, which contains the General Church offices, is used as a place for general contact, both in a business and social way with those not of the church and so, to some extent, its spiritual condition is beyond our control.

Read Section 94: 4 again carefully and note the requirements for the temple. (Also Section 98: 5.)

I fully believe the building of the Auditorium was divinely directed for the very purpose it is now fulfilling.

The temple may not be a large building, but it will be one that can be used by pure-minded people in their desire for divine revelation from the Heavenly Father.

C. W. CLARK.

Is the Auditorium the Temple?

DOCTRINE AND COVENANTS 83 states that the temple was to have been erected in "this generation." My *Standard Unabridged Dictionary* says that a generation is "3. A step of degree in natural descent; also all persons removed in the same degree from an ancestor; hence the body of persons existing at the same time or period, as unto the third generation."

I am nearing my seventieth birthday; I was twenty years old when my son was born; my son was twenty-three when his son was born; and that grandson was twenty-five when his first child was born. Here we have four generations all living within sixty-eight years. It is quite probable that there were four or even five generations living when Joseph Smith made his prediction. (Joseph was twenty-seven at the time.) It would be interesting to learn which of the generations he was referring to.

My dictionary also gives this definition of generation: "4. The average lifetime of persons in a community: com-

monly estimated as one third of a century." What the Nephites termed a "generation" has no bearing in this case.

WITHOUT LENGTHY reference to the ancients, it is logical to assume that whenever God desired a "house" built to his name, which would be acceptable to him, he gave the commandment to his servants, the prophets, even going to the extent of giving the dimensions he desired and the arrangement of the interior fittings and furnishings. In the early days of the Restoration, we find recorded (Doctrine and Covenants 91) that the Lord commanded his people to make a preliminary survey and prepare to build a "house" or "houses" in Kirtland, Ohio, to his name. Slightly less than a month later, the command to build was given (Doctrine and Covenants 92). The building was erected by much sacrifice and great diligence, and the people were rewarded with great endowments of the Spirit.

Turning further to the record, we find a command (Doctrine and Covenants 107) to build a "house" unto the Lord in Nauvoo. After a lengthy exposition of the needs for such a building, we find these significant words in the last two lines of paragraph 12:

"... my holy house which my people are always commanded to build unto my holy name."

Where can we find the command to build the Auditorium as the peculiar type of "house" which we are pleased to term a "temple"? Where can we find the revelation which gives the dimensions, the arrangement of the interior, or the function it was to serve?

I believe there was no such revelation received.

It is quite true that the late prophet, Frederick M. Smith, sensing the need of the people for a convention hall for General Conferences, and later for use in the "gathering," worked unceasingly for the erection of the Auditorium. But it was not planned by command of the Lord as to its size and arrangements; in fact, as it now stands it is not nearly as large as the original plans called for.

I have a scrapbook with every official statement published regarding it, complete with pictures of its progress in construction. In none of these can be found statements that would indicate this building was intended to be *the* temple.

In fact, nine years after its promotion and a year *after* its erection there came this "Word of the Lord Concerning the Temple and the Redemption of Zion" which was published in the *Herald* as "official" (see *Herald*, Volume 76, Number 16, April 17, 1929): "Be not troubled

in your minds by anything that may occur. Mark this well: I say unto you, the only temple standing on earth today, built by the commandment of heaven, is in your possession [the Kirtland Temple] . . . and when the time shall come, in my way, and in my hour, and in my manner, which is the way of law and of order, I will command you further concerning the building of the temple in Zion."

THERE MAY YET BE a question in the minds of some over the wording of Section 83: 1, 2, and a few have even thought that Section 122: 6 might have a bearing on the case. For this reason let us look at the first two paragraphs of Section 83, given on September 22, 23, 1832, at Kirtland, Ohio:

A revelation of Jesus Christ unto his servant Joseph Smith, Jr. . . . yea the word of the Lord concerning his church, established in the last days for the restoration of his people . . . and for the gathering of his Saints to stand upon Mt. Zion, which shall be the city New Jerusalem; which city shall be built *beginning* at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jr. . . .

Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the Saints, beginning at *this* place, even the place of the temple, *which* temple shall be reared in this generation; for verily *this* generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.

The statement in verse 1 that interests us is ". . . which city [New Jerusalem] shall be built, beginning at the Temple lot . . ." It does not say beginning at the Temple, but at the *lot* upon which a future temple is to be erected. The city is to be built by a gathering of the Saints *beginning* at *this place*. This is the statement that confuses some. It would help if we could locate where the gathering *began*. Let us turn to our church histories.

The church was organized in Palmyra, New York, April 6, 1830. Early that same fall, four missionaries started west to preach to the Indians. One of these, Parley P. Pratt, recalled that a former acquaintance, Sidney Rigdon, was preaching to a congregation of the "Disciple" or "Christian" faith at Kirtland, Ohio. He decided to call upon him and tell him of the Book of Mormon and the Restoration Movement. Sidney Rigdon believed the message, and before the missionaries proceeded on their journey, they had baptized a total of 127 souls. In addition to this Joseph Smith and some fifty families in the winter of 1830 migrated from New York, arriving at Kirtland early in 1831. Thus *the* gath-

ering was on. Furthermore, for the next seven years Kirtland was the headquarters of the church, and the place from which missionary effort was directed.

This unquestionably locates the "place" of the beginning of the gathering as Kirtland, Ohio. Joseph Smith went west to Missouri and located the temple lot; when he returned to Kirtland, the revelation was given concerning the building of the New Jerusalem, and the gathering, and the temple. In all these statements, we find that the Lord fulfilled his promise given through his prophet. The gathering began at Kirtland—it became known as the "Gateway to Zion"; the command to build a temple in Kirtland was given in 1833—the "this place" of Section 83: 2; the Temple was completed in 1836—in "this generation." The glory of the Lord rested upon it in marvelous spiritual endowments and continues even to this day—so said the Lord in April 7, 1929.

GOD HAS ALSO FULFILLED his word concerning the building of the New Jerusalem. The commencement of the building was literally "at the Temple Lot." The first store of the Saints was on the temple lot, being located approximately where Ketchum's Hardware Store and Shop now stands on West Lexington Street.

Furthermore, its fulfillment continues in that the building of Zion and the administrative work of the church is being done on that same lot in the Auditorium.

As to Section 122: 6, in 1894 when it was given, there was much discussion over the law of tithing and consecration. Some contended that it gave power to the bishops to "tax" the membership, this idea being gained from the changing of the law by Brigham Young and the power the bishops of the Utah Church over their membership. The Lord later told the Saints that Section 42, ". . . is as if it were given today; and the bishop and his council, and the storehouse and the temple and salvation of my people, are the same to me now as they were in that day when I gave that revelation." He was reminding his church that once he had enunciated a principle it was forever "that with the Lord one day is as a thousand years, and a thousand years as a day." It had nothing to do with the time of building the temple; that command is yet to be received, for "when the time shall come, in my way, and in my hour, and in my manner, which is the way of law and of order, I will command you further concerning the building of the temple in Zion."

JOHN A. ROBINSON

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Through whom was President I. A. Smith called?
Missouri H. A.

ANSWER:

Under the law as found in the Doctrine and Covenants of the church, the one who occupies as President and Prophet of the church, and he only, has the right to designate his successor. This was done by the founder of the church in designating his son Joseph Smith III. The latter, in one of the revelations to the church and in other ways, designated his son Frederick M. Smith to be his successor. Likewise President Frederick M. Smith, in a statement to the Joint Council of Presidency, Twelve, and Bishopric, in 1938, indicated that his successor should be Israel A. Smith.

Israel A. Smith

QUESTION:

If President Smith were taken away suddenly, who would operate the church until the Presidency was reorganized?
Missouri H. A.

ANSWER:

Under the rule of the church and according to procedure already established, which was quite fully developed during the lifetime of the late President Joseph Smith, the remaining members of the Presidency would continue to conduct the affairs of the church until the next General Conference, when the Presidency could be reorganized.

When the late President Frederick M. Smith died, his counselors, Brethren L. F. P. Curry and I. A. Smith, carried on the business of the Quorum of the First Presidency until the opening session of the Conference when, "under the law," the Quorum of Twelve Apostles assumed charge until a successor was chosen and ordained.

Israel A. Smith

QUESTION:

How many translations of the Bible are there? Please name them.
Ohio A. C.

ANSWER:

Translations in English in current use include the following:

Authorized, or King James
Revised Version
American Revised
Revised Standard of 1946
Emphatic Diaglott
Young's Literal Translation
Douay, or Catholic Version
Inspired Version
Goodspeed's Translation
Century Translation
Moffatt's Translation
Weymouth Translation

There is no end of translations in foreign languages. The British Bible Society up to 1928 had circulated Bibles in 608 languages, and the American Society in 295 languages. Bible so-

cieties in various other countries have issued translations also. A recent radio broadcast announced that translations were in preparation in fifty dialects for as many Indian tribes in the Americas. Few modern languages are without a translation of the Scriptures in whole or in part.

Charles Fry

QUESTION:

As square dancing is becoming so prominent in the world, is it proper for Latter Day Saints—especially members of the priesthood—to participate in these dances?

Iowa

J. H. C.

ANSWER:

The General Conference of the church has long ago gone on record with respect to public dancing as found in General Conference Resolution No. 317.

Resolved, That the practice of dancing should be discouraged, and that members of the church should be urged to avoid the practice, as being one likely to lead their minds from Christ and his gospel.

Adopted, April 16, 1886.

Israel A. Smith

The Church of Jesus Christ

Where Is It? How Shall I Know It?

By WILLIAM LEWIS

This is a reprint of the old tract, first published many years ago. It has been revised and brought up-to-date.

10 for 75¢
25 for \$1.75

50 for \$3
100 for \$5.50

Herald House INDEPENDENCE, MISSOURI

Report on "The Messiah" Broadcast

The following quotations are from letters, cards, and telegrams received regarding the radio broadcast of *The Messiah* presented by the Independence Messiah Choir through the facilities of the Columbia Broadcasting System, originating at KMBC, Kansas City, Missouri, on December 18, 1949, 10:30-12:00 p.m. Central Standard Time:

Permit me to say that *The Messiah* oratorio by your choir last night was excellent in every way and very much enjoyed. Have you a pamphlet, or booklet, giving information on the history of your Messiah Choir that I may have?

ROBERT ERSKINE KERR

Lake Charles, Louisiana

Mrs. Buford and I were thrilled and inspired last night as we listened to *The Messiah* and more especially as we heard you [Garland Tickemyer] so masterfully and devotedly sing. We want to let you know of our enjoyment and thank you.

D. W. BUFORD

Wichita, Kansas

You have one of the really finest choral groups in the country and that you, yourself, are a conductor of uncommon ability and sincerity of purpose . . . I have never heard "His Yoke Is Easy" sung so cleanly, so lightly, and with such beauty of tone.

JOHN MACDONALD

Chicago, Illinois

Allow me to express my appreciation of your rendering of Handel's *Messiah* over the air on Christmas day . . . never at any time have I heard it sung so perfectly. It was absolutely beautiful! I phoned up four of my friends to tune in and they all listened. The verdict was unanimous. Thank you a thousand times! May I wish your church and your beautiful choir the best of luck for 1950, and I will certainly try to find a repeat next Christmas if it is at all possible. One more thing, I got the impression that everyone enjoyed his part. There was an atmosphere of happiness all through which was most infectious.

MRS. CATHERINE CONTTI

Montreal, Quebec

I have been listening to the wonderful rendition of *The Messiah* given by your church choir. It came over the radio as clearly as though we were hearing it in person. The soloists were excellent. It was a very finished performance, and I am glad you called my attention to it.

DR. HUGH H. WEST

Elgin, Illinois

It was the finest chorale work I have heard in a long time and you, Mr. Weddle, are a remarkable conductor . . . I have heard so many comments from friends in New York and points West on the fine chorale work and also on Mrs. Mader's singing.

HARRIET PORTER MOORE

Des Moines, Iowa

Want to thank you for your wonderful rendition of Handel's *Messiah* last evening. You were fortunate in having such excellent soloists to assist . . . it was a musical treat to remember.

SADIE HANSON

Thurman, Iowa

I enjoyed your usual fine *Messiah* solos over the air last night. It's always a pleasure to hear you. Congratulations and continued success in your work [to Garland Tickemyer].

HARDIN VAN DEURSEN

Kansas City, Missouri

We got better than two-thirds of *The Messiah* over KSL from Salt Lake. It was wonderful—nice and clear. This was the first time I have ever been able to hear it on the coast.

RUSSELL J. DENTEL

Vallejo, California

(Wire) Wonderful performance soloists broadcast excellently.

DALLAS PROBERT QUINN

Flint, Michigan

Dear Mr. Tickemyer: You did a really excellent job of singing Sunday night; I have a great admiration for your fine voice and splendid artistry. I have never heard a tenor (and I have sung with most of the good ones) who sang all those passages without a catch breath before the florid part of the phrase.

JOHN MACDONALD

Chicago, Illinois

We heard your broadcast performances of *The Messiah* from a station in Louisville, Kentucky . . . The total performance was very good—as usual. We enjoyed the contralto soloist especially . . . It was interesting to hear your selection of numbers to be used, and at last, I'm beginning to like the "Amen" at the close of the performance. Congratulations on another fine job!

WILLIAM GRAVES

Lamoni, Iowa

We both have only one sentiment to express regarding this year's *Messiah*—it was a masterful rendition—the best we have ever heard. . . . From the opening beat of the "Overture" through the last beat of the "Amen" it was the best, I believe, you have ever done.

PHIL MOORE

Spokane, Washington

Listened to all of *The Messiah* last night and thoroughly enjoyed it. . . . The choral work seemed mighty good to me—good balance and diction. I am sure I have never heard any group do as well. That orchestra certainly came in fine. A most enjoyable broadcast.

ALFRED HITCHCOCK

Bellaire, Texas

This is a late note to let you know that we did listen to *The Messiah* on December 18. It came through very fine. The tones were clear, and the music was beautiful. You are to be congratulated on the very fine work you have done and the tradition which has been built up for the church. I know there were a great many people who listened in Columbus, and all thoroughly enjoyed hearing this splendid chorus. Please accept our appreciation and also our congratulations.

LUCINDA N. MADDEN, Attorney

Columbus, Ohio

Earnest congratulations to you on the lovely rendition (transcribed) to which I thrilled last Sunday evening. California time was 10:30 to midnight. Tempos were majestic and authoritative and an even balance prevailed throughout. Our capable soprano, Mrs. Mader, improved in each successive solo, and XLV air pleased me explicitly. XX air (Alto) truly delighted me.

MAYNARD KOUNS

National City, California

In appreciation of the performance of *The Messiah* December 18, we take this means of thanking you.

MRS. C. L. ROOK

Miami, Oklahoma

We are thrilled over *The Messiah*—wonderful—came in clear to the end. Thanks to all.

CLARA WHEELER

Warrensburg, Missouri

We enjoyed your *Messiah* very much last Sunday night . . .

HAROLD AND FLORENCE BURTCH

Midland, Michigan

The Messiah was all one could wish for. I liked the contralto. Best of wishes to you.

DR. AND MRS. CHARLES NICKSON, JR.

Independence, Missouri

It was wonderful! Congratulations to you and your choir. It came over WJR this year and was as clear as if we had been sitting in the audience.

ESTHER COTTRILL

Flint, Michigan

The Messiah was heard here in Fort Peck over Station KOMA in Oklahoma City—very clear reception, and it was beautiful. I was thrilled, and the church should be very proud.

MRS. HAROLD H. NORWOOD

Fort Peck, Montana

I wish to thank all taking part in *The Messiah*, both soloists and choir, and last but not least the director and the orchestra.

IRBY MUNDY

Colorado Springs, Colorado

May I once more send you a word of gratitude for your magnificent performance of the immortal *Messiah* . . . I know thousands of people in British Columbia listened to this great offering.

FLORENCE ATKINSON

Vancouver, British Columbia

(Wire) The broadcast last night was perfect and enjoyed by all of us.

MR. AND MRS. J. W. STOBAUGH

VIOLA AND MARJORIE

Independence, Missouri

First let me express the feelings of the many in this area who listened to the presentation of *The Messiah*. Everyone seemed to be of the same opinion—that this year's performance was the best ever. Reception was such that most of the time we felt as though we were in the room with you. The helps sent to the locals for advertising were excellent. I am checking on all the locals to see what they did with the materials. I know that at least three of our branches have reported carried advertising and news articles of the broadcast. I will let you know the use of this material from a district-wide basis as soon as I hear from the other branches.

HARRY L. DOTY

Traverse City, Michigan

Just to let you know that *The Messiah* broadcast was really wonderful . . . I am glad to report that the reception was good. You might possibly pass the word to Franklyn Weddle that the diction of the chorus was exceptionally good. Altogether it was a fine piece of church advertising—money well spent.

JOHN F. SHEEHY

Toronto, Ontario, Canada

(To be Continued.)

The Nestling - Part I

By WINIFRED MILNER

FIVE-YEAR-OLD TERRY Newman sat up in bed shivering and holding the covers high against his throat. The room was dark, with only a little light coming in through the windows. Terry could hear the doorbell ringing a series of sharp, persistent rings, and Scotty, his small terrier, had jumped off the bed and was barking and growling intermittently in front of the door.

"Quiet, Scotty," Terry whispered through stiff, frightened lips; but Scotty went on barking.

Terry reached out his hand in the dark, feeling for Mommy's pillow. It was cold. That meant she was still singing at the Flor del Plaza Inn where she sang six nights a week.

Someone was pounding on the door now and rattling the knob. Terry tore at the covers, clawing them away from him with his hands. That wasn't Mommy or Mrs. O'Grady who lived in the next apartment. They had keys.

"Terry, wake up and open the door."

Terry didn't know that voice. He dived under the bed and lay flat on his stomach. He could feel his heart pounding against the rug. Maybe a devil was out there or a giant or a witch. Giants and witches ate children.

Then he heard the sound of Mrs. O'Grady's slippers flapping along the hall floor, and he relaxed a little. Mrs. O'Grady always looked in on him when Mommy wasn't home. Scotty had heard her coming too, for he stopped barking and growling and came under the bed where Terry was to sniff at Terry's hair and lick his cheek with a cold tongue.

"Who's there?" Terry heard Mrs. O'Grady ask. "What do you want? Are you trying to wake all the sixty families in this house?" There was a pause and then Mrs. O'Grady's voice again as if she didn't quite believe what she saw. "Why, it's Matty Billingsley. A woman your age ought to be in bed. Francine hasn't come in yet."

"My niece won't be coming home." The old woman began to cry. "She's dead! I've come to fetch the child home with me."

Mrs. O'Grady made a choking sound. "The Lord have mercy—"

"It was a car accident. Stop looking at me as if you think I've lost my mind. The officers found my name and address in Francine's purse and sent for me to identify the body. I've been to the morgue."

"Do you think—?"

"Worry caused it. Her job finished tonight, and she didn't know where she was going to get another one. Her divorce became final today, and we both know she wanted to go back to Jim. She's been sick and depressed. Francine wasn't the kind of girl to be careless about anything, especially her driving, but she drove the car into the subway wall at LaSalle and Broadway. The wall is steel and concrete."

TERRY PUSHED his breath out slowly and relaxed. It was only Grand-aunt out there talking with Mrs. O'Grady. He had been to her house on Long Island lots of times, but he didn't like her, and she didn't like little boys. Terry knew she was all wrong about Mommy. Mommy was sometimes later than this getting home, but she always came. And last night she had told him to go to bed and be a good boy and she would see him in the morning. Well, she always kept her promises. Maybe he should crawl out from under the bed and tell Grand-aunt that Mommy was all right, only if he did Grand-aunt might take him home with her. She had a yard with grasshoppers and butterflies, but it wasn't fun at her house. She made him take off his shoes to sit on the davenport. There was the sound of a key turning in the lock, and Scotty ran out from under the bed to stand at the door and bark again. Then the door opened, and Mrs. O'Grady made Scotty stop barking. The lights were switched on, and the two women stood looking at the empty bed.

"He's gone!" Mrs. O'Grady said. "He was in the bed when I looked not more than an hour ago. He must be hiding somewhere. Terry—Terry lad, where are you?" She made a hasty survey of the premises. "I can't understand it." She came and stood by the bed again. She had on a long white flannel night gown with a man's coat thrown across her shoulders. Her hair was done in curl papers and she looked fatter in the gown than she did in a dress. Terry watched the bulge her stomach made, pressing the nightgown out.

Grand-aunt leaned on her cane and hobbled toward the bed. She looked so old that Terry wondered if she might not be as old as God. He watched them go from room to room, searching carefully this time and calling him. Grand-aunt couldn't walk fast, and the tall feather on her black hat bobbed

and bowed each time she took a step with her cane.

Scotty seemed to think they were playing a game. He jumped at the cane until Grand-aunt tapped him with it and made him yelp, then he took the bottom of Mrs. O'Grady's nightgown and chewed and sniffed and shook it until she picked him up and held him.

"I spent good money for cab fare, and now he's gone," Grand-aunt grumbled. "Do you think some of Francine's friends could have heard about the accident and carried him off?"

"Nobody could get in without a key."

"Then we'd better notify the police."

TERRY BEGAN squirming out from under the bed. Mommy wouldn't want a policeman in her house. She didn't even like peddlers who tried to sell things. Policemen would snoop the way Grand-aunt was doing now, the way she always did when Mommy wasn't around. Grand-aunt had found the new cocktail glasses on the little table by their best chair. Mommy's friend Bill had come by just before she went to work, and they had had a drink together. Then they had quarreled, and Mommy had gone off without washing the glasses and putting them away. Now Grand-aunt was smelling and sniffing them. If she broke one Mommy would think *he* did it, and *she* was just the one to let her think it.

"Did Francine drink very much?" Grand-aunt asked Mrs. O'Grady.

"It was the restlessness in her. A woman don't stop loving just because a man don't want her. She could have had her pick—look—it's Terry crawling from under the bed." Mrs. O'Grady put Scotty down and grabbed him. Terry wished she would stop kissing and hugging him and acting as if he had really been lost, but then she liked children. She had six and liked them all, even Katy. Katy was seven, and Terry thought she was awfully silly.

Grand-aunt was frowning at him, and he scowled back.

"It isn't nice for little boys to hide," she said. "Find your clothes, and I'll help you put them on. I'm going to take you home with me."

"I can't go home with you. Mommy wants me to stay here." He looked at Mrs. O'Grady, hoping she would speak up for him, but she was getting

clean clothes out of his dresser drawers as if she expected him to go along with Grandaunt. He backed away from them and leaned against the bed.

Grandaunt got his clothes and hobbled over to him. Her lips were smiling, but her eyes made Terry feel uncomfortable. "Let's take your pajamas off and put on these nice clean clothes like a good boy."

Terry climbed up on the bed. "Mommy told me to stay here." He didn't want to quarrel with her. She was an old woman, and Mommy said boys must be especially polite to old women, but he wished she would go home. He wanted to go to bed. He was very sleepy.

"Are you going to mind me, Terry?" Grandaunt sounded crosser. He only scowled.

She caught his leg with the crook of her cane as he was moving out of reach, and pulled him toward her. He hadn't expected her to be so strong. He tried to pull himself free, but she grabbed him by the seat of his pajamas and dumped him on his face on the bed. Then she tapped him with the small end of her cane. He had never been treated in such a way, and he caught his breath in fright. He struggled and kicked to get out of her grasp, but she held him with a firm grip. He reached his right hand behind him to grab the cane, and she tapped him again across the fingers, then she swatted him on the seat of his pajamas. He opened his mouth trying to frighten her with loud bawling sounds.

MRS. O'GRADY caught Grandaunt's arm, and the cane made a clattering sound as it struck the floor. "Stop it, Matty . . . stop it, both of you. Let me talk to him. He's a good boy."

Grandaunt was panting from the struggle. Her face worked in anger and self-pity. "Do you think I want him? Children make me nervous. I don't know how to manage them." Her voice rose shrilly. "But he's my relative, and I aim to do right by him."

"I'm sorry for you, and I'm sorry for the lad." Mrs. O'Grady studied her sadly and shook her head.

Terry moved to the middle of the bed. He liked Mrs. O'Grady. He would stay with her until Mommy came. Even if she didn't want him, he would stay with her. He tucked his feet under him, then he saw Mommy's friend Bill standing in the doorway watching them. Bill was holding his hat in his hand. Terry climbed off the bed.

"Hello," said Bill looking at Terry.

"You were making such a racket, I thought you were alone or I would have knocked."

"It's all right," Mrs. O'Grady said. "Come in and shut the—My goodness—" Her voice changed as she looked at him. "What's happened to you? You look sick and done in. You've *heard about Francine*." She took his arm and helped him into a chair. "Here let me take your hat." She put the hat on the bed and came back to him. "You were in love with her," she said, giving him a sharp bewildered look. There was pity in her eyes.

INSTEAD OF ANSWERING, he thrust a ring box into her hand. Mrs. O'Grady opened it. The box was satin lined. The ring it held was a diamond. "Francine and you?"

He nodded. "But she never did belong to me. She belonged to Jim Newman." His hurt eyes looked straight ahead. "She couldn't get away from him. It was part of her religion. She believed once two people are married, they are married till death. She told me tonight if she married me, it wouldn't be legal in the sight of God, and she gave the ring back. We could have been married today."

"It was Jim Newman who got the divorce," Matty Billingsley reminded him.

"What difference does it make who got it? The marriage was a failure. They hadn't seen each other in months. He hasn't even bothered to see his son. Oh, what's the use—?" Bill's voice trailed off. He slumped further down in his chair as if he would hide from the world and his sorrow.

"Who is to say what is success and what is failure?" Matty Billingsley asked. "Who is to say what makes people do what they do?"

Mrs. O'Grady came and put a hand on Bill's shoulder. "You loved Francine, maybe you will take Terry and raise him as your son."

He sat up suddenly and looked dismayed. Then he gestured wildly with his hands. "Mrs. O'Grady, I couldn't possibly—"

"I can't keep him. I've got six children and another one on the way. You came tonight—"

"My reason for coming was to see that he was being looked after. If I had married Francine, I would have taken Terry, but not now. He isn't my responsibility."

"He's my responsibility," Matty Bill-

ingsley said. "Have you got your car outside, Bill?"

"Sure. Want me to drive you home?"

"I sent a telegram to Jim Newman. If he doesn't want Terry, then I do. I want you to drive me to Long Island."

"I'll do that," Bill said. "Get your clothes, Terry, and I'll help you put them on."

TERRY MOVED away from them and leaned against the wall. The command in Bill's voice made him tremble, but he only leaned harder. He had to stay here and wait for Mommy. She wouldn't know where he had gone if he went with Grandaunt. What did children do when big people bossed them? Maybe he could run outside and hide, but it was dark and cold outside; and if he ran away, Bill and Mrs. O'Grady would only run after him and bring him back. He wasn't even sure he could run away from Grandaunt.

"Terry," Bill's voice was sterner this time. "Get your clothes."

"No," Terry said.

Bill made a dive for him. "Get me his clothes," he said to Mrs. O'Grady. She brought the clothes, and Bill began forcing them on. He was strong. Even loud bawling sounds didn't frighten him any.

Mrs. O'Grady said, "I hope his daddy comes for him. You'll never manage him alone, Matty. He needs a man."

Terry's voice grew louder and louder. He was screaming now, and he couldn't stop. He didn't want Daddy, not ever. Mommy didn't like Daddy. They could say over and over that she liked him, but *he* knew better. Daddy sent a letter and a check every month, and they made Mommy sick. Sometimes she cried and couldn't stop the way he was doing. Only her kind of crying didn't make any noise. Sometimes she would take headache pills and go to bed, and sometimes she would only be cross. Terry hated Daddy. He hoped he would never see him.

Bill loosened his grip, and Terry threw himself down on the floor, kicking and pounding with his fists.

"I can't stand his crying." Grand-aunt tapped the floor with her cane. "Make him stop it. He's making me ill."

Mrs. O'Grady brought Terry's coat

The Home Column

and cap, and Bill began shaking him into them. "That does it," he said breathing hard. "Now, I'll carry him out to the car."

Terry scratched and kicked and clawed. "I—won't go! I have to wait—for Mommy!"

Bill shook him. "Listen to me. You've got to believe us when we say Francine isn't coming back here. She's dead."

"She is not."

Grandaunt raised her cane and shook it at him. "Whether you like it or not you are staying in Long Island with me until your daddy comes."

"Wait," Mrs. O'Grady said. "Wait, all of you. Terry listen to me; lad. Shall we leave a note on your mother's pillow, maybe? Then she'll know where you are."

"Yes—leave—a note."

Bill muttered an oath and put him down.

"Tell Mommy—to bring me home—tomorrow."

Scotty put his nose against Terry's hand while Mrs. O'Grady was writing the note. Terry picked him up, hugging him hard. He pressed his face into Scotty's black fur. He had cried so long that his breath came in quick sobbing gasps.

Mrs. O'Grady finished writing the note, and Terry pinned it to the pillow. Then with Scotty in his arms, he let Bill carry him out and put him in the front seat of the car beside Grandaunt. He could feel the wet place on his cheek where Mrs. O'Grady had kissed him. He wished he could be her boy until Mommy came home. Until Mommy came—! He sat up stiffly. Suppose she didn't come? Where would he live? What would he do? Whose boy would he be? He remembered a bird he had owned for an afternoon. He knew how a dead bird felt in his hand. He held the dog against him so hard that Scotty whimpered in protest.

"I don't know why I let you bring that dog," Grandaunt grumbled. "If there is anything I hate, it's a dog in the house."

NEXT MORNING as soon as Terry was up, he asked Grandaunt to call Mommy on the telephone. She said he was being silly, but she dialed Mrs. O'Grady's number and told him to do his own talking. In a little while he heard Mrs. O'Grady's voice.

"I'm Terry," he told her. "I want to talk to Mommy."

"She's not home, Terry."

"When she comes tell her to call me at Grandaunt's."

There was a pause, and then Mrs. O'Grady said, "Laddy, you've got to face facts. Your mamma won't be coming home. The sooner you realize it the better it will be for you."

"Where is she?"

"I don't know. Perhaps the departed ones live on stars."

"Do you know which star?"

"The glory land would be full of stars of different sizes. Big ones for big souls and small ones for small souls, but I have no way to measure the size glory your mother received. Go out and play. I'm sure wherever she is, she wouldn't want you to worry."

Terry hung up. It wasn't like Mommy to leave New York City without telling him. She always told him where she would be even when she went downtown or just across the street to buy groceries or a paper. She had never mentioned wanting a trip to a star. "She should have taken me," Terry confided to Scotty. "I thought California was the place she wanted to go." He went to find Grandaunt. "Do you think living on a star would be as nice as living in California?"

"A star? Fiddlesticks!" Grandaunt retorted. "Eat your breakfast. There are little sausages and a poached egg."

"Mrs. O'Grady says Mommy lives on one. Would it be heaven? Where is heaven?"

"I don't know. I've never been there. Eat your breakfast."

Terry tried to eat, but the food stuck

in his throat. Where was heaven? How long did people stay when they went there? Maybe God and the angels wouldn't let Mommy come back at all.

At first Grandaunt tried to make Terry eat, but when she saw how things were with him, she told him to put on his cap and coat and go out into the yard.

(To be continued.)

A Sacred Trust

(Continued from page 3.)

the late President Joseph Smith and his long-time associate, Elder William Wallace Blair; but politics were never allowed to disrupt in the least their brotherly regard in the Great Cause. And even families can divide on politics: My father and I in 1912 voted for Taft; Frederick M. voted for Wilson, and Brother Hale W. voted for Roosevelt. Pardon the personal history.

The main point, however, is our own vote *may* be pivotal. Much *may* and *generally does* depend on it. Let us be as fully advised as possible and cast our vote on the side of righteousness as "God gives us to see the right."

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DAILY HERALD

INDEPENDENCE, MO.

Briefs

POCATELLO, IDAHO.—Climaxing a two weeks preaching service and home visiting, District President Phillip Moore, concluded his stay by baptizing eight people. Assisted by Elders Orval J. Baker and Theodore Daniels, the new members were baptized and confirmed in the evening services of January 28.

The mission is expanding, and each month shows a consistent growth in the building fund as well as the membership.—Reported by MELBA RAE BARNETT.

WELLSBURG, WEST VIRGINIA.—Seventy Merle P. Guthrie completed a two-week series of evangelistic meetings from January 24 to February 5. At the close of the meetings four people were baptized, Jessie Staffilino, baptized by Brother Guthrie; and Oma Joy Melcher, Eugene Chadwell, Jr., and Linda Schupback, baptized by Otto Melcher. Those assisting in the confirmation were Seventy Merle Guthrie, Elders John Treiber, Otto Melcher, Cletus Swick, Samuel Zonker, and Robert Rodgers.—Reported by LEONA HANES.

NORTHEASTERN ILLINOIS DISTRICT.—*Aurora Branch:* A play, "My Peace Go With You," written by Charles Homuth, was presented December 18. Those taking part were Mabel and Clarence White, Marvin and Floria Settles, L. Paul Reedy, C. Malcer, Juanita Reedy, and Jo Ette Tater.

A large group attended the turkey dinner and the children's program given at the church on December 23. In addition to the program, Eddie Weber showed moving pictures featuring "The Night Before Christmas."

A Book of Mormon class, taught by Roberta Gregory, meets every Wednesday evening.

DeKalb Branch: Speakers for the past month have been C. C. Simpson, Burdette Heun, and Pastor R. F. Healy. Those who have helped with the music are Frances Gray, Florence Price, Rosalie Blish, Nancy and Gilbert Brook.

DeSelm Branch: On January 1 at a service held in Bradley, Illinois, Pastor Earl Rogers showed slides on "The Church of Christ." In the evening the women's department held its Christmas exchange party at the home of Sister Pearl Pement.

Mission Branch: A Christmas play was given December 26 by the junior department. The adult class gave a play on January 22.

Recent speakers have been Robert Anderson, William Pike, M. J. Anderson, and Victor Eklof. Bishop Earl Higdon of Far West Stake preached two evening sermons.

Plano Branch: The priesthood class has finished its study of "Each One Win One" and has now begun studying *A Commentary on the Doctrine and Covenants*.

During the Christmas holiday week, the women's department sponsored a family night at the church. Mrs. Elmer Nelson was in charge. Mrs. Nellie Blakely was honored on her eightieth birthday at the meeting.—Taken from *The Bulletin*.

MINNEAPOLIS, MINNESOTA.—These officers were elected to serve for 1949-50: C. Leslie Lynch, pastor; Berniece Staffeld, church school director; Elsie Bennett, music director; Mildred Lundeen, women's department leader; Warren Wolfe, Zion's League leader; Robert Porter, junior church leader; Joyce Olson, secretary; and Vernon Lundeen, chairman of the finance committee.

Richard Elvin, son of District President Wesley Elvin, was ordained to the office of deacon.

The women's department sponsored its annual community night supper and bazaar on November 17. This year set a record attendance. A home talent program was given by the music and dramatic departments following the supper. They also sponsored a successful rummage sale on December 15.

A men's club has been organized. Its purpose is to provide greater fellowship among the men. The club recently enjoyed a series of panel discussions on "Economic Zion." Frank Parsons, bishop's agent, acted as moderator. The club's president for this year is Gordon Bennett.

The Zion's League presented a play, "The Lost Church," on December 18. The dramatic leader, Ferne Parsons, plans on using the Leaguers for many more plays and programs. They have enjoyed several fellowship meetings, outings, and house parties with their leader, Warren Wolfe.

The annual Inventory Day was observed on Sunday, January 29. The response to this event was most encouraging, especially from the children and young people.

Several former Gracelanders are attending the University of Minnesota. They are: Ronald Young, Harrison Hatch, Rex Hield, Hollis Olson, Walter Conway, Phyllis Conway, and Lars Granberg. Elder W. E. Connell and family from Fort Collins, Colorado, are also visiting. Brother Connell is in the graduate school of the university. All of these people are taking part in the services of the branch.

The priesthood is ministering on Sundays to the various outlying branches of the Minnesota District. District President Wesley Elvin, and his counselor, High Priest James Thomas, carry the brunt of the work.

The church school director, Berniece Staffeld, is busy with plans for another Vacation Church School. This will be the second year that our branch has had one.

A new organ fund has been established by branch action. An organ committee has been appointed to investigate the different makes of organs and to bring recommendations before the branch.

Several of the Saints in Minneapolis plan on attending the General Conference in April.—Reported by LESLIE LYNCH.

LINCOLN, NEBRASKA.—The adult class has grown in size and was divided into two classes. One class, taught by Mrs. George Mechling, is studying the Book of Mormon quarterlies, and the other class, taught by Donald Savage, is studying the Doctrine and Covenants.

The young men of the church have entered the city-wide basketball league. They play other churches in town and so far have been doing quite well.

The Young Adult Club met at the home of Mr. and Mrs. Clarence Ceasebro on January 13.

January 22 was Annual Inventory Day. Harry Niehaus, bishop's agent, had charge of the morning service. His subject was "We Live by the Choices We Make."

The women of the Zion's Circle have been busy with rummage sale, chili supper, sacrifice offering, Christmas offering, bake sales, Christmas cards, growing dollar; netting a sum of \$205.77. Mrs. Edith Niehaus is the leader.

The choir has been very faithful in giving its talents under the able leadership of Mrs. Ruth Pfanmiller. Besides a choir number each Sunday morning, a solo is also presented. Some of the recent soloists have been Kenneth Fry, Dot Williams, and Betty Duryea.

A potluck dinner for the three adult classes was well attended on the evening of January 27 in the church basement.

On January 25, a beautiful baptism service was held at the church at which time Mrs. Betty June Duryea, Ladd LaVerne Duryea, and LeRoy Henry Roth were baptized by Elder Francis Schrunk.—Reported by MRS. EUNICE FULTON.

CORRECTION: The "Brief" item that appears on page 17 of the February 13 issue under the heading of Rich Hill should read Fort Scott.—Reported by SUSIE LENEVE.

In the land of the feathered serpent

BY PAUL M. HANSON

This is the new and long-awaited book by Apostle Paul M. Hanson, one of the church's foremost students of archaeology. It tells of his travels in the Book of Mormon lands of Mexico, and contains about 70 photographs.

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herald house INDEPENDENCE, MO.

Unto the Least of These

By JOHN C. THOMAN

PAUL AND MARY HUDSON had been happy when Paul was put under general church appointment. His work had been blessed by God's Spirit as he ministered to the Saints in the large city where he had been sent on his first mission. And now their happiness was complete—a hurried call to the doctor, a rush to the hospital, and Paul suddenly found himself standing nervously in the hall of the Metropolitan Hospital outside the Husband's Waiting Room. It was almost three o'clock in the morning. Only a moment before he had turned his wife over to the male interne and an efficient-looking nurse. He had been in such a hurry to get here, and now in the tried and true tradition, he must wait.

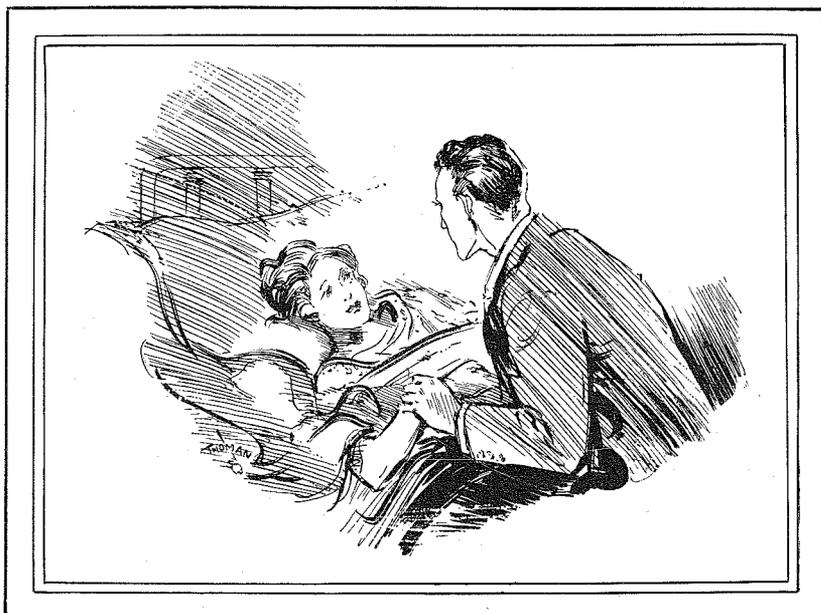
He stepped inside the room and looked about. There were several comfortable chairs, many magazines, and also framed cartoons, each of which poked sly fun at the "expectant father." Over the door a sign read: "We haven't lost a father yet."

There was no answering flicker of amusement in the serious set face of the young minister. Instead his mind went back to the conversation with the interne and the nurse.

"Don't worry!" the interne had said as he had taken his wife's card from the file box. "She will get along fine. Her record indicates an excellent constitution."

"She will surely be all right with Doctor Boynton on the case," the nurse said proudly. "He's really tops in this field."

It was then he had given voice to his own deep faith, as he pressed his wife's hand and stooped to kiss her. "She will be all right because



I shall pray every minute," he had stated quietly.

As he straightened up, he caught the quizzical glances that passed between the doctor and nurse. He sighed at the memory, for he realized that to their scientific minds his words must have sounded a bit foolish. As for himself, his was a confidence bolstered by many a fine experience that God hears and answers prayers. Almost daily his prayers had been answered as he had striven with single-minded sincerity to hold up those in need before his Father's throne. And now he would pray for Mary, and God would bless her.

HUMBLY AND EARNESTLY he began to pray, but before he was well-started he heard a noise behind him and arose awkwardly from his knees. He turned to look into the eyes of a tragic-faced woman. Her eyes wore an expression of deep misery. Paul broke the silence, "I'm Paul Hudson," he said, "won't you have a chair?" He waited; the woman entered hesitantly, and wearily sank into one of the big chairs.

"I'm Mrs. Rollins," she said, "and my daughter has just been taken to the delivery room. They sent me here. I am taking the place of the man who should be waiting."

For a moment neither spoke, and then Paul said sympathetically,

"Would you care to tell me about it?"

"Maybe I should tell someone," she sighed. "You see, my daughter and her husband had a quarrel a few months ago and separated. He went to live with his mother, and she came home to me. The worst of it all is that he knows nothing about this—the baby I mean. I tried to tell him about it a month ago and succeeded only in having words with his mother. I hung up without even telling her. They're both such kids and are still so much in love."

Mrs. Rollins began to cry softly. "There's only one thing I know for sure," she added, "my daughter will never forgive him after she's gone through this alone. It's all so tragic. Why didn't I give the boy a chance? Why doesn't someone tell him? After all it *is* his baby being born. If only someone . . ."

Paul was silent, thinking. That part of his mind which had so lately been engaged in humble supplication was now asleep. Human tragedy was no new story to him. He had been brought into similar situations before. He knew from experience that there are ridiculously simple answers to many such emotional tangles. With a sudden surge of clarity he knew what he must do at once.

"Mrs. Rollins, what is your son-in-law's address?"

She mentioned a street and number and looked at him questioningly. Paul made a mental note of it and reached for his hat and coat.

"You hold the fort; I'll be back as soon as I can." And he was gone.

THE STREETS were deserted as Paul drove along block after block through the dark, sleeping town. As he drove, his mind raced ahead to plan what he might say to an irate mother-in-law and a surprised and incredulous father-to-be.

An hour later as the distant clock struck five, Paul stood a few feet away, while a pale and disheveled young father knelt by the bedside and whispered earnest and contrite promises to a weak but starry-eyed young mother who held a sleeping baby in the crook of her arm.

A hand fell upon Paul's shoulder as he watched. "Come," the nurse said, and led him quietly from the room.

Paul came back with a wrench to other considerations than the narrowly-averted tragedy of these young lives. He came back with a burning sense of fear which surged through his veins like poison. What about Mary? It was all over, and he had not prayed. After having brazenly rejected the claims of science and nature and placed in their stead his boast of a living faith, he had forgotten Mary in her time of need.

The sheeted form on the bed was very still, the face paler than the pillow on which it lay. He knelt beside her and hid his face, too sick with foreboding even to weep. His heart felt like a stone within him, and he was afraid. And then . . .

"Paul," it was the merest whisper. He lifted his head and looked into her face. She was smiling, "How do you like your son?"

It was then he noticed a nurse holding the baby toward him and the young interne standing beside her.

"I told you your wife would be O.K. Her constitution—"the interne began.

"Constitution, nothing!" scoffed
(Continued on page 22.)

In All Fairness to God

By NAOMI RUSSELL

FEW PEOPLE this side of Mohammedanism are willing to be God's puppets, yet the idea of "Allah wills it" persists in various degrees even among Latter Day Saints.

One good but not very wise woman I used to know developed what she believed to be a fatal ailment. This, she said, was punishment for sins she had committed in her youth. Instead of going to a doctor for diagnosis and treatment, she suffered several years and then died with complete resignation—because it was the will of God. Perhaps medical science wouldn't have been able to cure her, but at least she could have known some relief from the excruciating pain that filled her last days.

Her illness might well have been the result of consistently breaking some physical law over a period of years, but it is unfair to hold God directly responsible for it. If I should develop diabetes yet continue to eat a highly starchy diet and refuse to take insulin, I could expect only extreme discomfort for the remainder of my life. But this would not be divine punishment, and my status hereafter would be no better than if I did the logical thing and took my doctor's advice for treatment. If I live a high-pressure life during my twenties and thirties, I can expect to have heart trouble by the time I reach fifty, but God does not will it so. As far as my heart is concerned, I can spend twenty of my twenty-four hours each day in righteous endeavor or selfish pleasure-seeking, and it will make little difference. If I don't take adequate time out for rest, I know what the "pay-off" will be.

NEITHER CAN I BELIEVE that the color of one's skin is the result of his behavior during pre-existence. Because I am white, some assume that my "spirit" was among the right-

eous in the first big battle waged in heaven between the forces of good and evil, while the "spirit" of my dark-skinned neighbor was among the patrons of Lucifer. If I could remember anything of that faraway state, I could perhaps see some justice in the theory, but since I haven't the slightest recollection of what I did before I was born to this earth, either reward or punishment here would seem purposeless. Does a parent wait until his child is grown to spank him for playing hookey in the first grade? Would God punish us here for unremembered wrong choices in the life which preceded this one?

Then there is the disputed matter of untimely deaths. Does God plan automobile accidents? Does he direct tornadoes to strike certain towns and miss others? Was the Donora smog disaster predestined to happen? Did some unseen hand lead Kathy Fiscus to step in an unprotected well opening? These and similar tragedies can hardly be ascribed to the "loving Father" we worship unless we place him on the level with back-alley saddists.

It is unfortunate that we tend to limit Deity to the confines of our own warped imaginations. Instead of searching for the perfection that is God and turning our energies toward becoming like him, we often create a kind of deified Frankenstein before whom we spend our lives in fear and frustration. More unfortunate still is the fact that we attempt to frighten others with our self-created monster.

In all fairness to God, let us accept him as the supremacy of goodness—bound by law, certainly, but very just. Anything less is an insult to his intelligence.

New Horizons

Unto the Least of These

(Continued from page 21.)

the nurse. "It was Dr. Boynton. It was his skill that did it."

She covered the sleeping baby's face carefully and started toward the door but turned to throw a kindly look over her shoulder in Paul's direction. "But maybe it was your prayers, Sir," she said. "Anyway they're both doing fine."

Paul turned back to Mary and her eyes held his, still smiling.

"Mrs. Rollins was here while you were with her daughter and son-in-law and told me what you had done. Paul, I am so proud of you! And don't feel sorry that you weren't with me. Remember the Scripture that reads: 'In as much as ye have done it unto the least of these, my brethren, ye have done it unto me.'"

Paul nodded silently.

"What you did was so wonderful," she continued, "that God knew and understood. I am so thankful to him for our son. So very, very thankful!"

Then she closed her eyes to sleep, and the smile still lingered upon her lips as Paul leaned over to kiss her lightly, then turned and tiptoed out of the room.

Development of Our Social Service Center

(Continued from page 4.)

and has gone by various names—"The Commodity Shop," "Home Arts and Industries," and "The Campus Shop." It operated first in a room in the Auditorium, then in the basement of Bartholomew Hall, and at the present time is in the old Swope Mansion at 406 South Pleasant, now referred to as the Campus Building. The work has been carried on for the most part by a faithful band of volunteer women workers from all our Independence congregations.

This institution for the care of the poor is now being greatly expanded. From the oblation fund, sufficient money was provided to purchase a large, fireproof building at 310 North Liberty in Independence. In addition to the purchase price, a substantial sum is being spent to renovate the building to make it comfortable and efficient for

the particular purpose for which it shall be used. It will be comfortably heated, well-lighted, and adequately-equipped. There are 26,700 square feet of floor space for workrooms, sales-rooms, training classes, and storage. A brief description of the institution and its activities follows:

Name:

Moving from the Campus will necessitate a new name. It shall be known as the Social Service Center (Reorganized Church of Jesus Christ of Latter Day Saints).

Purpose:

(1) To provide good clothing and home furnishings for the poor at nominal cost, or at no cost to needy members of the church, upon order from the Bishop. This will be made possible by volunteer production workers. Although almost all of the work is now being and will continue to be done by volunteer workers, there will be some employment opportunities for handicapped members of the church who are unable to secure employment elsewhere because of their handicap.

(2) To provide opportunity for expansion, involving other goods and services such as canning and storage of foods, employment bureau service, etc.

Organization:

The institution is under the supervision of the Bishopric. The organization is and will be made up for the most part from volunteer workers, although some full-time personnel will be necessary such as a manager, book-keeper, and maintenance man. The able assistance of Sister Henry Rowland and her corps of women workers will continue to be essential to its success. The departments will be organized much as they are at present, although the new building facilities will necessitate some changes, and there will be opportunity for many more volunteer workers.

Function:

Clothing, furniture, paper, and other salvage is picked up by truck from people of the community who are willing to give. Regular routes will soon be mapped out and followed on specific days.

Materials are repaired, remade, cleaned, and pressed by volunteer workers and offered for sale at nominal prices. Many people not of the church give materials to the institution, and our service to the poor of the community is to sell these renovated necessities at a price made possible only through volunteer labor. Members of the church needing help may secure neces-

sary clothing and furnishings without charge upon request of the Bishop in Zion or his agents in the various congregations. Requests from areas outside the Center Place should be sent to the Presiding Bishopric's office through the regular channels of bishopric organization.

At the present time, the institution functions only one day per week. In the new location it is hoped that it can eventually be operated six days per week. This will depend upon the response our membership gives to this greater co-operative effort to assist the poor. If all probability, a certain number of workers will be requested from each congregation on specific days. Some definite planning and perhaps some measure of sacrifice may be involved.

The institution is nonprofit. All funds received from sale of goods go to sustain the institution and directly benefit the poor.

While for the present this seems to be confined in its operations to Zion and the stakes, there are possibilities for extension of its services throughout many of the large centers of the church. This, however, will require careful planning and organization, but in the meantime where there has been an accumulation of clothing that could be shipped to this institution, it is in order to do so, as its benefits go far beyond those in this immediate area.

In the last few years the church has spent \$65,000 in sending commodities, foodstuff, and clothing to needy Saints in Europe. As most of the clothing was donated, it is not included in the cost, but a total of over eighty tons of food and clothing was sent. Undoubtedly additional needs will have to be met. Here, then, is one institution which merits the support of the entire church, and one which may well form a nucleus for further development in this field of social service which is so much a part of our church philosophy.

The immediate supervision of this project is under the Bishop in Zion, Harold W. Cackler, and it will receive the close supervision of the Presiding Bishopric, in conjunction with the First Presidency and other General Church officers concerned.

The Presiding Bishopric
By G. L. DeLapp

*(One may have surplus to consecrate after he has established his "inheritance," which means he owns his home and has reasonable security in a business, vocation, or profession to care for the immediate and near future needs of himself and family. The determination of whether or not one has surplus is a joint responsibility of the individual and the Bishop.)

Bulletin Board

Des Moines District Priesthood Institute

A priesthood institute for Des Moines District will be conducted at the church in Des Moines, Iowa (717 East Twelfth), February 24 to 26. The first meeting is scheduled for 7:30 Friday evening. Dr. F. M. McDowell, Apostle D. T. Williams, and District President Ralph Wicker are to be in charge. Arrangements for accommodations may be made with Elder Ralph Wicker, 1319 Lyon, Des Moines.

HERBERT M. SCOTT.

Notice to Members in South Dakota

Mrs. R. W. Lair of Faith, South Dakota, will appreciate having other Saints in that area contact her. The telephone number is 3390, and her home is located across the street north of the John Deere Implement Company.

Central Missouri Stake Conference

The spring conference of Central Missouri Stake will be held at the church in Warrensburg on March 12, 1950. This is to be a "worker's conference" at which stake officers will have an opportunity of meeting with workers in their departments. The day's activities will begin with a fellowship service at 8:30 a.m., followed by a sermon by Bishop Walter N. Johnson at 10:45, and a business meeting at 2:00 p.m. Delegates to General Conference will be elected at this time.

Theme of the conference is "With God We Plan and Work Together."

H. J. SIMONS,
Stake President

Far West Stake Conference

The Far West Stake Conference will be held at First Church in St. Joseph, Missouri, (417 North Seventeenth Street) on Sunday, March 19. President F. Henry Edwards is to speak at 10:00 a.m. and 2:00 p.m. The business meeting is scheduled for 11:00 a.m. At this time delegates to General Conference will be elected and stake objectives for the next five years will be voted on.

EMERY E. JENNINGS,
Stake President

Books Wanted

Mrs. Lois Ernsberger, 317 East Lovett Street, Charlotte, Michigan, would like to purchase a copy of Kueffer's *Stories of Our Hymns*. Please write stating condition and price of book before sending.

Request for Prayers

Prayers are requested for Elder Carl Karlson, V. Porsgrunn, Norway, who has lost the sight of one eye and the other, although operated on, is being covered with cataract. He is further handicapped by increasing deafness. He desires to be healed, if it is God's will, so that he may be of service to his family and church. He hopes to be able to help as translator for visiting missionaries. (Request submitted by Mrs. Peter Muceus, 1335 North Magnolia Avenue, Modesto, California.)

ENGAGEMENTS

Craven - Bozarth

Mr. and Mrs. Huber Bozarth of Warrensburg, Missouri, announce the engagement of their daughter, Loretta, to Clifford Craven, son of Mr. and Mrs. Earl Craven of Braymer, Missouri. The wedding will take place this summer.

Foo-Jaynes, Foo-Short

Mr. and Mrs. Prescott A. Foo of Honolulu, Hawaii, announce the engagements of their two daughters, Gertrude Enoi and Lei Lenore.

Gertrude, a graduate nurse at the Independence Sanitarium, will marry Francis Edgar Jaynes, son of Mr. and Mrs. Birge Jaynes, Sr., of Shawnee, Ohio.

Lei, a sophomore at Graceland, will marry Robert Short, son of Mr. and Mrs. Gaylor Short of Carroll, Iowa. The weddings will take place this fall.

WEDDINGS

Chambers - Hurley

Hazel Hurley, daughter of Mrs. Grace Martin of Independence, Missouri, and Edwin Chambers, son of Mrs. Wilbur Chambers, also of Independence, were married February 14 at the bridegroom's home. Elder Lewis Richards read the double-ring ceremony. After a honeymoon at Excelsior Springs, they returned to their home in Independence.

BIRTHS

Mr. and Mrs. Lorne F. White of London, Ontario, announce the birth of a son, Alan Dale, born January 7, 1950. Mrs. White is the former Mildred Neal.

Mr. and Mrs. Lloyd Appel of Arner, Ontario, announce the birth of a daughter, Brenda Louise, born January 24. Mrs. Appel is the former Betty Dawson of Merlin, Ontario.

Mr. and Mrs. Percival R. Judd announce the birth of a son, Bruce Richard, born November 29, in New York. He was blessed on January 1 at Adelaide, South Australia, by Elders Les Judd and George Turner.

Mr. and Mrs. Earl F. Audet, Jr., of Independence, Missouri, announce the birth of a daughter, Janice Beth, born February 19 at the Independence Sanitarium. Mrs. Audet is the former Betty Lyman.

Elder and Mrs. Leonard Pack of Beckley, West Virginia, announce the birth of a son, James Eugene, born January 21. Mrs. Pack is the former Mary Margaret Curry of Parkersburg, West Virginia. Elder Pack is pastor of the Beckley Mission.

DEATHS

THOMAS.—Emma, daughter of Sarah E. Wiltse and Isaac Bogue, was born November 12, 1859, near Saginaw, Michigan, and died January 8, 1950, at Lamoni, Iowa. She was baptized into the Reorganized Church on June 24, 1877, and in August 1881, was married to Oscar Thomas. Three sons were born to them; all three died within a two-week period leaving the home lonely and empty. Later the Thomases took three motherless children to rear: Hattie, Martha, and George Hiltbrand. All three remained in the Thomas home throughout the years and were on hand when Sister Thomas died. Her husband preceded her in death in 1920. The funeral service was conducted by Elders Arthur Lane and Robert Farnham at Lamoni. Burial was in the family plot at Rose Hill Cemetery.

GARRETT.—Jennie L., daughter of William and Mary Simmons, was born at Lee's Summit, Missouri, on April 30, 1893, and died at Phoenix, Arizona, on December 27, 1949. She was married to George Elmer Garrett on September 11, 1913; five children were born to them. She had been a member of the Reorganized Church since she was eight years old.

She is survived by her husband, George; four daughters: Mrs. Mary Lightfoot of Kansas City, Missouri; Mrs. Dorothy Ross of Phoenix; Mrs. Henrietta Allen of Independence, Missouri; and Mrs. Alice Vanderburg of Lenexa, Kansas; a son, George Dan, of Kansas City; her mother, Mrs. Mary Simmons Louderbeck of Kansas City; three

sisters: Rose of Lee's Summit; Daisy of Kansas City; and Mary of Oregon; a brother, Herbert of Pleasant Hill, Missouri; and twelve grandchildren. Funeral services were conducted by Elder Wilbert W. Wood at the A. L. Moore Memory Chapel at Phoenix. Interment was in Greenwood Memorial Park, Phoenix.

CAMERON.—Douglas W., was born on June 5, 1855, and died January 26, 1950, at the Queen Elizabeth Hospital in Toronto, Ontario. He was an elder in the Reorganized Church and used every opportunity to best advantage in presenting the gospel. He was actively engaged in ministerial work until his ninety-third year.

He is survived by his wife, Annie Hamilton Cameron; and two daughters: Mrs. M. Waish of Hobbs, New Mexico, and Mrs. Harvey Brooks of Toronto. Another daughter, Maude, preceded him in death several years ago. Funeral services were held at Mount Forest, Ontario, Elders J. F. Sheehy and F. C. LeFevre officiating. Interment was in the Maplewood Cemetery.

CARBALLEY.—Olive M., daughter of Mr. and Mrs. Benjamin Harding, was born in Crescent Township, Iowa, on June 21, 1863, and died on February 3, 1950, in Council Bluffs, Iowa. Her parents were pioneer settlers in the Council Bluffs area, and she was a lifelong resident there. She had been a member of the Reorganized Church since September 5, 1882, and also held membership in the Rebekah Lodge.

She is survived by a sister, Mrs. Mari Vest of Council Bluffs, and four grandchildren. Services were held at the Woodring Funeral Home in Council Bluffs, Elder V. D. Ruch officiating. Burial was in Crescent Cemetery.

SHORT.—Caroline, was born at Neola, Iowa, on March 22, 1877, and died after a brief illness on January 30, 1950, at the Jennie Edmondson Hospital in Council Bluffs, Iowa. She had been a member of the Reorganized Church for about sixteen years.

She is survived by her husband, William Short of Neola; four daughters: Mrs. Laura Felton of Neola; Mrs. Lodena Berge of Ashland, Nebraska; Mrs. Lila Meadows of Concord, California; and Mrs. Lola Stuhr of Washougal, Washington; a son Loren Short of Minden, Iowa; two sisters: Mrs. Alice Carlson of Woodbine, Iowa, and Mrs. Elva Bennett of Neola; a brother, Albert Spears of Neola; a foster-brother, Byron Stoker of Boulder City, Nevada; and ten grandchildren. Funeral services were held at the Presbyterian Church in Neola, Elder V. D. Ruch and the Reverend Feaver officiating. Burial was in Valley View Cemetery near Persia, Iowa.

Sanitarium Day Is Sunday, March 19

The people of the church have been asked (*Herald* of January 23, 1950) to give financial and spiritual support to our Hospital and its School of Nursing on this Sunday. In this connection read the chaplain's message in this issue.

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AGAINST WASTE

Because of my youthful training to "clean up your plate," I find it harder to keep up my dieting habits while "eating out." Then I look at my friends and am reminded of my own overhanging waistline, and my resolve is strengthened. Somewhere I've heard that "It is better for the garbage collector to carry the waste than for me to carry it around my waist."

It is easy for me to forget, but nature counts every little calorie. I may think "This time doesn't count," but I know very well that it will appear on the bathroom scale next morning.

Fat and wealth are very different. Wealth is hard to get, easy to lose; but fat is easy to get, hard to lose.

The doctor will tell you: "The longer the waistline, the shorter the life line."

A BAD CODE

A heavy fog id Hobe Towd this bordig. Bad for the sidus. Bide are all stobbed ubb. Phnff. I subbose id is od accoud of the fog. Phnff. Could hardly see by way to worg. Phnff.

Ad the corder by the labpost I saw two sbooks. Wud said to the other, "Going sub-where?" "Doe," he reblied, "I lige id here!" Phnff.

FUEL

The country-wide coal shortage, due to the strikes, will bring suffering to many people. Home-owners may have to use every source of heat, however small. There is a way of burning old newspapers in a fireplace that will help.

Make a neat pile of the papers about five inches thick (more may cause trouble) with all the folded edges on one side. Place this at a slight angle, upright against the back of the fireplace, with the folded edges up. Light it, and it will burn steadily, with no flash flame such as occurs with loose papers. As the black charred parts curl downward and stifle the flame, loosen them with a poker very slightly to admit air, and they will provide a red glowing heat. With occasional attention, the papers will give a warm flame about two hours. Do not disturb them too much or the fire is spoiled. Magazines do not make a good fire because the paper contains too much clay and casein.

*** THINKING AND WRITING**

Thinking is what Winston Churchill described, during the last war, as "the ceaseless searching of the mind for ways and means."

For the writer, thinking is conducting a long inquiry in the mind, or with it, concerning the thought and organization of an article, or about the characters of a story, what they do, and why they do it.

If the search is intensive enough and long enough, it is amazing what rich resources the mind will discover within itself, and what inventiveness it will display in creative effort.

The secret is to set the will as a taskmaster over the mind. For the mind is a lazy, comfort-loving thing that will not work unless it is pushed.

This search itself is the difficult, and sometimes the exhausting and annoying part of writing. It often makes the tired and irritated writer determine to give up his task and change to something else.

But when he is rested, he is tempted again by the new vistas and the promise of interesting experiences to which his imagination invites him by leaving a strange door slightly ajar, and permitting him to peek through it.

Leroy Hansen
Rt. #4
Denison, Iowa

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Herald House

Sale - SLIDE FILE CASES

All Sales Final—No Returns or Exchanges
All Subject to Prior Sale

The Slide File Cases listed below are the unifile type drawers (individually indexed). Each slide is held separately, insuring easy removal of the slide you want. The number indicates how many slides each case holds.

	Were	Now
U-100	\$ 3.10	\$ 2.25
U-200	6.30	4.50
U-300	10.30	7.50
L-600	18.00	12.95

The Cases listed below are the sequence unifile slide cases. The number on each case denotes the number of mounted slides the case will hold. Division united are included.

	Were	Now
G-150	\$ 3.10	\$ 2.25
G-300	6.30	4.50
G-450	10.30	7.50
L-900	18.00	12.95

Order by Number

**Independence,
Missouri**

THE SAINTS'

Herald

VOLUME 97

MARCH 13, 1950

NUMBER 11

*“ A Place of Refuge and Help
for the Sick and Afflicted ”*

*Student nurse
Aileen Maynard
with her patient,
Patricia Flanagan,
of Kansas City,
Missouri.*

Photo by
R. B. Lappine



Are You a Delegate ?

SOON THE DISTRICTS and branches in unorganized territory will be selecting their delegates to the 1950 General Conference. These people who wear the badge of Conference membership are to represent their constituency, and should, in turn, be representative of them. The quality of the work done next April will depend on their judgment, their understanding, and their spirituality. The whole is the sum of its parts. All of the divine light which this Conference enjoys will be filtered through the minds of men and women who compose it.

These considerations do not always influence the actual selection of our representatives, however. There is no point in nominating someone who for personal reasons cannot go. Therefore the first question asked by the district president will likely be: "Who plans to go to Conference?" At some point in the proceedings, someone may ask this none-too-subtle question, "Don't the elders become ex officio members of the Conference?"

Then there are Brother and Sister Rafferty who were converted from Catholicism at last winter's missionary meetings who are planning to go. "By all means they should be delegates," some say. Now, we are for the Rafferty's going to Conference, but is it fair to them to ask them to sit in judgment on the serious business which delegates must frequently decide. No man's judgment is better than his information. These may be exceptionally capable members, but we should not expect too much from them in one year.

You may feel safe when you watch how your pastor or district president votes and follow his lead, and perhaps you will not be far off the right course. But are you a real delegate?

Introducing...

CLYDE S. JOHNSON, Leavenworth, Kansas, (page 13) was born in Knobnoster, Missouri, in 1909 and was baptized in Warrensburg in 1928.

He married Birdene Raschke in 1934. They have three daughters: Marilee, 14; Betty Ann, 10; Anita, 8.

Brother Johnson was graduated from Warrensburg High School in 1929, and attended the Central Missouri State College at Warrensburg, from which he received his B.S. degree in education in 1938. From 1947 to 1949 he attended the State Teachers College at Emporia, Kansas, working toward his master's degree.

His hobby is refinishing antiques, and he is especially interested in vocational business education. He has taught school from 1932 to the present time and is now head of the business department of the Leavenworth Senior High School. He holds membership in both national and state teachers' associations.

Brother Johnson was ordained a priest in 1934 and an elder in 1945. At present he is pastor of the Leavenworth congregation.

ROLAND C. LAMBKIN, Warrensburg, Missouri, (page 21) was born in Clitherall, Minnesota, in 1915 and was baptized in Glenwood, Iowa, in 1923.

He married Nellie Robinson in 1940. They have two sons and two daughters: Ronald Eugene, 8; Byrne Reed, 2; Linda Carol, 6; Betty Sue, 1.

Brother Lambkin was graduated from the Waterloo High School in Illinois in 1932. He has taken advanced education in the Finley Engineering School of Kansas City and Central Missouri State College at Warrensburg.

His hobbies are music and writing. He is a journeyman electrician and sales representative. In the Warrensburg Branch he teaches a junior high class which has been asked to give a visual aids demonstration at the coming General Conference.

THE SAINTS' HERALD

Volume 97

March 13, 1950

Number 11

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

EASTERN TRIP

President Israel A. Smith and Bishop G. L. DeLapp are on a trip to New York and to Washington, D. C., in the interest of the church.

NEWS FROM FLOYD McDOWELL

The Arkansas and Louisiana District priesthood institute was held in Hot Springs on February 17, 18, 19. Brother McDowell taught classes. Wives of the priesthood and church members were invited to attend the fellowship supper.

Apostle D. T. Williams, Bishop Harold Cackler, and Brother McDowell attended the priesthood held in Des Moines, Iowa, on February 24, 25, and 26. In spite of inclement weather, there was a large attendance. A banquet was held Saturday evening. Des Moines is Brother Cackler's "home town."

On February 20, 21, 23, 27, and 28 Brother McDowell held priesthood classes in Kansas City Stake. Two classes were held each evening. Subjects studied were "Building L.D.S. Family Life" and "The Ministry of Counseling."

Brother McDowell says there is a deep interest in the new priesthood literature, and that a large amount has been distributed in every place where a priesthood institute is held.

ATTEND INSTITUTE

John Darling, Associate Director of Religious Education; Chris B. Hartshorn, Managing Editor of the Herald Publishing House; Kenneth L. Graham, Manager of the Herald Publishing House; and Mrs. Jeanne Miller, Assistant to the Manager of the Herald Publishing House attended the International Council of Religious Education held during the week of February 12 in Columbus, Ohio.

While there Brother Darling preached Sunday morning, February 12, at Second Church and Sunday evening at First Church. Brother Hartshorn spoke at the Sunday morning 11:00 o'clock service at First Church and at the Wednesday evening prayer meeting at Second Church.

CONFERENCE FOR YOUTH

Carl Mesle, Supervisor of Young People in Zion, was guest speaker on February 19 at the Northwest Iowa District Young People's Conference held in Moorhead, Iowa. Clifford Cole, district president, was in charge of the conference. He was assisted by Glen McDole, district young people's leader.

Brother Mesle spoke at the 11:00 o'clock service, and in the afternoon, he showed slides about Independence. The slides, provided by C. Ed. Miller, stressed the work the young people are doing in Zion.

ALBIA, IOWA

Elder John W. Blackstock, pastor of Chariton, Iowa, is holding a successful series of services at Albia, Iowa. Three have been baptized, and many have shown an interest in the church.

On Tithing Sunday, February 5, fifty-four tithing statements were filed and \$671 given to the church. The branch is showing good and consistent gain in number of statement filers.

PHOTOGRAPH

About two hundred people who were baptized into the church in Zion during 1949 met in the afternoon of February 26 in front of the Stone Church to have a mass picture taken. Marvin McDole was the photographer. The picture is to be used for General Conference and missionary purposes.

(Continued on page 18.)

The Woman in White



The church-wide collection on Sanitarium Day, March 19, is for the benefit of the School of Nursing. More and better trained nurses are needed for the expanding services of the hospital, keeping pace with the population of a growing city.

A War Goes On

The Sanitarium is a sector in a world-wide battlefield. It is a part of the great war that has been going on since the beginning of scientific medicine—the war against disease and death, the enemies of mankind. It is a war in which there is no surrender, no truce, no furlough, no armistice. As long as there is the slightest chance, the hospital opposes death.

In the Sanitarium, this war against disease and death is carried on with the most modern weapons obtainable—and new weapons are always being forged in the laboratories of science. Better nursing is a part of that program.

It costs something to save a life. When our families are involved, we do not set a low price.

Sanitarium Services

A little folder, "Your Care Is Our Business," reveals the following information about the work of the Sanitarium in 1949: patients served in the hospital, 7,310; students enrolled, 73; babies born, 1,207; children treated, 1,165; accident cases, 2,431.

About 2,100 persons called for administration by the elders. Four hundred persons made inquiries about the church. Six persons were converted, that are known, and there may have been others.

Your contribution on the collection plate on Sunday, March 19, will help the church to carry on the important work at the Independence Sanitarium and Hospital. Some fine girl you know should become a "woman in white." Wouldn't you like to help her do it?
L.J.L.

A Symbol of Life

Everybody knows the woman in white. The uniform of the nurse is recognized and honored everywhere in the world. She often labors far "beyond the call of duty," and people love and respect her accordingly.

When we are sick, the doctor's visits are brief, for he must see many patients. It is the nurse who takes care of us most of the time. She answers our calls and takes care of our needs.

The white uniform of the nurse is for many reasons a beautiful garment. A tradition of service goes with it. It is a symbol of life.

The Nurse at Your Side

When one is coming out of the anesthetic after an operation, struggling out of the deep sleep of unconsciousness, the first person he sees is the nurse. She stands beside the bed, ready to give help and a word of encouragement.

It is not easy for the hospital to keep her there. Graduate nurses command good incomes in private practice. Young men fall in love with them, and make attractive talk about home and companionship. A good nurse can be an excellent wife and mother. The hospital staff is depleted by business and matrimony. A constant recruiting and educational program is necessary.

Unfailing Light

Day and night, week after week, year after year, the Sanitarium is al-

ways ready. On each floor, at the nurses' station, there is a light that never goes out. Somebody is always in charge with her helpers, watching over the sick.

That light is a symbol of the unceasing vigilance and faithfulness with which the sick are watched and tended. Such care can be provided only because individual women have given up lives of comfort and ease for lives of service in a great cause. Great service always requires a sacrifice, but it brings its rewards too.

In every institution people come and go, and a hospital is no exception. A fine, modern hospital must train its own nurses if it is to operate with a full staff.

The School of Nursing

So important a part of the Sanitarium is the School of Nursing that it has been decided to devote the church-wide Sanitarium Day collection to it. Certain developments are desired: the improvement of laboratory and educational facilities, provision for a larger freshman class next September, a broader program of religious and recreational activities for students, a larger library and study facilities, and further training for instructors.

All this will make the school stronger and improve the qualifications of the graduates.

E d i t o r i a l

Our Radio Application

On December 14 last the Hearing Examiner who took testimony on our application in 1948 filed with the Federal Communications Commission his Initial Decision recommending that our application be denied.

Since then we have been in correspondence with our attorneys in Washington and after being advised as to the resulting status and the law, and with the concurrence of the Joint Council of Presidency, Council of Twelve, and Presiding Bishopric, we directed them to appeal from the report of the Examiner, which has been done.

From an examination of the petition filed within recent days our council has asked the Commission "to remand to the Hearing Examiner the Initial Decision . . . with instructions."

It appears that the Hearing Examiner found that while "the proposal of the Reorganized Church is in all other respects acceptable, its application must be denied at this time because of the presently undetermined applicability of the First Amendment [U. S. Constitution] to licensing radio stations for religious purposes." This question, it appears, is pending before the commission in another case.

Our attorneys object to the action of the Hearing Examiner in withholding "final conclusions because of the pendency of rule-making proceedings, not a part of the issues in this case," and declare his action in recommending that the application be denied is "contrary to all concepts of lawful procedure."

Briefly stated, they contend his duty was to make a decision within the issues and the facts developed in the hearings, and that he had no right to go beyond them in his recommendations.

The prayer for relief is "(1) That the Commission remand to the Hearing Examiner the Initial Decision . . . with instructions that a decision with definitive conclusions on all issues be adopted, and (2) For such other relief as to the Commission seems just."

It is an interesting fact that the Hearing Examiner in his Initial Decision recommended "a denial of the application of the Kansas City Broadcasting Company, Inc., [Reverend Zimmerman and associates] *on the merits of the case.*" (Italics ours.) This application was heard at the time we were heard. We have been informed this company has appealed from this action of the Hearing Examiner.

Thus the matter stands with good prospects, in our opinion, for favorable action, though the Act of Congress (Communications Act of 1934, as amended) may require action of the coming General Conference in order to comply with certain minor but nonetheless operative provisions.

On behalf of the First Presidency and Presiding Bishopric,

ISRAEL A. SMITH.

Let's Make it a Singing Conference

WHEN YOU RECEIVE your Conference copy of the *Little Hymnal* this April, you will be delighted to note that it contains a section of new hymns. These are from the new Youth Hymnal which is now in the hands of the publishers and which we expect to be available to the church by Conference time. This new material consists of entirely new hymns—words and music—new music to words now in use by the church—and some new words set to music which is already familiar.

The section of all new material contains:

"A Mighty Fortress Is Our God" and "God of Our Fathers, Whose Almighty Hand," two well-known hymns; "All Things Are Thine," a stewardship hymn; and "Come, Father, Son, and Holy Ghost," a

hymn suitable for confirmation or ordination.

Dr. Roy A. Cheville wrote the words for "All Things Are Thine," and Franklyn S. Weddle wrote the music. The music for "Come, Father, Son, and Holy Ghost" won the first prize in a hymn contest sponsored a few years ago by the Independence Music Club. William E. Butler of Enfield, England, was the composer of this music.

The hymns with new music to words which we now use are more numerous: The music for "O Jesus! the Giver," number 31, has been changed from "Sweet Afton" to a tune written by Bradshaw. Number 361, "Jesus, Mighty King in Zion," is now set to an old Psalm tune instead of the folk music tune, "Go Tell Aunt Rhodie." The Communion hymn, "O God, th' Eternal Father," number 384, has discarded the inappropriate tune so long used and is now set to the "Passion Chorale" tune with which it has a beautiful affinity. "Book of Mormon, Hid for Ages" is newly set to music by William Monk, with which it is much better suited. That wonderful Restoration hymn, "I Saw a Mighty Angel Fly," number 412, has been set to a straight hymn-style harmonization to make it more suitable for congregational use, keeping the same tune. Another Restoration hymn, "Ye Wondering Nations," number 417, which, because of its musical setting, is seldom used, has more suitable music; and "Onward to Zion," number 436, has a new musical setting which is more in keeping with the spirit of the words than the Stephen Foster love song now used. President Frederick M. Smith, author of the words, had written to several musicians in a search for more suitable music for his hymn, and had several times expressed the wish that such could be found.

Two new hymns using music already in the Saints' Hymnal are "Hast Thou Heard It" by Dr. Roy A. Cheville with the music for number 344 in the Hymnal ("Hark! the Voice of Jesus Calling"), and "Open
(Continued on page 11.)

Independence Sanitarium School of Nursing an Educational Institution

By **CHARLES F. GRABSKE, M.D., Church Physician**



A SENIOR GIRL in high school watches February drop back into the past and sees March racing well up to April. A few days in May, perhaps some token hours in June, and school days at home will be over and gone. Then what shall she do? Most young women, along with their fathers and their mothers, hope there may be yet more time for preparation to meet the years ahead, perhaps full fifty of them—filled with rich satisfaction—not desolate with only lean, infrequent joys marred by repeated frustrations.

Preparedness tends to bring the desirable things. That is the reason the secondary school is so often followed by more education. Of this there are many kinds. There are colleges to teach the liberal arts, others to instruct in the technical skills and in engineering, and still others to train for the vocations.

Our Sanitarium has a School of Nursing. It gives instruction in the liberal arts, but, moreover, trains in skills and in the specialized subject matter that enables the learner to use this education as a profession, adaptable in earning a living. In some ways it resembles a medical school. Physicians and nurses alike are required to study such materials as English, psychology, and sociology as background, and certain professional subjects—anatomy, physiology, pathology and therapeutics—as particular fields in their own specialized work. Again, a school of nursing is like a seminary. Both nurses and ministers must love people and wish to help them. Technical skill alone in the one and but flowered eloquence in the other are alike futile, barren, and unwanted.

A COLLEGE of liberal arts provides a curriculum that enriches life by introducing its students to many phases of our culture. All this material is presented to make living more meaningful and to provide it with more zest, color, and flavor. Any school without some such offerings would seem in effect to desert its votaries, substituting some less desirable, more earthy object of attention. Some institutions must be so classified, limiting the horizons of their graduates, sacrificing the more abundant life to the acquirement of mere skills attendant on making a living. Since it is by no means undesirable to know how to earn a living, it would seem well to include in a course preparing for life, a training that would gain such a necessary knowledge. In both of these lines a good school of nursing provides instruction. Indeed, to be a fully competent nurse, a girl must be an interesting companion. She must be one naturally attentive to the world in which she lives and the doings of its people. The daily news and what lies back of the news will be attractive to the nurse who helps the sick one escape the boredom imposed on him by his illness and the incarceration in his own sickroom. A knowledge of literature, history, and the sciences are tools in the art of nursing. Elementary courses in such subjects should rightfully be included in the curriculum of a school preparing for superior nursing.

THE SANITARIUM SCHOOL requires that young women entering training come prepared by the high schools with at least fifteen units of study satisfactorily completed in such

fundamentals as English, mathematics, sciences, social studies, and foreign languages. This provides a most desirable foundation for the nurses' education. Such beginnings are continued on with instruction in psychology, sociology, social problems, chemistry, anatomy, physiology, pathology, pharmacology, and various clinical and purely professional materials. The nurse in training continues on with her cultural development as she gathers to herself special subject matter designed to bring background and understanding to her future specialized life of service.

These courses are presented by a faculty of some twenty-six teachers. They include Miss Vida Butterworth, Director of Education, who is one of a family of Saints long interested in promoting the better things of life. Her father, Charles E. Butterworth, was for nearly forty years a missionary of the church. A brother was a member of one of Graceland's earliest classes and was for years Dean of Rural Education at Cornell University, Ithaca, New York. Miss Butterworth, a Sanitarium graduate of 1929, holds the degree of Master of Arts in Nursing Education from Columbia University, New York. There are four other graduate nurses who teach full time. Twelve others teach part time, serving other times as supervisors in the hospital itself. Besides these, classes are taught by

Chaplin Elder Don Lents, who serves the church full time in the Sanitarium. Nine physicians on the Sanitarium Staff teach classes of students. The Physician to the Church has taught a class in the school for the past twenty-one years. The Superintendent of the Hospital, Miss Gertrude Copeland, has given of her rich experience and counsel to classes of nurses continuously for the last quarter century. These part-time teachers, some of whom are not nurses themselves, bring points of view quite different from such as might be brought by those who see by the light of a nurse's life and experience. They enrich the student nurse immeasurably by bringing this nonprofessional yet pertinent point of view to bear upon her development.

Of course the didactic instruction is implemented here as in other modern schools by the laboratories. Chemistry, nursing arts, dietetics, and neurobiology are given reality and meaning in such workshops. Our library is one of the best nurses' libraries in greater Kansas City. It has been well-organized and promoted by Sister Grace Tousley who has given its development a crusading zeal that has been felt with pride, not only within the institution itself, but far out among the branches of the church.

AFFILIATIONS with other specialized hospitals take students away from the Sanitarium many months in the latter period of their training. All are given three months in psychiatry at St. Louis at the City Sanitarium. All are given three months special work in pediatrics at Kansas City's Mercy Hospital for Children. Two months further may be elected by those who wish further training in the care of tuberculosis. This is given at the Robert Koch Hospital in St. Louis.

Outside the school itself are many of the activities to be found in other institutions of advanced learning. The daily chapel experience has a

particular flavor here. Presided over by the chaplain, there comes each morning before the day's work begins, a service of song and a short talk by some community leader. Most of the church's chief officers and many of its most sought for speakers have addressed the student body.

The *Sanilog*, nurses' yearbook, is edited and prepared by them. The

San Piper is their monthly paper. Recreational activities, including tennis, volleyball, basketball, and the student choir, along with many other opportunities offered by Independence and near-by Kansas City, fill up the interstices in the time pattern of the girls in the school.

All such is included in the education.
(Continued on page 22.)

The School of Nursing at General Conference

By VIDA E. BUTTERWORTH, R. N., M. A.

THE WORK of the Independence Sanitarium and Hospital goes on during General Conference the same as it does all the rest of the year. It maintains its service for twenty-four hours a day. During Conference the first-aid booth in the Auditorium is maintained by registered nurses who are for the most part alumnae of the Independence Sanitarium and Hospital School of Nursing.

A booth is also maintained in the auditorium to show something of the work of the School of Nursing and to give out information to those interested in a nursing course. An educational program is conducted at this booth on matters pertaining to health. This year the health theme is to be *diabetes mellitus* or "sugar diabetes." There will be posters, pamphlets, and various displays to observe. A short movie will probably be shown several times a day for educational purposes. Information about the Sanitarium, the School of Nursing, the work of the Mothers' Club, and the Patroness Society will be given freely to those who inquire. The 1949-50 *Sanilog*, the School of Nursing yearbook, will be on sale at the booth.

One of the high lights of Conference, as far as impressiveness and color go, will be the Nurses' Graduation on April 3. Eighteen young women will receive their pins and diplomas at this exercise. Church Physician, C. F. Grabske, M.D., will be the

speaker for this occasion. All conference visitors are invited to attend. Following this a reception for the class of 1950 will be held at the Nurses' Home, 1505 West Truman Road.

The hospital will maintain open house each day from 1:00 to 4:30 p.m., with guides to show visitors through the hospital and School of Nursing. A special display of books will be exhibited in the school library. Light refreshments will be served at the end of the tour.

Before and following each General Conference a number of missionaries enter the hospital for laboratory tests, X-ray studies, and observation necessary for diagnosis. This is done to facilitate the work of the physicians who examine General Church appointees to make sure they are in the best possible physical and mental health to carry on their missionary work.

Undoubtedly many student nurses in uniform will be seen about the Auditorium as they attend meetings, Conference classes, and visit with relatives and friends. Classes are dismissed during this week in order to allow more time for such attendance.

Those who attend Conference are invited to visit the Sanitarium and see what an excellent institution the church maintains for service to the people of Zion and others who enter its doors.



The "San" Graduates Speak

Graduates of the Independence Sanitarium and Hospital School of Nursing reveal, in letters to Miss Nelle Morgan, R.N., Director of Nurses at the Sanitarium, their thoughts about nursing as a profession and the Sanitarium School of Nursing.

UNITY is one of the outstanding characteristics of student and graduate nurses at the "San." For three years the students live in the homelike atmosphere of the Nurses' Home, and they develop a love for, and a sincere interest in, each other. During these three years of close association, the students gain an idealism which carries over into their professional and personal lives.

After they graduate and leave the nursing school, they keep in touch with their Alma Mater by writing to tell what positions they hold, when and whom they marry, when their babies are born, and so on.

The desire to give service is the force which has caused the "San" nurses to enter the profession of nursing. They express it in different ways, but all of their remarks point to this basic desire. Some of them have this desire created within them by someone they love, as did our first graduate, Miss Ina Cockerton. Miss Cockerton was the only student in the class of 1912. After thirty-eight years of nursing, she is still serving and finds joy in this service. She says:

As a child I was always nursing my cat and dog when they were sick. My aunt, Mrs. Esther Cockerton Gates, was a graduate nurse, and I thought she was wonderful. As I grew older I decided to become a nurse like Aunt Esther. I enjoyed my training and have been very happy in my work.

Those of us who are acquainted with Miss Cockerton and have worked with her know she always served willingly and that her joy in so doing inspired many a younger nurse.

Helen A. Weeks, graduate of the class of 1923 and now in charge of Resthaven, the church-sponsored home for aged women, says:

I chose to be a nurse because I have always liked people, and I like to use my hands. I had always lived as an "isolated Saint," and I came to the San not only to receive a nursing education, but also to have close association with the church.

Miss Weeks has now dedicated her life to service in the church as well as in nursing.

Alice Anson, class of 1926, now a director of nurses in Watseka, Illinois, says:

There were three factors that I considered essential in making my choice of a career. These were: (1) It must be work that would enable me to render the greatest service to the greatest number of people. (2) It must be work that would not be monotonous routine, but would offer new experiences from day to day. (3) It must be work that would enable me to be financially independent. After much thought and prayer, I chose nursing as the career most likely to meet those essentials. I have never regretted my choice.

Miss Anson's achievements are proof of her wisdom in selection.

MANY OF THE GRADUATES express a feeling of security in the preparation they have received in the School of Nursing, which enables them to meet the demands of their positions or the demands of their homes as wives and mothers.

Vera Gamet Njeim, class of 1930, now the wife of Seventy George Njeim, says:

Looking back I have often rejoiced that I chose the "San" for my nursing school. I became intimately acquainted with our own church institution. I acquired skills of hand and mind which have enabled me to nurse many fine people, and later my own family, through serious illness. During the recent war, I was especially thankful I could be self-reliant in professional nursing. Even my neighbors were bolstered by the fact

that a nurse was there among them and ready to assist should illness strike. The precision, the order, the sound general knowledge of the working of our physical body and its needs, which are learned in a good nursing course, are priceless assets to the young woman who desires to become a homemaker or a friend to humanity. No thrill in the world compares with the feeling of exalted happiness which comes to a nurse who has successfully assisted in bringing a life out of the valley of death. The San is an institution; institutions, like individuals, have their shortcomings, but I feel that the San is peculiarly fitted to educate our Latter Day Saint girls. The high moral quality of the personnel will influence their lives for good, and the education compares most favorably with that of nurses I have met wherever I have gone.

Margaret Chapman Esler, class of 1930, who is now a school nurse in the Kansas City, Missouri, public schools, says:

I feel that the San nurses are qualified to go any place in the world and serve. They not only make good nurses, but are good mothers and good leaders in the church and the community.

Margaret Wiley, class of 1919, now physical therapist at the School for Crippled Children in Kansas City, Missouri, says:

Nursing education can be used as a steppingstone into the allied professions, such as physical therapy which is a method of treating disease and injury with the aid of physical agents. A background in nursing is an invaluable asset to one who becomes a physical therapist. My education received at the San has surely been helpful to me.

Alma Rowden Power, class of 1930, who is now assistant superintendent of the Texas Scottish Rite Hospital for Crippled Children in Dallas, says:

I entered nursing because I wanted to serve humanity. I enrolled at the San because it was a church institution. I shall always be proud of it and thankful

for my experience there. I appreciate the ideals of the San and the first lesson I learned there, which was that the patient comes first. Good bedside nursing is the foundation of all nursing, and the untiring efforts of the instructors to teach an excellent course holding forth such ideals is an experience I shall long remember. I would not exchange my knowledge of nursing, learned at the San, for anything.

Martha Criley, class of 1934, who is now a nurse anesthetist at Wesley Hospital, Oklahoma City, Oklahoma, writes:

My days at the "San" are among my best memories. The foundations laid there, both spiritual and professional, have been invaluable to me. The work, the play, and the friendship of the other students and the interest of the teaching staff have made me happy that I am a graduate of the "San."

Helen V. Hinde, class of 1947, who is now studying for her Bachelor of Science degree at Dubuque University, Dubuque, Iowa, says:

While on affiliation at other hospitals during my school days, I was continually aware of the thoroughness with which we had been taught in our home school. In my experience I found that we nurses from the "San" were as well prepared, and often better prepared, than nurses from other schools. Since I have entered college, I have been even more aware of the fact that the teachers at the "San" provided me with a thorough background for advanced work. I owe much to the "San," not only for the education I received, but also for the friendliness and personal interest shown me by members of the staff. Through the kindness of instructors, I found my moments of discouragement lightened. It is refreshing to find an institution where the training is professional but does not lose the human touch.

Mrs. Maxine Yahnig Evans, class of 1942, who is now a staff nurse at the Eskimo Boarding School and Village, White Mountain, Alaska, writes:

I have always considered it a privilege to have gone to school at the "San." It was a source of great happiness to work with the fine group of girls, staff personnel, and patients there. Since graduation,

while working in other hospitals, I have looked back at my own nursing school with proud respect and appreciation.

ALL OF THE GRADUATES do not leave Independence. Many of them marry and make their homes here. Many of them dedicate their lives to service in the church hospital and the school of nursing. "Bedside Nursing," to quote Mrs. Power again, "is the foundation of all nursing," and many of our graduates stay to render this important service here.

Carmen Luke, class of 1920, a private duty nurse caring for the individual critically ill patient, is one of those who has remained at the "San." She says:

After many years of private duty nursing I have no regrets about becoming a nurse. Nursing is a profession dedicated to helping other human beings to live better. It gives a nurse deep satisfaction to know she has helped someone along the way. Changes have taken place in the Independence Sanitarium and Hospital School of Nursing, but that same full co-operation between the students and the faculty exists that was there when I was a student. There is present a spiritual influence which contributes to the building of character and gives a real purpose to life.

Catherine Auther, class of 1945, now night nurse on the sixth floor of the "San," says:

I had always admired nurses and found joy in helping those who needed care, so I decided to be a nurse. Nursing at the San has given me self-confidence and poise. It has helped me to meet people much more easily.

Mabel Faulkner, class of 1932, now maternity supervisor at the "San," says:

I was a schoolteacher, but I had been interested in nursing as well as teaching. I had settled into teaching until I met a Latter Day Saint and became interested in the church. After discussing the church principles with her, I decided I wanted to learn more about it, and since I was also interested in nursing I came to the "San." Three years later, I became an R. N., and a member of the Reorganized Church. Through the years I

have grown professionally, and my faith has increased. I have always been happy that I chose to come to Independence.

Miss Faulkner is devotedly rendering valuable service in the maternity department at the "San."

Young women come to the San, graduate, become registered nurses, and then return to their various communities to give service. Christianine Torsch Howery, class of 1947, expressed her feelings about the San in this little poem:

TO THE "SAN"

You're a refuge planned by God on high
To be a friend to the passers-by
From north to south, from east to west,
Your walls give promise of peace and rest.

You're a light on a hill that shall penetrate

And call your students from every state
To live in fellowship and understand
Mortals and God walking hand in hand.
Each year's sunrise over your dewy lawn
Finds new students here and the old ones gone

While the spirit of the "San" goes on and on.

General Conference Convenes April 2 to 9 Inclusive

Each One Win One!

"COME TO ZION'S LEAGUE WITH ME NEXT MEETING! WE HAVE A FINE YOUNG PEOPLES GROUP AT OUR CHURCH."

*The REORGANIZED
CHURCH OF JESUS CHRIST
of Latter Day Saints*



These Things We Would Do

ON JANUARY 10, 1950, the School of Nursing was forty years old. These forty years have brought many changes and much progress. The school has grown in numbers of students, and the physical plant has been expanded. The teaching staff has been increased to meet the demands of the larger school. However, as we enter into 1950 there is much to be done, a good deal of which calls for an increase in the budget. The present budget will enable the school to operate on a limited basis. If we are to improve facilities, to replace worn-out equipment and purchase new equipment, we must have additional funds.

The immediate needs of the school—those not provided for in the present budget—can be met if the 1950 "San Day" merits the assistance and support of all church members. These needs can be listed in a small space, but the purchase of them will require a considerable sum. Some of the needs for the school year of 1950-51 are:

- A hood for the chemistry laboratory—approximate cost \$125.00
 - 6 new microscopes, \$225.00 each
 - A set of Frohse Anatomy Charts, \$135.00
 - A heart model, \$35.00
 - 3 movie films on nursing subjects, \$50.00 to \$100.00 each
 - A new piano for the chapel
 - More library space
- The "San" students are receiving a good nursing education with present

facilities. Each year their work compares very favorably with that of students from the other nursing schools in Missouri. Their achievements in the last state examinations, given by the Missouri State Board of Nurse Examiners, were especially good. They were competing with students from twenty-five schools in Missouri, of which two are university schools and five have collegiate affiliations. Our graduates placed second in medical nursing, third in psychiatric nursing, fourth in pediatric nursing, fifth in surgical, obstetrical, and communicable disease nursing. In all of the examinations, they ranked in the upper 25 per cent.

PRESENT SCHOOL FACILITIES are becoming crowded. Ultimately we will need living quarters for student

nurses. We need a chapel; we need an auditorium and gymnasium; we need larger laboratories; we need another lecture room; we need a larger library.

We have never had a real school building. The time is fast approaching when serious thought should be given to this need if we, as a church, are going to maintain an accredited school of nursing with which our church girls will be proud to ally themselves.

Those of us who have consecrated our lives to service here in the Church Hospital and School of Nursing appreciate the interest and co-operation of the general church, and pray that our work here will merit the continuation of that interest and support.

NELLE MORGAN, R.N.
Director of Nurses

CHURCH SCHOOL AND CHURCH MUSIC WORKSHOP

GRACELAND COLLEGE CAMPUS
Lamoni, Iowa

- **WHEN?** June 5-11, 1950
 - **WHO IS SPONSORING THIS WORKSHOP?**
The Church School and Church Music Workshop is an officially approved General Church activity arranged by the Department of Religious Education and the Department of Music.
 - **WHAT LEADERSHIP WILL BE PROVIDED?**
Directors: Apostle Reed M. Holmes
Elder Franklyn S. Weddle
- | Regular Faculty | | Guest Faculty | |
|-----------------|--------------------|-----------------------|--------------------|
| Richard Carter | Marvin McDole | Henry Anderson | Deam Ferris |
| John Darling | Aleta Runkle | Roy Benson | Evan Fry |
| Kleta Finley | Eleanor Sandy | Roy Cheville | William Graves |
| Reed M. Holmes | Franklyn S. Weddle | Paul Craig | Chris B. Hartshorn |
| Bethel Knoche | | Mrs. F. Henry Edwards | |
- **WHY ATTEND?**
You be the judge as you consider the following worth-while schedule of activities planned for your information and pleasure:

Worship and discussion of the principles and procedures of worship	Church School music materials and methods
Music in worship	Children's and adult choir materials
Hymnology	Audio-visual demonstrations and discussions
Organ Materials	Church school seminar
Recreation	
 - **HOW MUCH WILL IT COST?**
\$30 covers registration, room and board, study materials, and instructional costs for the entire week.
 - **WHERE DOES ONE REGISTER FOR THIS WORKSHOP?**
For additional information and registration blanks, write to the Department of Religious Education or the Department of Music, The Auditorium, Independence, Missouri.

The Essence of "San" Day

By A. NEAL DEAVER

THE SANITARIUM, our church hospital, came into being through divine revelation (Doctrine and Covenants 127) in 1909, at which time it was to be established as "a place of refuge and help for the sick and afflicted." It was originally thought to be a "convalescent" home for our church people, but with no other hospital facilities available in Independence, the public soon began asking for modern hospital care, and the institution fast grew into a general hospital. A successful hospital must have good nurses, and consequently the Independence Sanitarium School of Nursing came into being in 1910 for the purpose of educating young women to be competent nurses.

A rather romantic story could be told of the past forty years of interesting experiences in the lives of the four hundred nurses who have been graduated from the "San." Their services have been rich in traditions of the "San," and many are the patients who have taken time to voice their praise of the care they have received at the hands of "San"-trained nurses. (See Chaplain Donald V. Lents' article, *Saints' Herald*, March 6.) These testimonies of church members and nonmembers give witness to the excellent care these young nurses have given during past years.

Our School of Nursing Has Accomplished a Great Work for the Church During 1949

The largest freshman class ever to enroll for nursing at the Sanitarium (forty-three) came to the "San" last September. This class is outstanding also in the large percentage of Reorganized Latter Day Saint membership represented.

This gave us a total of seventy-three students in the school who helped us care for the following numbers of patients in 1949:

7,310 patients were served by the hospital during the year. Of these, 1,207 were babies born there, 1,165 were children treated at different times; and 2,431 were highway and other accident cases cared for in the hospital's emergency and first-aid department.

From the standpoint of direct good to the church by the activities of the Sanitarium, several interesting observations can be made. In the first place, the hospital chaplain, Elder Donald V. Lents, a full-time church appointee assigned to

the hospital, has presented the story of the Restoration to many who otherwise might never have heard of it. His telling of the story has been quietly but effectively done. Through him and others of the priesthood who visit the Sanitarium regularly, approximately 2,100 patients were administered to during the year. Something like 400 patients asked about the church and its teachings; six of these were baptized. Many other contacts favorable to the church were made as a result of these associations.

Help Us Maintain a Good School of Nursing . . .

Those who are closest to the operations of the Independence Sanitarium and Hospital and the School of Nursing are convinced that a good school of nursing is a real asset to the church because:

1. The Sanitarium provides tender, loving care for those who need the care of a good hospital.
2. The Hospital and School of Nursing actually serve as an active missionary arm of the church.
3. Church girls who are interested in the profession of nursing should have a good education in a Latter Day Saint environment.
4. The Sanitarium and School of Nursing have a big part to play in the future health program of the church.

What We Did With 1949 "San" Day Funds . . .

We wish to thank all our friends throughout the world for their generous response to our first Sanitarium Day Fund Drive. Out of this fund we have purchased two microscopes and other equipment for the School of Nursing, including one set of Powers Atomic Chemistry Models and nine chemistry film strips.

A new asphalt tile floor has been laid in the dietetic laboratory, and new fluorescent lights have been installed in all the students' rooms in the Nurses' Home.

From this fund \$421.86 was spent in 1949 for books and periodicals for the library. Two thousand dollars was set up as a reserve from which to meet unpredictable needs.

A new instructor has been added to the faculty of the School of Nursing,

and we are sending other instructors to universities to secure their degrees in nursing education. One attends summer school at Kansas City University; another is attending the February to June semester in the same university; and another attended Columbia University in New York City for a three weeks' course in nursing education.

The Long Period of Service of the Directors of the School Lend Stability to the Institution . . .

Miss Gertrude E. Copeland, R. N., formerly of Philadelphia, has successfully directed the activities of the church hospital for the last twenty-seven years and she, with an active Board of Trustees, has been responsible for its rapid and continuous growth to the present time. Miss Copeland was also Director of the School of Nursing until 1942.

Miss Nelle Morgan, R. N., Director of the School for the past six years, and Miss Vida E. Butterworth, R. N., M. A., Educational Director for the past seventeen years, are largely responsible for the present high standing of the school.

You Can Help Too . . .

Sunday, March 19, is Sanitarium Day. As provided by the last General Conference, this will be the second annual observation throughout all branches for the benefit of our own School of Nursing.

The campaign last year was very successful. A total of \$12,430.87 was donated to make possible better teaching facilities in this institution. Many beyond the reach of "San Day" sermons were touched with the needs presented and sent in their own donations of \$10.00 to \$500.00 direct to the hospital to help with the program of the school.

One sister in Nebraska sent the liberal sum of \$500.00. A brother in Independence sent us \$100.00. A friend from Florida donated \$500.00 for a much-needed piece of equipment. There were numerous gifts of \$5.00 to \$50.00 from many states to help in this cause. After our drive was almost ended, the medical staff of the hospital donated \$1,580.00. This made our 1949 drive a success for sure.

The Independence Sanitarium School of Nursing is deserving of the best you can do for it in the way of financial support. We are depending on you on March 19.

Official

Let's Make it a Singing Conference

(Continued from page 4.)

My Eyes, O Lord," also by Dr. Cheville, set to the music of number 70 ("Break Thou the Bread of Life").

Many of these new hymn arrangements will be used at the various Conference meetings. The Little Hymnal will contain the music for those for which the new music is unfamiliar. It is hoped that this Conference use will stimulate the use of these hymns throughout the church.

THE INDEPENDENCE MESSIAH CHOIR will sing two numbers from *The Messiah* for the two Communion services on April 2, opening day of Conference, and will join with singers from the Messiah Choirs of Metropolitan Los Angeles, Des Moines District, Detroit, and Graceland to present the Easter section of *The Messiah* on Good Friday evening, April 7. The Independence Symphony Orchestra and strings from the Graceland College Orchestra will play for this performance.

The Graceland A Cappella Choir will sing in the balcony for the Communion services and will give a concert on the first Sunday afternoon preceding the preaching service.

The Stone Church Choir will sing for the preaching on the first Sunday evening.

On Tuesday evening in the Auditorium the dress rehearsal for *The Messiah* is scheduled.

Ample time before preaching services is being provided for congregational singing.

"The Ministry of Music" is the general topic for daily classwork at 8:30 a.m. in the choir room. One class period will be devoted to the purpose of announcing and explaining a new General Church Music Department development of an Affiliated Music Club setup which will be made available to any local branch of the church that desires to have such

a music club. The Independence Music Club has given invaluable assistance in working out the details for this new General Church service to branch music.

Another class period will be devoted to methods and materials for church school music from preschool through junior age, three to twelve.

Let each one who attends Conference this year enter wholeheartedly into the musical part of our corporate worship. We can indeed make this a "Singing Conference" if we all worship by singing in the congregations and by participating in the learning of these new hymns.

FRANKLYN S. WEDDLE

Religious Award Program for Canadian Girl Guides

THE CANADIAN COUNCIL of the Girl Guides Association in a meeting on January 11 of this year completed plans for and authorized the use of a religious award program for the girls who are members of the Girl Guides organization.

Since 1945 our church has been in regular correspondence with the Girl Guides Association relative to the establishment of a religious award program for Girl Guides. The Association, since that time, has held several executive and committee meetings, progressive steps have been completed, and during the January meeting, final plans were made.

General provisions of the program are similar to those of the "Religion and Life" award program for the Boy Scouts of Canada and the "God and Country" award for the Boy Scouts of the United States. Requirements are to be set up by each denomination in accordance with its own specifications. The respective church is responsible for supervising the work of its own girls.

Our church will use requirements identical with those of the "Light of Life" program now in effect with the Oriole, Girl Scout, Camp Fire, and similar organizations in the United States. However, the Girl Guides award will be called the "Religion and Life" award by all denominations. With our church, six certificate awards will be presented, the sixth completing the requirements for the "Religion and Life" emblem. A *minimum* of one year's work is required, one month each for the first and second awards, two months each for the third and fourth awards, and three months each for the fifth and sixth awards. A

total of 150 hours of service to the church is necessary.

The award will be a circular felt emblem to be worn on the "right breast immediately above center of pocket." Its design will show the words *Girl Guides*, and the Greek letters *Alpha* and *Omega*. Our church first had asked permission to use the "Light of Life" pin as the award for a religious award program with Girl Guides. While this request was not granted, we are very glad that the Canadian girls will be using identical requirements as the girls in the States.

The pastor of the local church will have authority to supervise the work of the girls of his branch, and to certify service hours and other requirements as completed. Enrollment blanks and complete information may be obtained from the Department of Religious Education, The Auditorium, Independence, Missouri.

Copies of our requirements and other brief information will be printed in an early issue of the *Canadian Guide*, the leaders' magazine.

We wish to express appreciation to the Canadian Girl Guides Association for its good work through many committee and executive meetings over a period of years which have resulted in making available this award program.

All pastors who have Girl Guides in their branches, and parents of Girl Guides are urged to investigate the possibilities for religious study, growth, and service in this new "Religion and Life" program for Girl Guides.

Note: Canadian girls who are members of the Oriole program may, as now, continue to receive the "Light of Life" pin of our church upon completing the requirements.

The Department of
Religious Education

By Edna Easter

Approved

Israel A. Smith

Correction

Sister Della Ingoldsby of Independence sends us a correction for the spelling of a name quoted from the autobiography of J. J. Cornish in the *Herald* of December 26, 1949, page 7. Brother Cornish wrote (*Into the Latter Day Light*, page 18), "I was confirmed by Arthur Leverton, Myron Haskins, and (I think) Norman Blakeslee." Sister Ingoldsby informs us that the name was Blakeley.

Missionary Businessman

A series based on the biographical notes of Gilbert J. Waller

By LILLIE JENNINGS

Part Two

ON MONDAY, March 23, 1891, Brethren Haws and Waller, together with a few Hawaiians, had an audience at the palace with Queen Liliuokalani, composer of words and music of "Aloha Oe." During this visit they had an opportunity to present some of the teachings of our church and also to point out the difference between the Reorganized Church and the Utah faction.

The first baptisms took place on April 4, when three natives who had been attending the church services for some time were baptized by Elder Haws.

In his report to the General Conference of that year, among other things, Elder Haws had the following to say:

I found Brother G. J. Waller, who has been a helper, in conjunction with Brother and Sister Luther, both spiritually and temporally We have had 20,000 tracts printed: one is on baptism; the other is a compilation of evidence showing the difference between us and the Utah Church. They are printed in the native tongue, for which Brother Waller has paid.

On Sunday, June 7, G. J. Waller was ordained to the office of elder, as recommended by the General Conference, which had been held that year at Kirtland, Ohio. July 5 he was appointed bishop's agent in the Sandwich Islands by E. L. Kelley, Presiding Bishop. On August 2, by direction of Elder Haws, the members, now numbering twenty, were organized into a branch with Elder Waller as president. The condition of the work at this time was very encouraging.

Elder Haws continued his work in Honolulu under great difficulties until about the middle of December when, owing to the serious condition of his health, he was compelled to leave for home. He sailed for San Francisco on December 17, entrusting the work of the mission to Elder G. J. Waller, who was willing to take charge but felt his inability and realized his need for divine guidance and aid.

In April, 1892, encouragement was given to the Honolulu Branch in a letter received by Brother Waller from President Joseph Smith and his coun-

selor, W. W. Blair. The letter closed with:

The Spirit testifies: Lift up the voice; cry aloud and spare not. Thy thoughts shall be as the strong wind, thy speech as the steady current of the stream. The spirit of carefulness and wisdom shall be with thee in the way, and thy feet shall be led into safe paths. Trust ye in the Lord.

BROTHER WALLER'S FIRST SERMON was preached on an occasion when Brother Haws, after speaking for a few minutes, had to discontinue and leave the meeting. At another time when Brother Waller was preaching, he felt he was not enjoying the Spirit in power as he had expected. He stopped after declaring this to the members and drew their attention to the instruction given in Doctrine and Covenants 42:5. The members were disappointed, for they were pleased with his address. He realized after this that he was expecting too much help from the Lord.

New Missionary Arrives

On September 7, Elder J. C. Clapp of the Seventy, who had been appointed missionary in charge at the General Conference, arrived.

The year 1893 opened with troublous times for Honolulu. For some months past there had prevailed a feeling of dissatisfaction with Queen Liliuokalani on account of the highhanded manner in which she had endeavored to conduct the affairs of the kingdom. During January the most prominent and influential white people of Honolulu were planning to bring about the downfall of the monarchy. This was accomplished that same month. American bluejackets and marines were landed from the "U.S.S. Boston" on Monday evening, January 16, and, through a misunderstanding, occupied the hall used by the Saints for services. This act aroused the feelings of the Hawaiian portion of our congregation, and the bitterness cherished by them against the whites, especially Americans, interfered very much with the work for some time to come.

The Hawaiians were downcast because of the overthrow of the monarchy, and prayers were freely offered up by them for the restoration of the queen. Many members of the branch were, no

doubt, annoyed and offended because the presiding elder, Brother Waller, did not pray for her restoration or appoint a day of fasting and prayer for such a purpose. At this time several of the Hawaiians became lukewarm toward the church and later left it.

ON MARCH 6 arrangements were made with Brother J. M. Poepoe for the translation into Hawaiian of the Doctrine and Covenants. Part of the revelations had been translated previously by Brother Poepoe, but to insure their correctness they were retranslated into English and read off to Brother Clapp who compared them with the original English version.

In his report to the April General Conference of 1893, Elder Clapp said:

Perhaps we would have had the Doctrine and Covenants completed by this time had it not been for the revolution that has taken place here. I wrote Brother David Dancer in regard to the printing of the book, and found that we could get the work done here cheaper than there. So Brother Waller made arrangements to have five hundred copies printed and bound. A part of the printing is already done.

Because of the peculiar conditions which prevailed in the city of Honolulu and on the Islands in general, it became more difficult to prosecute the work. Less interest was manifested toward the gospel by the Hawaiians, who still felt angry over the overthrow of the monarchy. The prospects were such as to discourage Elder Clapp, who began to feel that it would be best for him to return to the States. He set forth his views in his report to the General Conference held at Lamoni, Iowa, in April, 1894:

I have labored to the best of my ability, but thus far my work has been confined to the city of Honolulu. The revolution that took place directly after my arrival has been a great hindrance to us, as the natives feel that they have suffered a great wrong in the overthrow of their monarchy. The whites are annexationists, being organized into clubs and leagues of different kinds, holding meetings nearly every night. We are standing, as it were, over a smoldering volcano, which may burst forth at any hour. Of course we have no fears for our personal safety while we can see the Stars and Strips floating from the masts of our warships that lie in the harbor, and the brown mouths of the great guns frowning from the vessels' sides. We deplore the need of such protection. We are here to advocate the claims of the Prince of Peace, and to bear his banner.

So far the results of our labors have not been as satisfactory as we could have wished. What we may be able to do when the political difficulties are settled we cannot tell. It is an easy matter to baptize, but to bring them up to a proper spiritual standing is a difficult matter.

Brother Waller is a godly man and in every way qualified for any place that his services are required and is worthy the fullest confi-

dence of the Saints. Notwithstanding his great press of business, he is always at his post, bearing aloft the banner of King Immanuel. He can easily find the way to his pocket when the work of the Lord is in need, and his wise counsels can always be beneficial to anyone associated with him in the ministry.

Brother Waller in Charge

At the General Conference G. J. Waller was appointed in charge of the mission. The departure of Elder Clapp for the States threw the burden of the work of the mission on the shoulders of Brother Waller, who found it difficult to keep it alive, owing to the instability of many of the Hawaiian members who were dissatisfied with the government and bitter against the white race generally. However, there were a few who loved the work and upheld Elder Waller in his efforts to keep it moving. He continued translating the Doctrine and Covenants, which was published in September, 1895.

A GAIN CHURCH SERVICES were disrupted as cholera broke out in Honolulu during the month of August. The following extracts from a letter written by Brother Waller about this time and published in the *Saints' Herald* (Volume 42, page 685) contain information relative to the work and conditions in Honolulu:

So far this has been a year of trial for Honolulu, and events have interfered with our progress. First we had the revolution early in the year, which upset business and everything else. We were unable to hold services, and the natives remained for some time in a restless condition. Now, we have the cholera to contend with, and, although it has not been epidemic, we have had enough to upset business and to interfere with our church meetings, which were stopped altogether for a time. Now we are allowed one a week, on Sunday mornings. Under these conditions it is impossible to make much headway, but I trust passing through these trials has humbled us and increased our faith in the Lord and his work. I know it has made me more anxious to labor for the spread of the gospel. I hope also that these trials have done something toward preparing the hearts of others here for the reception of the gospel teachings. So far none of our members have been taken with the cholera, though they have been living right in the midst of it.

When prevented from meeting together recently with the members on account of the cholera, I addressed a letter through one of the native papers to the members of my flock, exhorting them to faithfulness and diligence in keeping God's word, and speaking of the opportunity that they now had of letting their light shine by living the lives of Saints of God and by sustaining those in the government who were doing their utmost to stamp out the cholera by improvement of sanitary conditions and other means. I also asked them to devote a certain Thursday to fasting and prayer. In an editorial the following day in a native paper the church received commendation for its course, and the paper mentioned that we were the first and only ones to do it so far.

(To be continued.)

The Friendly Church - By CLYDE JOHNSON

UNTIL RECENTLY I had always considered our own church people unusually friendly. Now, somehow I feel this is not the case in all of our branches. We tend to make choices in life as a result of comparisons. We seek warm-hearted people for our friends, we choose the professional group that makes us feel at home, and we have reason to believe that many are won to the church because of a general "attitude" of friendliness and sincere interest shown by the people who represent that particular church group. The absence of this important element of our missionary program may lose to the church many potential members.

At various times, different families of our own local branch have made trips to larger branches, anticipating "something superior" to that which could be realized in our own small congregation. Almost invariably those people come back amazed and disappointed at the "coolness" of such branches. Frequent comments are: "Why, not a soul spoke to me other than my own relatives"; "The people didn't seem to care whether or not you spoke"; "The pastor didn't even speak to us"; "We were not introduced in church school class."

When our own people come back with such remarks, what are we to suppose a stranger to the church might think? It may be the answer to that question so often asked, "What happened to the couple who used to come to services?" We should not only strive to interest and stimulate those outside the household of faith but also maintain and strengthen the ties of brotherhood of those who are already members of the church. As indicated in the pamphlet *Each One Win One*: "Some seem to think that those who have accepted the gospel are already saved, and that any further need for it would apply only to those untouched by the miracle of its power."

OUT OF THE LOVE OF GOD for the souls of men was born the gospel of the kingdom. True missionary zeal is a natural outgrowth of man's passionate concern for the souls of his fellow men—the stranger, the lonely, the poor, the learned, and the unlearned—for all.

In attending a sales meeting of a nationally-known utility company, I noted that three steps in a successful sale were stressed: (1) interest, (2) justification, and (3) action. Much could be said for these steps in the presentation of the gospel message. I am primarily interested in the first step because it is so

fundamental in our church work. To be effective it must be flavored with an atmosphere of friendliness. Can we imagine Christ's serving without a sincere interest in the people? Holding a service is not necessarily serving the people. People who are not fully receptive to a message from the pulpit may respond to the personal approach through a firm handshake, a hearty welcome, and concern for their welfare.

We are told in the Book of Mormon that when Enos was converted, his first change was shown by his great concern for his brethren (Enos 1:12). Certainly our old-time Saints did not leave this out of their formula for evangelism. I do not mean to infer that a mere friendly gesture is all that is required; but it must come first. Certainly in our relationship with the people who bear the name of the Savior we expect all the gospel has to offer, not just cold facts, well-planned services, smartly dressed people, and beautiful buildings. Other denominations have this and even more. We must be careful lest we don that "form of godliness" spoken of in the Scriptures.

THE SPIRIT OF PERSONAL INTEREST and friendship expresses itself in many ways. When a minister occupies the pulpit, he is entitled to certain privileges as well as obligations. Surely all of us realize the strength that comes to us by having the visiting minister come into our homes. In a small congregation, especially, this privilege should be accepted by various families of the branch. Any family that does not feel the desire to extend an invitation occasionally to such servants of the Lord somehow has failed to realize an obligation as well as the benefits in greater spiritual maturity that can be realized from such experiences shared with the honorable men of the church.

Some have said that a large branch is the "burial ground for the priesthood." The same could be true for lay members and potential converts to the church. This possibility remains a constant challenge to the church. No congregation should be so large that it cannot adequately serve its people—at the services and in the homes. If proper distribution of responsibilities is made by the pastor, if members of the priesthood co-operate efficiently, if genuine love is in the hearts of those divinely commissioned to serve, then no such accusation need be made in any of our branches.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Please explain I Corinthians 7:14: "For the unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy." Does this mean the unbelieving will be saved?

Oklahoma Mrs. J. M. A.

ANSWER:

This verse is understood best when the context is taken into consideration. The advice is to believers that are married to unbelievers and is contained in verses 12 to 16. It also must be remembered that Saint Paul was giving his own opinion and was not speaking by divine command (verse 12).

The meaning of sanctification—and that in a loose sense—is dedication. The sanctification of the unbelieving companion by the believing is an outward sanctification, not an inward one. It is not based on the indwelling of the Holy Spirit or on the dedication of the unbeliever to the cause of Christ.

The unbelieving husband, knowing quite well the cause his believing companion had espoused, and knowing what that meant at a time when the Christian cause was suffering from Jewish legalism and Roman imperialism, in adhering to his companion might have been sanctified because outwardly he adhered to his wife's cause. However, that did not mean that he was saved, but there is possibility that he might have been saved if he continued to live with his wife. Paul mentions this in verse 16.

George A. Njeim.

QUESTION:

What do we believe about children who die before reaching the age of accountability—as to their responsibility or opportunity for accepting the gospel after death? Do they have a period of probation in the prison house or elsewhere in which they must be accountable for the teachings of Jesus as do those who grow up to maturity? Should they not have the same op-

portunity to work out their salvation as others?

Michigan

L. I. T.

ANSWER:

Children are born into the world innocent, and if they die before reaching the age of accountability, they die innocent and are saved, for the Lord has said, "Little children are holy, being sanctified through the atonement of Jesus Christ." They "are redeemed from the foundation of the world through mine Only Begotten" (See Doctrine and Covenants 90:6; 74:3; 28:13). Being without personal sin and guilt, "little children need no repentance, neither baptism," but are "alive in Christ," and in their innocence are acceptable in the kingdom of God without repentance or correction. The reformatory sufferings of the prison house, which result only from sin, do not apply to them for they have no sin. As to their inherited evil, that is removed in common with that of all men by the atonement of Christ

through their death and resurrection.

The gospel is adaptable to the varying needs of human life; innocent infants, who because of early death never have the opportunity of "working out their salvation" as others have, have no need to do so, for they are saved. They never have been outside of Christ—never lost. The only recovery for them is from the physical death which Christ secures to them, "For the Son of man is come to save that which was lost, and to call sinners to repentance; but these little ones have no need of repentance, and I will save them." Why some attain salvation without struggling up from sin we do not know. "All my judgments are not known unto men." But we are assured that God deals equitably and justly with all, "Just and true are thy ways, thou King of saints." (See Matthew 18:11, I. V.; Doctrine and Covenants 28:8; Revelation 15:3. Read Moroni 8).

Charles Fry

Conference Mail

All visitors to General Conference should remind their family and friends to send their mail addressed to them "In care of The Auditorium, Independence, Missouri." Services to get and send mail will be made available to all visitors from the foyer near the main entrance.

A NEW TRACT:

You Should Read The Book of Mormon

By A. Orlin Crowover

This is an introduction to the Book of Mormon.

10 for 25¢

50 for \$1.15

25 for 60¢

100 for \$2.25

herald house

INDEPENDENCE, MO.

Report on "The Messiah" Broadcast

(Continued from last week.)

Congratulations to the entire group for an outstanding broadcast performance.

WARREN H. CHELLINE
Port Huron, Michigan

Words cannot express our appreciation of this beautiful and inspiring work. In spite of a previous desire to leave around 11:30, we found ourselves all gathered around the radio and sat through to the conclusion, which was at 1:00 o'clock, then we spent fifteen or twenty minutes discussing it. After that we had a long drive home to Cranston through heavy rain. Not that the three of us are authorities on choral work, but, as you probably know, our chorus has done many fine things and, naturally, a number of us make a pilgrimage to Boston to hear the famous Handel and Haydn Society (at \$3.60 each) and members of the Boston Symphony Orchestra. In spite of giving them full credit for a notable job, their interpretations are far from the perfection that was manifested in your rendition. Our director enjoyed the work tremendously, and Mr. Hadley was constantly pointing out the fine points from the broadcast angle, concluding that the engineers who handled the broadcast were masters at their work, transmitting to us every detail just as it was rendered. If you have any literature concerning the chorus or the work, we would appreciate very much receiving it, and again, congratulations on being a part of such a wonderful organization. Truly, it must be inspiring to be a part of work that is for such a noble cause. (From a letter to Herman Chelline).

WALLACE ANDERSON
Providence, Rhode Island

My compliments on another fine presentation of *The Messiah* . . . my best regards to you, your soloists, and your chorus. May you have many, many more successful experiences. Thanks for a really nice evening.

DEL SEARS
Omaha, Nebraska

It was wonderful, and I enjoyed every minute of it. We heard it through KLZ in Denver. It was transcribed and broadcast over our local station, KVOR, on the following Monday night.

MRS. DARRELL BROWN
Denver, Colorado

Just a note to offer my congratulations on the outstanding performance of *The Messiah* on nationwide hookup over CBS last night. It was as fine a performance as I have ever heard any place. You are really to be congratulated on this splendid presentation . . .

R. W. SWITZER
Chicago, Illinois

I am listening to the broadcast of your 1949 *Messiah* and want to let you know what a real pleasure it is to have heard it so beautifully read. Your choice of tempo throughout is most satisfying, alive, and, shall we say, thoroughly "American." The chorus sounds splendid this year, with a more mature soprano quality than I recall in last year's group. . . . The soloists all did their usual creditable job, and, of course, the orchestra was satisfactory. It seems to me the 90-minute radio period is almost an ideal length for radio presentation, and your timing was perfect.

HARDIN VAN DEURSEN
Kansas City, Missouri

I hasten to write my annual fan letter—the only fan letter I write—in appreciation of your performance of *The Messiah* last night. We particularly enjoyed the work of Josephine Crinklaw Mader. She has a very lovely voice and fine artistic appreciation of what she is doing . . . The other soloists were also very fine, particularly Mr. Macdonald . . . Your complete command of the chorus was something I can witness nowhere else . . . I hope to hear this again and again.

MARVIN D. POWER
Pittsburgh, Pennsylvania

I just want to take this opportunity to tell you how much we enjoyed your wonderful broadcast of *The Messiah*. I went upstairs and listened on the radio and it came in perfectly, and I also took the liberty of looking in the ballroom. It was with quite a great deal of enjoyment that I watched this.

C. P. GEBERT
Kansas City, Missouri

Heard *The Messiah* last night over WMBD, a local station. It was well done. . . . Hope you continue so I can hear it again in 1950.

DR. G. H. EDLER
Peoria, Illinois

Have been listening to your very fine rendition of *The Messiah*. Congratulations! The soloists were fine. Let the good work go on.

MRS. LAURA M. HOBBIE
Topeka, Kansas

Just a line to say the Messiah Chorus and orchestra were wonderful—the best yet. Every soloist's voice was clear. Never has any music on the air been any better. That was the finest. May God bless you in your work.

J. A. WILLIAMS
Springfield, Illinois

To Director Franklyn S. Weddle, Solists, and Chorus: Thanks for such a fine rendition of the *Messiah*—reception was excellent here in Berkeley. I enjoyed it very much and extend my sincere wishes to all. Enjoyed the excellent solos—and chorus.

MARION VRANG
Berkeley, California

I would like to express my appreciation for the splendid rendition you gave us last evening of the *Messiah*. It was a most fitting manner in which to usher in the Christmas season. The soloists, chorus, and orchestra were splendid. Let's have it again next year.

WILLA M. GEIDEL
Pittsburgh, Pennsylvania

As we sit and listen to the Messiah Choir it sounds great. Brother Tickemyer's voice sounds wonderful, and the Philharmonic Orchestra is just fine. All the soloists are grand. The program is coming in clearly.

J. A. WILLIAMS
Springfield, Illinois

Just listened to the *Messiah* and it was really inspiring. The interpretation was impressive and the precision good. Your soloists always seem to be the best, and in the complicated choral parts, the chorus seemed so sure. The Philharmonic members must be a joy to conduct. It sounds as if they really know the music and can play it.

DORIS GRAY
Davenport, Iowa

We listened to the broadcast again this year and enjoyed every note of it.

FERNE LIPP
Denver, Colorado

Must write to let you know how much I enjoyed the *Messiah*. . . . It was beautiful. Hope I can hear it again next year.

MRS. THELMA S. GIBSON
Richmond, California

When I turned to your station (KFAB, Omaha) this last Sunday, December 18, to hear the symphony, I was agreeably surprised to learn of your broadcast of the *Messiah* by that choir from Independence, Missouri. That was by far the best broadcast I have heard in many a year, and I commend you. Is there any information available about this choir such as a Sunday supplement of your newspaper? No one out here has heard of it. Have you by any chance, recorded that magnificent music? Thank you for a truly great one and a half hour of music.

FERN C. AAGAARD
Helena, Montana

Your presentation of the *Messiah* last night was very excellent—thank you for this great contribution to our happiness.

L. R. LYNCH
Tulsa, Oklahoma

Thought perhaps you would be interested to know the *Messiah* was not carried by any local station, but came in good on our radio over Stations WADC and WCAU.

R. WALLACE
Cleveland, Ohio

Last night at 10:30 we listened to your *Messiah*. We thank you for it. The singing and music uplifted our spiritual being. It is a great service.

AUSTIN E. GRIFFITHS
Seattle, Washington

I haven't words adequate to express my appreciation of the *Messiah* rendered Sunday night. It was soul-lifting.

MRS. A. E. GOODELL
Kansas City, Missouri

We listened to the *Messiah* last night and hasten to send a line of congratulations to you. It was excellent. We had twenty people around our fire, and everyone of them enjoyed it very much! The orchestra seemed outstanding to us. We especially enjoyed the bass solo with the trumpet—it was thrilling. I believe "Behold the Lamb" was the favorite chorus number here, though it was hard to choose one.

FAE GARDNER
Omaha, Nebraska

We surely enjoyed the *Messiah*. It was all superior.

CHARLES and MABEL HYDE
Lamoni, Iowa

Thank you for a superb performance of the *Messiah*. The soloists were in fine voice. The chorus work was wonderfully directed and performed. I only wish we could have such performances oftener.

MRS. M. BLACKFORD
Lewistown, Montana

The performance was beautiful, and I particularly enjoyed the chorus "His Yoke Is Easy, and His Burden Light." I have come to look forward to this broadcast each year and only wish that there were more opportunities to hear works of this type performed in the same manner. My congratulations on a beautifully executed performance.

BILL LOWE
Louisville, Kentucky

(To be Continued.)

The Nestling - Part 2

By WINIFRED MILNER

(Continued from last week.)

TERRY STOOD WITH SCOTTY under a maple tree that was brilliantly decked in autumn colors and pushed his feet into bright leaves that had fallen on the grass. He measured the distance between earth and sky with his eyes and wondered if an airplane could go as high as the stars. He wished he could leave Grandaut's. He didn't like it here. He wouldn't even like it if she gave him the whole yard and added a swing. Where would he and Scotty live if Mommy didn't come back? Mrs. O'Grady didn't want them. Bill didn't want them, and he hated Daddy more than he hated Grandaut.

A grasshopper came hopping through the grass. Terry made a quick motion with his hand and caught it by the leg. He pushed it down into his hand, feeling it move and struggle. He lifted his fingers a little and looked at the grasshopper's big eyes. "Who do you live with, grasshopper—grasshopper?"

A lady was coming in at the back gate. Terry stood up with the grasshopper buried in his tightly closed fist.

"Is Miss Billingsley home, Sonny?" the lady asked him.

"Yes."

Terry followed her toward the porch. He saw Grandaut open the door and let her in. He sat down on the porch steps with Scotty and peeked at the grasshopper. He listened to the women talk, not paying much attention to them until he heard Grandaut mention his mother's name.

"You've heard Francine sing, Mrs. Foster. How did you like her voice?"

"Very good. Beautiful coloratura voice. Much too good for the Flor del Plaza Inn. Hadn't she been trained for opera? I thought you told me—"

"She was going to be a Metropolitan star!" Matty Billingsley laughed awkwardly. "Her friends thought she would make opera. You know yourself how pretty Francine was, and what a nice personality she had. Francine was good, but I never did say she would succeed."

"But why? She worked hard."

"Did you ever try to break into the arts? Music, singing, painting—it's all the same. You have to be good, and then you wait—and hope—and work—and hunt for the right people to help you. Many artists break their hearts struggling for success. We can't blame Francine—"

"She didn't have to sing in a cheap place like the Flor del Plaza," Mrs. Foster said.

"How many singing jobs are there? Jim supported Terry, but she had to support herself and pay the rent."

"She could have stayed with Jim."

"Maybe. It was Jim who got the divorce, not Francine. And it's Jim who is getting married to some other woman." Matty Billingsley came to the door and looked out at Terry. "Oh, there you are. I just wanted to see where you were and what you were doing." She went back inside and closed the door again. "One thing I can tell you about Francine. She may have left Jim because she wanted to sing and he didn't want her to; but she didn't go crying back when the singing didn't go the way she'd planned. She left him on his farm in Kansas where he probably thinks the Flor del Plaza is something like grand opera." There was a pause, and then she said, "Her job ended at midnight last night. The divorce became final yesterday, and I'm sure she was still in love with Jim. She was sick—"

"Francine wouldn't—?"

"The officers say she was driving so fast when she hit the steel and concrete wall that death was instant. It wasn't like Francine to drive fast at any time."

TERRY REACHED into his hand and pinched off the head of the grasshopper. The quivering was gone out of it now. It lay still. "You are dead, old grasshopper." He tried to make it move. He shook it and breathed on it. He turned it over and over, then he ran and buried it under the peony bush. He was trembling and crying softly to himself.

The earth under the peony bush was soft and moist, and digging in the ground felt good to his hands. The sun was warm on his back. He began to make a cellar. Then he found some sticks and small stones and began to make a city. He worked hard. He was making heaven, Mommy's city on Mrs. O'Grady's star. He didn't know when Mrs. Foster went home.

Grandaut called him in to eat lunch, but he couldn't eat. Every bite he took stuck in his throat the way it had done at breakfast. Grandaut made him take a nap, saying it would be good for him, and he knew she wanted him out of her way. It was nearly night when he and Scotty went out to the peony bush again, and he began working on his city. He had just got going good when Grand-

aut came out and said, "Terry, your daddy called from LaGuardia field. You'll see him in a little while. Come, you must bathe and change your clothes."

Terry was making a dirt fence around Mommy's house. He went on working. When he patted the dirt, some of the fence fell down.

"Come, Terry."

Terry didn't move. He didn't want to see Daddy. He wanted him to go back to Kansas. Then Terry felt himself being lifted off the ground. He didn't think Grandaut could carry him and walk without her cane, but he discovered that she was strong enough to drag him, and that she was rough. When he struggled, she hurt him. The next thing he knew he was in the bathroom, and she had him in the tub scrubbing him with a washrag. He fought against her while she washed his hair and ears, feeling a sort of pleasure in the way it disturbed her. Once, when the bath was over, she popped his bottom hard because he wouldn't stand still while she put on his clothes. He remembered the whipping she had given him with her cane and decided it was easier to do what she said than to struggle against her. The doorbell rang while she was combing his hair, but she waited to finish him before she went to open the door.

HE HEARD GRANDAUT'S VOICE sounding glad the way Mommy's did when he had done something particularly nice to please her. He shut the bathroom door and stood against it, but even with the door closed he could hear the sound of voices.

They talked a long time, and he pretended it was Mommy and that she had brought an airplane to take them to Mrs. O'Grady's star. He put the lid down on the toilet seat and climbed up, then with his tongue against his teeth, he made the sound of a motor. He and Mommy had visited stars and the sun and moon when Grandaut finally opened the bathroom door.

"Terry, come to see your daddy."

"No."

"I've had enough nonsense. Come, or I'll lock the bathroom door and keep you here as many days as you have fingers."

"I don't like him."

"Of course you like him."

He moved the fingers of his right hand and then his left, trying to think what it would be like shut up in a room for so long. She would do it. He remembered her roughness when she

had dragged him from the yard. He stood up and followed her, shuffling his feet behind her down the hall. Once inside the living room, he stopped and stood with his back against the wall, eyeing the man who didn't like Mommy.

The man was sitting in Grand aunt's big green chair with a magazine held in front of his face, and he was wiping tears from his eyes with a clean, white handkerchief. Terry had the feeling that he was crying about Mommy—only why should he cry about her when he didn't like her?

When Grand aunt came into the room, he stood up and smiled and tried to act as if he hadn't been crying. He was taller than Bill. His dark hair looked as if Grand aunt had just combed it, his shoes seemed new, and his suit was pressed.

Grand aunt said, "This is Terry."

"Hello," said the man.

Terry scowled.

Grand aunt said, "I'll leave you two to get acquainted while I put dinner on the table. Everything is about ready. I didn't know it was so late."

WHEN SHE HAD GONE, Daddy said, "You are bigger than I thought you would be. Next year you'll go to school."

Terry took a couple of steps backward and leaned against the wall. He stretched himself up as tall as he could, then he hunched down and sat on his feet, remembering that Mommy didn't like this man.

Daddy grinned and sat down in the green chair. "You are a fine boy," he said and picked up the magazine. "I hope we will be good friends."

Terry put a hand on each shoe and rocked back and forth. He and Daddy were not going to be friends. He would be so naughty that Daddy would go away and hate him. He went over and climbed on the davenport and began jumping up and down.

Daddy looked at him without frowning. "Does Grand aunt let you do that?"

Terry went on jumping, but Daddy didn't look at him again. He only read the magazine.

Terry stopped jumping and sat down on the davenport. He was going to have to think of something else, something worse.

Grand aunt came and called them to dinner. "You two aren't making much noise."

Daddy smiled broadly. "We're sort of strangers. It takes a while to get acquainted."

They followed her into the dining room. Terry hadn't eaten for two meals, and now the smell of food and the sight of a good dinner made him sud-

denly hungry. They sat down, and he reached out his hand to help himself.

"Wait for grace, and then I'll help you," Grand aunt said. "Bow your head the way you did for breakfast and lunch." She turned to daddy. "I don't believe the child knows how to pray, Jim. Francine was so busy—"

"I do, too." Terry felt that Grand aunt's tone was saying things about Mommy. He had never said grace, he didn't know any words, but he had to show Grand aunt that he could pray. His face grew hot, his knees shook together, but he jerked his head down, and the words came out in a sudden rush a little louder than he had meant them to be. "Oh, Lord, what a world, what a world. Amen." In triumph then he lifted his head. Grand aunt was smiling into her napkin. Daddy's napkin rolled off his lap, and he stooped to pick it up, then he was looking at Terry with the kind of look Mommy had when he had done something extra fine.

TERRY LOOKED AWAY. He couldn't be friends with Daddy. Grand aunt filled his plate, and Terry began eating very fast.

Grand aunt said to Daddy, "Tell me about your farm, Jim. Will Terry have a nice time there?"

"I'll say he will," Daddy said, smiling at Terry. "He's going to own a mamma pig with baby pigs, a pony, and two calves. He'll have a swimming pond and a place to fish, and I'm going to teach him how to row a boat."

Terry's face was growing hot. He wished he could have the pony and calves and pigs. He had never seen a swimming pond or rowed a boat, but he wasn't going.

"I need a boy to help me make garden and plant fields and hoe."

"I have to stay with Mommy," Terry said.

"My sister Peg and her husband Joe live on the farm, too, and Peg said if I brought you back with me, Terry, she would make you some gingerbread boys with raisin eyes, and take you nutting in the woods, and show you how to roast corn and potatoes on an outdoor fire. She doesn't have any little boys and girls of her own."

Terry choked on a mouthful of meat. "I'm going to live with Mommy," he said when he could stop coughing. He wasn't going, but he had to stop looking at Daddy because he liked the way he smiled and the kindness in his eyes, and the gentle tones in his voice.

"I think you should take him to the mortuary, Jim. It's nonsense the way he refuses to accept the fact that she is dead."

TERRY PICKED UP HIS MILK, intending to drink it, but Grand aunt was looking at Daddy, and Daddy was looking at him *hard*. The blouse Terry had on was open at the neck. While Daddy was looking, Terry pulled the neck of his blouse and undershirt away from his body and dumped the milk. He could feel it flow cold against his stomach and roll down to wet his legs. The glass had been full and now it was empty. It was a bad thing he had done, wasting a glass of milk and spoiling his clothes. It was worse than jumping on the davenport with his shoes on. He waited, his eyes challenging Daddy's across the table. A grin spread over Daddy's face. He winked at Terry and hid his face in his napkin for a moment before he went on talking to Grand aunt as if nothing had happened.

Terry picked up his fork and began eating his meat. Daddy hadn't scolded him or told on him. Mommy would have spanked him for doing such a bad thing.

When Grand aunt looked at Terry again, she noticed that his milk was gone. "Why, Terry, what a nice boy to drink all your milk. Here, I'll give you some more." She filled his glass again.

Terry and Daddy exchanged glances. Daddy chuckled and Terry scowled. He picked up the filled glass. Two glasses was half as much milk as Mommy bought in a day. Milk cost lots of money. Mommy said it was not a thing to waste. When Grand aunt went to the kitchen to carry out the plates, Terry poured the second glass of milk down his neck.

"Do you like to be wet?" Daddy's voice was very kind.

Grand aunt was coming in from the kitchen carrying an apple pie. "Who is wet?" Then she looked and saw the place under the chair where Terry's milk had run through his clothes onto the floor. "Why, Terry—"

Terry got up from his chair and ran into the bedroom where he had napped that afternoon. He flung himself down on the floor because he couldn't lie on the bed in wet clothes. His shoulders heaved, but he kept the sound of his sobbing low in his throat. He liked Daddy—he did—he did. It was a bad thing liking someone Mommy didn't like. His mouth made a kind of chant over

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the sickness that lumped in his throat. "I—want Mommy. I—want—Mommy."

A SHADOW CROSSED his doorway. It was Daddy coming into the room. Terry turned his face toward the wall. "I—want—Mommy."

"So do I, Son." The kindness Terry liked was in his voice.

Terry sat up and faced him. "You don't even like her."

"Of course I do."

"She doesn't like you."

Daddy squatted on the floor beside him. "You are only a little boy, but maybe you are old enough to understand some things. I am sure your mother liked me very much." He pulled a chair around and sat where he could look down at Terry. "Did she ever tell you how we became friends?"

"Maybe," Terry said, "but I don't think so."

"It happened during the war. A German shot me, and Uncle Sam sent me back to the United States. I was in a hospital at Camp Robbins."

"Did you kill the German?"

"That is another story. This one is about your mother. She came to the hospital to sing for the soldiers. She was beautiful, and she had a beautiful voice."

Sure. Terry knew that. She was prettier than anybody, and she had the best voice in the world.

"I followed her from ward to ward trying to find out her name and where she lived. Now and then a nurse would say to me, 'You ought to be in bed, Jim Newman. You shouldn't be up,' but I couldn't go to bed until your mother gave me permission to see her again."

"And then you got married." Terry came and stood beside his chair.

"I loved her so much that I didn't even ask her if she would like living on a farm. You see, Terry, I had been trained to be a farmer—farming was all I knew. But your mother was a lady with a beautiful singing voice."

TERRY LEANED HIS HEAD against Daddy's sleeve, and Daddy stroked his hair with his other hand. "At first she seemed to like Kansas. She taught singing in the village and made enough money to go to Kansas City every week for a voice lesson under a fine teacher. You were born, and we were a happy family."

"Did you like me?"

"We loved you very much. When you were a year old, your mother did some singing with a small opera company. She appeared as Marguerite in *Faust*,

Papagena in the *Magic Flute*, and Mimi in *La Boheme*. Someday you will hear these operas I hope. Her teacher and the critics thought she should go to New York to study. Your mother wanted me to sell the farm and go with her."

"So you sold it."

"No, I was selfish and kept it. We weren't happy that year because I was trying to make her into a farmer's wife. I didn't realize how much she wanted to be a singer. One evening when I came in from the fields, you and she had gone to New York City."

"You mean we ran away?"

"Not exactly. But you didn't come back to Kansas to live with me anymore. She wanted New York City, and I wanted the farm. I went once to see if she wanted to live on the farm with me, but she didn't. After that all we did was quarrel about it."

Terry leaned against Daddy's knee, and Daddy's arm snuggled him. Daddy seemed to be talking more to himself than to Terry now, and Terry didn't understand all he said.

"Sometimes two people can love each other very much, and hurt each other by being proud and stubborn and unfair. In our letters we wrote back and forth, she pretended she was making a big success, and now Grandaunt tells me about her disappointments. I pretended I could get along without her because I thought she didn't want me. I even pretended there was another woman when I learned she was going to marry Bill. How could two people be so blind!"

TERRY STOOD VERY STILL, leaning against Daddy's coat. The roughness felt good, the cleanness, the smell that was Daddy—different smell than Mommy, but he liked it. He was thinking so hard that a frown appeared between his eyes. He and Mommy had run away from Daddy. They had run away to New York City, and they had never gone back. Now Mommy had run away to Mrs. O'Grady's star.

"Daddy," he said, "could you find Mommy for me?"

"How, son?"

"Mrs. O'Grady says she has gone to live on a star."

"I'm afraid I wouldn't know about that."

"Could you tell which star is hers?"

Daddy shook his head. "No, I'm afraid I don't know much about stars and heaven and death. Grandaunt would be a better one to tell you."

"No." Terry took Daddy by the hand. "Come outside with me."

They walked hand in hand out into the night. The moon was full, and the stars cast bright shadows on the house and trees and grass. Terry's voice

sounded a little awed by the world's bigness. "Which star would you say is hers?"

"I'm not sure she is on a star, but if she is, it would be the brightest most shining star we can see. You point it out, Son. I'm sure it will be the right one."

Terry searched the heavens. There was a star by the moon that winked and blinked and hurt his eyes with its brightness. He lifted his arm, pointing it out. Then, pulling himself up as tall as he could and holding the star's radiance with his eyes, he said solemnly, "Mommy, I'm going to stay with Daddy until you come for me. We'll be waiting for you in Kansas. You know which farm it is. Daddy and I love you very much."

He looked at Daddy. Daddy was gazing at the star, and his face looked as if he had found Mommy, too.

"Goodnight, Mommy," Terry whispered.

And Daddy repeated after him in a tone that made Terry kiss his hand, "Goodnight, Francine."

(The end.)

NEWS AND NOTES

(Continued from page 2.)

ENGLAND

Each year the Metals Division of the Imperial Chemical Industries of Birmingham holds public speaking competitions for employees. In 1949 Elder Madoc Morgan was judged a good second. This year he was awarded first place and presented with a silver cup.

This news was received in a letter sent to the First Presidency by Frank A. Fry. Brother Fry writes, "We congratulate Brother Madoc on his success and pray that his ministry of preaching and Scripture reading will further enrich the lives of his hearers."

ORGAN REPAIRED

The organ in the Stone Church is being cleaned, adjusted, and revoiced by W. A. Brummer. This work will be completed, and the organ will be ready for use at General Conference time.

CONFERENCE PREPARATION

Registration for General Conference will begin at 1 p.m., on April 1, at the Auditorium.

A new telephone switchboard with additional trunk lines and several pay phones will be installed to accommodate those attending conference.

The ceiling and supporting columns of the lower auditorium are being painted. The loud speaker system is being made ready for the Conference.

The entrances to the offices of the First Presidency and the Presiding Bishopric are being improved with additional plaster work and the laying of new carpets.

Buildings other than the Auditorium that will be used to accommodate the Conference visitors will be the Stone Church, South Chrysler Church, West College Street Church, Englewood Church, Kansas Street Church, Bartholomew Hall, and the Memorial Hall.

Briefs

LEAVENWORTH, KANSAS.—On January 24 a special service of musical selections was held by candlelight. The histories of five hymns and their authors were given.

While the hymn, "Met in Thy Sacred Name," was played on the organ by Sister Perry Tomlinson, candles were lighted by Donald Vredenberg; then the electric lights were turned off. Prayer was offered by one of the former pastors, Elder Frank Freeze of Kansas City, Kansas.

The history of the first hymn, "Redeemer of Israel," and the writer, W. W. Phelps, was given by Sister Linley Dorsey after which Sister Elsa Cotter sang it.

The history of the late President Frederick M. Smith and the hymn, "Come, Oh, Come, Sweet Comforter," was given by Pastor Clyde Johnson and sung as a duet by Sister Evelyn McIntyre and Brother Ernest Roberson of Independence, Missouri.

The hymn, "Beauty of Hill and of Dale," written by David Smith, was given by Brother Lloyd Seibert, a former pastor, and sung as a duet by Brother and Sister Lloyd Seibert of Liberty, Missouri.

The history of Brother Joseph Luff and "Admonition" was given by Brother Perry Tomlinson and sung by Sister Frank Freeze.

Last and seemingly the most beloved, "The Old, Old Path," written by Sister Vida Smith. A brief history of her life and how she came to write this hymn was given by Sister Meritt Gardner who was permitted to attend Graceland while Sister Smith was Dean of Women there. This hymn was sung by Sister Norma Stickney and Evelyn McIntyre.

"Consecration" was sung by the congregation. Closing prayer was by Elder Lloyd Seibert. The spiritual experience of each member and guest seemed unmeasurable. Learning the true history of these hymns and something of the background of the writer makes us grateful to God for the talents he has given.

After the benediction a social hour was held in honor of Mr. and Sister Scott Stickney of Joseph, Oregon, formerly of Leavenworth, Kansas.—Reported by FLOSSIE TOMLINSON.

ESCONDIDO, CALIFORNIA.—In a special service, held Sunday night, February 19, in San Diego, Rodney Johnson, of San Diego was ordained to the office of deacon, Newell Martin of Escondido to the office of teacher, and Benjamin Sanders to the office of elder. Elders Wilbur Gillen, George Johnson, and Robert Hada were the spokesmen.

After this service, Alfred Richard Page, Anita Marie Page, Anita Margaret Page, and Dian Rochell Martin were baptized by Elder Benjamin Sanders.

Confirmation services were held in Escondido on the following Wednesday evening by Elders Peter S. Whalley, Robert Hada, and Benjamin Sanders.—Reported by BENJAMIN SANDERS.

PITTSBURGH, PENNSYLVANIA.—Apostle Percy E. Farrow visited the Pittsburgh Branch and preached February 6. The service was well attended both by members and non-members.—Reported by GLADYS L. OMOHUNDRO.

WINFIELD, KANSAS.—Recently the Winfield and Arkansas City, Kansas, Branches were amalgamated. With the consent of both the Kansas district president and apostle in charge, the amalgamation was made in hopes that the work of the church would be advanced in the area. Since there was a suitable church build-

ing already located in Winfield, the Saints from Arkansas City and surrounding area are now worshipping there.

Elder John Hufford, Winfield Branch president for the past eight years, has recently been transferred by his company to Eureka, Kansas. Elder C. S. Gose, Arkansas City Branch president for the past five years, has been appointed president of the Winfield Branch.

The amalgamation of these two branches has resulted in a membership enrollment of fifty-five for the Winfield Branch.

On December 8, a large group of women from various places in the Kansas District and parts of Oklahoma, met in the banquet room of an Arkansas City, Kansas, cafe. High lights of the day's activities included a noon luncheon; a special program of numbers from each women's department represented; resumes by departmental leaders pertaining to the goals and objectives of their respective departments, past and future; the value of yearbooks, their content, etc.; and various other subjects equally important to the women's work. Mrs. D. S. Gose is district women's leader.—Reported by C. S. GOSE.

PITTSBURG, KANSAS.—Presiding Patriarch Elbert A. Smith was the speaker November 27 and December 4. He was in Pittsburg visiting his son Dr. and Mrs. R. G. Smith.

Dr. F. M. McDowell, Director of Priesthood Education, was the speaker December 18. Elder A. Orlin Crownover, Independence, Missouri, was the speaker at 11 o'clock on Christmas day. Elder J. Arthur Davis, also of Independence, was guest speaker Sunday evening, February 12.

Mr. and Mrs. Harold Summers held open house December 16, their tenth wedding anniversary.

In January the Two-by-Twos, a young people's organization, presented a play, "Solid Rock," taken from the book by Gladys Mae Walter. It was arranged in play form by Maurine Crownover. Eldon Hart directed the play. Shirley Colyer furnished piano music between acts. A capacity audience was present.

Don Guinee and family have moved to Moline, Kansas, where he is teaching music in the schools.

A Graceland graduate, Dale Swall, a music major, has enrolled at the city college and is already active in Pittsburg Branch.

Sister J. D. Moorehouse died on February 8. She had been partly paralyzed and had been unable to speak for twelve years. Pastor T. W. Bath was in charge of the funeral, February 10.

Mrs. T. W. Bath was hostess to the combined women's groups of the church at her home, February 2. Miss Cecil Scott, a young colored woman, made a talk concerning the school for colored women which she recently attended at Nashville, Tennessee.—Reported by ESTHER HELLER.

SOUTHWEST DISTRICT CONFERENCE.—The Southwest District Conference was held at the First San Antonio Branch on February 3, 4, and 5. The conference was opened with a "kick-off" program sponsored by the young women's group.

On February 4 prayer service and general class were held in the morning. Lunch was served in the Educational Building at noon with a business meeting following. Supper was served. A song service was held before the evening service when Apostle W. W. Smith was the speaker.

On February 5 a prayer and Communion service followed the evening service when Elder Z. Z. Renfroe was the speaker. Dinner was served in the Educational Building after

which the conference was dismissed.—Reported by MARGARET GALBRAITH.

SAN ANTONIO, TEXAS.—At the annual business meeting of First Branch held on September 7, these officers were elected: J. L. Berry, pastor; F. E. Jett and F. P. Hall associates; Mrs. A. F. Holder, secretary; F. P. Hall, treasurer; Mrs. F. P. Hall, adult supervisor; Floyd Hubble, church school director; Janet Hall, children's supervisor; Mrs. Newt Sheppard, women's leader; A. M. Gatrost, young people's supervisor; and Emma Jackson, music director.

Speakers for the month were: H. E. Winegar, F. E. Jett, J. L. Berry, and G. F. Galbraith. Francis Holmes was the out-of-town speaker.

Margaret Smith of Pearsall was baptized on Decision Day by Elder F. P. Hall and confirmed by Elders H. E. Winegar and J. L. Berry.

Brother Ray Whiting held a week's meetings in December.

Elder Z. Z. Renfroe held a two weeks' missionary series in January, at this time Sister Audrey Hegwood was baptized.—Reported by MARGARET GALBRAITH.

ATTLEBORO, MASSACHUSETTS.—On November 20, Sylvia Power, Jacqueline Mossberg, Mrs. Helen MacDonald, Eugene Barton, and Roger Barney were baptized. February 12 Cynthia Cash, Sandra MacDonald, Irene Ploettner, and Mrs. Celia Mossberg were baptized.

The branch decided at the semi-annual business meeting, December 28, to try to add \$5,000 to the building fund by June, 1951.

A special emphasis was made during the month of January on "Keep the Financial Law," climaxing in an "Inventory and Financial Statement Filing Day." This was held January 22, at which Bishop D. O. Chesworth was the speaker.

The Zion's League, in its project of improving the backyard of the church, have succeeded in erecting a chain-link fence, and have the yard filled in. All the organizations of the branch have contributed toward the expense of this. These include the Laurel Club, the Loyettes, the Mary E. Rogers class, and the Equi Club.

The branch observed its 46th anniversary on February 11 with its annual roll call supper. Deacon Roy M. Churchill was general chairman. Miss Florence Siddall was supper chairman. District President Almer Sheehy and Mrs. Sheehy were special guests.

The pulpit has been occupied by the pastor, Elder Ralph Power, District President Almer Sheehy, Bishop Donald O. Chesworth, Priest Harold Cash, Jr., Priest Herbert Moore, Jr., Teacher Frederick S. Moore, and Deacon Harold Cash, Sr.—Reported by HERBERT A. MOORE, Jr.

YAKIMA, WASHINGTON.—A special dinner was held at the home of Dr. Claire Van Eaton for Shirley, Sam, and Ronnie Evans. They are leaving soon for Davenport, Iowa, where Sam will enter the Palmer School of Chiropractic.

On November 13 Jean Whitney, George Whitney, and Glen Banks were baptized. Confirmation followed the baptismal services.

TORONTO, ONTARIO.—Terry, Frederick, and Gwendolyn, children of Mr. and Mrs. Lemon (nee Ella Cole) were blessed January 15 by Elders B. H. Hewitt and James Wilson.

Sister Edith Nicol has been appointed supervisor of the friendly visitors of the women's department.—Taken from the *Toronto News*.

Why Study?

By GLADYS OMOHUNDRO

*The more you know, the more you forget,
The more you forget, the less you know,
The less you know, the less you forget,
The less you forget, the more you know,
So why study?*

SUCH IS THE lazy person's excuse for getting out of work, but it does present a good question . . . why study? If you ask a high school or college student why he studies, he will probably say "to get a good grade, of course." But what about the rest of us? In his second letter to Timothy, Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." That certainly applies to everyone. If you want a good grade from the Master Teacher on the Great Examination Day, you'd better start studying now instead of cramming at the last minute. *Remember now thy Creator in the days of thy youth.*

As young people we should be especially interested in studying our church. It won't be long until a great deal of the responsibility of church work will be up to us. However, preparing ourselves for future church responsibilities isn't the only reason we should study. Have you ever had an opportunity to talk to a friend about the church and have him ask you some questions you couldn't answer? Embarrassing, isn't it? And think how your friend feels when you can't explain your own church to him. We should be able to explain these things, not just because it is our duty, but because we have an assurance within ourselves that this is the true church of Jesus Christ and because we want to share our conviction with others. Truly the church does offer us something wonderful . . . more light and truth, more happiness, a greater purpose in life than we can find anywhere else in the world. Just think how comparatively few young people have

had the opportunities we've had of hearing the fullness of the gospel and of helping to establish the kingdom of God here on the earth.

As I go to work in the morning, I often think there are only about forty chances out of one and one-half million that I will even see another Latter Day Saint during the day, which means that nearly every person I meet is a prospective convert. If I am going to do something about evangelizing the world and establishing Zion, I have a pretty big job on hand, haven't I?

Here Is the Writer



Gladys Omohundro is a native of Pittsburgh, Pennsylvania. She is a graduate of Avonworth High School and the secretarial division of the Pittsburgh Institute of Aeronautics. At present she is employed as secretary to the purchasing agent of a well-known Pittsburgh firm. The greatest part of her leisure time is spent studying the organ and keeping in touch with the young people who are away at college. A few years ago she came in contact with the church and was baptized in June, 1949. Recently she was elected secretary of the church school and Pittsburgh Branch reporter for the "Herald."

All of us have a tremendous task, and we'd better start thinking how to budget our time for study. First of all, we should select a definite time of day. This, of course, will depend on each individual's daily itinerary. However, experts have advised that early in the morning (after a good night's rest) one's body and mind are refreshed and will be more receptive to study. Then too, early morning study leaves the rest of the day for reflecting on the things one has read. For the person who gets

out "on the wrong side of bed" this would present an ideal time to study and, better yet, to change his ways. If morning study doesn't fit into the schedule, any time of day will do if one observes it regularly in a quiet atmosphere where his thoughts won't be interrupted.

At this point I might suggest that we don't confine ourselves to individual study. Group study has its good points too. A study course in the church school or Zion's League can be most helpful. In this way everyone present can add something to the discussion and each can benefit from the other's experiences. In our branch we have a study session every Sunday evening, everyone in the group taking turn in leading the discussion. The lessons are usually rather long and involved, so questions are assigned to different people who look up references pertaining to the questions. In this way we exchange our ideas and accomplish more than we would by studying the book individually. Occasionally we get involved in some heated discussions and stray away from the point. It is up to the discussion leader to bring us back to the subject. There are two definite regulations for this class—to start on time and finish on time. This plan has met with enthusiasm and success in our branch—maybe you would like to try it too.

WHAT SHALL WE STUDY? I might just say, "The Three Standard Books," and let it go at that. Of course, it is very important that we study them, but they aren't enough. The Herald Publishing House offers a wonderful selection of good books. It is remarkable how many people have devoted their lives and talents to writing books so that the understanding of others might be enriched. All we have to do to profit by this research is to read. The church publishes the *Herald* every week and

New Horizons

Daily Bread every month. These publications should be "musts" on your reading list. There are other recommendations in the *Herald* for periodical reading. Other church books make good reading, too. You might check with your "book steward" to see what would interest you the most. There are also excellent books by writers who do not belong to our church, such as E. Stanley Jones and Sholem Asch. The Herald Publishing House carries quite a number of these books.

If we expect to do a good job in winning our friends, we must have a sympathetic and thorough understanding of how they feel about religion. If we are able to talk about books and authors from denominations outside our own, our "prospects" will probably feel more at home. Many nonmember authors may have ideas that conflict with the teachings of the church, but we must remember to take them for what they are worth to us. *Prove all things . . . hold fast that which is good.*

Church conferences and reunions also present opportunities for study. There you may associate with missionaries, apostles, patriarchs, and others who have specialized in various fields of religion. Naturally you can't remember everything you hear, so it will be well worth your while to take notes that you can later put in a permanent notebook. You will be surprised how often you will want to refer to them.

WE HAVE DISCUSSED several whys, whens, and ways of study. But unless we consider one more aspect, our study will count for little.

Humble yourselves, and continue in prayer unto him; cry unto him when ye are in your fields; yea, over all your flocks. Cry unto him in your houses, yea, over all your household, both morning, mid-day and evening . . . But this is not all; ye must pour out your souls in your closets, and in your secret places . . . And when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare and also for the welfare of those who are around you.—Alma 16: 219-222.

The Spirit of Truth

By ROLAND C. LAMBKIN

Ye were also in the beginning with the Father, that which is spirit, even the spirit of truth; and truth is a *knowledge* of things as they are, and as they were and as they are to come.—Doctrine and Covenants 90: 4.

MY FRIEND Clarence told me about an old man of his acquaintance. "The old man has just bought a radio—his first one. He believes the radio is here to stay," laughed Clarence. The incident and Clarence's remark are a significant comment on the American attitude toward the truth. Many, many people live in the world today who are unwilling to accept things that have come to stay, but in America such a person is an oddity. A characteristic of Americans is their acceptance of things not only as they are and were, but as they are to come.

The Savior deems truth to be a knowledge of things as they are, as they were, and as they are to be. This is America's creed too. Your neighbor's boisterous boy (or your own) is one of the best-informed individuals on earth as to what is to be. Daily we are taught in school, by newspaper, by radio. We, by American heritage, accept as fact an untried future. If truth is a knowledge of things as they are, and as they were, and as they are to come, and whatsoever is more or less than this is the spirit of that wicked one, surely the spirit of truth pervades our continent.

SOME TRUTHS as important to the future of America as any yet discovered lie with Latter Day Saints, unadvertized, unproved to truth-loving people. This is to our deep shame. It should be the burden of our hearts today. People commissioned of God, as is this nation, should know about it. It is their right, with their characteristic love of truth, to have the truth.

How then shall we make known this truth? Does a scientist with a new truth go about the country pleading, "Believe my thesis! Believe me! It's true!" Does the designer with a new plane go about the country with a blueprint pleading, "Believe me, it will fly"? No, the scientist with a new theory marshals fact upon fact, sometimes over years of experiment until anyone observing his truth has an irrefutable proof—a knowledge of the thing as it is. The designer makes his contraption. He flies it. And we *know* it flies. Should we not also add proof and proof upon proof, experiment upon experiment until to America we can take our gospel in truth?

I SUGGESTED THIS to a brother the other day. He expressed an attitude widely held by Latter Day Saints. Absolute proof would not be good. It would gather into the fold too many people not converted. Walking by faith is required in order to build a faithful people. Absolute proof robs a man. Make the Latter Day Saint gospel THE gospel by some irrefutable proof of the Book of Mormon, and the army of the Lord would be overcome by the froth attracted to its standards.

Could our attitude be wrong? Could it be that faith is not faith without evidence? (Hebrews 11: 1.) Could it be that truth is knowledge? (Doctrine and Covenants 90: 4.) Could we be wrong in asking a truth-loving nation to *believe* something we are too soul-lazy to prove? Are we too prone to work out our thesis and cry "Believe!" without a laboratory test? Can we fly our blueprint? Can we? Can we find room in our schools and churches for the converts when we do!

A Writers' Gathering

Those who create our church publications will have an opportunity to meet and get acquainted at this General Conference. The Conference Program will show the time and place as Wednesday, April 5, 4:15 p.m. in the Auditorium choir room.

Haven't you often wondered how the author of some article looks? You can't avoid forming some imaginary picture of him or her. Well, you may be in for some surprises. But come along. The editors want to meet you, and you will want to meet us and each other. Distinctions will not be made by which publication you helped nor how much you wrote. You're all in the family, and we want to see you in person. C.B.H.

Independence Sanitarium School of Nursing and Educational Institution

(Continued from page 6.)

tional institution we call the School of Nursing of the Independence Sanitarium and Hospital. At graduation a nurse is granted a diploma certifying the successful completion of a recognized course of training in the nursing arts and skills. If the work in Independence has been preceded by an articulated one-year pre-nursing course at Graceland College, she is granted a diploma from that institution along with the degree of Associate in Arts.

FAR RICHER, however, than these are the rewards that lie in the years beyond graduation. This is a vocation always needed by people; it is even more in demand when troubles and depressions force other workers to idleness. When nurses leave the hospital for homes of their own, they may always have a profession which on occasion may be used to help the new home through a financial crisis or when an additional income would be very helpful in reaching a desired goal. In wartimes our nurses served our country and its boys in a way that only trained women could serve.

Most of all there comes a deep feeling of satisfaction in giving efficient help and aid to those who suffer whether they be in hospital or at home, whether it be in helping to give the very best of care for the loved ones in one's own family or advising and directing others in the home branch or the local community. Nothing can replace the consciousness of being worth-while when suffering or death threaten. To "know how" in either case is most stimulating. To have an "educated heart" is fully as important as to have "a heart to do." It makes one proud to have the foresight to prepare for such an opportunity.

All this is included in the educational institution we call the School of Nursing of the Independence Sanitarium and Hospital.

The Ministry of the Teacher

A Textbook for Priesthood Study

This new booklet is a manual for study and reference for the Teacher. The chapters cover "The Priesthood," "The Aaronic Order," "The Teacher as a Minister," "Promoting Church Attendance," "The Teacher Promotes Peace," and "The Teacher's Ministry to the Erring."

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INDEPENDENCE, MISSOURI

The Ministry of the Deacon

A Textbook for Priesthood Study

This new booklet is a manual for study and reference for the Deacon and covers the Aaronic Order, "The Deacon as a Minister," "The Deacon and His Relationship to Church Finances," "The Deacon and Church Property," and "The Deacon as Church Usher."

50c

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INDEPENDENCE, MISSOURI

Bulletin Board

GULF STATES DISTRICT WOMEN'S RETREAT

The annual Gulf States District women's retreat will be conducted on Sunday, April 30, at the reunion grounds in Brewton, Alabama. Mrs. Lula Jernigan, district director of women, will be in charge. The program is as follows: opening session: 8:45-9:45 a.m., classes—"You and Your Child Build for Christ," (for young mothers) Evelyn Breshears; "The Value of Family Unity," (for older mothers) Cora Paul; "Practical Ideas and Helps," (for local leaders) Lula Jernigan; 10:00-10:45, "Appropriate Music," Mr. Gwynne Odom, district director of music; 10:45-11:45, sermon by Evangelist A. D. McCall; 12:00-1:30 p.m. covered dish luncheon and social hour; 1:30-2:30, "Demonstration of Worship in the Home"; and a dedication service.

W. J. BRESHEARS,
District President

Northern Indiana District Priesthood Institute

Northern Indiana District will conduct a priesthood institute at the church in Mishawaka on Saturday, March 18, with classes being held from 1:30 to 8:00 p.m. High Priest R. Melvin Russell of Flint will be the guest speaker. Dinner will be served at 5:15 by the women of South Bend and Mishawaka.

LUTHER S. TROYER,
District President

Northern Indiana District All-day Meeting

An all-day meeting for the people of Northern Indiana District will be held on Sunday, March 19, at the church in Coldwater, Michigan. High Priest R. M. Russell will be the speaker. The schedule for the day is as follows: prayer service, 9:30 a.m.; preaching 11:00; basket dinner at noon; service of music, 2:00 p.m.; business meeting, 2:30; and preaching, 2:45.

LUTHER S. TROYER,
District President

REQUEST FOR PRAYERS

Walter B. Penny, Jr., a veteran of World War II and a patient at the Veterans' Hospital in Wadsworth, Kansas, requests the prayers of the Saints and asks for administration from any elders in that area. Although doctors have pronounced him a total invalid, he has faith that God can restore his health. He has been a member of the Reorganized Church since childhood.

Mrs. Ida Millen, 2709 Dakota Avenue, Flint 6, Michigan, requests prayers that if it is God's will she may be relieved of asthma and high blood pressure.

WEDDINGS

Adkins-Barnes

Isla Mae Barnes, daughter of Mr. and Mrs. Lowell C. Barnes of Phoenix, Arizona, and Bill Adkins, son of Mr. and Mrs. Burl Adkins, also of Phoenix, were married December 18 at the Reorganized Church in Phoenix. Elder W. W. Wood performed the double-ring ceremony.

Snow-Barrington

Elva Barrington, daughter of Mr. and Mrs. Chester C. Barrington of Phoenix, Arizona, and Lilburn Snow, son of Mr. and Mrs. L. R. Snow, Independence, Missouri, were married December 16 at the Reorganized Church in Phoenix. Priest Mabeen Speer officiating. They are making their home in Tempe, Arizona, where the groom is attending Arizona State College. The bride is a graduate of Graceland.

Shaw-Skinner

Zella Skinner, daughter of Mr. and Mrs. Roy Skinner of Davidson, Oklahoma, and Richard Shaw, son of Mr. and Mrs. Shaw of Vernon, Texas, were married at the Reorganized Church in Davidson on January 31. Seventy

Z. Z. Renfro, cousin of the bride, performed the ceremony.

Bartlett-Penny

Marian Alice Penny of Kansas City, Missouri, daughter of Mr. and Mrs. Walter B. Penny of St. Joseph, Missouri, and J. Rolla Bartlett of St. Joseph were married at the First Reorganized Church in St. Joseph on February 18. Elder Emery E. Jennings read the double-ring ceremony. They are making their home in St. Joseph.

Chelline-Nelson

Bonnie Nelson, daughter of Jalmer G. Nelson of Independence, Missouri, and Elder Warren H. Chelline, son of Mr. and Mrs. Herman A. Chelline, also of Independence, were married January 1 at the Spring Branch Church in Independence, President Israel A. Smith officiating. The bride is a graduate of Graceland College and Iowa State Teachers' College; the groom attended Brown University. They are making their home in Port Huron, Michigan, where Elder Chelline is pastor.

BIRTHS

Mr. and Mrs. Elmer D. Hampton of Kidder, Missouri, announce the birth of twin daughters, Eva Lee and Neva Marie, born February 11. Mrs. Hampton is the former Katie Trotter of St. Joseph, Missouri.

A daughter, Dinah Sue, was born on December 17 to Mr. and Mrs. Robert B. Ross of Phoenix, Arizona.

A daughter, Cynthia Jane, was born on January 12 to Mr. and Mrs. Gene Farmer at the Burke Street Hospital in Fort Scott, Kansas. Mrs. Farmer is the former Betty Jane Martin.

A daughter, Sharon Kay, was born on January 20 to Mr. and Mrs. John Gorker of Manhattan, Kansas. Mrs. Gorker, the former Virginia Padgett, attended Graceland in 1945-46.

Mr. and Mrs. Frederick G. Lefeuve announce the birth of a son, Frederick Russell, born February 23 at Toronto, Ontario.

A son, Robert Bruce, was born on January 26 to Elder and Mrs. R. W. Bunch of Wichita Falls, Texas. Elder Bunch is counselor to the pastor at Davidson, Oklahoma.

DEATHS

KEARNEY.—Willis Walton, son of Clarence Harvey and Martha Waldorf Kearney, was born September 15, 1869, at Mt. Gilead, Ohio, and died January 30, 1950, at Clinton, Missouri. As a child he moved with his parents to Plano, Illinois, and later to Lamoni, Iowa. It was here that he united with the Reorganized Church and learned the printing trade at the Herald Publishing House. The next move was to a farm in Arkansas, and then to Nevada, Missouri, where he again went into the printing business. On April 12, 1896, at Nevada he was married to Ermina Perkins. In 1907 they made their home in Clinton, Missouri, where Brother Kearney was employed by the *Clinton Eye*. He held this position for thirty-six years, retiring only after he had suffered a stroke. He liked to write and contributed often to the church publications; he also did pen and ink sketches.

He is survived by his wife, Ermina; a daughter, Orpha of the home; a son, Hugh of Springfield, Missouri; three grandchildren,

and two great-grandchildren. Funeral services were conducted by Elder E. P. Darnell at the Consalus Funeral Home. Interment was in the Englewood Cemetery.

FRONKIER.—Viola, was born at Smithville, Missouri, on September 15, 1868, and died at a hospital in Ponca City, Oklahoma (date of death not given). In 1886 she was married to William Cassidy and moved to Washunga. In 1910 she married Ben Fronkier who preceded her in death in 1930. Since last September she had made her home with her daughter, Mrs. Hazel Parker in Kaw City, Oklahoma.

Surviving are two sons: Leonard Cassidy of Collinsville, Illinois, and Harold Cassidy of Palo Alto, California; three daughters: Mrs. Cleo Beretz of Nowata, Oklahoma; Mrs. W. E. Verner of Renton, Washington; and Mrs. Hazel Parker; a sister, Mrs. Nell McAdams of Kansas City, Missouri; two brothers: Tom Ingram of Kansas City, Missouri, and Ed Ingram of Mulhall, Oklahoma; twenty-two grandchildren, thirty-one great-grandchildren, and one great-great-grandchild. Funeral services were conducted at the Methodist Church, E. R. Stephens and Victor J. Witte officiating.

CONN.—Clarence Edmond, son of Isaac and Louisa Fletcher Conn, was born November 3, 1878, and died January 25, 1950, at Independence, Missouri. He was baptized into the Reorganized Church on July 3, 1904, and on August 18 of that year was married to Clara E. Siegfried at Adrian, Illinois. In 1920 they moved to Independence where they continued to live the remainder of their life together. Brother Conn was an employee of the Missouri Pacific Railroad until his retirement in 1947. He is survived by his wife, Clara, and three sisters: Miss Ivy B. Conn and Mrs. Oia Beers of Zanesville, and Mrs. Mary I. Fink of Yorktown, Indiana. Funeral services were conducted by Elders Glaude A. Smith and Arthur E. Stoff at the Roland Speaks Chapel in Independence. Interment was in Mound Grove Cemetery.

KEMMISH.—Charles William, was born August 5, 1865, in Council Bluffs, Iowa, and died February 4, 1950, at Mercy Hospital in Council Bluffs. He was married on January 24, 1886, to Rose Lee Hildreth; seven children were born to them. Mrs. Kemmish died on May 20, 1945, just a few months before their sixtieth wedding anniversary. Two children also preceded their father in death. He had been a member of the Reorganized Church since August 4, 1887.

Surviving are two sons, Charles Arthur of Council Bluffs and William H. of Persia, Iowa; three daughters: Mrs. Nina G. Vredenberg of Middleton, Missouri; Mrs. Pearl Hayworth and Mrs. Nella E. M. Satrapa of Council Bluffs; a brother, Nathan Kemmish of Opportunity, Washington; twelve grandchildren, and nine great-grandchildren. Funeral services were held in Council Bluffs with Elder V. D. Ruch in charge. Burial was in Valley View Cemetery near Persia.

SMITH.—Ernest Finley, son of Mr. and Mrs. Edward Ira Smith, was born December 12, 1892, at Franklin, Nebraska, and died November 14, 1949, at Hermosa Beach, California. He was married to Leona D. Stiles in 1942 at Los Angeles, and was baptized into the Reorganized Church at Lennox in 1946. He is survived by his wife, Leona, of Hermosa Beach, and his mother, Mrs. Ida Horton Smith of Franklin. Funeral services were held at the Chapel of the Good Shepherd in Hermosa Beach, Elders Herbert R. Blakeman and Glenn Holmes officiating. Interment was in the Franklin, Nebraska, cemetery.

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*** THEY READ MURDER MYSTERIES**

Try this sometime. Go visit some humble person who never had a chance at an education. Look on his bookshelves, and you will find something that will improve his mind: philosophy, history, religion, and science.

Then go and visit a person who has been pumped full of all the education he can hold. What will you find on his bookshelves? Murder mysteries, probably.

Can you understand why some of your finest friends—persons of education, culture, and refinement—like these cheap dreadful stories? Business and professional people, teachers, even ministers, are victims of this depravity. Why?

You can ask them, but they don't know. They say, "I like 'em!"

To find the truth, dig into psychiatry. These good people have basically primitive and savage natures like anybody else. If they had been raised in trees instead of libraries, they would be carrying clubs instead of books. A club fits the hand so much better than a book does.

Being civilized is respectable, but dull. Culture is stuffy. Education is a bore. Refinement is exasperating when you would rather jump and holler to relieve your feelings. They get fed up, they long to kill, they yearn for the scent of hot blood, they would like to see somebody tortured. But, being nice people, they can't. What to do? They can read about it. They get vicarious satisfaction out of the gory descriptions of crime and violence. They feel fine afterward.

A news story told of a woman who shot her husband. A reporter asked, "How did you feel after you shot him?" She replied instantly, "I felt hungry!"

Well, this explanation is plausible, isn't it? Let them refute it if they can!

*** TO A CERTAIN MANUFACTURER:**

For years I have used your Dopey Headache Powders for all my headaches. They are the best I have used because they are the only ones I ever tried. I was completely satisfied until I heard the singing commercial on your radio program, which gave me a pain in the neck. Every time I look at the bottle, it reminds me of that silly commercial, and I feel worse. This is to let you know I am taking my headaches elsewhere until you get a new formula for that commercial.

Cordially yours,
P. S.

*** CAREERS FOR YOUNG PEOPLE**

At this time of year young people are thinking of the work they will do when they finish college. Some may be interested in the type of work that has occupied Brother and Sister Wayne Simmons for some years. They are at Caracas, Venezuela, where Brother Simmons is in charge of the "Centro" for the United States Government. This is a cultural and educational center sponsored by the Department of State to promote knowledge and understanding of our country among our neighbors to the South, and to build good will. Certain educational qualifications, good health, and ability to meet and understand people are necessary. A career of this kind requires one to be out of this country for considerable periods of time, but there are many compensations. Details may be obtained by writing the Department of State, Washington, D. C.

Orders accepted now!

1950

Daily Herald

Yes, we're taking orders now for the 1950 Conference editions of the "Daily Herald."

If you're not going to be able to come to Conference in person, then a subscription to the "Daily Herald" is the next best thing! We'll appreciate it if you'll let us have your order soon so that our lists can be made up in advance of the Conference rush. Subscriptions are \$1 regular mail, \$2 via airmail (U. S. and Canada only). . . . 8 important issues. Just fill in the form below and mail today!

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THE SAINTS'

Herald

VOLUME 97

MARCH 20, 1950

NUMBER 12

Mount Hood, Oregon

*The distance lends
enchantment to the view,
And robes the mountain
in its azure hue.*

—Thomas Campbell

Photo by J. L. Verhei



Tighten Up Your Hoops

A revival started in a country community, and at the first service while all the congregation seemed cold and indifferent, one faithful, honest, old fellow seemed to be overflowing with joy. At the close of the service he walked along with his neighbors with tears of joy in his radiant face. As he shook hands with them as they parted, the full measure of his rejoicing was evident.

One neighbor said to him, "John, how is it that you seem so full of religion and all the rest of us feel so cold and empty?" The old man replied, "I learned a lesson from the rain. During a long dry spell some time ago the cisterns were all empty, and there was no water except at the big spring two miles away. We had to haul whatever water was required. Then a fine shower of rain came and I had barrels under all the gutters around my house to catch the water, but when the rain had ceased I found my barrels empty. They had dried out during the fine weather, the cracks had opened up and not a barrel would hold a drop of water. I lost the rain and it taught me a lesson. The next time I saw a sign of rain, I took my barrels up to the big spring and soaked them until every hoop was tight. Then I set them under the drippings and when the rain came every barrel was running over full of water.

"I heard this revival was coming. I took my old dried up soul every day to the woods and prayed God to let the Spirit come down on me and tighten up the hoops. This morning, bless the Lord, I was ready, and when the refreshing shower came it filled me to overflowing."

Go to the fountain, brother, and "tighten up your hoops."

—From *Stories and Parables in The Mission Courier*, British Isles

Notice to 1949 Tithers

DURING MARCH, 1950, all members who paid tithing and general offerings during 1949 should receive a "Statement of General Church Contributions" and a copy of "1949 Contributors' Report." In order to avoid unnecessary correspondence, we are again calling attention to the nature of these statements which are mailed annually.

1. The statements to individuals cover officially receipted contributions made to the General Church during the year of 1949. Tithes and offerings of previous years and offerings to branch and district funds are *not* included.
2. Contributions made by means of collections or special General Church offerings such as oblations, Sanitarium Day, and College Day are credited to the branch, and in all instances in which we have the branch pastor's address, a statement of these offerings will be mailed to the pastor, following the mailing of statements to individual contributors. Where individuals have received receipts for the above-mentioned special fund contributions, these are included on the statement.

Any member making a General Church contribution for which an official receipt was written during 1949 who fails to receive a "Statement of General Church Contributions" during the month of March should write to the Presiding Bishopric, the Auditorium, Independence, Missouri, giving details of contributions made during the year.

Attention is also called to the specific instructions on the reverse side of the statement, and all assistance given in the correction of errors in these statements will be sincerely appreciated.

THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

THE SAINTS' HERALD

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News & Notes

ORDINATION

Carl Mesle, Supervisor of Young People in Zion, was ordained a High Priest at the 11:00 service of March 5 at the Stone Church by Apostle E. J. Gleazer and Elder Charles Graham, pastor in Zion. The ordination took place at the close of the Communion service. Homer Gatchett sang a solo immediately before and after the ordination service.

YOUTH IN ZION

Several young people of Independence are representing the church by winning honors in competitive events entered into by the local high school, William Chrisman.

For a number of years the school has been competing in a debate contest with other schools. Because the William Chrisman team earned first place recognition for seven consecutive years, it was awarded the Missouri State National Forensic league trophy for permanent keeping. Four of the ten members on the debate team were R. L. D. S. young people: Delores Tandy, Celia Fry, Marian Robinson, and Dave Leonard. Marian Robinson placed first in the girl's extemporaneous class; David Leonard placed first in the humorous declamation class, and Celia Fry placed first in the original oratory class.

The rifle team of the William Chrisman high school competed in the Camp Perry Mid-west Indoor Rifle Meet against forty-two universities and high schools. It won second place. On this team of four young men are three church youths: Frank Jennings, Carlin Talcott, and George Lund. Cadet Lt. Col. Lund accepted the trophy on behalf of the Chrisman unit.

Among fifty students taking part in a one-act play contest, two R. L. D. S. youths won honors. Charles Hield was named the best actor, and Jerry Sherman was named the second best actor.

In an oratorical contest sponsored by the American Legion, K. Curtis won first place in two preliminary competitions. This qualified him to enter the West Central Missouri oratorical contest. He won third place. The theme of his discussion was "Our Constitution, the American Ship of Freedom."

Of the twelve students on the scholastic honor list of the William Chrisman high school, five are R. L. D. S. members. They are Carol Collins, Lucille McCormick, Shirley Rondonanski, Barbara Petre, and Tyra Phillips.

HAWAIIAN NEWS

The "Hilo Tribune Herald," a newspaper published in Hilo, Hawaii, recently carried an article about five young men who were honored by the Hilo Junior Chamber of Commerce.

Among them was Elder James N. Kemp, pastor of the church at Hilo. He was selected by the city of Hilo as the most outstanding man in the city. Brother Kemp is very active in the musical enterprises of the city.

Brother Kemp has recently baptized eight persons, five of them belonging to the new Waiakea Kai Japanese mission.

THE COLLEGE BUDGET

The Graceland College Board of Trustees met March 5 at the home of A. Neal Deaver to consider and approve 1950-51 budget. One of the major matters under consideration was the retirement program for members of the college faculty.

The board gave official recognition to the day of fast by a period of prayer. All seven members of the board were present.

A Random Harvest of Thoughts

"The thoughts of many hearts may be revealed"

—Luke 2:35

With Other Tongues

A beautiful thought is found in something Paul quoted from Isaiah, "With men of other tongues and other lips will I speak unto this people."—I Corinthians 14: 21. Every people in the world has some approach to the truth, some understanding of the universe and God.

Take these for examples: the great sculpture of Michelangelo, an Italian; the poetry of Shakespeare and Milton, Englishmen; the music of Bach, Handel, and Beethoven, Germans; the science of Albert Einstein, a Jew; the prose of Tolstoi, a Russian; the songs of Franz Schubert, an Austrian; the paintings of John Steuart Curry, Grant Wood, and Thomas Hart Benton, Americans; the voice of Marian Anderson and the discoveries of George Washington Carver, Negroes. Volumes could be filled in this way, including every race and people.

We cannot shut anybody out, or we shall miss some important part of God's revelation of truth and beauty to his children of all races around the world.

Consider the great talents that many countries have gained because Hitler was so foolish as to persecute the Jews and drive them away. He lost his war when he sent them to fight on the side of democracy in other lands.

You Pay for the Drinks!

Mrs. D. Leigh Colvin, President of the W.C.T.U., reveals that it costs the Commonwealth of Massachusetts from \$60 to \$100 to collect \$13 in alcoholic beverage taxes. Statistics are not available in other states, but they would probably reveal a comparable result.

In other words, every time a man

steps up to the bar to buy a drink, everytime a woman sits down in a swank lounge to order a cocktail, you help to pay the bill!

You pay it in taxes. You pay it in wrecks on the highways and in the streets. You pay in drunken assaults on women and children. You pay in the cost of crime, in overflowing jails and crowded courts. You may never take a drink, but you pay and pay and pay.

Think of that, friend, when you size up the candidates, and when you go to the polls to vote.

Nationalization in America?

So many of the great strikes, like the recent trouble in coal, cannot be settled without government intervention. The miners and operators usually need outside help. When this contract expires they will have all this trouble to go through again.

But do those determined men see the end of the path they are treading from where they are now? If they cannot manage their affairs, the government may some day take over in the public interest.

This is the path to the nationalization of an industry. It may be visionary to look so far ahead. But it may not be very far away. As was said in France before the Reign of Terror: "It is later than you think."

Is nationalization what the miners want? Is it what the operators want? Is it what the American people want? It is time to think.

Want it or not, we are facing that possibility. When we wake up, it may be too late.

The Face of Judas

The trial of Klaus Fuchs, atomic scientist, in London's Old Bailey court on March 1, points a finger at the basic trouble of our imperiled world.

The most terrible thing produced in our generation is not the atomic bomb, but a man like this who worked on it.

Distinguished novelist Rebecca West wrote of Fuchs at his trial: "This man really was immensely gifted. But morally and politically he was an imbecile." His confession was "full of cloudy emotion and complete disregard of moral values."

His picture shows something like a Dresden china doll head, with the beady-bright eyes of a bird that learns everything, understands nothing, and will do anything.

Is this, perhaps, the face of Judas?

British kindness received him as a political refugee escaping death. British money educated him. British honor gave him a great opportunity. British innocence trusted him. And he rewarded them with treason.

To repeat, the most terrible thing created in this generation is a kind of men—and this refers not to an individual, but a type—with no moral values, no religion, no sense of honor, a man with the mind of a machine and the soul of a (there seems to be no recognized literary substitute for this slang word) goon.

Nothing in this world can make us safe except a universal understanding and acceptance of moral and spiritual principles. People can be rendered harmless only by putting them in jail, killing them, or converting them to righteousness.

L.J.L.

E d i t o r i a l

Official

General Conference Program, Sunday, April 2

WE EARNESTLY SOLICIT the co-operation of the Saints of Independence and the Stakes, and of Conference visitors generally, in the Conference activities for Sunday, April 2. This is particularly necessary because we have again found it advisable to plan for two Communion services in The Auditorium.

Saints from Independence and vicinity are urged to attend the earlier Communion service which will begin at 7:45 a.m. This service should conclude about 9:45 a.m., and a preaching service will be held at 10:15 a.m. at the Stone Church. Elder John W. Rushton will preach.

This arrangement not only will give assistance to Conference visitors who are driving in on Sunday morning and want to have opportunity to attend the later Communion service, but it also will permit local Saints who have guests to get home a little earlier in preparation for the noon meal.

A general prayer meeting will be held at the Stone Church, 8:30 to 9:45 a.m. and will be planned with visiting Saints in mind.

The second Communion service will commence at 10:00 a.m. The program of the two Communion services will be identical.

There will be a memorial service in the Stone Church at 2:00 p.m. Presiding Evangelist Elbert A. Smith will be in charge.

The Graceland A Cappella concert at 2:45 p.m. will be an integral part of the preaching service at which President Israel A. Smith will give his Conference message.

There will be congregational singing at 7:30 p.m. at The Auditorium as a prelude to preaching by G. Leslie DeLapp, Presiding Bishop.

General Conference Announcements

ALL TEACHERS AND DEACONS who plan to assist in the General Conference Communion services are asked to be at The Auditorium, Thursday, March 30, at 7:30 p.m. They will report to J. E. Campbell, who will be in charge of their work and direct the rehearsal for the Communion service. The teachers and deacons will spend Saturday, April 1, preparing the emblems and will close with a brief prayer and fellowship service at 7:30 p.m. All teachers and deacons who attend the Conference are asked to register at the deacons' booth in the foyer of The Auditorium.

The priests who are to assist with the Communion service will rehearse at The Auditorium, Friday, March 31, at 7:30 p.m. Those arriving in Independence after the rehearsal, who wish to participate in the service, are asked to leave their names and local addresses at the information desk in the foyer of The Auditorium. Elders Henry W. Stahl and William Worth, Jr., will again direct the priests at the Communion service.

Registration will begin at 1:00 p.m. Saturday, April 1, at Booth 7 on the lower level in The Auditorium.

At 8:00 p.m. a youth mixer will be held at College Street Church for all Conference young people.

The Conference Choir rehearsal will be at 8:15 p.m. in The Auditorium.

To Canadian Book Stewards and Customers

We are pleased to advise that under date of March 2, the Customs and Excise Division of the Canadian Department of National Revenue has advised us that the book by Apostle Hanson, entitled, "In the Land of the Feathered Serpent," may enter Canada "free of customs duty and exempt from the consumption or sales tax as a book for the promotion of religion."

Should your local customs office question this in any way, please refer them to the Division of Customs and Excise, Department of National Revenue, Ottawa, with a specific reference to file No. 4185-44.

This is furnished for your information, due to the fact that certain of our Canadian Book Stewards have experienced difficulty in obtaining entry of this particular book.

Kenneth L. Graham, Manager

Mailing of Tithing Payments

It is recommended that tithing and general offerings be made through the regularly appointed solicitors in the branches and bishop's agents or bishops of the various stakes and districts.

However, when these officers are not available and contributions are mailed to headquarters, the remittances should be by check, postal note, or money order made payable to the Presiding Bishopric, and the letter addressed to THE PRESIDING BISHOPRIC, THE AUDITORIUM, INDEPENDENCE, MISSOURI.

Across the Desk

Apostle Mesley on February 5 wrote from Calgary:

I arrived in Calgary after a long battle with the weather. Since leaving Independence with E. Y. Hunker, we have been battling storms and temperatures that ranged down to -61° , with plenty at -45 to -27° , etc., and trains many hours late.

I left Richland, Washington, by bus at 6 a.m., Thursday; came up to Spokane for a service and work, and then caught the Spokane-International at 11:59 p.m. Thursday. It was a terrific mixed goods train buffeted by a blizzard that ranged all through Southern Alberta. I transferred at Yalk to a C.P.R. train with coal-oil lamps and a pot-bellied stove in one corner. It was a record low in transportation. We headed for Crows Nest Pass, but ran into a snowdrift. Fortunately we were able to get out and started backing. This kept on for five hours until we reached Cranbrook. Then, after many delays, the C.P.R. finally flew all paying passengers out to Calgary.

My Canadian clergy permit had not arrived, so I was among the "paying" passengers and got across the Rockies by plane. Fifty-eight hours of travel without sleep or possibilities of rest left me pretty cold, tired, and dirty.

The School of Evangelism at Calgary began yesterday with a fine response. Brother Hunker will join me from Boise, but he cannot make it up here (unless he flies) until midnight Tuesday. And there is plenty of D. V. [God willing] in that schedule. The weather has been below zero for 56 days in Calgary, but has moderated to 16° above yesterday and today.



Foundation of the Church

IN ANY DISCUSSION of the functions of the Quorum of Twelve, it must be borne in mind that the institution of the church is a basic consideration. Our Lord founded a visible society, not by accident or according to afterthought. The church was to be his body on earth. It was an extension of the Incarnation of his divine life in human society. The church was not an organization of baptized believers who were directed toward the accomplishment of some social ideal. It was an *organism*—a body. This distinction is important and has consequences when consideration is given to the function of the Twelve. If the church was merely an aggregation of organized believers combined to produce social change or reformation, then there would be no inherent reason why the form of organization should not change from age to age to meet changing social conditions in which it might find itself. If, however, the church was and is, as we believe, a functioning body to bring forth the inherent life of Christ within it—a likeness being found in natural birth—then there can be no question but that the body of Christ is *one* body with a continuing ministry and a changeless, characteristic organism.

It is not necessary to labor this point except to note in passing that there is ample evidence in the witness of the New Testament and the ante-Nicene Fathers, that a unique body,

The Apostolic Function in the Early Centuries

By ARTHUR A. OAKMAN

Part of a lecture delivered before the
Council of Twelve in January, 1950.

distinctive and visible, was founded by the ministry of Christ, into which men might be incorporated and find divine life. The form of the church was not due to any secular influence; Christian writers show no trace of such influence. All the ideas of "The Church" were derived from Judaism, not from the pagans. Again and again it is affirmed "No man hath God for his Father who hath not the church for his mother." This affirmation indicates the nature of the church.

The church, as a body then, has for its analogue, according to Paul, the human body. Each organ, while being distinct and different, has existence and being only as it is saturated by and functions in the life of the whole. In consideration, therefore, all apostolic functions must of necessity be understood in relationship to the function, first, of the church as a whole, and second, of the other associated and mutually functioning organs of the body. There is no significance to a Council of Twelve if no one believes apostolic testimony. There is indeed no significance to the church as a whole unless it bears relationship to the functioning of the divine spirit in the world outside it, which is a province of the kingdom of God. I make this point deliberately and at some length because I believe that of all the councils in the church, we should have an appreciation and knowledge of the body as a whole.

Christ's church was brought forth and made visible as people were begotten sons and daughters of God

through the ordinances instituted and given by him.

Christ also, in bearing witness of the truth and thus giving his life to people who were obedient, instituted in this visible society officials who were to function, under his guidance and direction, in the extension, growth, development, and ultimate glory of the church. It cannot be overemphasized that Christ is the head of the church, and, although there are areas of official responsibility in a social way in which men are responsible one to another, there are other areas within each soul where minister and member must answer a good conscience towards God. We must not enter here into the realm of theology or philosophy but simply point out that a sense of the continuing direction coming from the Invisible Head is a primary and basic consideration in the Christian ministry.

It seems that as a church we do not have as lively and as keen a sense of this principle as we might well have. And it is emphasized here in the hope that we can again capture a feeling of divine superintendence which shall stabilize and control our mutual relationships.

The Institution of the Apostolate

We will not here take the time to speak of the steps by which Jesus selected, trained, disciplined, and endowed his first Twelve. That would be a very enlightening and inspiring investigation. But having

in mind what we have said concerning the church, it would be well to inquire as to what constitutes an apostle. In the early day, it was understood that the basic qualification of an apostle was that he should have "seen the Lord." In Paul's rehearsal of the Epiphanies he says, "And, last of all, he was *seen* of me, as one born out of due time." These men were "eye witnesses of his majesty." A moment's reflection will serve to show that this *seeing* was but incidentally related to his fleshly life upon the earth. Hundreds and thousands looked on Jesus while he was in the flesh, but never *saw* (understood) him. To be *seen*, in the sense here suggested, meant that one appreciated Jesus—as Christ—the Son of God, the Anointed One, the Savior. "Seeing" transpired at Caesarea Philippi when Christ asked his disciples, "Whom do men say that I, the Son of Man, am?" He was then probing to see if the mystery of his person had penetrated to the foundations of personality which he had laid in them on the morn of creation. When ultimately Peter confessed and, in a flash of inspired insight which caught up and interpreted his three years of association with Christ, said, "Thou art the Christ, the Son of the living God," he was credited immediately with the appellation, "Blessed." It had been given to him to know, by the divine Father, that Jesus Christ was the Son of God. *The medium of this revelation is never the thinker but always the seer.* An apostle is a seer. "Brethren, it is your business to see Jesus Christ."—O. Cowdery.

It is interesting to note what followed in this experience at Caesarea Philippi; "Thou shalt be called Cephias which is, by interpretation a seer, or a stone (John 1: 42 Inspired Version). . . . And upon this rock I will build my church." Peter and the rest were to serve in the new Israel the same purpose that the Urim and Thummim had served to the old. They were to be the revealers of the will of God. Upon this impregnable foundation—that which qualified men to be prophets and seers by confession of Jesus

Christ—was the church to be built. As Christ had been sent, so in turn he sent them. It is not easy to gauge the significance of this experience at Caesarea Philippi. But it is clear that through association with Christ there had been given to these men a divine gift. This gift qualified them to be apostles. *The apostleship is a gift, given by God and received by whom he wills, and is honored and made effective as men use it with wisdom and discretion and according to the terms laid down by the Giver of the gift, and inherent in its nature.*

A. The nature of the apostolic gift

There is a tendency in our day to discredit preaching. That tendency has been manifest in our church. It is well for us to be reminded that the most significant experience of former days, resulting in unparalleled extension of the Christian church, stemmed from a sermon. The first exercise of the apostolic gift was by Peter on the day of Pentecost. Before Pentecost, the disciples had a knowledge of the facts of the life of Jesus. They had knowledge also by undeniable proofs that Jesus had risen from the dead. But with all these facts, and with a certainty of this knowledge within them, they had yet to wait for a divine endowment. What a lesson for us today! *Facts and knowledges must even now be sanctified in a fellowship of mutual communion and exalted by divine power before the Twelve will be ready to enter fully into their ministry.* Those early Twelve turned the world upside down after their Pentecost! We might well exclaim, "When, where, and how shall ours come?"

It is the nature of an apostle possessed of his apostolic gift to be a preacher. I do not use this term to convey necessarily the idea of oratory. There have been many orators who have not been preachers. A preacher is one who bears witness and conveys to the soul of his hearers the attitudes and characteristics of the person about whom he bears testimony. The Apostle who does not bear witness (testifies, preaches) loses his gift. It is the function of this gift to witness, and in testimony to quicken faith with its attendant spirit of repentance in the soul of the listener. It is wise to know also, that this quickening process is not primarily related to philosophy or education. The ultimate questions of philosophy and education are the primary affirmations of faith. Christianity bears record of facts in the universe and in history which can be revealed only by God. *They cannot be arrived at unaided and unassisted by human reasonings.* But when once the gift is given, and the facts are appreciated, new light is thrown on

philosophy and education which they themselves find impossible to gain.

Why have I labored this point? You will say this is not related to the functions of the Council of Twelve! If any are tempted to say this, I reply, It is not only related to the functions of the Twelve, either individually or as a council, it is the basic and primary function of that Quorum. Unless it is given first place in our considerations, we shall have neither the wisdom nor the wit to rightfully evaluate any other procedure with which we have to do.

There is no warrant for any assumption that the gift of the apostleship is limited to twelve men in the quorum. The possession of the knowledge that Jesus Christ is the son of God and was crucified for the sins of the world makes a man an apostle—one sent. But it is evident that in the early day there was a distinction which limited the idea of an apostle to a member of the Twelve. However, we cannot legitimately read back into the New Testament the facts we know now concerning church order and procedure. *The New Testament is not a textbook in church polity or government.* Any apostolic function is there but adumbrated.

B. The executive functions of the early Twelve

(a) The office of an apostle.

According to Paul, it appears that an apostle is one who, having seen Christ after his resurrection, has become qualified to witness to that fact. He believed that he received his commission through no hand of mediation. However, Acts 13: 1-3 indicates that Paul and Barnabas were ordained by the laying on of hands, which Paul undoubtedly viewed as no more than a recognition by the church of a commission he had already received from the Lord. This indicates common consent later outlined in section 27 of our Doctrine and Covenants. It was an authoritative mission with the authoritative element looming largely in Paul's thinking as being necessary for a sustained evangelistic ministry (Romans 10: 15). The function was primarily to proclaim the gospel (I Corinthians 1: 17; 9: 14; I Thessalonians 2: 4-9; I Timothy 2: 7). He was also a steward of the mysteries of God, (I Corinthians 4: 1; Ephesians 3: 1-13) and in this sense was an administrator of the divine revelations, which had been disclosed from the councils of God and declared through the Incarnation.

There is no question but that the office of an apostle was a "unique blending of lofty authority and total submission." Paul could proclaim nothing of his own; he could not alter, innovate upon, or embellish the Word of God

which constituted the message. He was the "slave of Christ." Upon a number of occasions he distinguishes between his own judgment and the revelation of the Lord. (Romans 1: 1; I Corinthians 4: 1; I Corinthians 7: 6, 10, 12, 25 and 40.) He must be faithful to Christ (I Corinthians 4: 2).

On the other hand his apostolic ministry gave him authority, even plenary authority, to teach and to govern. *Christ's message was not a disembodied ideal to be cast to the mercies of every whim and passing opinion and entrusted to a social club; it was to be the foundation upon which every new branch of the church was to be founded.* The apostle was the founder and the ruler of churches. He possessed a common tradition of doctrine and practice and claimed from the church the type of obedience required of affectionate children by their spiritual Father. It was a ministry of reconciliation. (II Thessalonians 3: 14; 2: 15; I Corinthians 4: 14-21, and 9, 16, 34; II Corinthians 8: 10, and 10: 8. See especially I Corinthians 14: 36; 4: 17, 9: 16, 17, and II Corinthians 13: 3.)

It is evident that Paul felt himself able, under the movements of his apostolic office, to deliver persistent offenders to condign punishment (I Timothy 1: 20). He also rebukes the church at Corinth for not having excommunicated an incestuous man. He exhorts the church to deliver this man over to the destruction of the flesh under Satan, that thereby he might learn repentance and "his spirit be saved in the day of the Lord." In another place we find Paul dealing with a penitent brother; could it be the same one mentioned in II Corinthians 2: 5-11? Let us suppose so. The punishment was inflicted by the community under the initiative of the apostle and, under his initiative also, after penitence, forgiveness was assigned to the community.

The apostle, then, had power to bring authority to bear on the details of the life of a single congregation and even upon individuals. But he has as well the "care of all the churches."

(b) The local ministry.

There is clearly evident in the New Testament a distinction between the catholic authority of the apostle and the local authority of the "presidents who labor amongst" the saints (I Thessalonians 5: 12). They are to be "esteemed very highly." There were presidents, ministers, and teachers among the Romans (Romans 12: 6-8). Deaconesses are also mentioned. There appears to be no regional organization of the Christians at Rome (See Romans 16: 5, 10, 11, 15). When we pass from Rome back to Corinth, a much more rigid and

complete organization had been effected. Here there were presidents, ministers, and teachers and other ministries together with a long list of spiritual gifts with apostles, prophets, teachers, rulers, helpers, ministers of mercy, *et cetera*, no class of which was self-constituted. But it appears that all these spiritual gifts and offices were mediated through apostolic function (Romans 1: 11; Acts 8: 14).

In the Epistles of St. Paul, particularly Ephesians, the local and standing ministers of the church are more clearly defined, "and he gave some to be apostles and some prophets, some evangelists, and some pastors and teachers." The general ministry has been identified by Chrysostom as prophets and apostles, while the local ministry consists of pastors and teachers with whom are associated the bishops and deacons (Philippians 1: 1).

The word "bishop" used in the New Testament has nothing to do with what we now associate with that term. The "episcopus" (bishop) is also called "presbyter." It should be equated with what we now know as elder or president, and the words superintendent or commissioner. These ministers have assigned to them in St. James, a ministry of healing (James 14: 4-6). They are the elders of the church.

Summary

The Apostles are empowered by Christ and inspired by the spirit to be:

- A. Witnesses of Christ's resurrection.
- B. Stewards of the divine mysteries.
- C. Ambassadors and ministers in the ministry of reconciliation.

They must minister the word which becomes the basis of a covenant upon which the churches are organized. The Apostles act in founding and governing the churches. They administer discipline, and disseminate a ministry of redemptive grace, initiating these ministries to the churches they have organized. They administer the chief sacraments: baptism, the Lord's Supper, and the laying on of hands, although they do not appear to do this exclusively. They are the ordainers of the official ministry in the churches through the laying on of hands which communicates the gift of the Holy Ghost.

They have a universal ministry—not localized, but general.

Again let us state that the exact divisions of the ministers of the church are not defined in the New Testament and, bearing in mind its nature, we should not expect such definitions of functions to appear in the written word. There is also no clear definition of the form which the ministry of the future was to take. Perhaps this is accounted for by the prevalent belief which was

also widespread of the immanent return of our Lord in glory. Many early ministers appear to have changed their minds on this point, and as the years lengthened into decades, no doubt ministry of the church was expanded, although not characteristically altered.

It is quite easy to read back into the text conceptions which we have acquired since 1830. So far as possible, I have tried to eliminate such misconception, but it is difficult to do. There is no mention in the New Testament of First Presidency as such, although there is recognition given in Paul's letters to Peter, James, and John who "seemed to be pillars" (Galatians 2: 9).

Again we have a glimpse of James rendering a decision at Jerusalem when a controverted matter had been thoroughly discussed. Whether this "sentence" of James indicated that he, by virtue of lineage being the Lord's half brother, took charge of the church at Jerusalem is not clear, and any assertion that such was the case stems from the tendency to read back into the record conceptions which we have acquired later. All the historians and writers in the middle of the second century represent the Lord's brother as a bishop (Roman Catholic sense). This James was not apparently one of the Twelve, and there is no record that he received his authority from the apostles. It is interesting to suggest that authority might have been given to him when Christ appeared to him after the Resurrection (I Corinthians 15: 7). The best authority speaks of James as "succeeding to the government of the church with the apostles." "James," says Hegesippus, "receives the church in succession with the apostles" (Eusebius 2: 23). In the apostolic conference at Jerusalem, he spake with decisive authority and undoubtedly presided at this apostolic conference. When he was put to death for "breaking the law" just before the siege of Jerusalem, Symeon was elected to take his place. It must be remembered that Symeon, like James, was a relative of Jesus Christ. As an interesting comment, I quote:

After the martyrdom of James and the taking of Jerusalem which immediately ensued, it is recorded that those of the Apostles and of the Lord's disciples who were still alive came together from all parts *with those who were related to our Lord* [italics mine]; for of them also there were still several alive; and that they all held conference together as to whom they ought to select as worthy to succeed James. And that they all, with one mind, approved of Symeon, the son of Clopas . . . as worthy of the throne of the community there, who was a cousin, as they say, of the Savior. For Hegesippus relates that Clopas was a brother of Joseph.—Eusebius 3: 11.

(Continued on page 10.)

Let's Talk the Gathering - Part 1

By J. A. KOEHLER

A FEW WEEKS AGO one of my superiors expressed the wish that I would write something about the Gathering. So to that wish you may charge this article. But I am in a spot. For, as Brother J. W. Rushton once said in beginning a discourse on a related subject, "I hardly know how to arrange the subject matter before me, such a multiplicity of ideas present themselves in almost chaotic profusion."

Many things are tied up with the Gathering—many involvements, complements, and correlatives: the purchase of lands, the allotment of inheritances, the appointment of stewardships, the "organization of my people"—ever so many questions and problems. And unless the Gathering is understood in these relations, it is not understood at all. That is why I say, "Let's talk the Gathering; let's do some mental reconnoitering, investigating, probing; let's put our heads together, if perchance we may clear up both the general idea of the Gathering and the specific ideas it involves."

See, in this relation, Doctrine and Covenants 85: 21 in particular—all following references, unless otherwise indicated, are to Doctrine and Covenants. There is much testimony that is not referred to in this article.

It has been said, "A wink to a blind horse is as good as a nod to a mule." This article is not written for "mules," but for "the elect." If a "horse" should read it, I hope he will not be too blind, because *Herald* space is not plentiful enough to admit of all the talking (in print) that needs to be done about the Gathering.

I shall try to enumerate (clearly and intelligently, I hope) the main questions involved in the Gathering. One of my aims is to engender an awareness that the Gathering is not child's play but something which can be consummated only by kingdom-building men—the kind of men for whom this church was designed to be a social laboratory. (In the parlance of Restoration, the word "church" has at least four specific meanings—see 17: 6, 11, 13, 25 and 51: 3, 5 in particular.)

A Fearsome Fact

In no relation is personality more puzzling than in religion. If split personalities are causes of ruination anywhere, it is in religion. Religion, more than anything else, is a mixture of sense and nonsense, rationality and superstition. In

religion some of the best physical-world thinkers in history have had little use for reason (in this relation see 50: 4-6). In religion untold millions have said, respecting the number of "teeth" in the mouth of a "horse," "If the horse does not agree with 'Aristotle,' the horse is wrong!"

In religion we accept ideas second-hand. In religion preperception is a hindrance to perception—especially to conception. In religion we use words, even terms, indefinitely, indiscriminately, uncritically, without much real thought. Often we do not speak the same language—even within our own church—notwithstanding we use the same words. So we have a confusion of ideas (ideas about the Gathering being our momentary concern), even within *the* church. Not a delectable fact, but one that needs to be faced in its nakedness.

Flocking Together

"Birds of a feather flock together." Even birds seem to have some consciousness of kind, so they flock together—not sparrows with hawks, but "birds of a feather."

Whatever the reason, the more requisite close co-operation is to the well-being of a species of beings and the more conscious those beings are of their kind, the greater is the impulsion to flock together.

"My sheep" in particular have that impulsion. For they, more than any other beings, must promote the well-being of their souls or achieve salvation in the kingdom of God, through a singular kind of close co-operation in vital affairs: specifically, economic affairs (77: 1; 81: 4; 100: 2; 101: 2). There is no "religious" people to whom the flocking together—the Gathering—is so requisite to the well-being of the soul, as to the people of Restoration. That is the best kind of reason for talking the Gathering, isn't it?

To a Great Purpose

There are many good reasons for moving from one place to another. With some Latter Day Saints, particularly in the early days of the church, the reason was to procure better places of temporary residence. In many instances today, the purpose is to attend church oftener, to come into better school privileges, to find better employment or business opportunities, or to be near relatives, and

so on. For the most part those are private affairs. And however important they may be, they are not what Restoration calls a great purpose.

Some purposes are not so good—as when a man moves to the stakes or the Center Place merely to "feather his nest" or to save his own financial skin. In my opinion such persons have no claim to services rendered currently by bishops, *et al.*, to members of the church who desire to move into the regions round about for reasons of the kind mentioned in the preceding paragraph.

But that is incidental. What is fundamental is this: *the* Gathering is to the purpose of bringing forth and establishing a great cause that is grounded in moral considerations—the cause of Zion (6: 1, 3; 10: 1, 3; 11: 1, 3; 12: 1, 3). "The" Gathering—which needs to be distinguished from "a" gathering—is to forward Restoration—the restoration of that which "God hath spoken by the mouth of all the holy prophets since the world began." "The" Gathering is to a very great purpose. It matters not that others do not believe this; it matters only that converts to the Restoration do.

The Gathering, then, is not merely a moving of many church members to one locality or place of residence; it is not a mere concentration of Latter Day Saints. It is not a mere shifting of population such as took place, for instance, when gold was discovered in California; or when Oklahoma Territory was opened to settlement; or when Latter Day Saints moved from Ohio to Missouri; or when the trek to Utah was engineered. It is not merely a *commingling* of "birds of a feather"; much less is it a commingling of birds of many feathers to no common purpose whatever.

I hope none will misinterpret this language. I do not say that changing places of residence may not be a kind of gathering—a kind which may be beneficial in many ways. Rather I say that mere congregating or "gathering" into "the regions round about" is not "the" Gathering—as some have learned at great cost and to their disappointment. Nor do I say that some of our commonplace gathering may not be turned into "the" gathering. It is not impossible; it may be that an ordinary gathering which has taken place here or there may prove to have been necessary to the acquisition of a land on which "the" gathering will someday have been consummated. In-

deed, such gathering (which has benefited not a few members of the church) may have revealed part of the method-pattern—the *modus operandi*—for the consolidation, under the changed “conditions surrounding the work,” of the land upon which to build the City (48: 2; 36: 12 and much more, including 128: 1). But that is a question for consideration later on.

City-Building

The Gathering is comparable to the process of assembling musicians to perform a symphony—in the case of the redemption of Zion, a social symphony—except that the performance of the *social* symphony begins, on a small scale, as soon as the Gathering begins.

That social symphony is called “a city.” It is a civilization, a community, an order, or system of administration of the economic affairs of a people. It is the kind of city that Enoch built—a dwelling together in righteousness—the prototype of the city which Restoration is to build; the city, perhaps, for which Abram looked. In any case it is “a city out of which our God shall shine,” which is to be an embodiment, incarnation, or implementation of his will (27: 3; 36: 12; 42: 3; 48: 2; 57: 1; 83: 1, 2; 101: 6; 107: 15; Isaiah 62: 12; Hebrews 11: 10). The Gathering is a city-building action.

That city-building is at once a land-redeeming affair which places a land in right relations to persons. It is an action which encloses a territory within an alien territory, an enclavement—an action which establishes a mode (in present circumstances, limited) of internal economic self-governance. This is clearly implied in Sections 51 and 101 and other places. The Gathering is correlated to land-redeeming.

That city-building is a process of selective social reintegration under kingdom-building mentorship. That is what the Gathering is: a process of selective social reintegration.

Truth-Proving

Exemplification and emulation—both personal and social—are processes through which “the kingdoms of this world [are to] become kingdoms of our God and of his Christ.” That is the meaning of The Call of Abram: the call to bless all nations through the accomplishment of a people. That is the meaning of the prophecy of the coming kingdom (see Isaiah 2: 1-5, for instance). And that is the meaning of 94: 5 and 102: 9.

To the genius of true Bible religion as to the genius of science, proof of the truth is “performance under controlled

conditions,” for instance when it is proved that a certain idea of feeding poultry or of growing wheat will work as none have been able to make other ideas work. Jesus said that the proof of the truth is to be provided through its implementation (John 7:31, 32). And it will be good news to “all nations” when the proof of that truth has been published. (Matthew 24: 14; Isaiah 2: 3; 9: 6, 7; Revelation 19: 6, in the light of chapter 18.) That proof of the truth is to be provided through Restoration’s selective social reintegration, so that the Gathering is part of Bible religion’s latter-day process of truth-proving.

A People-forming Action

In this article, a *people* means “the whole body of persons who compose a community”; and a *community* means “the people who reside in one locality and are subject to the same laws.”—Standard Dictionary.

Real restoration, said its prophet, is an epochal development within the framework of true Bible religion (26: 2; 84: 3; and Acts 3: 21). (By true Bible religion I mean prophetic, not priestly, Judaism and Messianic, not other kinds of Christianity.) The essence and crux of true restoration is the essence and crux of the religion of which it is a phase: true Bible religion.

Surely the observant reader of the Old Testament has noted the numerous passages respecting “my people,” “his people,” “this people,” “thy people,” etc; and references to “the house” and “household” of Israel—which means a *people*.

All this dates back to the first commandment of God to man—the first chapter of Genesis, particularly verse 28. That commandment respects the business of peoples, for it is the business of peoples to regulate matrimony and industry by law or to have dominion in those relations.

All human history, all historic ups and downs of mankind, argue conclusively that the fates and fortunes of man (see 77: 1 in particular) are conditioned in the manner in which peoples conduct the business of man under God: the human-living-together business. That truth cries out today as it never did before—except, perhaps, in the Dark Ages when even the “ears” of the church did not hear that cry. So the voice of Restoration never proclaimed a more certain truth than this: “To advance the cause which ye have espoused,” “there must be an organization of my people”—a people to be formed through the Gathering.

Bible-People-forming

The people of Enoch was the first true people-forming under the mentorship of the genius of true Bible religion—the first true people of record in the Bible (Genesis 6 and 7, Inspired Version). The particulars of the gathering of that people are not given. It is recorded only that enough persons were converted through the preaching of Enoch (evidently the preaching of the gospel of the kingdom) to form a *people*. So a city was built; a system of administration of the economic affairs of a community was instituted. In this relation see 44: 2.

Every people—in the sense in which that word is used in this article—is at once a community, a city, a government, a true society, “a body of persons who reside in one locality and are subject to the same laws.”

To the Latter Day Saint Church there is no more significant Scripture than the Enoch-city narrative (found only in the Inspired Version of the Bible) because:

(1) It says that the will of God is for implementation in a community;

(2) That Enoch-City is the prototype of Restoration’s goal, and

(3) It holds that that accomplishment of a people, that “Zion,” that mode of economic self-governance, is *the highest expression of true religion*—the most extraordinary, successful, flawless, finished kingdom-building of record; in that stage of the march of civilization, it was a consummate doing of the will of God, the best exemplification of that which Bible religion is all about.

So significant to Restoration is that narrative that its most revealing passages are incorporated in the Book of Doctrine and Covenants. See section 36 and the captions of sections 77 and 81.

That city-building represents the best recorded correlation of the two determinants in human affairs: personality and society. It represents the kind of improvement that takes place in society when personality is improved; and, in turn, the kind of improvement in personality that takes place when society is improved: the alternate relations of cause and effect that exist between personal and social amelioration: the two elements in civilization. See, in this relation, 102: 2, 3; 77: 1; 81: 4; 94: 5; John 3: 5; and Malachi 4.

The second recorded instance of Bible-people-forming—which, like the others, is significant to Restoration—is the call of Abram: a household-forming affair. That people was formed through the processes of selection and isolation, as anyone may see by contemplating the narrative.

In that "call" one thing is to be noted: that people was formed by the process of genetic aggregation, whereas Latter Day Israel is to be formed of the "elect . . . through sanctification of the spirit" (I Peter 1: 2). In the Gathering, the elect are to be assembled to "the place of the City" from "the four quarters of the earth" (36: 12). Revelation 14: 6-8 may have relation to that gathering. But in all instances of people-forming, the basis of selection was (and, in the case of the Gathering in the last days, is to be) a distinctive like-mindedness or like-spiritedness. Every Bible people was formed through some kind of "flocking together" of "birds of a [peculiar] feather."

But the significance of the Abramic-household-forming is this: its purpose is the purpose of Restoration's gathering, which is that a people may do a great work, which is to be "a blessing to all nations."

And surely, by now, we should know the nature of that work. For the experience of the whole human race witnesses that there can be but one means of promoting the peace, prosperity, and happiness of peoples; namely, an orderly, efficient, and just *government*. In this relation see Isaiah 9: 6, 7; 2: 1-5; Daniel 2; chapter 18 of Revelation, and verse 6 of chapter 19; Matthew 24: 14, and Doctrine and Covenants 102: 9 and 94: 5. It all adds up to this: true Bible religion on its highest level is people-forming.

The third true Bible people of record was established (more than "formed") through an exodus, an emancipation, and an adventure in self-governance—through the "organization" of what had been but "a mass" of persons, slaves, bondsmen, residing in one locality. This was a kind of restitution of a "religious" people to the status of a "true" people—if the "household" of Abram, Isaac, and Jacob had ever been a true people. A true people is independent of others in the conduct of its own internal affairs (77: 3 in the light of the context: the whole section).

The land of Egypt was the jurisdiction of the Pharaohs at that time. Every true people has a land of its own; it has territorial jurisdiction. So, to restore or establish Israel as a people it was necessary to come into possession of a land—in that instance Canaan was the land. That is why, in these last days, the elect persons who are to form an elect people are to gather to a land of their own; to the place of the city (36: 12; 42: 3, 10; 45: 12; 48: 2; 57: 1, 4;

58: 3, 7, 12; 63: 8, 10, 12, 13; 72: 3; 83: 2; 98: 9, 10; 100: 5; 108: 4).

But the significance of the restitution of Israel to the status of a true people is this: it proclaims the necessity of forming a people to implement the truth of Bible religion, or to establish the kingdom of God in its civil mode (56: 6; 58: 4; 65: 1; 72: 5; 100: 6; 102: 9).

That is to be the last great development within the framework of Bible religion. And to promote that development it is necessary, in these latter days, to consummate the gathering. See particularly 44: 2—"that ye may be enabled to keep my laws."

It may be that the people-forming endeavors of the centuries by the genius of prophetic Judaism is that which Jesus had in mind when he said, "How often would I have gathered your children." For in the Roman Empire in that day the formation of a people through selective social reintegration of any kind was taboo. (Vatican City represents an enclave within another "Roman" Empire at a much later time.) During the reign of Augustus Caesar "the stone" could hardly have been cut out of the mountain without hands (Daniel 2) as it may in the days of "these kingdoms"; as it seems to have been "cut out" in the days of Enoch. "How often would I have gathered your children," in all probability, if not certainly, harks back to other days. But that lamentation is a manifestation of the people-forming desire of the genius of true religion.

The Apostolic Function in the Early Centuries

(Continued from page 7.)

It can be maintained from the witness of church history that there appeared to be a central government office at Jerusalem to which the apostles addressed themselves in times of crisis. Further than this, it would not be wise to go. Paul says that Christ "set in the church his apostles . . ." Bear in mind that the word "apostle" is not limited to members of the Twelve. This word "apostle" could well apply to members of the First Presidency. Joseph Smith, the Martyr, was called an apostle; and in the revelation of 1946, where reference is made to John F. Garver and F. Henry Edwards, it is stated that "their apostleship is extended in Presidency."

Conclusion

The church is an organism—begotten, not made—which embodies the revelation of Jesus Christ. The apostolic au-

thority is held in conjunction with the functioning of this organism. The church's most distinctive operation is "to bear witness of the truth," for the purpose of "saving the world." The Apostles are witnessing ministers, universal in their scope, who have the stewardship of conserving, strengthening, extending, and making effective the witness of the church. Beyond this generalization, one ought not to go, recognizing, however, that this designation of function amounts to a master conception which illustrates every other apostolic function, both of former and latter days.

NOTE: Attention is called to *The Church and the Ministry* by Dr. Charles Gore, because this book manifests a sterling scholarship for which our own church should be exceedingly grateful.

Trends in Camping

(Continued from page 11.)

Two general observations: Most of the camps held at present are for children through the junior high ages. There are very few youths or "co-ed" camps for the senior high ages. There are very, very few family camps (as our reunions). A few Y.M.C.A.'s conduct family camps with a recreational and "interest" program. The Salvation Army has its mother-children camps. Most persons attending this session were seeking information on family camping possibilities and procedures.

During a session on interracial co-ed camping, the question was raised as to the dangers of acquaintanceships leading to a desire for marriage. Several persons who had had up to 50 per cent Negro campers over a period of years expressed their opinions that there were no dangers. The individuals "were personality problems first or those situations probably would not have developed." It was mentioned that Roosevelt College, with its thousands of students, had this problem develop only once, and the couple was talked out of marriage through a presentation of the difficulties and hazards. All persons said the interracial activities should be a by-product, not an end. If *one* Negro leader, or a *few* Negro campers were brought into a white camp, an unnatural situation would be presented for both Negro and white. Interracial camping should grow out of a natural situation—neighborhood groups, etc.

We express again our appreciation for the opportunity of attending the convention, and pray we may use the knowledges received for the benefit of all.

Trends in Camping - *By Edna Easter and Carl Mehl*

A report on the national convention of the American Camping Association held in St. Louis, Missouri, February 15-18.

IT WAS A REAL OPPORTUNITY to be able to join some six hundred other persons interested in camping at the national convention of the American Camping Association held in St. Louis in February. We shall attempt to share the information we received there with those in the church who are responsible for organizing and conducting camp activities.

Five general sessions were held, interspersed with a series of discussions. In each of these discussion periods, from six to twenty groups were meeting simultaneously. With the exception of the series on "Protestant Church Camping," we chose different groups so as to receive the most from the convention. About seventy-five of the nation's outstanding camp leaders conducted the sessions, with approximately 150 other persons serving as resource reporters in specialized areas. (Edna Easter acted as one of three resource leaders on "Family Camping.")

Reverend Malcolm MacMillan of St. Louis, Chairman of the Committee on Spiritual Emphasis of the American Camping Association, in discussing the present increase in church camping and the anticipated growth of school camping, made this challenging statement:

"Our churches must move ahead rapidly to establish themselves in the field of camping or the expansion of school camping is going to find religion shut out of camping as it is shut out of the school program."

Mrs. Francis Bishop, an active member of our Springfield, Missouri, congregation who has had a wide experience in camping (including service as director of the Camp Fire Girl Camp in the Springfield area), served as a resource leader for the discussion on music and also acted as pianist for the convention singing (which was led by Larry Eisenberg of the General Board of Education of the Methodist Church).

THREE NEEDS were mentioned repeatedly in the various sessions and by many of the leaders: (1) the need for decentralization of camp programming, (2) opportunities for democratic planning by the campers, and (3) the necessity for giving each camper a feeling of security. These overlap to an

extent, and other needs are related to them. It may be of interest to elaborate somewhat on these trends in thinking:

Decentralization: Keep working groups small, from six to eight campers with one counselor, with the campers of each group having a great deal of freedom in planning their program separate from the entire camp. One speaker paraphrased the camper loss through en masse scheduling, "People, people everywhere, and not a friend to talk with."

Learning to live together, not participation in scheduled classes, is the camp objective. The program is the working together, selecting activities, planning menus, figuring costs, cooking meals, sharing work and play. All activities should be related to this learning to live together. (Some modifications are necessary for co-ed camping, the major emphasis of camping in our church at the present time.)

Closely related to this were the many suggestions (requests, almost) for the *elimination of all badges and camp awards.* "We must do the things that count and then not count them." "Efforts and enthusiasm are to be our guiding motives." The struggle and competition in earning badges and other awards, it was felt, defeated the purposes of camp.

The democratic process: Campers should be allowed as far as possible to do much of their own planning. The program should never be planned completely by the leaders and simply handed to the camper. All emphasized the importance of a flexible program, to be changed from day to day according to the campers' wishes, the weather, etc.

Competent leadership: To lead this type of camp, counselors must be more mature, better trained, better qualified. The democratic process cannot be carried through "with a group of young, amateur, emotional, immature counselors." Present pre-camp training (during the year) and pre-camp training (on the site just before the opening of the camp) were characterized as being entirely inadequate in most cases.

Relieving tensions: The camp as a place for relieving tensions was mentioned almost constantly. The elimination of awards contributes toward this end. Camp life should be unhurried, relaxing. "I'd like to see all the clocks thrown out of the camp and give the camps back to the children, to be on their own as much as possible . . . run some risks, but do them safely."

Feeling of security: Present-day campers have never known a normal life. The camps must provide this feeling of security while the boys and girls are in camp. This is one of the reasons for decentralized camps (small groups), so that a few campers can get well-acquainted with their particular leaders. The closer the camps are held to the mother-daughter, father-son relationship, the better it will be for the campers.

Outdoor living: "We move into a camp situation and still leave the trees, birds, et cetera, more or less an untouched subject." "We develop a slum in the out of doors." The necessity for an appreciation of natural resources was stressed. "If we don't wake up and conserve some of our resources, there won't be a Christian civilization at all." So-called "nature study" in which the instructor required the camper to collect and identify hundreds of flowers or leaves (the leader supplying the names) was denounced. Rather, the campers were to be encouraged to explore, to observe, to learn for themselves—if no more than to observe the number of legs of an insect, its color, what it seemed to be doing, its habitat—then, under the supervision of a nature leader who assists them in doing their own learning, to identify what they have found. Study of the interrelationships of life was considered very important, both for conservation and for appreciation.

Spiritual values: "Too many of us are afraid to bring religion, an appreciation of God, into the camp program. We don't realize how much it means to girls and boys even though they do not mention it." "The Bible has a definite place in camp." "In the center of the church camping program is the concept of the Christian community and experience in Christian living." "We are living in a cut-flower civilization—we have cut our civilization off from its roots. We have made it so far, but it cannot last." "We have been watering it [doctrine] down so much anyone can take it." We can have unity without conformity. An interesting observation was expressed, "Often those working in agencies have permitted their work to take the place of their church. These secular agencies are not the church and cannot take the place of the church." "Even our schools substitute Americanism for spiritual foundation."

(Continued on page 10.)

Missionary Businessman

A series based on the biographical notes of Gilbert J. Waller

By LILLIE JENNINGS

Part Three

IN OCTOBER, 1895, a Hawaiian brother, J. M. Poepoe, aided by Brother Waller, began the translation of the Book of Mormon into the Hawaiian language.

For some time Elder Waller had been contemplating moving his family to the States as he was desirous of bringing up his children where better educational advantages could be had. With this object in view, his wife and children left for California in April, 1896, Elder Waller intending to join them later on.

However, when the report from the General Conference was received, Elder Waller found that the way was not opening as he expected, for he was again appointed in charge of the mission, and no one was sent to assist him. Feeling dissatisfied, he resolved to make the matter a subject of prayer and sought divine guidance, pouring out his soul in humble prayer to the Lord, asking that if the Lord would not make it known to him, He would be good enough to do so through the Prophet of the church, to whom Elder Waller wrote a letter.

A short time after this a letter dated August 27, 1896, was received from President Smith. The following instructions were given by the Spirit:

Say unto my servant, Gilbert: Be not doubtful, but contented. Abide in the Islands yet for a time. Thine efforts and thy labors are seen and accepted. Thy presence and thine admonition, precept and example are needed; and thy counsel required that my work in the Islands may be kept with the flock. Be faithful as thou art earnest, and thy work shall be blessed unto thyself and to many. Put thine energies toward the mission, not neglecting thy business, and thou shalt be pleased with thy progress; and when the time comes, thou wilt be able to leave the work of the mission in the hands of suitable servants, called thereto by my voice. Visit the United States if it be pleasing to thee, but keep thy family with thee; they will need thy care and guidance. Amen.

The following extracts from President Smith's letter are also interesting:

Whenever thinking of the mission and its needs, the thought that you were to leave there has been quite irreconcilable. It so seemed to me that the Lord has planted you there for a purpose, and with a view to the work there. To me the idea that such was the case, has in some way always made your leaving there under the existing conditions obnoxious (for the want of a better word).

I have been permitted, constrained, to write as above, and when you shall read, your mind will perceive and your heart be glad. My counsel, in view of this, is that you put the idea of coming to the States to settle away for awhile; and, relieved of the agitation and perplexity of thinking about it, put renewed attention and thought into your business and the work there. It has seemed to me almost from the start that the Lord's hand was in the matter of your hearing and accepting the work. And I have so often been impressed with the fact of your being at Honolulu as of divine origin, that it has grown upon me to a conviction. We, that is, the church and work, do not need you here; though we should gladly welcome you if you come; but the work does need you there; and I am satisfied it is the will of the Master as well.

This instruction greatly comforted Elder Waller, who made up his mind to remain in the Islands with his family.

Book of Mormon Completed

In October, 1898, the translation of the Book of Mormon was finished. On November 9, this Hawaiian edition was published. It gave the church an opportunity to get the Book of Mormon and the gospel before the people of the Islands, which, through annexation to the United States had become a part of the Land of Joseph.

Under date of November 9, Brother Waller wrote the following letter which was published in the *Saints' Herald*, Volume 45, page 774:

An edition of the Book of Mormon [Hawaiian] was issued by the Utah Church about 1852, but that has now run out, and for the five hundred copies we are now issuing we ought to be able to find a ready sale among the numerous Hawaiian members of the Utah Church, unless they refuse to buy, as seems to have been the case with the Book of Covenants, which was published a few years ago.

Well, I am thankful that the work is finished. I hope that if not now the time will soon come when the Hawaiians will appreciate what has been done for them. I felt it was the duty of the church to provide them with the translation of this book in their own tongue so that they might have an opportunity to read the record of the Nephites themselves, and I hope and look for an extension of the work as a result. If the Master approves and accepts it, I shall feel amply rewarded for what I have done in connection with it.

All that I feel I need say in connection with my labors in getting out this edition, in the work of translation and other matters, is that I have noticed that the same power that was made manifest in opposition to this work when it was first started was active here, trying to discourage and delay; while on the other hand the wisdom and power of the Lord were

plainly shown forth in meeting emergencies and providing a translator when otherwise it seemed it would have been almost impossible to have completed the work, at any rate for a very long time.

On November 17, Elder U. W. Greene arrived and at once started his ministry in the city of Honolulu. His efforts gave a new impetus to the work, and considerable interest was aroused among some of the English-speaking people of the city. After the missionary had endeavored to plant the work in different places on the Island of Oahu, it was thought best to try to establish the work in Hilo, the largest town on the Island of Hawaii; whither Elder Greene and G. K. Poepoe, a native priesthood member, went towards the end of the year.

The Plague

In December the bubonic plague broke out in Honolulu. Consequently, business generally was very seriously interfered with. It was also impossible for some weeks to hold church services. Businessmen assisted in inspection work in Honolulu, Brother Waller's district being Waikiki. He was authorized as an agent for the Board of Health to perform the duties of sanitary inspector in the district of Honolulu. The appointment was made by the president of the Board of Health and approved by the Minister of the Interior.

Part of a letter from Brother Waller, written at Honolulu on January 23, 1899, and printed in the *Saints' Herald*, Volume 47, page 104, is quoted here:

By this mail I am sending you a newspaper containing the account of the burning of a portion of our city, occupied principally by Chinese and Japanese. My former letter informed you of the existence of bubonic plague. The Board of Health has been for the past weeks fighting against the pestilence, and is still burning infected houses wherever new cases are found. Business is demoralized, and the strain upon the community has at times been intense.

Brethren Greene and Poepoe returned from Hilo last week as they were afraid, on account of existing conditions there, that they might be shut off entirely from communication with Honolulu. Brother Greene is at present staying at my house and is helping me by doing inspecting work among the houses in the neighborhood. It is impossible to do any missionary work as churches are closed and no one is allowed to go from the city into the country districts without a pass from the Board of Health.

Saturday last was a day that will be long remembered in Honolulu. It is fortunate that the Japanese and Chinese in the quarantine districts that were burned did not start a riot. You may imagine what a difficult task it was to control about five thousand Asiatics when homes and goods were being burned, and keep them from breaking through into the unquarantined parts of the city. It was sad to see the crowds of men, women, and little children, hungry and homeless, walking through the streets guarded by men armed with guns and clubs. Some of

the Chinese women with their little feet could scarcely walk and had to be assisted by the men. It makes one's heart feel sad to witness such scenes, and makes one long for Zion's redemption. Oh, may it come speedily!

One can, after passing through scenes of this kind, readily understand how easy it will be for the whole world to be put in commotion, and the prophecies fulfilled. It deeply impresses a Latter Day Saint that it is necessary above all things for each one to live his religion. I firmly believe that nothing but the power of God can enable an individual to pass without fear through the times that seem to be ahead of us. One needs the Spirit's presence to enable him to be cheerful and to preserve equanimity of mind under such conditions.

I am thankful that, under these trials, I have the precious hope which comes to those who obey the gospel. My wife would like to leave with the children for California; but the Lord directed me to stay here for a time, and to keep my family with me, and I am going to follow his counsel.

I should very much like to be present at the coming General Conference, but am afraid it is impossible for me to get off. Elder Greene will probably be there, as he seems anxious to return, and if things continue here like this, he will not be able to carry on any missionary work; so I think it is perhaps best for him to leave.

In talking with him the other day I said if delegates could be sent from a good many branches where conditions prevailed such as they are here, it would insure a good conference, as men sent from such places would undoubtedly be humble and prayerful and anxious to do the Lord's will, no matter what it might be.

God's Protection

On February 15, 1900, Brother Waller wrote a letter to the *Herald*, Volume 47, page 147, from which the following is extracted:

I am glad to report the situation is much improved; we have had no cases of plague for several days in Honolulu. However, it has made its appearance in Maui and Hawaii. We are all well, I am thankful to say. None of our members so far have been attacked by the disease; and also in our business none of the men had the disease. This is encouraging and tends to increase one's faith in God's promises, for one cannot fail to see in it the protecting hand of a loving Father.

To Brother Waller wonderful protection was extended, for before it was known that the bubonic plague was in Honolulu, numbers of rats, which carry and spread the disease, were dying, some being found in the meat cold storage rooms of the Metropolitan Meat Market, adjoining Brother Waller's office in which he spent much time each day. Near the market, an Oriental man died. Brother Waller visited his room, not knowing until the doctors so reported that the man had died a victim of the plague.

This year Elder Waller was again appointed in charge of the mission, and the work was carried on by him and Elder Ingham, who was found to be a capable, worthy, faithful assistant. Elder Greene left in March.

During the prevalence of the plague in Honolulu, while Elder Waller was doing inspection work among the Japanese, his attention was drawn to some Japanese children he found who could speak English very well. He determined, therefore, to make an effort to start a Sunday school among them. Find-

ing that they were willing to be taught, Brother Waller started the school at his own home early in 1900. The Japanese children attending were taught from the *Gospel Quarterly*, primary grade, and made satisfactory progress, being very attentive and studious.

(To be continued.)

Broadcasting and Bread-casting

By GRACE L. KRAHL

AS THE STORY GOES, a small boy wrote a letter to his teacher and intended to sign it, "Your little friend," but inadvertently he omitted the letter "r" in the word "friend," which made him a little fiend.

There is a difference of just one letter in the terms, broadcasting and bread-casting, but there is an interesting difference in their meaning. One refers to "talking," the other to "doing."

One is the transmission of sounds forming words of intelligence for the public; the other is the expression of the human heart in deeds.

Broadcasting is the result of technical training, bread-casting is the adventure of faith in human kindness. Broadcasting is invaluable, but good will and benevolence are of still greater importance. For what would this old world be without the "milk of human kindness."

Solomon in his old age gave us some sagacious observations on life. Said he:

Cast thy bread upon the waters for thou shalt find it after many days He that observeth the wind shall not sow and he that regardeth the clouds shall not reap In the morning sow thy seed and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that or whether they shall both be alike good.

This wisdom should disarm us of all doubt as to its origin, for it only preceded the teachings of the Christ whose life on earth was spent in anxious concern for others. He who gave little thought to his own welfare, having neither place to lay his head, nor certainty of foot, has waited these "many days" for the response of the world to his goodness.

READERS of the *Kansas City Star* may recall the incident of an ill-clad youth who twenty-two years ago stepped into the city hall of a southern town one cold, winter night. Firemen and

policemen were huddled around a stove, joking and laughing, and at first did not see the lad until he asked, "May I warm in here?" They promptly made a place for him near the stove. "Hungry?" "Yes," he said "I'm hungry." "Have you a place to sleep?" "No sir." They gave him food and a comfortable bed, and in the morning after a warm breakfast he went on his way.

On January 1, 1950, a well-dressed man walked into the same city hall and smilingly said to a group of new officers, "Twenty-two years ago as a boy I was befriended here. Do you have any project on hand in the city that requires money?" One spoke up and named a plan they had in mind for a recreation camp for the city employees. "But we don't expect—" he wavered. "I know," said the stranger as he handed \$500 to the spokesman. "I've wanted to do this for a long time." He was afterward identified as a prosperous businessman of the South.

A mother one day finding herself in need of some hose prepared to go shopping. She had hardly reached the store of her choice when she was stopped by a young girl who asked her if she could direct her to the address she had on a slip of paper. The woman looked at it and knew the streets the girl should take to reach the residence indicated, but it was a very long way from where they were—too far to walk and carry a suitcase. So she called a cab, paid the fare, and sent the girl on her way. The woman went home without the hose, but with a warm sense of having done what was right.

"What is there in it?" is a common phrase among people looking for returns on any proposition which requires money. A profit on an investment is justifiable—but there are some intangible returns on good deeds that will, one day, weigh heavily in God's balances.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Does the statement in Doctrine and Covenants 28: 3 that "the twelve which were with me in my ministry at Jerusalem, shall stand at my right hand, at the day of my coming, in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads," etc., mean that eventually Judas Iscariot will be forgiven?

Missouri

L. J.

ANSWER:

No. Such a conclusion can be reached only by inference; the text itself, when considered with other Scripture relating to Judas, does not justify such inference.

By his call to the apostleship, Judas was given equal opportunity for service and for a place of honor in the kingdom of God with the other apostles. During his years of association with Jesus, he must have gained an intimate knowledge of the Lord, his divinity and his mission, yet Judas turned to sin which grew upon him with the years and culminated in the betrayal. Long before the end, he was known to his brethren as a thief (John 12: 6). Upon a later occasion Jesus didn't hesitate to state plainly to the twelve that "one of you is a devil." He referred to Judas whose disloyalty and disaffection had been showing for some time. Judas' course was qualifying him for the final act of betrayal, probably the greatest act of sin the world has ever known.

Judas' sin, all the way through, was against the greater light. No man of earth had a fuller opportunity of knowing the truth than he, yet he drifted away to a terrible climax by which he became "a son of perdition" (John 17: 12), which means that he had voluntarily surrendered himself so completely to evil that the Spirit of the Lord had forever departed from him. He had sinned against the Holy Ghost, for which there is no forgiveness in this world or in the next. Jesus said he had better never have been born, and Judas evidently

reached the same conclusion when he destroyed his own life.

The question is sufficiently answered in Acts 1:20-26 where it is said that Judas "fell" from his office and went to his own place; and that from others who "have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us," Matthias was chosen with the approval of the church and of the Lord to take the vacated office, whereby he became entitled to all the promises Judas had forfeited. He was "numbered with the eleven apostles."

One great fact should be remembered as covering all, viz., that the promises of God are always conditional, being dependent for their fulfillment upon the faithfulness and worthiness of those receiving them. "I the Lord am bound when ye do what I say, but when ye do not what I say ye have no promise."—Doctrine and Covenants 21: 3.

Charles Fry

QUESTION:

The Book of Acts (5: 30; 10: 39; 13: 29) refers to Christ on a "tree." Please tell the first use of the cross arms being used and by whom.

Ohio

A. C.

ANSWER:

As a means of execution the cross is of very ancient date, the beginnings of which are unknown. References found in Genesis 40: 10; Deuteronomy 21: 22; Joshua 8: 29; 10: 26; and Esther 7: 10, are understood to mean crucifixion on a cross, the same as those in Acts. The cross was used anciently by Oriental nations. The Carthaginians used it, and it is probable that the Romans adopted it from them. While at times a single post was used, it was generally supplied with a cross beam, either across the top like a capital "T," or fastened a little below the top as the cross of Calvary. As to when cross arms were first used we find no information, though it is likely they came into use with the adoption of crucifixion as a method of execution.

Charles Fry

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INDEPENDENCE, MO.

Letters

Sketches From the Life of Jane Stuart MacDonald

Jane Stuart was born in Bengier, Ireland, on May 22, 1838, and was baptized a member of the Latter Day Saint Church at the age of twelve in the sea between Salcots and Stinson, Scotland. When she was seventeen, she and her mother and three sisters sailed for America. From Boston, Massachusetts, they went to Salt Lake City, Utah, with the first handcart company. With the other 350 people in the company, they suffered many privations and hardships. Those who survived reached Salt Lake City in September, 1855. A month later Jane was married to Alex MacDonald.

These people had worked hard to pay for their immigration to Zion and were disappointed to discover the difference in doctrine of the church in Utah and the church in Scotland. Secretly they made plans to return to Illinois, and in 1856 a small group led by Alex MacDonald left Salt Lake City. Many exciting adventures were theirs as they traveled through Indian territory. Once as Jane was preparing Scotch scones she looked up and saw a redskin watching her. When she put them in a sack to take outside, he grabbed her wrist, took the scones, and ran back into the woods before she could tell anyone what had happened. During the episode she had been too frightened to scream. Another Indian, upon seeing her husband's checked shirt, wanted to trade his buffalo robe for it. After the swap was made, he was so pleased with the shirt that he put it on and—wearing nothing but his newly-acquired checks—began running out across the plains. Jane and her family made good use of the buffalo robe.

The little band reached Illinois and settled in a mining camp about two and a half miles from Alton. Eleven children were born to Jane and Alex. Four of them died in child-

hood, and Alex passed away in 1894. Three years later Jane and her children moved to Godfrey, and in 1905 to Alton. Here a few faithful Saints met in homes to carry on the work of the Reorganization. Jane had been accepted into the church on her original baptism in Scotland. Later she received her patriarchal blessing, the promises of which were fulfilled before she died on February 27, 1921. She is buried in Oakwood Cemetery, Upper Alton, Illinois.

Letter of Appreciation From a New Member

It has been almost three years since I requested prayers in the *Herald*. I wish to thank all who remembered me with cards and letters and in prayer. Since then I and my two daughters have become members of the Reorganized Church. My grandfather, M. E. Roberts told me the gospel story. He sent me *The Angel Message*, the *Herald*, *The Call at Evening*, and other church literature. At that time I could hardly see to read a newspaper, but when I began reading church books, my sight seemed perfect. This is just one of the happy experiences I have had since finding the true church.

My husband is not yet a member. Please pray for us.

MRS. OLA BULLOCK

Haskell, Oklahoma

Wants to Correspond With Members

I did not have the privilege of being reared in a Latter Day Saint home, but when I did find the true church, I was shown in vision that it was God's work. Recently, when I became discouraged, I was reminded of the wonderful experiences I had been permitted to have. Another time when I was feeling depressed, a voice spoke to me. I said, "Lord, I did not know you were so near." He answered, "I have not forsaken you but have watched over you and protected you even when you did not know it." I hope I will live in such a way that he will always be with me. I would like to live in a neighbor-

hood where there are other Saints. I shall appreciate hearing from any members who care to write as I am very lonely. Please pray that I will be blessed financially as I am having difficulty paying my bills.

JOSEPHINE HARE GREEN

827 Fourteenth Street
Rock Island, Illinois

Prayers Requested By Member in Texas

I enjoy reading the *Herald*, especially the letters. There are a few Saints here in Lamesa who meet at our home on Sunday and Wednesday evening. I am thankful that the Lord has made it possible for his work to be taught in our home. I shall appreciate having other members pray that those not of the faith who attend our services will see fit to accept it, and that those who do belong will continue steadfast in their belief. I also ask prayers for the spiritual welfare of my family. My husband and I were baptized in 1934 by Brother T. B. Sharp. We shall be happy to hear from other members.

MRS. JOSIE TRIM

East Side Station
Lamesa, Texas

From an Isolated Widow

I want to thank all the contributors to the *Herald* for making it such a helpful publication. Since I am isolated and cannot attend church on Sunday, I read the *Herald* from cover to cover and then reread the best articles. I have lived in Utah the past twelve years, and the nearest branch, Provo, is eighty-seven miles away, so I don't get to go very often. The past five years have been difficult; my husband suffered a long illness before his death. It helps to know, though, that God's promises are true and he is always near to help us in time of trial. I do not like to see my four children growing up without church privileges, and I am praying a way will open up for us to move closer to a branch soon.

I shall appreciate hearing from any members who care to write.

MRS. LALUE CURTIS

Wellington, Utah

Note of Thanks

The Saints of Warrington wish to express their gratitude for parcels received during the Christmas season from members in Portland, Oregon. Such kindness is deeply appreciated.

BESSIE FORSTER.

Graceland
53, Rhodes Street,
Warrington, Lancashire, England

From an Isolated Member in Texas

On September 11 we moved to Littlefield, Texas, from Oklahoma, and I would like to contact any other Saints who may live in this vicinity. My husband does not belong to the church, but both he and our oldest son are interested. If there are elders who are willing to come to this city, we would be happy to open our home for cottage meetings.

I also ask an interest in the prayers of the Saints that my companion and I may receive a physical blessing. I have been told I should have an operation, but perhaps God will see fit to heal me.

MRS. A. D. BITNER.

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DAILY HERALD

INDEPENDENCE, MO.

Briefs

MADISON, WISCONSIN.—The annual business meeting elected Fred Moore, pastor; Robert Brigham, adult supervisor; Richard Schlafer, supervisor of young people; Eva Moore, children's supervisor; Ester Brigham director of church school; Leah Miller, supervisor of women's department; Margaret Bender, branch secretary, and Carl Wirth, financial agent.

On November 19 the women's department had a bazaar and bake sale which netted \$150.

On December 19 the church school presented the Christmas program. At the close of the program, the children marched to the altar on which was a scene of the nativity and presented their white gift offering as their gift to Christ. The deacons then waited upon the adults for their offering.

Two young people from the branch are attending Graceland, Evelyn Brigham and Marian Kuinzi.

The guest speakers this year have been Evangelist Harry Wasson of Janesville, Carl Heaviland, pastor of Milwaukee, and Frank Mussell, district president.

The regular midweek prayer meeting is being held at homes during the winter months. Robert Brigham is the teacher of a Book of Mormon class that meets every Sunday evening. The women's department meets twice a month and are studying "Home Beautiful."

On February 10 the Zion's League had a chili supper at the church, after which they gave a humorous entertainment. Three young men who are attending the University are regular attendants at church. They are Glenn Price of Lincoln, Nebraska; Robert Flanders of Independence, Missouri, and Norman Fernauer of Pittsburgh, Pennsylvania.

On February 12 Brother and Sister Bernie Taylor held open house for Sister Taylor's parents, Brother and Sister Clyde Richardson on their fiftieth wedding anniversary.—Reported by LEDA COLBERT.

WELLSBURG, WEST VIRGINIA.—The spring conference of the West Virginia District was held February 4 and 5.

Apostle Percy E. Farrow and Seventy Merle Guthrie were present and gave inspirational messages and counsel to the conference.

Elder Robert E. Rodgers of Wellsburg, who for the past several years has faithfully served this district as president, was ordained to the office of High Priest and Patriarch. He was released from other church administrative duties and highly commended for the excellent work he has done in the district.

Elder Samuel Zonker of Wellsburg, who served as one of the district president's counselors, was unanimously chosen to succeed Elder Rodgers as district president. For several years he has been an untiring worker in behalf of the district church interests and is well qualified for his new office. In choosing his two counselors, he retained Elder Wayne Wilson of Parkersburg, who has ably served in this capacity for several years, and appointed Elder Otto Melchor of Wellsburg, as his other counselor. Elder Melchor is bishop's agent for this district and has given valuable service to the church.

Twelve delegates to General Conference were elected during the business session: P. E. Farrow, Merle Guthrie, Robert E. Rodgers, Samuel Zonker, Genevieve Zonker, Clyde Zonker, Otto Melchor, Raymond Martin, Blanche Martin, Leonard Pack, Hubert Hinkle, and Homer Gunn.—Reported by MARGARET C. PACK.

WEST VIRGINIA DISTRICT.—At a district conference held recently at Wellsburg, West Virginia, Brother Robert E. Rodgers resigned as district president, having been called and ordained to a higher office in the priesthood. Brother Samuel M. Zonker, Wellsburg, West Virginia, was elected to fill the unexpired term. Counselors elected to serve with him are Wayne Wilson and Otto Melcher.

VERMONT HEIGHTS MISSION, LOS ANGELES.—About two and a half years ago, approximately twelve members of the Central Los Angeles Branch who live in the southwest area met together to study the Book of Mormon one night each week in their homes. About this time Elder Garland Tickemyer made a survey of the rapidly expanding areas around Los Angeles to ascertain the prospects for establishing missions in the various sections. So one Sunday morning soon after, the little group which had been meeting to study the Book of Mormon met at the home of Sister Olivette Ball, under the direction of Brother Tickemyer with Elder W. W. Powers as pastor, to begin the mission of Vermont Heights. There were about twenty adults and fifteen children that Sunday morning. As the group outgrew Sister Ball's home, they met in the Townsend Hall, which though roomier, had its difficulties in that there was but a curtain to divide the "sanctuary" from the junior church. As soon as possible they found more adequate quarters in the Roofers' Hall, where there were rooms for both classwork and the church worship. Furniture, and a piano were donated by Sister Laura Markman, Brother and Sister Kelly Brake and others, and money was raised for essentials. Brother Raymond Loar, assisted by many others, has worked on building fund projects and they have raised a considerable amount of funds toward a new church for the group in the future.

Several of the young men were called to offices of the priesthood. Clifford Saxton was ordained to the office of elder, and Stanley Propst to the office of deacon, and later Raymond Loar to the office of deacon, and Oliver Dimmitt to the office of teacher.

A department of women was started under the leadership of Sister Laura Markman and Maggie Gray. In the new election of officers, Sister Virgie Loar was elected to succeed these able ladies with the promise of their help in assisting her.

The goal of building a church is ever before the mission. At present they have raised around \$1,400, and have more than doubled the congregation.

Visiting ministers have been F. A. Smith, Paul M. Hanson, John Rushton, Charles Hield, Louis Ostertag, Garland Tickemyer, and others of the California area.

The music department is under the direction of Sister Bessie Covalt assisted by her daughter, Erleta.

Zion's League was at first under the leadership of Brother and Sister Clifford Saxton, who were succeeded by Brother and Sister Walter Powers. Brother Walter Walden is in charge of the junior church. Teachers and speakers are William Hall, Walter Walden, William Waibel, Walter Powers, W. W. Powers, pastor, and until his death last fall, John T. Scott.

Brother and Sister Stanley Propst keep the building clean and have charge of the book and church publication desk. Brother Raymond Loar prepares the bulletin for each Sunday. Sister Dorothea Loar is the church secretary. Brother Oliver Dimmitt is the treasurer and Bishop's solicitor. Brother Charles Thornton is in charge of building material and labor, Mrs. Madge Thornton is hostess. Sisters Laura Markman and Jennie Brake are friendly visitors.—Reported by Ruth Dimmitt.

NAUVOO, ILLINOIS.—January 23, the Zion's Leagues of the Nauvoo District were guests of the Burlington, Iowa, League at a skating party with over forty young people in attendance.

On February 18 and 19, the District Zion's Leagues held their annual "Frost Frolic" in Fort Madison, Iowa, with about thirty-five young people in attendance. The frolic began Saturday afternoon with registration at the church, followed by a potluck supper and entertainment, under the direction of Ft. Madison's League leader, Edward McKiernan. The young people stayed in private homes for the night. Sunday morning a fellowship service was conducted by Melvin E. Francis, pastor of the branch, assisted by Brother Max Hromek. The morning worship service, under the direction of Betty Tripp, district League supervisor, was presented by the young people from the various branches. The theme for this service was, "Jesus Calls Us to Be Workers for Him."

A special young people's class was taught by Brother McKiernan following the theme, "A Peculiar People." Brother Arnold Ourth, pastor of the Nauvoo, Illinois, Branch, spoke during the preaching hour on "Attitudes."

Concluding the week-end festivities was the dinner meal served by the women of the Fort Madison Branch.

A week end is being planned at Burlington, Iowa, in commemoration of the Restoration of the Church in April.—Reported by BETTY TRIPP.

CHICAGO AND NORTHEASTERN ILLINOIS DISTRICTS.—Priesthood members from the two districts met in Aurora February 18 and 19, for a Bi-district Priesthood Institute. Apostles D. T. Williams and Maurice Draper were in charge of the services, assisted by District Presidents J. C. Stuart of Chicago and Lloyd E. Cleveland of Northeastern Illinois.

The institute was well attended from both districts in spite of inclement weather. Classes which were taught by Apostle Draper centered around the general theme of evangelism. Apostle Williams delivered the sermon at the eleven o'clock worship hour on Sunday morning. The closing session on Sunday afternoon was a dedication service with Apostle Williams in charge.

On February 19, morning classes were held for the women. The first class period on Vacation Church School work was in charge of the Department of Religious Education, planned by Miss Roberta Gregory and Mrs. Irah Nelson of Northeastern Illinois District, and Mrs. Hattie Bell of Chicago District. The second class session covering the work of the Department of Women was in charge of Mrs. Cleo Settles of Northeastern Illinois District.

Meals were served by the Aurora council of women.

Bishop Earl T. Higdon of Far West Stake spent the week of January 15-22 conducting classwork relating to the financial law and Zionic problems throughout the Northeastern Illinois District. Branches visited were Deselm, Plano, Mission, Aurora, and Forrest. The week was designated as Financial Observance Week.—Reported by LLOYD E. CLEVELAND, District President.

SEATTLE FIRST CHURCH, WASHINGTON.—A talent festival and hobby show given February 17 in the P. I. Auditorium was well attended. Over thirty talent features and over twenty-five hobby exhibits were shown. Paul Wellington, pastor, was master of ceremonies.

The La-Da-Sa Luncheon was held at the home of Gertrude Clark. Sister Eva Lundeen, district women's leader, gave a review

covering work of the past three years. Mrs. Louise Wrigley gave several book reviews.

Three men have accepted priesthood callings: Victor Hastings to priest, Wayne Smith to teacher, Joseph Johnson to deacon.

Mrs. Eleanor Gibson, wife of Warren Gibson, died January 15. Elder Charles Powers preached the funeral sermon.—Reported by JESSIE EARL.

PITTSBURGH DISTRICT, PENNSYLVANIA.—The District Priesthood Institute and Conference was held February 10, 11, and 12 at Pittsburgh. Priesthood classes were conducted Friday evening and all day Saturday under the direction of Seventy Merle Guthrie.

A fellowship service was held Sunday morning. Brother Guthrie spoke at the 11:00 service. A musical program and a short business session was held in the afternoon.

At this time the following delegates were elected to General Conference: D. R. Ross, Arthur Warner, Wilford Gaskill, Tom Morgan, T. Freland, Samuel Caughenour, and Isabelle Chapman. Reported by DOROTHY RAISBECK.

OMAHA, NEBRASKA. — Emerson A. Link was officially appointed bishop's agent for the Northeast Nebraska District, and began the duties of the office on February 15.

Seventy-five men attended the banquet held at the beginning of the priesthood institute. Following the banquet, Bishop Walter Johnson conducted a class. On Sunday morning a prayer meeting was held, followed by church school. All adults were invited to attend the class that was taught by Brother Johnson at the church school hour. Apostle D. T. Williams was the speaker at the morning worship service. The theme of the institute was "Evangelism and Church Finance."

On February 5 Henry Hughson was baptized by Elder Claude Carter of Plattsmouth. On the same day Billy, Gilbert, and Mary Williams were baptized by Elder Albert Livingston.—Taken from *Ray-O-Lite*.

WINFIELD, KANSAS.—Two young members of the church were presented with Eagle awards, January 10, in a Boy Scout Court of Honor held at the Chilocco Indian School located in north-central Oklahoma. Receiving the awards were George and Sequoyah England, son and nephew, respectively, of Mr. and Mrs. Virgil England.

George and Sequoyah, both fourteen years of age, are members of the freshman class at the school. Sequoyah is class president, while George is class representative on the student council. Both are members of the Honor Society. Both boys are of Indian decent, being quarter-blood Cherokees. Virgil England, father of George, holds the office of priest and is employed by the Chilocco Indian School as Instructor of Printing.

Another son of the Englands, Leon, is also an active Scout and a church member.

The Englands are active members of the branch and are well known throughout the Kansas, Oklahoma, and Spring River districts.—Reported by C. S. GOSE.

LOS ANGELES, CALIFORNIA. — A Builder's Club has been formed by people who are interested in helping with the building projects of the district. During October, November, and December, 1,353 hours of work were donated to the Van Nuys building. Workers from Van Nuys gave 970 of these hours and workers from other branches gave 383 hours. Ralph Root of Lennox is in charge of the club.

These men were approved for ordination at the last district conference: Manford Ralston to elder; Marvin E. Moore, Orville James,

and Robert Johnson to priests; Donald Johnson and Lew Gene Davis to deacons.

A survey is being made of the district to determine whether the need is great enough to justify making efforts to establish a church rest home for the aged on the west coast.—Taken from Los Angeles Metropolitan District News.

DENVER, COLORADO. — The Zion's League sponsored a very unique "Brotherhood Banquet" on February 16 under the direction of Barnett W. Berridge, League director and David Shupe, League president. Following a very fine meal, five foreign students from the University of Denver responded to the challenge of Pastor Ward A. Hougas. Speakers included: James Leroy Johnson, Negro from St. Louis; Antonio Pun Kay of Ica, Peru; Abdul Majid Zoobi, Deravi, Syria; Paul Tuan, Shanghai, China, and Leo Rattner, Vienna, Austria. "Man, One Family" was shown as a sound movie at the vesper service on the preceding Sunday and set the stage for the discussions. The guest speakers were also present for the vesper service and occupied places on the platform.—Reported by WARD HOUGAS.

DAVENPORT, IOWA.—The new mission has completed its first month of activities. An average attendance of sixty-six Saints attended a Communion service and preaching services with Seventy F. C. Bevan, Elder Charles Shippy, Elder Lyle Woodstock, and Evangelist W. W. Richards as speakers.

The following officers have been appointed to serve the mission under the direction of Rock Island District President Elder L. W. Woodstock; Elder E. R. Williams, counselor; Seventy F. C. Bevan, mission assistant; Elder Charles Shippy, mission assistant; Mrs. B. A. Howard, secretary; Deacon George C. Shippy, treasurer; Miss Etta Cosner, church school director; Mrs. George C. Shippy, supervisor of the women's department; Mr. Warren A. Hinkle, director of social activities.

Officers of the women's department are Mrs. Eul Blackledge, assistant leader; Mrs. Charles Shippy, secretary; Mrs. Vina Gray, treasurer; Doris Gray, director of music; Mrs. Warren J. Hinkle and Miss Jeanne Hinkle, assistant music directors; Mrs. Ora Lindsay, Mrs. Laura Felio, and Mrs. Bernard O'Leary, program committee; Mrs. Warren A. Hinkle, Mrs. Stanley Maslowski, Mrs. Dorothy Englehardt, ways and means committee. There were 23 present at the first meeting. An executive meeting was held a week later and tentative plans set for the next few months. These include regular class sessions twice a month, studying *Book of Mormon Studies*; two craft classes a month as well as extra activities, such as stork showers, mother-daughter banquet, a woman's day, several bake sales, and other projects, the proceeds of which are to be applied to the building fund.

A group of Orioles was organized with Mrs. Frank Steinecke as monitor, and they are meeting twice a month.

Prayer services were started, and attendance averaged 22 for the month.

Mimeographed programs are prepared each Sunday by Elder O. E. Lindsay.

Income has been fine and is showing a gain over expenditures. Thirty-six new *Hymnals* were purchased as well as a number of church school supplies. A building fund has been established, and for the first month \$9.00 was contributed.

The priesthood is doing a great deal of visiting, and the response has been fine from those visited.—Reported by MRS. GEORGE C. SHIPPY.

Samuel Powers Memorial Service, Beloit, Wisconsin

JANUARY 22, 1950

By Alma May Brookover

AT THE OPENING of the church school hour the main auditorium was nearly filled with Saints and friends representing branches throughout the Wisconsin district, who came to honor the memory of the late Apostle Samuel Powers, pioneer of the Reorganization and early member of Beloit Branch.

Elder Carl Heaviland of Milwaukee was instructor of the combined classes. He said that perhaps the branches and groups around Beloit were fortunate at the time of Joseph's death in being somewhat removed from church headquarters because they were not so readily influenced by the things which happened as those who lived in Nauvoo. These people did not consider that Christ's church had been removed because the prophet had been martyred. They continued to teach the same doctrine, elect officers, and carry on as before, feeling that they still belonged to the church which was organized in 1830. They believed in the promise of God that in his own due time a leader of the seed of Joseph Smith would be called and ordained, and they would accept no other leadership, except temporarily, but continued to wait, remaining faithful to the doctrine and teachings of the church.

The 11:00 o'clock service opened with a call to worship by Pastor Clyde Funk. The congregation sang, "Redeemer of Israel," and Patriarch H. A. Wasson gave the invocation. Then followed an anthem by the girls' chorus, after which Apostle Arthur Oakman delivered the memorial address.

Mrs. Agnes Millen, a granddaughter of Samuel Powers, was introduced by Alma Brookover, historian of the Beloit Branch. Mrs. Millen gave an interesting talk, including a genealogy of the Powers family from 1066.

The service concluded with a prayer by Apostle Arthur Oakman, at the grave of Apostle Powers in the Afton Cemetery, and the placing of a wreath on the grave by a grandson, Samuel Powers.

The home and grave of Apostle Samuel Powers, together with the home of Brother Henry Pease and the Jason W. Briggs property, were recently located by Alma Brookover, branch historian. The Samuel Powers memorial service is the first of several historical projects planned by the Beloit Branch.

NOTE—The *Herald* of September 19, 1949, carried a cover picture and story of Apostle Powers.—Editors.

MARCH 20, 1950

(281) 17

Women Who Pioneered - By Mrs. J. Charles Mottashed

Given at Flint, Michigan, at a Vesper Service, January 8, 1950

I AM VERY GRATEFUL for the histories of the past. Many times I have been helped over what seemed to be a problem by reading and pondering over the experiences of women who were in the same position I seemed to be in. I like to think that the women in the Bible and in the Book of Mormon were much like the women of today, with many of the same problems. These women were married to stalwart men who pioneered, and because they realized the sacredness of their marriage vow, they went along and in their quiet manner helped to prepare the way for all of us.

The Book of Mormon tells us that before Christ was born, a prominent man named Lehi came to the American continent. He and his wife, Sariah, had four sons. In a vision, Lehi was told to leave his native land Jerusalem and was given the route to follow to cross the ocean. When he took his family "into the wilderness," he had to abandon everything he owned, for he could take very little with him. On the way to the promised land, while wandering about between Jerusalem and on the Pacific Ocean, Lehi's family was increased by two more sons. The vision he had received from the Lord caused him to leave his comfortable home for the life of a pioneer. He had many experiences that were difficult, and many times, we are told, Sariah was discouraged and felt that her husband was visionary, but she never murmured. On the occasion when their sons returned from Jerusalem with the brass plates (our Old Testament) her son, Nephi, wrote: "My mother Sariah was exceedingly glad, for she truly had mourned because

of us." Sariah (like any of us mothers) thought they had perished; she complained to her husband that he should not have sent them; she doubted his vision and thought her sons were lost, but when they returned, 'tis written, "*our mother was comforted.*"

I do not believe Sariah failed to support her husband spiritually. I like to think of her still hoping and trusting for their sons return, probably with much less knowledge of God's orders than her husband had. I see her growing discouraged with tasks they tried, and I see him comforting her. I like the admission of God's hand, "For when *we* returned *our* mother was comforted."

I look at Sariah—she may not have had the faith in God her husband had, maybe not so much knowledge either, but she accepted the trials and wended her way on to become one of the pioneer women on the American Continent.

I LIKE TO READ about Abish, a Lamanite, although she was not a Christian. You recall that when the missionary Ammon went among the Lamanites under a special urge to convert them, he preached the gospel to the king who, after hearing the gospel and believing it, was overcome by the Spirit and power of God. The queen believed and was overcome also, and there was confusion until Abish the maid came. She was aware of the conversion of her king and queen and desired to share this happiness with the rest of the people, so she hurried from house to house to announce the conversion of the royal family and ask the Lamanites to *come and see*; but when they came and saw, they were

angry. They demanded to know the cause. They shouted that the Nephite stranger was responsible for the turmoil. Abish knew it was due to the power of the Lord who was working with the prostrate forms of the king and queen, and she was able to help persuade the royal family to accept Christianity. The story of Abish is an example of courage recorded to help encourage us.

Let us look at the king's wife, although we do not know her name. We read that she was attentive to the king and watched through the night to revive him. Then we have the record of the king's confession to her. When he was revived, he took her by the hand and said: "Blessed be the name of God and blessed art thou, for as surely as thou livest I have seen my Redeemer, who shall come forth and be born of a woman and redeem all those who will believe on his name." His was a true conversion. The queen also declared her faith by exclaiming, "Oh, blessed Jesus who has saved me from an awful hell. . . . Oh, blessed God, have mercy on these people."

THE AUTOBIOGRAPHY of Sister Lydia Supry, as recorded in the *Autumn Leaves* of January, 1896, is of interest too. Lydia was born on May 18, 1831. Her parents, Alonzo and Sara Goodrich, were married in New York state in 1825 and left immediately for the territory of Michigan to make their home. They came by way of the Great Lakes and took up a homestead in what was afterwards called Oakland County, a few miles from Pontiac. In that day, Michigan was mostly a wilderness, and Detroit was then a small French trading town. Sara and Alonzo took up some land and immediately began clearing it. Here Lydia and four other children were born. When

The Home Column

Lydia was about four years of age, her father became dissatisfied with the location of their home and wanted to push farther west. His brother and another family by the name of Smith had moved near him. After much consideration, Alonzo and his brother decided to go on horseback to DeWitt, in Clinton County. After looking things over, they found 160 acres of land they desired to have.

It took Lydia's father a year to build a small log house; then he started back to move his family. On their return, they took with them fruit and provisions enough for a year. This was in the fall, and much had to be done to the house to make it comfortable for the winter. In the spring, they commenced clearing the land. When their provisions began to run low, Lydia's father left to get food at Pontiac, the nearest trading post. There was quite a settlement of friendly Indians near, and the Goodrich family was able to obtain venison and fish by giving them some staple groceries. As soon as the father returned with the provisions, he began to build a small schoolhouse on the corner of his land. Later, when new neighbors named Smith moved in, a small building near the school was built for a church. Many ministers passed through and held meetings in the building. The Goodrich family was religious, observed the Sabbath, and put into action each day the instruction to "Love thy neighbor as thyself."

At nineteen, Lydia married a young man, Peter Supry, who had come to assist her father in building a home. They moved to Lansing, where later their son was born. Lydia read her Bible and took great comfort in praying. When a revival meeting was held by a religious group, she joined that church. She asked to be baptized by immersion but was told that this was not necessary. Although she was happy in her new religion and experienced a degree of peace and comfort, she often felt that this new religion "was not the full gospel of Jesus."

When their son was eight, they adopted a little girl, Ida, and their life seemed ideal until Peter's health failed. After his death she could find no comfort in the words of the minister and for many years stayed away from church. When her son was almost grown, an accident befell him. Lydia realized that his life had been spared, and her interest in religion was renewed because of her gratefulness to God for this blessing.

She now desired to travel and organize Sunday schools, and while visiting an old friend, Mrs. Stafford in Lansing, heard that she had found a new gospel. Lydia went with her to hear a sermon. Elder Rathburn of the Reorganized Church was the speaker, and Lydia was thrilled with the divine message. Elder Rathburn

invited her to visit them. She enjoyed reading the Book of Mormon, and the explanations she learned of the Bible were wonderful to her. At last she had found the church with the authoritative priesthood, and on October 8, 1884, she was baptized. Lydia never stopped until she retraced her steps and interested many people in this church in the towns she had visited several years before. She was instrumental in carrying the gospel to Newago, Muskegon, St. Johns, and Ovid. Her testimony was that she knew the church to be of divine origin and the everlasting gospel that is to be preached before the second coming of our Lord and Master, Jesus Christ. She fully realized she was living in the "hastening time" and always had her lamp trimmed and burning.

It May Be Later Than We Think - By Lucy Goode McDowell

WHILE THIS IS ADDRESSED particularly to those residing in Independence as they prepare to greet Conference visitors, the suggestions can be followed by others.

It may seem a bit too early and the edges of the weather not quite inviting enough to think about working in our yards, but even by the time this reaches the printer "it will be later than you think." The spring birds are already singing in the trees; crocuses and jonquils are pushing their little green tips to the sun; even the moths have begun their annual destructive course up our trees—and General Conference is only days away.

We have not often written for the *Herald* about the needed outdoor preparation for Conference. To this city come people from all over the world to see us, our churches, our homes, and to witness a richer way of life. Although the interiors of our homes are made ready to welcome guests, the yards which greet our visitors first are slighted. In Independence, there is no general city beautification program, although there are many garden clubs doing good work. However, if all of us became yard-conscious, our city could be worthy of being designated the "city beautiful." Providing no ice or snow storms precede conference, we shall need only three days' work outside a few simple rules to make our yards attractive.

It is too early to uncover very much, but we can begin by removing all the twigs and branches that have fallen during the winter. We should pick up all trash and papers which have escaped the incinerator on winter days and remove some of the leaves so that the work of the real clean-up day in May will be less arduous. Early shrubs—flowering quince, forsythia, and spirea—should not be pruned but saved for forcing so that there can be flowers indoors. The front lawn should be raked and the sod edged away from the walks. Small trees and shrubs may be aerated by digging a circle around each and turning the sod over. The shrub should then be fed some fertilizer. This guarantees more abundant flowers in the spring.

This tailoring and good barbering will make our yards smile back at us and at all our guests. The front yard will look so trim we will want to go to the back yard and give it the same treatment. Many a hurried breakfast by the kitchen window will be made happier by the view that greets the eye, even if no one but the family sees it; and we shall be much more ready for the day's worship for having made our yards more beautiful.

Remember: "In your town, on your street, your place is you."

Let's all get to work on our yards while there is yet time. "It may be later than you think." May we truly be able to say, "Out of Zion, the perfection of beauty, God hath shined."

What's in It for Me?

By NORA MOSER

This church with the too-long name. What's in it for me? I got along so far without it. What good will it do me?

But this is the only true church—
Yeah, that's what they all say. How do you know it is?

This is the gospel restored to the earth in the last days. God spoke to Joseph Smith, and we are the legal and lineal successors of the church he founded in 1830.

So God spoke to Joe Smith, did he? Mebbe so and mebbe not so. Lots of people who see things and hear voices are slightly off in the upper story. What proof you got better than that?

The Restoration was foretold in the Bible. It says in Isaiah—

Look, you can't prove anything to me by the Bible. The Bible is just words in a book. You think I believe everything I read in print?

We have authority. In the apostasy the authority of the priesthood was taken from the earth, and then it was restored through Joseph Smith. No other priesthood has the right to act in the name of God.

Authority—sounds to me like the divine right of kings. It's been a few hundred years already since people fell for that stuff.

And revelation. We believe that God still speaks to us today, through the president of the church.

He does, eh? What's he say? What's the latest word from the great white throne?

Why the revelation at last General Conference was mostly about calling some new men to be apostles, and the quorum of twelve is to stay closer to the Center Place.



That's not exactly world-shaking. It doesn't affect anybody but a few people in your church organization. Besides, most outfits get along pretty good without God appointing the board of directors. What I would like to know is what God thinks about the United Nations and the atom bomb and health insurance and what to do about Russia and the divorce rate. I don't think your revelation is much good to me.

We have the record of how the Indians got to this hemisphere and that Jesus visited them, and we are finding archaeological evidence which supports our position.

Now that is an interesting theory. You might tell me some more about it sometime. But it's only ancient history after all, and I am still trying to find out what's in it for me.

You're interested in going to heaven and having eternal life, aren't you?

Oh, you claim nobody goes to heaven but you Latter Day Saints? You're leaving an awful lot of people out in the heat.

Wait; it isn't all that bad. We are taught that only those who have obeyed the whole gospel will enjoy the full glory of God, but there are lesser degrees of glory for those who obeyed according to the partial light they had.

Well, I must admit that is an im-

provement over a straight open-and-shut proposition of either heaven or hell and no in-between. But I am not a bit sure I believe in life after death, anyway. That's not here and now. What good would your church do me next month or next year? What are you getting out of it?

I wouldn't even be here except for the church. My parents met through the church. They went to live in Independence, Missouri, because of the church, and there are lots of worse places they could have lived. Because of the church, they trained themselves and me in clean habits and a Christian code of right and wrong.

They established me in the widespread community of Latter Day Saints. My best friends are in the church. I think more of the church people than I do of some of my blood relatives. When I have moved to a new town, the church members there always accepted me at once, helped me find a place to stay, and did anything else they could for me.

Through the influence of church people I went to Graceland College. I probably would not have gone to college at all, otherwise. There I made new and dear freinds. There I grew into more mature ideas about people and religion and God. At Graceland I saw my way clear

to continue my education. At the university I was still with Grace-landers and came to know many from other years than mine. Now I want to teach others some of the things I have learned.

Listen to my friend who works with young people:

Maybe it's just that I like being a big frog in a little puddle, but I believe there is more opportunity for personal development and achievement in my church, small and struggling as it is, than in a big, slick-running organization. I came up gradually, being given small responsibilities in church school and Zion's League. I wasn't bright or outstanding in any respect and would never have been noticed in a large group where many had talents. But our group was small, and I had to take my turn at doing and growing. I knew I was needed and that I could fulfill the need.

In this mass-produced world, with workers as interchangeable in their jobs as the parts of Ford cars, with mass information, mass entertainment, and standardized tastes, the uniqueness of the human individual is glossed over until it is almost lost. The church is one of the few places where the Christian ideal of individual human worth is still expressed. The decision to join the church is a matter of personal choice, marked with appropriate ceremony. The church body values each member for himself alone without regard for his worldly status.

The Reorganized Latter Day Saints enroll less than one tenth of one per cent of the population of the United States. We have a long way to go. That is why each individual is so badly needed. We have a long uphill pull. If we were already over the crest of the hill, if we were one of the two or three largest denominations in the country, it would be easy and probably correct to feel that there is nothing for little insignificant me to do in the church. But it isn't nearly as much fun to coast as to struggle.

Mountain climbing is a great sport, but who ever heard anyone rave about walking down a gentle slope? If you want only to receive, we can't do much for you, but if you want to work always a little beyond your capacity, you came to the right place.

On the other hand, it would be easy for some people to say we have accomplished so little in 120 years that it is no use to go on. In 1830 it looked as if all that was necessary for Zion was to settle a community of people out west on new land. Today life is much more

complicated. Comparative isolation cannot be maintained, as the Amish and other communities are finding out. It may be that too many of our people still picture an 1830 Zion in their minds. We need a picture of a workable 1950 Zion. That picture will be a huge jigsaw, with pieces furnished by specialists in many fields. Then it will take a lot of work to put the pieces together.

Impossible? Take too long? A Jewish Zionist wouldn't say so. It took almost two thousand years, but today there is a State of Israel.

Whatever You Are

BY RUTH MIDGORDEN GOODWIN

HE SAT IN THE LOUNGE of the student center, a newspaper obscuring everything but his legs stretched straight in front of him. He was what people call a typical college student. And, since no one can say what a typical college student is, maybe he was. At any rate, though he seemed absorbed in the comic page, his mind wasn't there.

Coal strike—threatened shutdown of the steel industry—scandal in Hollywood—huge federal spending and too many government workers—failure of the East and West to get along—the hydrogen bomb. "What is the answer? Rather, what can I do that will make any difference at all in the mad hodgepodge of world conditions?" he thought.

The measured ticktock, ticktock of the grandfather's clock across the room disturbed him. "Time is running out. Will we humans continue in our thoughtless, selfish, avaricious way until we bring a horrible catastrophe upon ourselves?" He sat brooding, as people will, about the immensity of the problems before this and succeeding generations.

Then the ticking of the clock recalled to him another clock that ticked its patient way, with musical chiming of the hours, through prayer meetings at home. "And I'm grateful to be here tonight, thankful to God that he has helped me

to be a better person this day." It was the testimony of a sister who strove to be patient. "I'm thankful that things are as well as they are," spoke another for whom life had never been a bed of roses. "I'm glad to be able to do a little bit toward building God's kingdom," from a man unlearned in books but one who, with love and loyalty, lit the fires and swept the church.

The grandfather's clock ticked on—measured, yes, but now he thought of its tones as steady and sure. "Serve where you are—serve where you are."

"And be the best of whatever you are," he added thoughtfully. "No one of us can do less if we sense our significance as a creation of God. It's all the people, great and small, consistently doing their best for God, not allowing themselves the respite of over-discouragement or despair because of impending catastrophe, who will build the kingdom. No matter who or what we are—if we do the utmost where we are and keep trying harder, never satisfied with our accomplishments, we'll do it yet."

The clock chimed the hour. "But the time is now—not tomorrow nor next year. Earnestly, diligently I must work *now* so my progress will be steady and sure as the progress of the clock's hands around its face."

New Horizons

Report on the "Messiah" Broadcast

(Continued from last week.)

Thanks for the fine rendition of the *Messiah* last evening . . .

GALEN C. THURSTON
Valley City, North Dakota

Your last night's rendition of the *Messiah* came in grand here—fine in every way. Best I ever heard. Congratulations to you and the rest of the artists.

WARREN MCELWAIN
Yacaipa, California

The *Messiah* was broadcast from KLZ, Denver, Sunday night. It was fine, especially the two women soloists. The orchestral accompaniments were exceptionally good.

MALCOLM BARROWS
Denver, Colorado

I want to tell you how much I enjoyed the *Messiah* last evening. To me the performance seemed almost perfect. "Unto Us a Son Is Born" was simply beautiful. Independence should be very proud and happy of being capable of producing such a performance.

LILLIAN FARRELL
Independence, Missouri

We can't resist writing to tell you how very wonderful the *Messiah* presentation was this year . . . this year it was superb.

EMMA SNEAD BRADY
Mason City, Iowa

A group of us gathered together to listen to the *Messiah* last Sunday night. As spokesman may I say that it was superb. The reception was perfect (WGH, Chicago), and the performance was truly a worship experience on a high plane.

MRS. H. T. STRAND
Creston, Iowa

My thanks to you and your singers for tonight's beautiful performance of the *Messiah*. I not only heard your broadcast through our local station but was fortunate later in getting to listen to a transcription of it through a Los Angeles station. Please extend my thanks to each of your group. My gratitude is also yours.

MRS. K. E. HEDER
Jackson, Mississippi

We enjoyed the *Messiah* to the fullest. We appreciate the choruses and other parts not usually heard. Keep up the good work.

DR. E. G. CHINLUND and FAMILY
Omaha, Nebraska

We thoroughly enjoyed hearing the *Messiah* again.

C. LESLIE LYNCH
Minneapolis, Minnesota

We listened to the rendition of the *Messiah* last night as carried over WJR, Detroit, and enjoyed it very much. The solos and choruses were all very good, and we were glad to stay up till 1:00 a.m. to listen. You and the chorus are to be complimented.

ARTHUR H. DEROSE
Flint, Michigan

I can't begin to tell you how wonderful the rendition of the *Messiah* was last night. I thought it was the best I ever heard anywhere.

The choral work was lovely—well trained in pitch. I enjoyed every bit of it. Thank you all. The reception was perfect.

DORIS ANDERSON FREDRICK
Orlando, Florida

The broadcast of the *Messiah* was, as it's always been, truly great and inspiring

RUBYJO WILBANKS
Spearman, Texas

KNX carried the broadcast in its entirety, and it was splendid—meticulous in every detail. The chorus thrilled us to tears.

CHARLES A. BRACKENBURY
Los Angeles, California

We surely did enjoy hearing the *Messiah* broadcast last night over Station WJR, Detroit. It came through fine and was an outstanding contribution.

J. CHARLES MOTTASHED
Belding, Michigan

It was our family's great pleasure to listen to the rendition of the *Messiah* by your chorus and the Kansas City Philharmonic last night, and I just want you to know how thoroughly inspiring the program was. From start to finish, chorus, solos, and orchestra were superior. It was one of the finest renditions of this great oratorio we have ever heard . . . this is a thank-you note from Wisconsin for giving to us such a beautiful program.

ERNEST A. MAY
Milwaukee, Wisconsin

Thank you for another fine performance of the *Messiah*.

GEORGE K. SHOEMAKER
Columbia, Missouri

I must say that it was very beautiful; the soloists were perfect, and the choral group was excellent. All in all it was worth sitting up and listening to until midnight. I would like to know if it would be acceptable to your organization if I forwarded the names of people who listened to your program, whom I have notified of your concert, and your organization would forward them next year an announcement similar to mine? Please notify me, and I will send you the names of the organizations or people who listened last night. Thanks again for an hour and a half of wonderful singing which was furnished by choir, choir director, orchestra, organist, and soloists.

ARNOLD W. FIEBER
Menomonee Falls, Wisconsin

Just a few lines to tell you how very much we enjoyed your broadcast of the *Messiah*. . . . it was lovely.

EVA and ADOLPH LUNDEEN
Bremerton, Washington

We heard the *Messiah* last Sunday, which you presented so beautifully and directed so capably. We hope to hear your presentation for many years to come.

MRS. LEO G. VASSAR
MRS. LEAH KAAKE
Flint, Michigan

Our holiday season has been enriched by your beautiful rendition of the *Messiah* last night. The chorus was excellent. I thoroughly enjoyed it. We were transported from the everyday cares through your great performance.

FRANCES VODOLA, MOTHER,
and FAMILY
Stratford, Connecticut

(To be Continued.)

SPECIAL COMBINATION RATE

for subscriptions expiring in
April and May

Saints' Herald

and

Daily Bread

both magazines, 1 year, now just **\$4.50**
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CANADA — \$4.90

OTHER COUNTRIES — \$5.85

Herald
House

Independence, Missouri

Attention, Graduate Nurses

The Independence Sanitarium and Hospital Alumnae cordially invite all graduate nurses attending General Conference to a tea on April 5, from 4:00 to 6:00 p.m., at the graduate nurses' lounge located on the first floor of the hospital.

Wisconsin District Conference

The Wisconsin District conference will be held in Madison, Wisconsin, 221 Jackson Street, on March 26. The day's schedule is as follows: fellowship service, 8:30 a.m.; church school, 9:45; sermon by Apostle Arthur Oakman, 11:00; business session, 2:00 p.m. Seventy James Daugherty is to be present also. All members in the district are urged to attend.

LEDA COLBERT,
District Secretary

Northwestern Iowa Priesthood Institute

A priesthood institute for Northwestern Iowa District will be held at the church in Missouri Valley, Iowa, March 17 to 19. Dr. F. M. McDowell and Apostle D. T. Williams are to be the guest speakers. The first session is scheduled for 7:30 Friday evening. There will be a social service from 8:45 to 10:00 a.m. Saturday, followed by class periods. A fellowship supper is to be served in the evening. Sunday's activities include classwork from 8:30 to 11:00 a.m. and a dedication service from 11:15 to 12:15. Reservation for the banquet may be made with Clifford A. Cole, Woodbine, Iowa.

Mrs. W. R. Adams

CHANGE OF ADDRESSES

W. O. Robertson (Bishop's Agent)
418 South Thirty-eighth Street
Louisville, Kentucky

Elder and Mrs. E. E. Smith
13 Tweedsmuir
Chatham, Ontario

REQUESTS FOR PRAYERS

Emma Cooper, Route 2, Castleberry, Alabama, requests the prayers of *Herald* readers that she may remain faithful to her covenant.

Prayers are requested for Ernest C. Donaldson of Clarinda, Iowa, who is ill, and for his brother Frank Donaldson of the Fremont County Home, Sidney, Iowa.

Stanley Stautenburg, Rural Route 2, Ravena, Ontario, requests the continued prayers of the Saints that he may be relieved of his affliction.

ENGAGEMENTS

Cain-Muirhead

Mr. and Mrs. T. H. Muirhead of Rosedale, British Columbia, announce the engagement of their daughter Velma to Raymond F. Cain, son of Mr. and Mrs. John Cain of Independence, Missouri. The wedding will take place on May 5.

WEDDINGS

Bobbitt-Root

Burdina Viva Root, daughter of Mr. and Mrs. Burdette Root of Houston, Texas, and Ralph Aubrey Bobbitt, son of Mr. and Mrs. Ralph Bobbittee, also of Houston, were married January 29 at the Reorganized Church, Pastor Roy Vandell officiating. The bride is a graduate of Graceland College; the groom a graduate of Rice Institute. They are making their home in Austin where both attend the University of Texas. Mrs. Bobbitt will be graduated in June, and Mr. Bobbitt will continue with his graduate studies.

BIRTHS

Mr. and Mrs. G. Everett Berndt of Lansing, Michigan, announce the arrival of a daughter, Cynthia Jane, born December 22. She was blessed February 19 by Bishop T. A. Beck and Elder Francis Boman. Mr. Berndt attended Graceland 1936-38. Mrs. Berndt is the former Peggy Roark.

Mr. and Mrs. William C. Lucas of Provo, Utah, announce the birth of a son, Daniel B., born February 19. Mrs. Lucas is the former Eloise Murie.

Mr. and Mrs. A. L. Strick of Independence, Missouri, announce the birth of a daughter, Vickie Kay, born February 25 at the Independence Sanitarium. Mrs. Strick, the former Ophelia Leigh, attended Graceland College in 1926-27.

Mr. and Mrs. Raymond Smith of Pender, Nebraska, announce the birth of a son, Larry Ray, born February 26.

Mr. and Mrs. Gerald E. Rabourn of Denver, Colorado, announce the birth of a daughter, Mary Kathleen, born February 16. Mrs. Rabourn, the former Carol Kirlin of Newton, Iowa, attended Graceland in 1944-45.

Mr. and Mrs. Howard A. Pederson of Independence, Missouri, announce the birth of a daughter, Jan Renee, born January 16.

Mr. and Mrs. James B. Anstey of Lansing, Michigan, announce the birth of a daughter, Joy Gaylene, born February 14.

DEATHS

Obituaries should be sent in promptly by friends and relatives. They will be printed free as soon as space permits. In fairness to all, the editors reserve the right to cut the message to two hundred words.

VAIL.—Katherine Virginia, daughter of Frank and Kate Busche, was born in Cass County, Nebraska, on July 22, 1867, and died January 18, 1950, at Los Angeles, California. In 1910 she was married to Frank S. Hewitt; six children were born to this union. Following Mr. Hewitt's death, she married C. Mullan. Mr. Mullan also died, and in September, 1936, she married W. Lemuel Vail. She had been a member of the Reorganized Church for fourteen years.

She is survived by her husband, Lemuel; five daughters: Mrs. Ella Calvin, Los Angeles; Mrs. Evelyn Phillips, Oskaloosa, Iowa; Mrs. Laura Best, Lincoln, Nebraska; Mrs. Florence Myers, Pasadena, California; and Mrs. Jeraldine Gourley, Huntington Park, California; a son, Renselear Hewitt, Rockville, Nebraska; sixteen grandchildren; twelve great-grandchildren; and one great-great-grandchild. Funeral services were conducted at the Utter-McKinley Chapel in Los Angeles, Elders T. R. Beil and Garland E. Tickemyer officiating. Interment was in the Inglewood, California, cemetery.

ROBERTSON.—Myrtle Ann, daughter of John and Susann Funderburg, was born at McFall, Missouri, on August 28, 1881, and died at her home near Huron, Kansas, on October 3, 1949. She was married to Stephen F. Robertson on January 7, 1898; twelve children were born to them. She had been a member of the church since 1899 and lived to see all but one of her children baptized. Two sons, Lloyd and Melvin, preceded her in death.

She leaves her husband; five sons: Lawrence C. of Atchison, Kansas; Frank W. of Oskaloosa, Kansas; John O. of Parsons, Kansas; Ava of San Diego, California; and Gerald H. of the United States Navy; five daughters: Mrs. Martha Plummer of St. Joseph, Missouri; Mrs. Thelma Fultz of Huron, Kansas; Mrs. Sylvia Moore of Denton, Kansas; Mrs. Anna McAmis and Mrs. Myrtle Spiva of Atchison; twenty-eight grandchildren; one great-grandchild; two sisters: Mrs. Etta Smith of Toledo, Ohio, and Mrs. Emily Powell of Wathena, Kansas; the three brothers: Henry (address unknown), Hudson of Albany, Missouri, and Elmer of Boise, Idaho. Funeral services were held at the E. R. Sidenfaden Chapel in St. Joseph, Elder O. Salisbury officiating. Interment was in Mt. Auburn Cemetery, St. Joseph.

WILDERMUTH.—Jennie May, daughter of Charles and Eveline Clink Rex, was born March 30, 1878, at Sublette, Illinois, and died February 7, 1950, at St. Joseph's Mercy Hospital in Aurora, Illinois, following two weeks of illness. She was married to Lester O. Wildermuth on December 16, 1896; three children were born to them. On February 14, 1897, she united with the Reorganized Church. She was a faithful companion to her missionary husband. "Sister Jennie," as she was affectionately called, never tired of working for the church she loved. She was deeply interested in her home, too, and made all who entered it welcome.

She is survived by her husband, Lester; two sons: Bishop Jerome F. of Cleveland, Ohio, and Elder Richard, pastor of the Plano, Illinois, Branch; and seven grandchildren. Another son, Elder Charles Wildermuth, a former pastor of the Sandwich, Illinois, Branch, preceded her in death. Funeral services were held at the Stone Church in Plano. Elder J. O. Dutton, assisted by Arnold J. Settles, officiated. Interment was in the Plano cemetery.

BOOTH.—Minnie Laura, was born June 24, 1863, at Hartford, Vermont, and died December 4, 1949, at Independence, Missouri. As a small girl she moved with her family to Iowa and was baptized at the age of twelve by Elder S. H. Gurley at Fayette, Iowa. When she was eighteen, she married John Cranwell at Chicago who died the following year. Later she was married to Clarence Booth; one son was born to them. He preceded his mother in death four years ago. Since 1927 she had made her home with her sister, Mrs. Maude Lum, in Independence.

She is survived by her sister, Maude; a brother, Charles Culver; three grandchildren, six great-grandchildren, and two great-great-grandchildren. Elders Glaude A. Smith and Arthur E. Stoff conducted the funeral service. Interment was in Mound Grove Cemetery.

PANKEY.—Nevada, daughter of Mr. and Mrs. Ansel Ames, died January 20, 1950, in California. She was baptized into the Reorganized Church on July 3, 1881, and gave many years of devoted service to the church. She was first married to David L. Johnson; three children were born to them. Following the death of Mr. Johnson she married Henry S. Pankey of Santa Ana who died on February 8, 1949. Her health had been poor for several years.

Surviving are three children: Darius F. and Murreel Johnson of Los Angeles, California, and Mrs. Olive K. Lytle of Santa Ana. Funeral services were conducted by Elder John W. Rushton. Interment was in the Redlands, California, cemetery.

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*** INCENDIARIES**

Smoking may not make a man stupid, but there is no proof that it will make him brighter. When a man lights up, his mind goes on a vacation, and the cigarette takes charge. Consider some of the dumb things people do. . . . They toss lighted cigarette butts into waste baskets and set their own offices afire. They start forest fires, grass blazes, and gasoline explosions. They go to sleep with lighted cigarettes in their mouths and set the bed afire. They burn holes in the furniture, fireplace mantels, in linoleum and rugs. They scratch matches on beautiful marble surfaces and leave ugly scars. They choke women and children blowing the smoke about. . . . Paraphrase an old proverb and you get this: "The road to hell is strewn with cigarette butts." . . . All right, Dante, fix up a special place in Inferno for these people, so they don't burn the whole place down!

*** INSPIRATION**

If you are feeling low about the chances of civilization, if you are in doubt about our country's chance of survival, read this. It may help you:

Drew Pearson's column in the February 6 papers, "Capitol Prayer Circle," is a revelation of the faith of some men in high office in our government. A group of Democrats and Republicans, forgetting political differences, met for a breakfast, at which a senator said grace, and the discussion turned to religion afterward. Here are some of the statements: "We must balance our planning with spirituality"—Senator Stennis. "I know we must adhere to the ideals of Christianity before we can have lasting peace"—Chief Justice Vinson. "No country or civilization can last unless it is founded on Christian values"—Justice Clark. If more of the rank and file will look to God for guidance, the spirit of faith will reach through the nation and sustain our leaders, who, after all, follow us in many things.

*** REGRET** is an appalling waste of energy; you can't build on it; it's only good for wallowing in.—Katherine Mansfield.

*** STORM**

When the fringe of the recent blizzard swept over our part of these prairies, Marvin McDole, a native of Washington, exclaimed, "The cold is bad enough without the wind rubbing it in!"

*** CAN YOU REMEMBER?**

Can you remember away back when we used to laugh at our European friends for eating five times a day? We mounted our superiority complexes and orated, "We get along with three meals a day!"

Ha! That's what we'd like people to believe. But here's the real truth of it. There's hardly a businessman any more that doesn't go out for his midmorning snack, a glass of milk or a cup of coffee with a sweet roll, and again in the afternoon with a piece of pie or a sandwich. And what is that but a meal? The housewife at home goes out to the kitchen for a nibble at ten and four. The children clamor for bread-and-jelly, or peanut butter. And what are those but extra meals? Many Americans eat five times a day, and more.

The fun has gone out of that joke since so many people in the world can't even get one good meal a day. And here in America we are planning to destroy surplus potatoes!

Herald House

The Ministry of the Teacher

A Textbook for Priesthood Study

This new booklet is a manual for study and reference for the Teacher. The chapters cover "The Priesthood," "The Aaronic Order," "The Teacher as a Minister," "Promoting Church Attendance," "The Teacher Promotes Peace," and "The Teacher's Ministry to the Erring."

50c

The Ministry of the Deacon

A Textbook for Priesthood Study

This new booklet is a manual for study and reference for the Deacon and covers the Aaronic Order, "The Deacon as a Minister," "The Deacon and His Relationship to Church Finances," "The Deacon and Church Property," and "The Deacon as Church Usher."

50c

**Independence,
Missouri**

THE SAINTS'

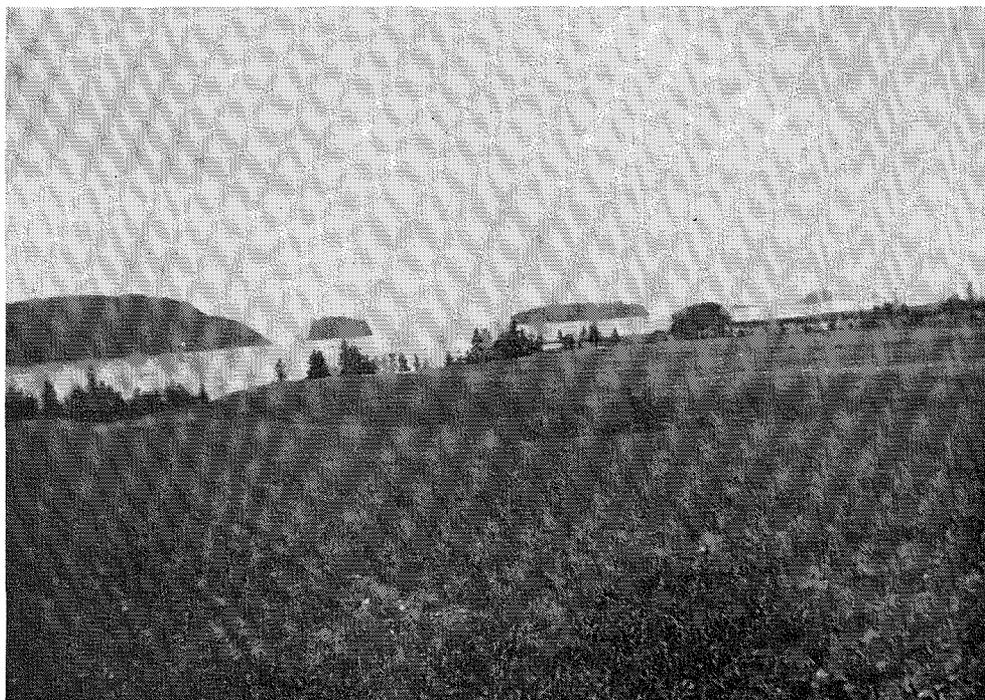
Herald

Five Islands

*Bay of Fundy
Nova Scotia*

Indian legend says that the god, Glooscap, threw these great pieces of earth in rage at the beaver. Beautiful agates are found here.

Photo by Ethel S. Wood



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NUMBER 13

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Which Meeting Shall I Attend?

THE DELEGATES and Conference visitors have one problem which cannot be solved before they arrive. Bringing the right clothes to suit the April weather is difficult but possible of solution. But you have to study the program offerings before you can decide on your own schedule of meetings. The Conference Program will not be available before the time of registration.

A casual look at the program manuscript indicates that you will have from three to thirteen choices each hour during the forenoon Monday through Saturday. You will have some difficult choices to make and had better not wait till the hour of meeting to select your courses. There will be a strong temptation to procrastinate, hoping someone will do or say something that will help you "make up your mind."

The editor has no rule of thumb to offer; nothing we can say here will relieve you from the "wear and tear of original thought." It may be of some ultimate value, however, to suggest that each course has been planned with a definite purpose in mind. This purpose should be the controlling factor in your final choice. Sampling of two or three courses on successive days is likely to end in frustration and to violate the purpose conceived by the policy makers in setting up the courses. It should not depend on where your friends or associates are going; it should be determined by your need and your purpose in your service to the church.

Finally, do not lament, "It is so hard to know which meeting I should attend." Make your choices according to your own best judgment and stick by them. "A double-minded man is unstable in all his ways." Too many people refuse to discipline their minds by making intelligent choices for themselves; they make their choices by default. They drop in at the handiest place because they refuse to perform the discipline of planning.

Regardless of how much or how little of the Conference you attend this year, make the most of it by an intelligent and purposeful use of your time. No one else has the facts to make as wise a choice of its values for you as you have. The first juvenile philosophical judgment I remember struggling with was, "Whom do you love the better, your father or your mother?" It is to be hoped that no one who struggles with the Conference program will have such a difficult choice. After all, we're supposed to be adults.

Latter Day Saints Are Dependable

General Conference housing reservations are coming in every day. Many nonmember homes have been made available because of local press notices and personal solicitations from neighbors. Every year some of these reservations are not used because of last minute changes, and this has caused ill will for the church in general.

It is well to "play safe" and make your reservation if you have any intention of coming, but it is important that you cancel your reservation promptly when you learn you cannot attend Conference. Should this happen in the last three or four days, telegraph the Housing Committee so the place may be made available to others or so the hostess is released from further obligations to the committee.

THE SAINTS' HERALD

Volume 97

March 27, 1950

Number 13

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

GRACELAND COLLEGE

The new Memorial Student Center was dedicated and ground was broken for the new dormitory for men in a special ceremony on the campus, March 12. This \$90,000 structure is a memorial to Graceland students and to members of the church who fought in World War II. The dormitory is designed to house 150 men. The student enrollment of 550 at Graceland this year is double the amount it was five years ago.

President F. H. Edwards turned the first spade of frozen earth in the ground-breaking ceremonies. Edmund J. Gleazer, Jr., president of Graceland, gave a dedicatory address.

Miss Barbara McFarlane, who was graduated from Graceland in 1949, gave one of the principle addresses at the dedication services.

MISSIONARIES IN ZION

Approximately sixty men attended the monthly meeting of the City-wide Missionary Group when it met March 10. Three men demonstrated sets of visual aid slides that can be used in cottage meetings. The slides were on the theme: I will build my church. The men present discussed means and methods of furthering missionary work and for getting prospects. Elder W. E. Wakeman assisted Elder Charles Graham with the meeting.

ZION'S LEAGUE

Thirteen boys' teams and four girls' teams took part in the R. L. D. S. Basketball Tourney held in The Auditorium. No trophy was given. Leadership was all volunteer.

The R. L. D. S. Basketball Tourney is held following the regular basketball tournament that is sponsored by the Y. M. C. A. Only teams from Zion's Leagues participate.

COLORED MISSION

Elder Ray Whiting held a series of missionary services in the new church building for colored Saints in Pensacola, Florida. Elder Bruce C. Jones, pastor of the Pensacola Branch, and Priest William T. Blue, who is in charge of the colored mission, assisted Brother Whiting. About fifteen Saints and three nonmembers attended the meeting.

Six people have recently been baptized at Orlando, Florida.

NEW BUILDING

The first unit of the Wichita, Kansas, church has been completed, and the lower auditorium is in use. The fireproof structure is reinforced concrete with natural stone exterior. Elder Myron F. LaPointe, pastor, says the building will cost only about \$60,000 because of the volunteer labor being used.

The newly completed auditorium seats three hundred people. Nursery quarters off the main sanctuary has a double plate glass front to allow mothers to see as well as hear the services.

One feature of the building will be a large circular art glass window at the front of the church, depicting the church emblem.

Members of the building committee are Elder LaPointe, chairman; Ralston F. Jennings, Virgil E. Weaver, Earl L. Sheppard, Frank R. Westwood, Chester R. Richards, and Mrs. Clyde C. Jaquith. The building is expected to be completed by November.

GRAY LADIES

A new class of women interested in learning to help at the Independence Sanitarium and Hospital has been organized by Mrs. Howard

(Continued on page 22.)

Let the Team Pull Together

"Awake to Union and Be One." —April Theme

Concerning Teams

We were looking at some beautiful animals at the horse show. Most of them were in top condition, alert and intelligent in appearance. A few were nervous, overtrained, and troublesome. One, despite the gay ribbons in his mane, was asleep and his lower lip sagged like an empty sack. His owner would have felt disgraced.

An experienced horseman commented, "Horses are so much like people!"

It may be questionable whether a horse should appear in an editorial, but if he can teach us something we may let him in. Since we are on the subject, we introduce Goldy, a sorrel gelding who faithfully consumed his hay and oats to no very good purpose. He was gentle, except on the subject of his personal privileges. He was distinctly slow-motion. No matter how slowly the team moved, he clopped along reluctantly. He didn't like the feel of a collar on his shoulder, and he always gave it plenty of air. His tugs were slack, and the doubletree bumped his hocks, but he didn't care. We used a whip, but it frightened the other horses. We tried a goad for quietness, but he kicked the footboard off the driver's seat. He wouldn't pull his share anywhere. You could work him solo, but it took all your attention. A draft horse is a poor thing if he can't work with a team.

Eventually, Goldy finished his career in a box of cat-meat, a bottle of glue, and some nice leather goods. His "finest hour" was the time of his death. You have observed, perchance, some human parallels.

God's Team

A few great tasks can be done by individuals. But most of life's work

calls for good teams. The production of a book, the running of a school, the successful operation of a business, the preaching of the gospel in all the world, the building of Zion—all these things require teamwork of a high order. To succeed in such tasks, we must be like the early disciples:

And the multitude of them that believed were of one heart and one soul.
—Acts 4: 32.

Our theme for the month comes from Hymn 204, and it seems appropriate to quote the whole fourth stanza:

Awake to union and be one,
Or, saith the Lord, "Ye are not mine!"
Yea, like the Father and the Son,
Let all the saints in union join.

The last two lines obviously refer to the prayer of Jesus in the seventeenth chapter of John. The example of harmony in the relationship between God and Christ is held up for emulation by the disciples and the people of the church.

We serve God when we work with the gospel team. When we stand idle or make trouble, we are serving the enemy.

You have known people who had trouble and made trouble all their lives. They were a handicap, even when they were for you. Their most meritorious service to the community comes when, at long last, they serve as the subject of an obituary.

Are You on the Team?

Our April theme is basically a call for teamwork. It is a call for our

people to work together by thinking, feeling, praying, and establishing their purposes together.

The greatness of the prayer of Jesus in the seventeenth chapter of John lies in its wonderful concept of the harmony that can exist among the children of God:

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . . I in them, and thou in me, that they may be made perfect in one.

At any big football game, there are eleven men on a team, and a string of substitutes on the side lines. The assembled thousands in the grandstands and bleachers are merely witnesses. They are for or against the team. You know how much and how little they can contribute to either defeat or victory.

If somebody on the team is angry, if he is jealous of the captain or the quarterback, or if he has been bribed, he can cause the defeat of his own team.

Satan, you know, got his start that way. He was on God's team, but he became selfish. They gave him a chance, but he wouldn't play ball. Finally, he had to turn in his suit. He has been wearing a different set of wings and playing with a different outfit ever since.

Are you on the team? Are you for it or against it? Are you merely a spectator in the great struggle between life and death? There is no number limit on God's team. You can play on his side. There is room for all in the Army of the Lord.

And the way things have been going lately, it seems that the Lord's side needs help.

L.J.L.

E d i t o r i a l

Official

General Conference Program, Sunday, April 2

WE EARNESTLY SOLICIT the co-operation of the Saints of Independence and the Stakes, and of Conference visitors generally, in the Conference activities for Sunday, April 2. This is particularly necessary because we have again found it advisable to plan for two Communion services in The Auditorium.

Saints from Independence and vicinity are urged to attend the earlier Communion service which will begin at 7:45 a.m. This service should conclude about 9:45 a.m., and a preaching service will be held at 10:15 a.m. at the Stone Church. Elder John W. Rushton will preach.

This arrangement not only will give assistance to Conference visitors who are driving in on Sunday morning and want to have opportunity to attend the later Communion service, but it also will permit local Saints who have guests to get home a little earlier in preparation for the noon meal.

A general prayer meeting will be held at the Stone Church, 8:30 to 9:45 a.m. and will be planned with visiting Saints in mind.

The second Communion service will commence at 10:00 a.m. The program of the two Communion services will be identical.

There will be a memorial service in the Stone Church at 2:00 p.m. Presiding Evangelist Elbert A. Smith will be in charge.

The Graceland A Cappella concert at 2:45 p.m. will be an integral part of the preaching service at which President Israel A. Smith will give his Conference message.

There will be congregational singing at 7:30 p.m. at The Auditorium as a prelude to preaching by G. Leslie DeLapp, Presiding Bishop.

Mailing of Tithing Payments

It is recommended that tithing and general offerings be made through the regularly appointed solicitors in the branches and bishop's agents or bishops of the various stakes and districts.

However, when these officers are not available and contributions are mailed to headquarters, the remittances should be by check, postal note, or money order made payable to the Presiding Bishopric, and the letter addressed to THE PRESIDING BISHOPRIC, THE AUDITORIUM, INDEPENDENCE, MISSOURI.

Across the Desk

The following is from a letter dated February 20, 1950, written by Brother Virgil J. Billings to Apostle Arthur Oakman:

Yesterday ended the three week effort at Pontiac, Michigan. I enjoyed the work there, which consisted of a two weeks' preaching series and a week of visiting and follow-up cottage meeting work. The preaching series continued to show good interest right through. Not counting the Sunday mornings, the attendance averaged 134. A total of seventy-three adult nonmembers came out to the services. There was a warm feeling of the Spirit of God and rich fraternity. I feel that the branch is left with a greater desire to move forward in building the kingdom.

Yesterday was a good day. We had an early baptismal service at which five united with the church. At the 11:00 a.m. service the baptism of the Holy Spirit came. I believe the people who attended that service will never forget the good spirit present. Four others are to be baptized in two weeks, when another baptismal service is planned.

During my three weeks there, I visited every nonmember who came out to church. Some I visited a number of times. It was a lot of work, but I enjoyed seeing people become interested in the church program. Much of the success of that series is due to the good work done by the pastor and the local priesthood in preparing for the effort. The real success of the effort will depend on the follow-up that is carried on by members of the local priesthood. I left them a list of at least seventy good prospects who need ministry.

Travelogs

Miami, Oklahoma

By invitation of Elder John Blackmore, District President of the Spring River District, I left home on Saturday, November 19, stopped at Joplin overnight where I was the guest of Brother and Sister Blackmore, and on the twentieth went by auto (Blackmore's) to Miami.

Here I preached to a large congregation overflowing into the lower rooms, Brother Blackmore being in charge; afterwards I was a luncheon guest at the home of Pastor Kyser.

Springfield, Missouri

In the afternoon I left in charge of Pastor Francis M. Bishop for Springfield, Missouri. The party consisted of Brother and Sister Bishop, Brother and Sister Clifford Brown, the latter driving, and myself.

We reached Springfield in time to have evening meal at the Bishop home. Then to our church where I was greeted by an overflow audience. A musical program had been provided, and I spoke, as I recollect, on the Book of Mormon. I met a number of old friends here, among them John A. Dowker and wife, and E. J. Short, Jr., and wife. The latter took me to their country home near Republic for the night.

This experience was an enjoyable one, for I have known Mr. Short a long time. He is not a member of our church, but his wife Dorothy, a daughter of Reuben Atkins and wife of Independence, has been a life-long member. They have an interesting and comfortable home where I relaxed for the night.

Reinforced by a fine breakfast on Monday (November 21) I was taken to the Springfield airport, taking a plane at 11:00 o'clock. One hour later I was in Kansas City—and then again home.

St. Joseph, Missouri

On the twenty-eighth of November, I went with Bishop H. L. Living-
(Continued on page 10.)

What Is Unique About Latter Day Saints ?

By DR. EVAN V. SHUTE

A sermon delivered at Central Chicago church on December 11, 1949, in conjunction with the week-end institute on ministry to college people.



The Spirit saith further: That these organizations contemplated in the law may be effected and the benefits to be derived therefrom be enjoyed by the Saints, in such enjoyment they can not withdraw themselves so completely from a qualified dependence upon their Gentile neighbors surrounding them as to be entirely free from intercommunication with them; yet it is incumbent upon the Saints while reaping the benefits of these organizations to so conduct themselves in the carrying into operation the details of their organizations as to be in the world but not of it, living and acting honestly and honorably before God and in the sight of all men, using the things of this world in the manner designed of God, that the places where they occupy may shine as Zion, the redeemed of the Lord.

The bishop should be directed and authorized to proceed as soon as it shall be found practicable by consultation with the general authorities of the church who are made the proper counselors in spiritual and temporal things to carry out the provisions of the law of organization which are by the law made the duty of the bishop.—Doctrine and Covenants 128: 8, 9.

SAINTS ALWAYS HAVE BEEN and always must be *unique*, because in any age holiness is no common thing. True Saints, however, are devoted as well as saintly. They are alert and uplifted. They have an air about them of pleasant goodness. They are an experience to meet. They are a challenge, and they are a solace because, obviously, they are in some sense liason men between God and humanity. They are unique people, humbly aware of their role in life. They testify that the good life can be realized now, that certain renunciations bring more gain than loss, that the top values are not cheap values, and that enduring happiness lies on their side of the scale, not necessarily in Bob Hope laughter, but in enduring joys!

In 1830 the Lord set himself again to a very ancient task—that of selecting *a people*. Some of the people he selected were as ordinary as you and I; some were as bold and enduring as Joseph Smith; some were as eloquent as Sidney Rigdon; some were as self-effacing as Oliver Cowdery; some were as wise and as

persistent as Emma Smith. He had selected people before. He selected the Jews to be a vehicle race for his message. He selected King David's line. He selected the courtier Isaiah. He selected the farmer Amos, and John the forerunner. He even selected the zealot Paul. Not all of these selections in their own time were obviously wise; some of them we have our doubts about still, but on the whole it's amazing how well the selections have worked out. It's astonishing how few of these men really failed their Master. His purposes have been magnificently served over the centuries by people whom he selected. It may be that they can be magnificently served again by us.

BEING SELECTED by God is both an honor beyond praise and a responsibility beyond calculation. It admits of no escape, because he is "The Hound of Heaven"—if you remember Thompson's poem. God pursues us all always; he never relents. He gives men silly and wonderful tasks: to bear aloft his incredible banners, to move "all the

world"—nothing less, to walk the unasked and usually thankless mile, to turn the other cheek, to be of stout heart when the heavens are falling. If a man can accept such challenges, he becomes invincible, though often defeated, and incorrigibly hopeful in the face of all sorts of ruin and despair because there is this characteristic of God's alliance that at least the other party in the yoke never fails. But his alliance has one big drawback—his bugles never sound "retreat." His purposes go on. If you don't go on you are left behind, but his purposes go on. That's perhaps one of the most unique features of associating with the Almighty, that in him there is no shadow of turning. In us there are impulses to turn back. In him there is no turning, and if we do not company with him, we are left behind.

Now the course of history bears out these conclusions. Many mighty and ruthless powers have been arrayed against God, but where are they now? In our lifetime we have seen one of the greatest challenges to his power go down. So many great men since Herod, who scorned him, have gone down. How dead they are! So many philosophers have propounded better schemes, more practicable and realizable ideals. All those schemes of theirs remain forever cheap by comparison with his,

because time has a very ruthless and savage way with his enemies and scoffers. They disappear. So few remain in any age who struggle for his ways to the end. But his ways remain an irrefutable challenge. Everything else the world sloughs off like last year's hats, the baseball scores of past seasons, the heroes of the Confederacy, or the names of the Indians who fought against Cortez. But Jesus' ideas remain. Their permanence is our enduring challenge.

Saints are unique, therefore, because in the first place he chooses them, and whom he chooses either were unique at first or become the fit objects of his choice. Nearness to Jesus *makes* people unique. A few laborious and humble fishermen in Galilee leave the whole world in their debt for centuries thereafter, merely because they accompanied with Jesus, not because of anything that was within them. He shone upon Joseph Smith, and Joseph Smith's message has altered all our thinking. You can't escape it, though you may try. Some of *you* he may choose for a great endowment, and in your wake, we may follow to unique and wonderful achievements, but in order to do that you must become sufficiently unique.

HAD ANYONE IN OUR CHURCH thirty years ago, we'll say, been asked, "What makes this church unique or distinctive?" he would probably have answered, "Well, one of two things, or both. The restoration of Christ's primitive and original doctrine or of the primitive and original Christian gifts." Almost certainly he would have chosen either or both of these items as being our church's distinctive and unique challenge.

These still are features which are unique in the Christian world today, although I don't think their distinction is quite as obvious now in our lives. For example, the greatest instances of God's intervention in healing that have come under my eyes have not occurred where any onlooker

might have anticipated they would occur, nor yet have they brought forth in the subsequent lives of those people the surpassing fruitage one might have expected. That's always puzzled me and still does. And yet I shouldn't be puzzled too much, for I doubt if any of us know more of Christ's doctrine than that disciple knew who betrayed him to detention or to castigation (I don't think to death). I don't believe we know more of His doctrine than did James, his brother, who bitterly opposed the extension of the Christian mission to the Gentiles. I don't think we know much more of that teaching than did Brigham Young, under whose reputation we still suffer, but who in his early years adventured into England in penury on a mission that very few of us are brave enough to undertake now. We are warned that "the devils believe and tremble." And although I'm willing to concede that doctrine gives us an understandable and rational basis for our Christian thought and helps us to understand Christ's methods and clarifies and elaborates the studious aspects of our theology, I think it does little to modify our lives—very little. At least that has been my experience. I think that obedience to our ritual provides an opportunity for some of us to demonstrate our devoutness, but I don't feel for a moment that it is full Christian living any more than a course in seamanship makes you an admiral, or a year in the anatomy laboratory fits you to wield a surgeon's knife.

I'M SURE THAT BAPTISM which really remits sin, given to a fit candidate, administered by an authorized elder, must be something unique in this world, until sin again sets its sights on us, and we either submit or struggle vainly to escape. I'm sure that the Communion, administered by properly constituted authority, taken by properly repentant persons, enables one to periodically regain his lost estate. It brings a man safely home until once again he has to go out over the wasteland

and face the searchlights of sin which may blind him. I'm sure that the laying on of authorized hands is something unique in the world, as well as the astounding promise that goes with it, but the unremarkable character of most of our subsequent lives indicates that the potency of the Holy Spirit promised to us was never realized or else that we got a teaspoon full when we should have had a brimming glass. So few of us are really "raised up." If we were, it would be more obvious that we are a "risen" people.

I think, therefore, that the Saints make contact with unique and wonderful opportunities but that these are too seldom realized in our lives, because "the world is too much with us, late and soon."

The same thing can be said of our distinctive views about conversion after death, about the opportunities and progress opened to us in the life hereafter as well as to our roles and duties there. These are unique beliefs, but very seldom is their uniqueness translated into terms of living in my experience.

During this week-end institute we have been studying some of the unique opportunities in Zion as they can be realized in distinct channels of work. Zion is still a unique belief in our day, although it might not have been had Marx and Engels or Lenin and Trotsky been more charitable men, or if Stalin were a more loving character.

What are the unique features of Zion (until the world catches up with us there, too)? Zion fundamentally has several attributes:

- (a) It is a place located by God.
- (b) It is a people selected by God who remain loyal to him.
- (c) It represents a voluntary communal effort by those people in that place.
- (d) It represents theocratic guidance in this effort.
- (e) It demands the abolition of personal gain beyond necessities and "just wants."
- (f) It demands the abolition of personal glorification.

(g) It demands an effort focused on the glory of God *in* this world for his schemes *now*.

Many of the features of this program are unique now, although some have been sensed before. Attempts have actually been made toward their realization—attempts quite outside the schemes of our own church. I'm disposed to think that all of these ideals will be embraced, however, only when men are driven to them in the death throes of our society. Actually, we think of them now in moments of emergency, rather than at all times. We think of them during coal strikes and atom bomb raids. It could be that finally the criterion of what a Saint is will be the person who can live and survive and perform in the Zion community. It might be that all who can't do this will not be regarded as Saints and will drift or fall away.

MOST MILITARY MEN and physicists may concede that perhaps now is the "hastening time." And it could be that the time for studying and looking into the realization of Zion is now. It is with such a conviction that I come to this meeting. I've tried to point out that having unique ideals does not make us unique or at least perceptibly so. We have held that opinion too long. It is only the translation of these ideals that makes us different or better. I can dream forever of braving machine gun bullets, but I'm no hero until I do it. I can entertain the dream that I will dive into the clutches of a drowning man to rescue him, but I'm not a brave rescuer until I've actually performed that feat. I can imagine myself a Shelly or a Robinson Jeffers, but I'm not either of them until I've written their lines. That is why I think there is a limit to the amount of training we have to have before we undertake Zion.

Some of you may know that in the last war the Canadian army in England was the best and longest trained unit there. For a time it was the

only unit capable of defending England against attack. But the greatest difficulty was that it trained too long. It grew stale. Finally, something desperate was required, and so this little corps was thrown against Dieppe. The Canadians were badly beaten there, and had to retreat in disorder, but it is likely that Dieppe made Normandy and Casablanca possible. One cannot find out how to land on Normandy, perhaps, without experiencing a defeat at Dieppe. If this is understood, one does not worry too much about the loss at Dieppe, because there must be forerunners, even forerunners who lose their heads.

IT HAS OCCURRED TO ME that at this point in our church's history, our great difficulty is that the world has caught up with us in so many features which were once our distinctive property. Our distinctions are no longer quite distinct even to us. Therefore, we must now make the next move—the perfection of conduct which is Zion—or be absorbed by the world and become just another little sect.

May I ask *you*, without any irreverence, if *you* do not think that in *our* time the progress of medicine has almost nullified much of the need for the gift of healing? In your experience and practice now, you who are devout Saints, do you not call for penicillin whereas twenty years ago you would have called for the administration of the elders? Has not the progress of medicine in your own recent lives almost cut out of your thinking 50 per cent of the need you once felt for the gift of healing and the administration to the sick?

Our educational facilities have broadened a great deal. Has not the gift of knowledge which you once hoped and prayed would fill your speakers' mouths been at least partially acquired? Has not the need for that gift of knowledge somehow become smaller in your eyes since so many of the men who occupy your pulpits now have a better command of the language, better cohesion of

thought, broader avenues of thinking and experience upon which to draw? Just why should God supply the details of grammar and history?

I think of this simple illustration. When I was a boy and was given a fifty pound weight to lift, surely I was justified in saying, "Lord, here is something I can scarcely do. Help me lift this great weight." I would be justified in expecting the Lord to help me. But now I am bigger, and I have played on a few college teams. Presumably, I have some muscle left. I have a 125 pound weight to lift now. Am I justified in saying, "Lord, I know I can easily lift this, but will you help me lift it?" It could be that such comes within the range of blasphemy. Surely the Lord would not heed such a foolish prayer. Why should he? He knows I can lift 125 pounds by myself without excess strain.

I read *Life* magazine and see that the prophecies of Vannevar Busch and Oppenheimer are now repeating the warnings that Joseph Smith gave us one hundred years ago. Do we need to be warned any longer that the Lord is summoning us to action by dreadful trumpets in the air? I can get that from Oppenheimer, or I know it myself. The *Chicago Tribune* will tell me that. So, is it not true that in so many aspects of our teaching which were once unique, the world has caught up with us? If we're going to remain unique, bearers of a unique message, a unique people, must we not make the next great step in our faith? That great step is Zion. Perhaps we should make it now before somebody else makes it.

IN THE LAST ANALYSIS the practice of Zion (not the talking about it—I'm tired of that), the actual *practice* of Zion, has become our most unique message *now* and our most *urgent* necessity. That is where we should address our best talents, our best planners, our men with ideas, our most practical men of af-

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Let's Talk the Gathering - Part 2

Selection

By J. A. KOEHLER

WE PASS ON, now, from a general idea to specific ideas involved, the first being that of selectivity.

The gathering is of the elect—the Zion-minded. No everlasting marble mansion can be built of shale, nor can it be built of limestone. Any maestro knows better than to assemble a mass of “frog-croakers” for the purpose of rendering, let us say, the *Messiah*. It takes accomplished musicians to honor Handel through implementing the score of that oratorio—in which relation see 77: 2. “Frog-croakers” are not elected to and “chosen” for that task. To implement the score of the social symphony, which the genius of Restoration denominated “the cause of Zion,” is not the calling of Babylonian merchants. It is not the calling of the double-minded, the half-hearted, the cold-footed. It is not the calling of any, whatever their capacities or abilities, whose single aim is not to bring forth and establish that cause (4: 1; 11: 4; 17: 7; 42: 7; 58: 3; 85: 21; 94: 3, 5; 102: 2, 3; 128: 1). That is why the Gathering is a process of selection.

The identification of the elect through their reactions to the preaching of the gospel of the kingdom (28: 2) is a gathering preliminary. So also, to a considerable degree, is the maturation of the concept of Zion—102: 3, for instance. There are other preliminaries, too, which we shall mention shortly—preliminaries to which we have not yet attended.

Common Ground

“Can two walk together except they be agreed?” Not if their disagreements seem to be vital or fundamental. Not if they disrespect the terms of association or the social contract. Not if they are constitutional.

In the case of the Gathering, there must be moral agreement *plus* if it is to be Zion-redeeming. For “the government” is to be established not only with “justice,” but also with “judgment.” There are practical affairs as well as theoretical, on which two must be agreed, if they are truly to walk together—to “dwell together in unity.”

The record of divorces bears testimony to this truth. So does the (dis) United Nations, and the Reorganization, and even “1925.” There is abundant testimony to the truth that a social house which is divided against itself “cannot stand” (Mark 3: 24). Zion-redeeming through the Gathering *plus* is not that kind of

house-building (77: 1; Isaiah 9: 6, 7; Daniel 2, and much else).

And don't overlook this truth: it matters whether two are agreed respecting the right as against the wrong, and the good as against the bad. In the Gathering this is momentous.

“The gifts of God” to men are not all the same. They differ both in kind and in number. There are both one-talented and ten-talented men. For man is constituted, psychically as well as physically, for a division of labor. In the Gathering it is important that we should be inclined, in our habitual mode of regarding persons and things, to personal freedom, within the social purpose, to assure to all freedom of opportunity to employ their talents (81: 4). We must not be irritable, disquieted, fault-finding—in mental disagreement—because others do not manage their stewardships precisely as we would.

To illustrate what I am trying to say: Specific ideas respecting the location of the gridiron, the seating capacity of the stadium, ideas of publicity, hotel accommodations, and business and finance do not comprise the common ground in which the persons who compose the squad must meet if they are to play the game of football successfully. The common ground is certain convictions respecting the rules of the game, a vision of the team in action, or of the plays in which each is expected to do his part, plus ability (which is greater in some and lesser in others) to play the game according to established rules and customs, plus a will to play the game that way—all this adds up to “mental unity.” Call it like-spirit-edness, if you prefer. Fundamental sameness of emotion, cognition, and will—that is mental unity. “The Lord called his people Zion” because they were like that (36: 2). That is the common ground on which the gathered must meet—to be Zion.

Mental disunity has ever been a wrecker of social houses, societies, civilizations. Look into “the mouth of the horse” (85: 21); consult our own record of performance in particular, and say whether or not it bears witness to that truth. Let us have a care, then, about mental unity when we resolve to do “something” about the Gathering.

Weight for the wagon
We'll all take a ride

It is natural, I suppose, that the disadvantaged, the downtrodden, the care-

worn, and the oppressed should be most anxious to “take a ride”—whether on “the wagon” of Zion, or some other kind of wagon. Thus far it has been some other kind. Many of those who feel more fortunate may not “learn obedience” (102: 2) until the fates of the less fortunate stare them in the face.

But “weight for the wagon” is not the remedy for the miseries of humanity that arise from the maladjustments of society. We should know that by now. In some circumstances, to wait is infinitely wiser than to add weight (102: 2).

I do not say that “the rich and learned” (the *both* learned and rich), and especially “the wise and the noble,” should “wait for the wagon,” because if they only wait, there will be no “wagon.” There is something for Zion-redeeming competents to do even while they wait—perhaps for good reasons; otherwise they would not be wise. I say only that if those who are not ready for the Gathering “corner the wagon,” instead of taking a ride, they may be “*taken for a ride*” as in earlier days.

Order Versus Chaos

It seems to me that both reason and experience, as well as the scriptures, testify that there is a proper order of the Gathering (58: 3). I am eye witness to some of the consequences of reversing that order—witness to the consequences of attempting only “a” gathering, in too large part of those only who wish to “take a ride.” If there is any doubt about the truth of this “order” idea, the doubter should contemplate both our early and late history.

I do not see how the principle of selectivity can be applied so as to redeem Zion (except with waste of time, money, effort, and at the cost of confusion, disappointment, and bitterness) if the proper order of the Gathering is not observed. For there is basic preparation to be made for the Gathering which only “the rich and the learned, the wise and the noble” are able to make. See 58: 3; 63: 8; 98: 10; 102: 3; and 128: 3, 4 in particular.

The Church the Agency

Churches, or religious instrumentalities, are formed for different purposes—the purpose of the Salvation Army (which is a good purpose) being very different from that of the High Church (which some say is not so good). They exist to satisfy wants of various personalities or of people on different levels of human prog-

ress. The Latter Day Saint Church was formed—designed to be composed and constituted—for the doing of a very extraordinary work: “to bring forth and establish the cause of Zion” (6: 1, 3; 10: 1, 3; 11: 1, 3; 12: 1, 3). Its task is to organize a people, or to organize the kingdom in its civil mode (100: 6; 102: 9)—the mode of its existence in Enoch’s day the mode contemplated in the call of Abram and anticipated by him (review that narrative, if necessary); the mode in which Moses, *et al.*, endeavored to establish it. The church of Restoration is a true people-forming church. No other modern church has said, “There must be an organization of a true people to advance the cause which it has espoused” (77: 1).

That is why part of the peculiar, distinctive, singular, and extraordinary task of the Latter Day Saint Church is to promote the Gathering (42: 3, 10; 45: 14; 48: 2; 57: 1; 58: 12; 63: 8; 83: 2; 98: 9, 10; 108: 4).

Of course, this church has offices to perform—correlated offices—in addition to, antecedent to, and subsequent to the Gathering. It has distinctive evangelizing and other educational offices to perform (85: 21; 94: 3, 5; and 102: 3). Let us not forget: there are things to be done *before* the Gathering can be accomplished. And let us—the church—not neglect to do them.

The Land of the City

The procurement of many places of residence here and there is a private affair, even though the church renders valuable services in that relation. The purchase of the site of the city is a public affair, even though individuals severally may help the church to attain that object, indirectly, piecemeal, or otherwise (38: 8; 45: 10, 12; 48: 2; 57: 1, 4; 58: 7, 10, 11; 63: 10, 12, 13; 72: 3; 98: 9, 10; 100: 5). The hope of Latter Day Saints respecting “the Center Place” needs hardly be mentioned. It is not something to be gossiping about. That is a hope which, for the present, must be deferred, it seems to me, notwithstanding present tenures of some of that land should prove to be of great advantage, do what we may about the Gathering.

I have driven many thousands of miles exploring the city-land possibilities. To me, opportunities to procure a land for that purpose are plentiful enough. But this again is something not to gossip about. For I know of nothing in the nature of man which requires that the city must be built on a given spot.

There is something in the circumstances of our being, however, which makes it necessary to purchase the land for the city. Principally, there is the heterogene-

ity or moral incompatibility of populations; the indissolubility of the economic tangle; the limitations of the state in a warring world; and other things. There are circumstances and situations even which make the building of the city, the proof of the truth, the exemplification of a right ordering of human relations, or of a rightly constituted society, the best, the least costly, and the surest “way out”—if not the only way.

We have referred to Restoration’s “keys to the kingdom,” to its idea of selective social reintegration under the mentorship of statesmen prophets. The location of the city and the procurement of the land on which to institute that social order involves many problems which, because of wholly new circumstances, have come to be difficult of solution. The land and the city involve some questions to which the best minds of the church may not be able to find all the answers except through consultation with some of the world’s wise men. It is a question to which the best men must give serious thought, respecting which hasty conclusions are taboo. This question respects the necessary preliminary to the Gathering.

Money and Finance

Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he has sufficient to finish it.—Luke 14: 28.

In 1833 the prophet of Restoration said, “There is even now in store a sufficient, yea, *even an abundance* to redeem Zion . . .”—98: 10IF.

A church that had enough “in store” to build Nauvoo in 1839 surely could have done some permanent Zion-redeeming in 1833. But that *if*. What momentous questions it raises respecting the Gathering—our momentary concern being questions of money and finance. See, in this relation, 58: 7; 63: 10, 13; 72: 3; 101: 2; 102: 3.

A number of so-called “Zion-redeeming” financial schemes have been devised and employed to no Zion-redeeming purpose whatever. Why do men who say that “it must needs be done in mine own way” (100:2) ape the merchants of Babylon in their monetary affairs? Is Zioniac financial cloth woven of the same warp and woof as Babylonian? What is more ruinous than Babylonian finance? And how is it possible to “come out of her . . . that ye be not partakers of her sins and . . . receive not of her plagues” the while we bend our knees before her financial altar? If we are not sold on Zioniac finance, is it possible that we are ready for the Gathering?

In the Gathering there are many settlements of property affairs in general, and

of monetary affairs in particular, to be made. These settlements must honor the rights of both persons and peoples if they are to be Zion-redeeming. There is some trusting, by both persons and peoples, to be done also. These settlements must be binding in law. I would not attempt to enumerate all the particulars; I do not even know them. But surely when we look for the answers to such questions, we must be certain that the Gathering is something which only real “men” can engineer or consummate.

I have seen too many attempts to build “towers” by men who did not even know that it was necessary to sit down *first* and count the cost. I never saw their towers; but I have seen their ruins.

Latter Day Saints made one tower-building attempt when they had hardly enough money in hand to pay for one section of *city-building* land—which is insufficient for any Zioniac tower-building. Still it may have been possible in that day, or in those circumstances that the pre-emption and exploitation by aliens to the cause of adjoining lands needed to finish that “tower” may not have endangered the enterprise. But are dangers the only occasion for promoting the Gathering with judgment? Dangers are on every hand. We do not need to procrastinate on account of them.

What do you suppose it would cost (in money only) to gather only 500 families to “the place of the city,” to establish them in their inheritances, to lay an economic foundation that will not fall when the waves of national crises beat upon it? Would ten million dollars be sufficient? Two spokes can’t make a wagon (102: 9). Financing the Gathering is not child’s play, not by “a long chalk.”

Let us not forget, it is “forbidden” to get in debt to “thine enemies” (64: 6). And, if I mistake not, there are men who would give their right arms, almost, to prevent the establishment of the Cause of Zion. But, on the other hand—and this is what counts—surely there are enough “elect” to assure the success of a well-considered endeavor to consummate the Gathering.

There are many questions: who? when? how? where? involved in the Gathering. While I do not question that it is a settled design, I do doubt the answers that have been given to some of these specific questions. But I shall mention only three more Gathering questions.

Physical Planning

A well-planned residence is a counterpart of the family ideal—dining room, living room, and all, match the idea of do-

mestic fellowship. We may place the doghouse in the back end of the lot, but we would not place the kitchen and the cradle there. It would be incongruous to do that.

That is as true in respect to a community—especially “the perfection of beauty” community—as in respect to a family. For a Zion community is an economic fellowship (38: 5; 81: 4; 101: 12; 119: 8; and much else). Zion is a dwelling together “in unity.” So Zion physical planning—much of which needs to be done in preparation for the Gathering—is a counterpart of Zion “psychical” planning.

The revision of education alone, so that children will be trained to faithful citizenship—trained to usefulness in order for true education to go on indefinitely—involves the making of economic arrangements suited to that purpose. That and many other matters must be taken into account in blueprinting the physical plant in preparation for the Gathering.

Homes should be located so as to avoid present wastes of time, money, and material in going here and there and everywhere. A Zion minded man does not want to be shelved because his usefulness has diminished twenty-five or fifty degrees, or even more. He does not want to live by the sweat of other men’s faces, even when he grows older, so long as he is able to seek the interest of his neighbor through productivity—either of commodities or of services. There are not a few such matters that need to be taken into consideration in the physical planning that should be done in preparation for the Gathering. Let’s give them some consideration. Let’s do some talking that is not so commonplace—some talking about the Gathering.

Specialists in Collaboration

You go to a physician for medical ideas, do you not? And to a businessman for business advice? And to a real farmer for farming advice? And to a real ethicist for moral advice? There are even technological trends on which Zion-planners need to be advised—if their preparation for the Gathering is to be made with judgment.

When the architect planned the new Independence Sanitarium he consulted the surgeon about the location and appointments of the operating room, for instance. Architects must use that much judgment if they wish to be in demand. There are many things, each of which affects the planning of other things, that must be well considered, some of them from necessity, in preparation for the Gathering.

Now Zion-redeeming, and specifically the Gathering, calls for a *collaboration* of specialists who know what Zion-redeeming is all about. For the church—which in this relation has much of the meaning expressed in 128: 3—may have the keys to the kingdom, it may know the principles on which Zion-redeeming must proceed. Still it needs the advice of specialists as conditioning its use of those keys to unlock the door of entrance into that kingdom—civil engineer specialists, industrial and business engineer specialists, and others. And all these need to put their heads together for the purpose of perfecting the total planning for the Gathering.

Restoration has its dream house, and the Restoration church needs consummate dream house consultants, for the church is the instrument of the Gathering.

Using What We Have

Independence should be able to do much to assure the consummation of the Gathering. For one may live outside the walls of the city and be party to its affairs. And this is one of the questions that bears heavily today in Gathering-planning. Maple Grove could provide the place for the city. And many a Saint residing not very distant from a place of the Gathering could collaborate with the city so as to assure not only its successful building but his own well-being. This may sound like riddles to some who have not done much of the right kind of talking about the Gathering. But those who have done it should know what this talk is all about. For “a wink to a blind horse is as good as a nod to a mule.”

Prophetic Cautions

The prophet of Restoration admonished his people against haste in the Gathering (58: 2) as he did against undue delay. He cautioned them against casting their “pearls before swine”—against gossiping about matters of which some have no appreciation. He cautioned them against preaching “tenets” (18: 4). He cautioned them against trying to construct the towers of Zion with unsuitable material and untempered mortar. He cautioned them against half-heartedness. He cautioned them against foolishness of all kinds (50: 4-6)—particularly foolishness respecting the Gathering. These cautions have stood the test of time. Some of the language of the prophet may be poor, but the basic ideas he endeavored to make articulate were rich—very much weightier than the ideas of the literati of his day. Don’t overlook that, you critics of Doctrine and Covenants diction.

A renucleation within Restoration (Section 128) was made necessary through

failure to do things according to the pattern. Let’s talk about the Gathering in ways that we have never talked before, if perchance we may forestall a necessity for another renucleation. For if the message of Restoration—not all of that which has been “said about” that message—is divine, one day a people will arise to consummate that gathering. And *we* may be that people.

Travelogs

(Continued from page 4.)

ston in his car to St. Joseph where we met with the priesthood of the Far West Stake. We were, in a way, onlookers. President Jennings made no demands on us, and we enjoyed the occasion very much, noting with much satisfaction the growth of stake officials, the development of some new talent of much promise. The proceedings continued into the afternoon, with a break at high noon for a dinner.

Brother Livingston and I greatly enjoyed this ministry without assignment.

Yuma Dedication

December 4 last was a happy day for the Yuma Branch and the Eastern Colorado District, for on that day was dedicated the church at Yuma. This city is not a large place, and most of the Burlington trains are not scheduled to stop here. So I had to go right through Yuma on a fast train and get off at Akron, some twenty miles west, where I was met by Elder W. A. Hougas. Soon, however, we were in Yuma.

Brother Hougas and I had breakfast with Brother and Sister Korf. Sister Korf is an active worker in the church school department.

The church here is what I would consider a very adequate plant for church purposes and reflects the sturdiness of the membership. It was originally a school building which the Saints bought when the school district outgrew it, and will very nicely take care of the needs of the congregation there.

District President Ward A. Hougas presided at the special services in which the pastor, Walter Lutz, Frank Buchanan, the children’s chorus, and the Yuma choir took part.

I presented some thoughts on the angel’s message which had been preached and would continue to be heralded there.

Pastor Lutz made a presentation talk, handing me the deed to the property, as also the key to the edifice which I accepted on behalf of the Presiding Bishop, and delivering the key to the deacon in charge, Brother Frank Buchanan.

Elder J. D. Curtis gave the prayer of dedication, and benediction was offered by Elder and Bishop's Agent (Ft. Morgan) W. A. Reynolds.

Dinner was served by the women to all present, and I think every branch in the district was represented.

Among those present whom I had known in years past was Brother Loren Truman. Loren was one of the three sons of George Truman, an early day resident of Lamoni, Iowa. Another son, Roy, lives in Independence. These boys were made orphans early in life by the death of their father, and Loren, who lives in Wray, Colorado, told me he had lately lost his wife, and one of his sons lives in Independence. Loren has a voice of good quality and rendered two songs during the service.

After the fine dinner, I left with Brother Reynolds and family for Fort Morgan where I was able to take an earlier train for home, arriving Monday morning, December 5. All well at home.

My commitments did not allow a very long stay, however, as I was scheduled to be in Mobile on the tenth for a district conference. I looked forward to this with interest since circumstances had prevented me from attending the Brewton, Alabama, reunion in July.

Mobile District

For a long time I had been desirous of visiting our churches in the Southeastern Mission. Years ago, when engaged in the law business, I had twice visited one section in Florida where I was delighted with the climate. Since that time I have visited California where climatic conditions are pleasant; but I maintain a judicial attitude and do not take sides in the ancient controversy.

However, on this journey, which began on December 9, my itinerary did not take me to the "peninsula"; Pensacola and Milton were the only places in Florida included in our plans.

I left on Friday afternoon on the Kansas City Southern, billeted on their finest train, Southern Belle, arriving at New Orleans in time to take one on the Louisville and Nashville that brought me safely and on time to Mobile, Alabama. There I was met by District President W. J. Breshears. The Gulf States district conference was under way at the time of my arrival. It is called the "winter conference," but to me it seemed like a summer meeting. The weather was mild, the doors of the church and of homes open without discomfort.

An afternoon workshop was in progress: District School Director R. L. Booker, Director of Women Lula Jernigan, District Leader of Young People J. A. Pray (pastor at Mobile), District

Director of Music Gwynne Odom, Sister W. J. Breshears, and others had charge of different departmental "workshops."

Evening came, and in the upper annex (in last stage of completion—visible evidence of the fine administrative efforts of Elder A. O. Crownover and his successor, Elder Pray) was held the annual banquet served by the Mobile Branch. The presiding genius of this occasion was Elder W. F. Steiner, who presided with tact and put everybody at ease, though I always am a little nervous in advance of any speaking engagement.

The district was well represented, over seven hundred having registered. I was impressed that the Saints of the area were being endowed with greater spiritual power, which was an inspiration to me as I addressed them rather briefly at the banquet.

I was domiciled here at the home of Brother and Sister Brewton Green, and enjoyed being in their home and getting acquainted with the family.

It had been arranged by Brother Breshears, the energetic district president, for me to give a five-minute radio talk on Station WKAB, Mobile, on Sunday morning, December 11, which I had forgotten and for which I made some preparation about midnight preceding, after Franklin Steiner, who has conducted our church radio programs on WKAB for some years, told me I had been advertised to be "on the air." Well, I used most of the five minutes allotted. Brother Steiner, who was in charge, and a very fine chorus of our singers used the rest of the quarter hour, and on the whole we were told the program was a success.

At the 10:45 Sunday morning service I was the speaker, with Brother Breshears in charge, Elders Pray, Steiner, and A. D. McCall assisting.

The singing was led by Sister Anna Mae Lavinghouse, director, and Gwynne Odom sang.

Dinner was served by the women, and in the afternoon the business meeting was held.

I was pleased to have the opportunity to observe Elder Breshears in action. He presided over the business session flanked by his able counselors, W. F. Steiner and Ben L. Jernigan, the latter of Brewton. Brother Breshears has a good grasp on the knack of presiding, made no observable slips of any kind, and gave evidence of keeping in mind the immediate questions.

At this conference I was pleased to get acquainted with hundreds, and to greet some old friends, among them Elder N. L. Booker, former missionary. Later in the week I saw him again at Mackenzie, Alabama.

The adjournment of the conference

marked the beginning of some unusual activity. Brother Breshears supplied me with a memorandum which aids memory: Between four o'clock on Sunday the eleventh and four o'clock on Wednesday the fourteenth, when I took train at New Orleans for Kansas City, we visited the following places: Escatawpa, Pascagoula, Van Cleave, and Biloxi, Mississippi; Bayou la Batre, Robertsedale, Belleview, Pensacola, Coldwater, and Berrydale, Florida; Alaflo Branch at Dixonville, Brewton, Evergreen, and Mackenzie, Alabama.

Sunday evening meal was at Brother and Sister A. N. Barnes, after which I spoke to a well-filled church, the old one, since the new and larger structure, close at hand, was not quite completed at the time.

Sunday night, our party consisting of Elders Breshears and Pray, stayed in Pascagoula at the home of Pastor and Sister J. L. Barlow. After breakfast on Monday, Brother Barlow showed us the church property there. It is one of the finest church plants we have, having been secured from the government after the war. It is commodious and will be adequate, I am sure, for many years.

At Van Cleave we met former appointee, Elder A. G. Miller, visited Sister H. E. Jennings, a widow, who bore testimony for Jesus, and where we offered a prayer for her welfare.

At Bayou la Batre we had an excellent sea food dinner at the home of Brother and Sister Emory Powell, Elder Oscar Tillman and his daughter, Audrey, also being guests. We inspected Brother Powell's yacht, and found ourselves wishing we could "go a-fishing." We met here also, Alma Tillman, priest, and Robert Pendarvis, deacon.

Monday night found us at Pensacola: supper at the Breshears' home, where I met the two Breshears' sons, Donald and Robert, and where I was domiciled for the night.

Before going to the church here, where I spoke, we—Brethren Breshears, Pray and I—met with a group of about twenty colored members at the home of Brother and Sister Booker. Priest W. T. Blue is pastoring this group. He is a contractor and builder, and his mission has begun the erection of their own church (which we inspected the next day). At the Booker home we engaged somewhat informally in conversation, and before leaving offered prayer for these humble believers in the Restoration. The laws of Alabama are unusually restrictive as to mixed congregations, hence the necessity of a separate church.

(Continued on page 22.)

Missionary Businessman

A series based on the biographical notes of Gilbert J. Waller

By LILLIE JENNINGS

PART IV

As the work seemed to drag among the Hawaiians, and as the English-speaking people did not seem to interest themselves in the gospel message, Elder Waller felt anxious to move out among some other nationalities. In writing to President Smith before the General Conference of 1901, Elder Waller asked if arrangements could be made for the publication of suitable tracts in the Portuguese, Japanese, and Chinese languages. He also asked if it were possible for Alexander H. Smith to visit the Islands.

When, therefore, the revelation (Section 125) was received, giving instruction about the printing of tracts in the Chinese, Japanese, and Portuguese languages, and at the same time instructing that Alexander H. Smith visit the islands of the sea and Australia, the brethren in Hawaii felt encouraged, as it showed that while they appeared to be making no progress and prospects seemed discouraging, yet their hearts were in touch with the spirit of the work, and they felt glad and rejoiced.

Because Elder Waller was directed to continue in charge of the work by the General Conference of April, 1901, and no one was sent to labor in the Islands, he thought it best to proceed at once with the publication of Chinese, Japanese, and Portuguese tracts, since there were many people of these nationalities in Honolulu and other parts of the Islands. He therefore corresponded with President Smith on the subject, and as a result the members of the church were requested to assist in the work by writing suitable tracts and forwarding them to Elder Waller.

On June 8, 1901, G. J. Waller was appointed church historian for the Sandwich Islands Mission.

During August a tract suitable for publication among the Chinese was received from Brother Robert M. Elvin of Lamoni, Iowa. His letter showed that the Spirit of the Lord had been directing, for he testified that between four and five o'clock in the morning he had dreamed of the outline and at once got up to write it down.

Arrangements were made for the translation of Brother Elvin's tract into Chinese, and in the month of November, ten thousand copies of the tract were published. During that same month, a Chinese merchant of Honolulu who had read one of the tracts came to our Sunday school, and through him arrangements were made for teaching a class of Chinese at an Anglo-Chinese academy in the city. The man said that he and others among his people were seeking for information relative to the truth and were praying to God for guidance.

During November G. J. Waller left for a visit to California. Elder Ingham was in charge of the mission during his absence. While in California, Brother Waller was ordained to the office of high priest as had been recommended by a resolution of the General Conference held at Lamoni, Iowa, on April, 1898.

On January 1, 1902, he returned to Honolulu, finding the work had been well cared for by Elder Ingham during his absence.

At the April, 1902, General Conference held in Lamoni, Iowa, Elder Waller was again appointed in charge of the mission, and Elder David A. Anderson of Lamoni was assigned to labor with him.

In May, 1902 Presiding Patriarch Alexander H. Smith arrived in Honolulu, en route home from a trip to Australia. The first patriarchal blessings of the Reorganized Church in Honolulu were bestowed upon this visit. In the blessings given the Hawaiians, the patriarch was led to tell them that they were descendants of Manasseh. Brother Waller was told that he was of Ephraim, and, among other things that he was "called upon still to abide here and be as an anchor to the work that is now being done, and has been done."

Through the patriarchal blessing he received, Brother Waller was greatly comforted, encouraged, and strengthened spiritually. We quote from his blessing:

He has watched over thee, has blessed thee, and opened up the way before thee, notwithstanding thou hast had to walk often not knowing what the next day would bring forth; not seeing, having to walk in faith; and not in the path which thou wouldst design and order of thyself. But the providences of God have been ordered for thee. The Lord

has watched over thy pathway. He has led thee and directed thee to the accomplishment of a work that is praiseworthy, and he will bless thee. He will prosper thee and surround thee by the influences of his divine protection.

Notwithstanding there have been trials, there have been seasons when it seemed that thou couldst hardly overcome and pass through them, yet these trials have been beneficial to thee, and thou hast been enabled to see the hand of the Lord in his providences that have been extended to thee and thine.

Now, I bless thee, dear brother, and tell thee to prosecute the work that is in thy hands, that has been given thee, being obedient to the counsel of the Spirit, and those words that have been directed by the servant of the Lord, and thou shalt be prospered. There will come a time when there will be a change, and when that change comes be prepared to enter in and take advantage of it, and the Lord will lead thee and open the way before thee. Thou art called upon still to abide here and be as an anchor to the work that is now being done, and has been done. The Lord will stay thy hands and comfort thee. He will give thee for thy labor an award in the great day when he shall come to make up his jewels. Trust in the Lord. Do not be easily moved by the frailties of men. Remember that man is but human, and sometimes intensely human, and desirous of satisfying self and justifying self in all his actions. Do not let the actions of those, even of thy brethren, that do not seem to harmonize with that which is true and correct as thou dost understand it, trouble thy peace of mind. Do not worry over this but be faithful in the discharge of thy own duties, and thy own service to the Lord, and thou shalt feel that innocence of sin, that innocence of offense, that shall be to thee a source of deep comfort and consolation.

Elder David A. Anderson, who had been appointed as a missionary to the Islands, arrived in July with Sister Anderson. He started on his work at once, his efforts being for a time confined to Honolulu. Sister Anderson was a valuable aid in the church school work. In October a church school class was started in one of the districts of Honolulu called Kapalama by Elders Anderson and Ingham. While they taught this class each Sunday afternoon, Sister Anderson and Brother Waller with one of his daughters taught the classes of Japanese and Hawaiian children at the Waikiki church school, whose scholars then numbered twenty.

In 1903, as the time for holding General Conference was approaching, Elder Waller, the missionary-in-charge, wrote the First Presidency, stating that his plan for conducting the work during the coming year would be to have Brother and Sister Anderson travel from place to place on the different islands. He also urged the publishing of tracts in Chinese, Japanese, and Portuguese in accordance with the instructions given in a recent revelation. Later, after learning that Brother Anderson would like an additional missionary sent to help him, Brother Waller wrote the First Presidency again making this request.

However, when the Conference news was received, it was learned that Elder Anderson had been appointed to the new field of British Columbia and Washington, and that Elder Waller had been appointed in charge of the Hawaiian Mission without any help.

Believing that it would be of great benefit to the work in Honolulu and in other islands if the church had a meetinghouse of its own, Brother Waller secured a suitable lot conveniently located on the principal street of the city. To aid in the project, the Bishop of the church, after having the matter brought to his notice, agreed to allow some of the tithing funds in the hands of the bishop's agent at Honolulu to be used for the purchase of the lot. Besides this means of finance, a subscription list for the church building was started.

While the year's work did not result in any increase in membership, yet Brother Waller felt that spiritually the members of the Honolulu Branch were in better condition than ever before. Their determination to move forward in harmony with the will of the Master as revealed in his Word, and their willingness to make sacrifices for the benefit of the work, was encouraging and comforting to him.

On May 11, 1904, Elder Waller again received notice of his appointment as missionary-in-charge of the mission for another year.

During August, he spent a short vacation on the Island of Molokai, where he became acquainted with a few Hawaiian families, some of whom manifested an interest in the work and wished to read the Book of Mormon. Two copies of this book in Hawaiian were forwarded to them upon the elder's return.

On September 28, Elder Waller went on a business trip to San Francisco where he spent four days. During his absence, Elder Ingham attended to the branch work. While on his visit to San Francisco, Brother Waller attended a prayer meeting of the Oakland Branch at which Sister Terry, wife of the pastor, spoke by the Spirit and commended Brother Waller for attending the meeting. She said the Lord had been with him in his trials and afflictions. He also was urged to be very steadfast, as God designed to make of him a shining light.

A few days after his return from San Francisco, Elder Waller was nominated by the Territorial Democratic Committee as a candidate for the Senate of the Island of Oahu. He ran for office but was defeated together with all the other Democratic candidates throughout the

Territory in the election held November 8.

On Thursday, April 13, 1905, he appeared before the Federal Grand Jury to answer questions relative to the teachings and practices of the Utah Church there. The object of the inquiry was to find out whether or not polygamy was practiced in the islands by the members of that church.

Early in May Elder Waller received a full account of the General Conference which stated that he had been reappointed missionary-in-charge, and that no other missionaries had been appointed to labor there during the coming year.

In the latter part of the month of August, Elder Waller, together with members of his family who were en route to England via San Francisco, visited the volcano of Kilauea on the Island of Hawaii. In the town of Hilo he met an isolated member of the church named Daniel Oo, with whom he had an opportunity of conversing on religious conditions in that town. Elder Waller sympathized with the brother in his loneliness, encouraging him to continue faithful with the hope that ere long some officer of the church might be sent there to establish the work.

On February 14, 1906, Elder Waller was appointed a member of the Board of Prison Inspectors for the First Judicial Circuit by Acting Governor Atkinson. The appointment was favorably commented on by the Honolulu papers.

The Kansas City Journal of April 19, 1906, a copy of which came to Honolulu in May gave the information that G. J. Waller had again been appointed missionary-in-charge of the Hawaiian Territory (mission number thirteen) and that Elder J. D. White, of Independence, Missouri, had also been appointed to labor there. A letter from the church secretary confirmed this report, as did later issues of the *Herald* and *Ensign*. On July 28, Elder White and his family arrived.

As the result of correspondence between Elder G. J. Waller and President Joseph Smith, a Japanese tract written by Elder Ingham was approved for publication. Those in charge of the work in Hawaii were authorized to write such tracts as in their judgment the situation might demand and put them into circulation for the work in the Islands.

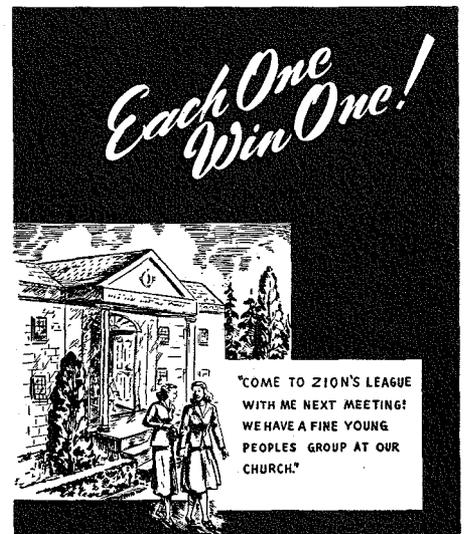
Brother Waller prepared some lessons for the study of the Book of Doctrine and Covenants to be used in the sisters' prayer meeting. These were translated into Hawaiian by Sister Kanui, who was later assisted by Sister Maria Piltz.

In answer to inquiry concerning his remaining in the Islands and the locating

of his wife and children who for some months had been living in Leipzig, Germany, Elder Waller received the direction he sought in a letter from President Smith on October 9, 1906. The instruction given was to the effect that Elder Waller, having been sufficiently heedful of advice previously given with regard to his remaining in the Islands in the interest of the church, was absolved from further obligation in that regard and at liberty to follow the dictation of his own desire and business wisdom in the matter.

On October 25, Elder Waller wrote to Bishop Kelley for advice relative to the locating of his family and himself in or near Independence, Missouri. He felt impressed to write to Bishop Kelley after giving prayerful consideration to the instruction received in President Smith's letters, together with certain promises made to him in his patriarchal blessing. A favorable reply was later received from Bishop Kelley. While Elder Waller was considering the matter, the promise made to him by the Spirit when he was quite young in the work, through Brethren Joseph Smith and W. W. Blair, was forcibly brought to mind. It was as follows: "The Spirit of carefulness and of wisdom shall be with thee in the way, and thy feet shall be led into safe paths. Trust ye in the Lord."

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PEOPLES GROUP AT OUR
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Rules of Order

(Continued)

The seventh section of the proposed Rules of Order as explained in the "Herald" of January 23. Administrative officers are urged to send the Presidency their comments or criticisms preliminary to General Conference action.—EDITOR

VII. STAKES

STAKES ARE FORMED in major centers of gathering for more complete systematizing and honoring of the law of Christ in both spiritual and temporal affairs than is possible in branches and districts. The law states that they are "for the curtains, or the strength of Zion."¹ They are not necessarily contiguous (Kirtland and Nauvoo were not adjacent to each other or to the Center Place).

STAKES ARE ORGANIZED on recommendation of the First Presidency and approved by the Joint Council of the First Presidency, the Quorum of Twelve, the Presiding Bishopric, then by General Conference, and by the members of the proposed stake.

In approaching the organization of stakes, following factors are considered:

1. The availability of sufficient members of the church
2. Of mature experience in the church
3. Living in close proximity to a given center
4. Including a sufficient number of ministers of genuinely high priestly caliber to provide personnel for the presiding councils
5. With a sufficiently stable industrial or agricultural background to guarantee permanence
6. And with the possibility of definitely relating the contribution to be made in the area to the advancement of the Zion program

A FULLY-ORGANIZED STAKE includes the stake presidency, the stake high council, the stake bishopric, a secretary, and recorder. The stake presidency consists of a president and two counselors, all of whom are high priests. The stake high council is composed of twelve high priests presided over by the stake presidency. The stake bishopric consists of the stake bishop and his two counselors. All of these are ordained and set apart to their respective ministries by the imposition of hands.

THE STAKE PRESIDENCY presides over the stake and so has immediate charge

and oversight of all spiritual activities within the stake and is responsible for the welfare and spiritual discipline of all church members within the confines of the stake, subject to the advice and direction of the general spiritual authorities of the church.

THE STAKE HIGH COUNCIL serves as an advisory board in both spiritual and temporal matters within the stake at the request of the stake presidency or stake bishopric. This high council is also the highest judicial body in the stake. It has both original and appellate jurisdiction. Appeals are taken to the stake high council from the stake bishop's court in cases which have not been settled by that court to the satisfaction of the parties.

THE STAKE BISHOP is the chief financial officer within the stake, having immediate charge and oversight of general church finances and properties, subject to the advice and direction of the Presiding Bishopric as trustees.² If the stake bishop is also chosen to have supervision of purely stake finances—as is customary—he has the same relation to the stake presidency in this connection as do the other stake officers. The stake bishop is also a judicial officer, the stake bishop's court having original jurisdiction in cases of a local character within the stake. Appeals from the decision of the stake bishop's court are made to the high council of the stake.

The duties of the recorder and secretary of the stake parallel those of like officers in branches and districts.

A STAKE MAY CONTAIN a number of branches organized according to the usual pattern, or its various congregations may be regarded as parts of the total stake structure. But whatever the form of organization (which varies according to local circumstances and conference actions), it should be recognized that a stake is expressly organized to form a well-integrated whole under high priestly leadership, and the form of organization adopted within the stake should be that considered most readily adaptable to the unity, fraternity, strength, and enlightenment of the stake as a whole.

IF FROM ANY CAUSE A VACANCY OCCURS in the office of stake president or stake bishop, the First Presidency presents to the Joint Council of the First Presidency, Quorum of Twelve, and Presiding Bishopric its recommendation concerning the filling of such vacancy and, upon approval by the council, this recommendation is presented to the stake conference for consideration and approval. If such approval is had, the necessary ordination or ordinations are authorized.

The Scriptures and the church articles and covenants, with the rules adopted by the church for the conduct of business and in the guidance of its officers and assemblies, guide the transaction of business within a stake.

1. Doctrine and Covenants 98: 4.
2. Doctrine and Covenants 122: 6.

The truth is always the strongest argument.—Sophocles.

Coming

Soon

...

A Concordance to the Book of Mormon

By Arthur E. Starks

Report on "The Messiah" Broadcast

(Continued from last week.)

We are still thrilling to the beauty of the *Messiah* as given to us Sunday night. KLZ of Denver, our nearest CBS station, had a delayed broadcast one hour later. It brought us new awareness of the beauty of "Behold the Lamb of God."

MRS. CLIFFORD C. CABLE
Fort Collins, Colorado

We listened to the *Messiah* broadcast on Sunday night over a Richmond, Virginia, station. It came in very fine, and we thoroughly enjoyed listening to it. One would think Garland Tickemyer was right in the room—his voice sounded so natural, likewise the other soloists. It was an excellent rendition.

PERCY E. FARROW
Port Huron, Michigan

I must be sure to write and tell you how much I enjoyed your broadcast. It came over WJR, which made the reception very good. The orchestra was especially fine, particularly the violins. I didn't know at the outset whether I would be able to stay wide awake for your broadcast, but I didn't have any trouble at all. The soloists were all very good—especially the tenor. The orchestra and chorus were very fine.

WALTER BLOCH
Flint, Michigan

We listened and enjoyed the *Messiah* so much.

FERNE NELSON
Moorehead, Minnesota

I want to express to you and those under your direction our sincere appreciation and to thank you for your very fine production of the *Messiah*. We heard it over WBBM (Chicago) and then heard the delayed broadcast from Minneapolis. It was by far the best produc-

tion of it I've ever heard. The soloists were excellent; the chorus exceptionally well balanced "and of one accord."

MRS. LAURENCE PACK
Beckley, West Virginia

Please accept my sincere congratulations on the splendid performance of the *Messiah* which you and the Independence Messiah Chorus and soloists gave us last night. It was the finest musical treat I have had in a long time. I was amazed at the technique of the chorus and the seeming ease by which the singers used that technique to make the work vital and alive. Such a clarity of technique and rhythmic perfection is expected of the soloists (and they were fine) but for me, the chorus "stole the show." The same meticulous care as to dynamics and balance was very evident throughout the entire performance—a remarkable achievement—it extended from the orchestra right through, it seemed, to every member of the chorus. I was thrilled with it for many reasons, including the happy fact that the message of the work was given forth meaningfully, clearly, and artistically. Please accept my congratulations on a job well done.

HAROLD NEAL
Toronto, Ontario, Canada

It was one of the most inspiring performances I have ever listened to.

MARY MCLENNAN
Flint, Michigan

The reception was wonderful . . . it was a beautiful broadcast. Your soprano was especially good.

ELEANOR VORCE
New York, New York

We heard the *Messiah* over KOIN here in Portland by transcription. The solo parts were wonderful, the chorus well-balanced and directed. Thank you for sharing this music with us.

MR. and MRS. HARLEY EMMONS
Portland, Oregon

Our thanks for a truly wonderful presentation of Handel's triumphant *Messiah*. It beautifully ushered in the Christmas season for us. I am only sorry that this was the first year we heard you present it. The soloists were superb, and all the choruses were beautifully rendered. We shall be awaiting your twelfth radio presentation.

MRS. LOWELL HOLMGREN
Negaunee, Michigan

The chorus sang as one voice, the orchestra at times seemed exceptionally soft. The soloists all were very good; their diction was so clear. The chorus, "For Unto Us a Child Is Born," was perfect. Altogether it was excellent throughout.

ADELINE and CHARLINE HARRIS
Brooklyn, New York

We want you to know how wonderful your music was received here last Sunday night at the late hour of 11:30. There was nothing but praise by those who heard it.

LEONARD and EDNA REDD
Flint, Michigan

Let me congratulate you for the wonderful performance of the *Messiah* last night. This is the first really fine performance of this great oratorio that I have heard since coming to Texas nearly four years ago. Your performance last night was greatly enjoyed. The soprano solos were particularly fine . . . my heartiest congratulations for the great performance by the chorus, soloists, and orchestra.

G. LEWIS DOLL
San Antonio, Texas

A number of our friends who heard the broadcast have expressed their enjoyment and warm admiration for the quality of the choir; so I want to pass the praise along to where it is due. I think you did a splendid job with both chorus and orchestra.

CHARLES DENNY
Kansas City, Missouri

We want to thank you for the very beautiful broadcast of the *Messiah*. We agreed that your 280 voices were beautiful—such precision and blending!

IRENE and JOHN THOMAS
Mount Prospect, Illinois

Congratulations to you, your choir, and orchestra for the splendid *Messiah* program. It came in fine through WJR, Detroit.

WELDON BENNETTS
Fenton, Michigan

Just listened to your beautiful service of the *Messiah* over CBS.

DOROTHY WOOD
Hollywood, California

Now listening to the Messiah Choir of your organization. May I express my thanks to the splendid soloists and chorus for such a rare musical treat. The "Hallelujah" chorus is outstanding I think. Am hearing the program through KLOU and KMOX.

V. W. BRADBURY
New Orleans, Louisiana

I marveled at being able to understand everything that was sung, and I heard others say the same thing. I appreciated the presentation of the *Messiah* and hope it will continue to be given over the national hookup. Thanks again, for it was a great rendition.

ROGER FOSTER
San Gabriel, California

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DAILY HERALD

INDEPENDENCE, MO.

Briefs

LONDON DISTRICT, ONTARIO.

Twenty-three people made their decision to be baptized following the four-week series of cottage meetings held in Stratford, Delhi, Corinth, St. Thomas, and London. From January 16 to February 10, twenty-three cottage meetings were conducted by Harry Doty, Lloyd Adams, Louis Zonker, and William Williams under the leadership of James Daugherty. A total of one hundred and twenty nonmembers were contacted. Assistance in the series was also given by Bishop Joseph Baldwin and Elder James Phillips.

This missionary series was planned several months ago by Apostles P. E. Farrow and Arthur Oakman and District President C. E. Muir. Each appointee was equipped with visual aids which proved to be of immeasurable help in making plain the gospel message.

As a climax to this total effort, an Institute on Evangelism was conducted in London on February 11 and 12 which included classwork, a baptismal service, a general prayer meeting, and sermons by Apostles Arthur Oakman and P. E. Farrow, and a special district conference conducted by the district president.

CHICAGO, ILLINOIS.—Bishop H. L. Livingston and Apostle D. T. Williams spent two days of February in the Chicago District in the interest of securing locations for building future churches. The building committee studied maps showing the location of church families, chief transportation lines, proposed highways, stable land areas, etc. Visits were made to several communities in which the new buildings could be located. A meeting was held in Independence by the First Presidency, Presiding Bishopric, and Apostle Williams in which the matter was discussed further. Several decisions were reached.—Taken from *The Chicago District News*.

OMAHA, NEBRASKA.—District Conference was held February 26. District President Charles Neff presided over the business meeting and preached at the 11:00 o'clock hour. A report of district activities was given. An amount for the reunion fund was voted upon and approved. The names of R. E. Goold and Wesley Ballinger were presented and approved for ordination to the office of elder. The name of Richard Oehring was approved for ordination to the office of deacon.

Official delegates to General Conference are Mr. and Mrs. B. M. Anderson, Mr. and Mrs. R. E. Goold, Mr. and Mrs. Charles Neff, Mr. and Mrs. E. A. Link, Mr. and Mrs. Albert Livingston, Mr. and Mrs. W. T. Wellman, Carl Self, C. B. Constance, Glen Clark, and H. A. Merchant.—Taken from *Ray-O-Lite*.

WALTHILL, NEBRASKA.—Elder G. Wayne Smith held missionary-cottage meetings for two weeks, February 5-19.

A baptismal service was held February 17. Those baptized were Zella Riggs, Margaret Riggs, Joan Anderson, and her daughter, Earlene. All live in Walthill. Confirmation service was held at the church the following Sunday afternoon. District President Charles Neff of Omaha was in charge. He was assisted by C. B. Constance, G. Riley, E. Link,

and G. Clark of Omaha, and by Bern Case of Decatur, Nebraska.

Elder E. B. Constance was the speaker at the 11:00 o'clock service of February 19.—Reported by HAZEL HUNT.

THE SOUTHEASTERN ILLINOIS DISTRICT.—District President S. R. Coleman was in charge of the special conference held February 19 at Mt. Vernon, Illinois. Missionary John T. Puckett of Independence, Missouri, was present. The theme of the conference was "Ratify Your Calling."

Sunday's activities included a fellowship service and a sermon by Brother Coleman. There was also special singing by the Flora, Illinois, Branch under the direction of Mrs. S. R. Coleman. A basket lunch was eaten at the noon hour.

At the business meeting held in the afternoon a trio from Marion, Illinois, sang. Three priesthood recommendations were approved by the district: Ralph Wilson Rockett for priest, George Wolfe of Mt. Vernon Branch for teacher, and Carl Harl of Springerton Branch for deacon. Delegates selected for General Conference were: District President and Mrs. S. R. Coleman, Chas. Wesner, Mr. and Mrs. W. W. Colvin, Mr. and Mrs. Ed Colvin, Glenna Jackson, Lewis Deselms, Alva Henson, Mr. and Mrs. W. W. Brown, B. R. Yokum, and Lowell Wilson. An adjustment was made on the district budget. Mrs. Myrta Choati was introduced by Brother Coleman as the new district women's leader.—Reported by MRS. RUBY ELLIS.

MT. VERNON, ILLINOIS.—In November Patriarch Henry Castings held a series of evangelistic sermons and gave nine patriarchal blessings.

Mt. Vernon was host to the Southeastern Illinois district conference held November 19 and 20. Apostle E. J. Gleazer and Missionary S. R. Coleman were in attendance.

At the 11:00 service of December 11 the babies of Mr. and Mrs. Lloyd McKinney and Mr. and Mrs. Ralph Rockett were blessed. At the December 11 evening service, Lowell Wilson of Flora, Illinois, was the speaker.

On December 18 the children's department presented a Christmas program at the 11:00 o'clock hour. Elder Ed Colvin of Flora, Illinois, was the speaker in the evening.

The women's department sponsored a chicken supper on December 22. The annual Christmas party and gift exchange was held on December 23. On Christmas evening Pastor W. W. Colvin showed slides of "The Birth and Childhood of Christ."

Each week there is an advertisement in the local newspaper, and radio station WMIX announces the services. A telephone in the church has been an added convenience to the members and a means of keeping the name of the church before the public.

Zion's League meets each Sunday evening. George Wolfe, assisted by Ralph Rockett, has organized a team which plays on the church basketball league.

Throughout the schedule of activities, there is a growing evangelistic spirit.—Reported by MRS. RUBY ELLIS.

ST. CHARLES, MISSOURI.—The old church property has been sold and was taken over by its new owner on February 28. The Saints have held services in the building since 1918. They have been in need of a new and larger building for some time. Elder F. F. O'Bryan, pastor, and his wife have been serving the people for the past sixteen years, and it has always been their desire to see the people in St. Charles have a new church. They, along with the members, have worked hard and now this desire is being fulfilled.

They are rushing the necessary alterations so the local group will be ready for Seventy James S. Menzies who will hold missionary services, March 8 to 20.

On March 19, a special dedicatory prayer service will be held at 10:00 o'clock. Apostle E. J. Gleazer from Independence, Missouri, will be guest speaker at the 11:00 service the same morning.

The afternoon will be devoted to a musical, and a talk by District President C. L. Archibald of St. Louis. The evening service will be conducted by Seventy James S. Menzies.—Reported by FLORENCE HOLLANDER.

SASKATOON, SASKATCHEWAN.—A School of Evangelism under the theme "Each One Win One" was held February 19 to 26 inclusive. Instructors were Apostle C. G. Mesley and Seventy Ernest Ledsworth. Apostle Mesley discussed the 1950 missionary motivation, policy, procedure and approaches of those who witness for Christ.

Seventy Ledsworth explained the history, doctrines, and organization of other denominations.

A panel discussion on "Winning a Member," led by Priest Ken Fisher, and an experience meeting were featured on each Sunday. Mrs. Elizabeth Greig, Charles Bright, and Mrs. Elizabeth Bright were confirmed on February 26 by Elders J. A. Gendron, E. L. Bowerman, and Aylmer Powell.

Delegates chosen for General Conference were Seventy Ernest Ledsworth, Elder E. L. Bowerman, Priests Dan Laverty and Ambrose Skinner, Mrs. Dan Laverty, and Mrs. C. E. Diggle.

The annual "Youth's Rally" was held in Saskatoon on February 25 and 26 under the auspices of the District Zion's League. The theme chosen was "Youth Tells the Story." Fellowship service on Saturday morning was followed by classes. Business and recreation occupied the afternoon. The Daughters of Zion catered for a banquet which was attended by over one hundred. Sunday began with Communion service. The young people then met in the large auditorium where two services were held. Apostle Mesley was the speaker.—Reported by MRS. C. E. DIGGLE.

ESCANABA, MICHIGAN.—On March 5 baptismal services were held with the Gladstone Branch. A young woman from the Wells Branch was baptized. Rex Stowe, pastor of Gladstone Branch, baptized a child. The confirmation took place at the evening service of the same day.

After the evening service, Brother Stowe and others went to the home of Brother Joseph Johnson to administer to him.—Reported by A. M. BOOMER.

DAVIDSON, OKLAHOMA.—District conference was held February 18 and 19. Over 150 people from Texas and Oklahoma attended. Meals were served at the church. The church is well equipped with a kitchen and dining room.

Brother Aleah Koury preached the Saturday evening sermon. At the business meeting held Sunday morning, Apostle Reed Holmes ordained Paul Carrow to office of priest, and Elder Limb of Buffalo, Oklahoma, ordained Max Riding to the office of deacon. Brother Carrow is the son of Pastor Ray Carrow. Brother Riding is the grandson of the late Elder E. B. Stafford. Elder Ralph Wilt, district president, gave the charge.

Apostle Holmes gave the sermon at 11:00 o'clock on Sunday. Plans were made to ordain Raymond Carson to the office of elder at the Alton, Texas, Branch.

Elders Ray Carrow and Bob Bunch are teachers of an adult class that meets every

Sunday afternoon. Mrs. Carlos Spraggins is in charge of the church school.—Reported by MRS. ALICE SKINNER.

GRACELAND COLLEGE.—Applications from students abroad are arriving at the office of R. E. Browne. Already four applications have come in from Australia, one from Mexico, and one from England. Many are also anticipated from Hawaii and Canada.

Under the direction of Henry Anderson, the forty-voice A Cappella Choir will make a spring concert tour.—*The Graceland Tower.*

DETROIT-WINDSOR DISTRICT.—The district conference was held at Central Church in Detroit on February 26. The program commenced at 9:30, with a prayer and testimony service supervised by the district presidency: Elders W. Blair McClain, James Pycoc, Alma Grant, associated with Evangelist George Booth. Elder J. Pycoc preached in the 11:00 a.m. worship service.

The afternoon business session was presided over by Elder McClain. Chief items of business were the selection of thirty delegates to represent the district at General Conference. Another item was the approval of the following for ordination: Charles Hitch and Gordon Grant of the Windsor Branch to the office of deacon; Donald Nevels of the Windsor Branch to the office of teacher; Lyle Mousseau of the Detroit Branch and Milton Carswell of the Windsor Branch to the office of priest, and Ira Ben Ferguson of the Azalia Branch to the office of elder. All these were approved by unanimous vote.—Reported by HARRY E. DEPEW.

TAMPA, FLORIDA.—Evangelist Ray Whiting held a series of meetings from January 29 through February 12. There were a number of people who heard of the church for the first time at these services.

People from Michigan, Ohio, Indiana, Iowa, and Illinois, have been recent visitors.

Plans are being made to present the Easter Cantata again.

The church is located on the corner of Sterling Street and Memorial Highway.—Reported by ROY MCGAHAGIN.

HAMILTON, ONTARIO.—Elder Ray Ashenburst of Ohio, conducted a two-week series of evangelistic services from February 18 to March 3. Meetings were held both at the church and in the homes. Attendance at two Sunday evening preaching services was eighty each night, with fourteen nonmembers. Slide lectures were given at the church on four evenings, average attendance being forty, with average nonmember attendance of ten.

Due to snow and icy roads, only one slide lecture was given at St. Catharine's mission, thirty miles distant.

At the conclusion of the series, the Men's Club sponsored a dinner at a local restaurant for the women of the branch, after which they were entertained at the church. After the meal, Elder Ashenburst was driven to the train for points north.

A few of the membership are planning to attend General Conference.—Reported by F. ELDON OLIVER.

WICHITA, KANSAS.—Judith Aliene Kelley, daughter of Mrs. Neva M. Kelley, was baptized on December 18 by Elder Myron F. LaPointe, and was confirmed that evening by Elders LaPointe and Ronald E. Manuel. This made a total of 24 baptisms for the year 1949. Robert Leslie Tilden, son of Mr. and Mrs. Harold Tilden was blessed on November 27 by Elders LaPointe and Earl P. Sheppard. Terrance Michael Teeter, son of Mr. and Mrs. Guy E. Teeter was blessed on January 8 by Elders LaPointe and Manuel.

The Zion's Home Builders women's group recently had printed a church membership directory, containing the names of all members on the Wichita Branch records. The directory was presented and distributed at a special service on the evening of December 4.

The women's department last year started a "gift for Christ" offering instead of the usual mystery pal exchange. Climaxing the year's activities, a very interesting program on "Family Traditions at Christmas" was presented. Portrayals of customs at Christmas were given, starting with the year 1881.

Elder and Mrs. James W. Wooten celebrated their 50th wedding anniversary on December 25, with open house for their many friends.

During the winter months the Wichita Y.M.C.A. has sponsored a city-wide church basketball league. The Wichita Branch has been represented with intermediate and senior boys' teams and a girls' team.

The Zion's Home Builders held a bake sale in one of the downtown stores on February 1, to help defray expenses for bringing the Graceland A Cappella Choir to Wichita in March.

Apostle Reed Holmes was the speaker at morning and evening services on February 5.

The first meeting in the new church was held on February 26. Although the basement is not quite completed, temporary class space has been set up, services are being held, and there has been a good attendance.—Reported by MARIAN MANUEL.

KENNETT, MISSOURI.—New classrooms are being added to the church building. The landscaping is being done through the County Extension Department and the grounds are to be prepared for a county-wide survey by mid-summer.

A class on "The Gathering," by Elder G. L. DeLapp is being conducted by Priest G. L. Malone on Sunday evening from 6:00 to 7:00. There is good attendance at the class.

Elder Don Kaiser held a series of meetings from February 26 to March 5. There was good attendance of members and nonmembers.—Reported by SUE BRANCHE.

COLEMAN, MICHIGAN.—Evangelist E. R. Carter held missionary services from February 26 to March 5. He preached seven sermons and gave three blessings. Although the weather was very cold and the roads icy, the meetings were well attended. Brother Carter was able to visit in the homes of most of the Saints.

Earlier in the year, District President John W. Banks made three visits to Coleman, preaching, teaching the priesthood, and speaking at a family-night supper sponsored by the Zion's League.—Reported by RAY MOGG and JASON METHNER.

SPRING RIVER DISTRICT.—District conference was held at Springfield, Missouri, February 25, 26. District President John Blackmore was in charge in the absence of the Apostle in charge, E. J. Gleazer, who was ill.

A panel discussion led by Elders Herman Plumb of Carthage, Missouri; Clifford L. Browne, Springfield; B. F. Kyser, Miami, Oklahoma; and T. W. Bath, Pittsburg, Kansas, opened the conference Saturday evening.

During the church school period Sunday morning, Brother Blackmore was in charge of the priesthood; F. M. Bishop, the adult division; Clifford L. Browne and J. Arthur Dixon, young people; and Adena Browne the children's division.

Brother Blackmore preached at eleven o'clock. Robert Dale Tutney was recommended to the office of deacon and John Sparling, teacher; both are from Springfield. Argyle Gross and

William Radford of Fairland, Oklahoma, were recommended to the office of deacon. Upon recommendation of the reunion committee, it was voted to raise \$2,000 for a caretaker's home on the reunion grounds at Racine, Missouri. An invitation was accepted to hold the next district conference at Miami, Oklahoma.

On March 11 and 12, Spring River District met jointly with Rich Hill District at Pittsburg, Kansas, for a religious education institute. Apostle Reed M. Holmes, the guest speaker, was assisted by Brother John Blackmore in leading some of the discussion periods. Meetings were held in the church and at the Smith Funeral Home. A display of visual aids was held in connection with the meeting.—Reported by LOIS SHIPLEY.

Elder J. F. Mintun Dies

The passing of Brother James Franklin Mintun on March 13, 1950, at the age of ninety-four, brings to a close the career of one of our "old-time" missionaries who ministered to many church people in Iowa in the regions from Council Bluffs to Des Moines and adjacent areas especially, and brought the knowledge of the gospel to many more. He had been a schoolteacher in his earlier years, and he brought his literary talents into the service of the church. He had more than fifty articles published in the *Herald* alone, as well as writing for other church publications. Although he was superannuated in 1920, he continued to labor in church work as a volunteer, helping in a local capacity whenever possible. His was a kindly personality, and he had many friends throughout the church. At the time of his passing, the church feels a deep appreciation for his life and services.

A Tribute to Willis W. Kearney

A copy of the *Clinton Eye* (Missouri) for February 2 arrived lately containing a beautiful tribute to Brother W. W. Kearney, who passed away on January 30. He had performed his last work on this paper before his retirement six years ago. Most of his life he was a printer and newspaper publisher, and worked at one time for the Herald Publishing House in the Lamoni days. Readers will remember his writings for the *Herald* and *Stepping Stones*, as they will also remember the fine work of his companion, Ermina Perkins Kearney, who survives him.

We remember a fine tribute paid to Brother Kearney by the late President Frederick M. Smith. He was a friendly and noble man, loved people, and especially young folk. We had some good letters from him, and there was always kindness and warmth in his writing.

L. J. L.

Food Chats -

By MILDRED NELSON SMITH

IT'S PLANTING TIME. And this spring when you plant, plant a big portion of really good health. Then see to it that you and your family get your full share of the harvest all the year around.

You see, many of those vitamins and minerals we hear so much about do grow. And you can grow extra amounts, especially of some of the vitamins, simply by choosing the right variety to plant.

Take vitamin C, for example. Everybody knows that vitamin C grows in tomatoes, peas, cabbage, lettuce, spinach, broccoli, and dozens of other vegetables, not to mention fruits. But few people know that two heads of cabbage or two plants of tomatoes growing side by side may have vastly different amounts of vitamin C in them.

Of the popular varieties of tomatoes, Marglobe and Bonny Best are both recommended to be grown in Iowa. Marglobe has been a consistent high vitamin C producer in tests. Bonny Best trails with one fifth to one fourth less. Or compare Rutgers and Pritchard, two more popular varieties. The Rutgers leads in vitamin C content by a full one third or more. Its average vitamin C content has been as high or higher than that of Marglobe in tests. Other tomato varieties that have outranked either Marglobe or Rutgers include Farthest North C, Golden Queen, Comet, and Best of All.

Nor is this difference in varieties limited to tomatoes. Many trials have indicated that, in general, early varieties of cabbage, peas, lettuce, and spinach all give extra measure of this important vitamin. Arctic King has been one of the high vitamin C producers among lettuce varieties. Longstanding, a variety of spinach, has averaged nearly three times as much of the vitamin as New Zealand spinach. In studies at the Cornell Experiment Station, Bloomsdale, Summer Savoy and Nobel spinach have had over twice as much vitamin C as Heavy Pack. And from Maine comes reports that Blue Scotch kale carries about twice as much vitamin C as Dwarf Siberian kale.

Among the fruits, apples are a good example of varietal differences. In the midwest, the Willow Twig apple and its sport, Red Willow, have been found

to provide almost as much vitamin C as a comparable amount of the popular varieties of tomatoes. This is at least two to three times as much as is found in other varieties of apples grown in the midwest.

OF COURSE, just because you plant Rutgers tomatoes or Longstanding spinach doesn't guarantee that you'll get all the extra vitamin C that should be your portion. Other factors cause wide variations within varieties. For one thing, the amount of light present during ripening of tomatoes or maturing of spinach makes a great difference. The fruit or the leaves exposed to the most light, without sun damage, usually come up with the most of the vitamin at harvest time.

Then after the foods are harvested, it's up to you to see that your family gets its full share of this so carefully-grown vitamin. Most fresh fruits and vegetables, that are not the storing kind, lose vitamin C very rapidly off the plant unless they are refrigerated. So use them soon after they are harvested and refrigerate them until you are ready to use them. If you're buying these fresh things, refuse to purchase any except those stored on ice or refrigerated shelves in the market.

Serve as many of these foods raw as you possibly can. There are some you will want to cook for variety's sake. If you do cook them, leave them as nearly whole as you can, use as little water as you can, cook only until crisp tender, and serve quickly. Do not let them stand in a lukewarm state. Vitamin C just zips away from warm foods. If you can't serve them quickly, chill them and reheat for later serving or serve them in a salad.

Some of these grown vitamins you'll want to store away for winter use. If you freeze either fruits or vegetables, follow reliable directions. Scald the vegetables and cool them before packing, or they'll lose their vitamin C rapidly. Pack all fruits or vegetables in containers that keep the moisture in and the air out. Then freeze quickly and store at zero degrees or colder. If they are stored above zero, the vitamin C slips away quickly during storage; and the higher the temperature, the faster it goes.

EVEN CANNED FOOD will lose vitamin C during storage. To keep as much of it for your family as possible, store canned foods in a cool, dark place. Of course, it's up to you to see that as much food value as possible is present in the canned food too. Follow only up-to-date directions for food preservation. And be sure to use the fairly short processing times now being recommended by your state colleges. Then when you serve the food, serve every bit of the liquid. Chances are that it will have from 35 to 65 per cent of all the water soluble vitamins and minerals in it that were in the food, including the vitamin C.

It is important that you see to it that your family gets its full share of this food nutrient which helps keep gums firm and pink, teeth, bones, and blood vessels strong, speeds healing of wounds, prevents many muscle aches and pains (often called "growing pains") and in many ways adds comfort and a sense of well-being to life while helping the body build resistance to disease. You see, in some of the "growingest" states in the nation, people—farm folk right along with the rest—don't get enough vitamin C foods, not to mention vitamin A and the rest, to keep themselves really healthy. We learned the importance of this after wartime examinations showed so very many of our young men and women physically unfit for military service. In its attempts to learn why, the Quartermaster Corps for the armed forces cooperated with various colleges in making studies of food habits and food preferences of the people. These studies showed some interesting situations.

Take Iowa, for example. Almost everyone in Iowa, according to those studies, really likes tomatoes. They rank as one of the three most popular vegetables. Only 1 per cent of those studied really disliked them for any reason. Yet only about one half of these same people ate enough vitamin C rich foods including tomatoes, oranges, and all the rest, to give them a chance at buoyant good health.

So, when you plant this time, plant to get the most from your work. Then see to it that your family gets all the possible good from the foods you grow.

The Home Column

It is some compensation for great evils, that they enforce great lessons. —Bovee.

My Old, Old Path

By RUTH THOMPSON SMITH

If you are like most Latter Day Saints, "The Old, Old Path" is one of your favorite hymns. I'm wondering if you see in your mind's eye, a particular path that you think of whenever you sing the song.

I started down the old, old path when I was just a little girl, holding onto my mother's hand and trusting her to lead me aright. That was just the beginning. The path I knew was a beautiful one to me, full of adventure and pleasant companionship which I was too young to enjoy completely.

This path began at the very bottom step of the old building which was our house of worship, and proceeded down the sidewalk to the little town where I was to grow up. I can see it as plainly as though it were yesterday. As my worn shoes made their way along, the skirt of my red gingham dress swished about my cotton-clad legs and my hair was short—in the Buster Brown style—because that way it could grow much longer before my mother would have to turn barber again. I was happy as I held onto the hand of this lovely mother with the soft curls of hair like a halo about her face. Together we walked down the old path.

We crossed the street by the little gray railroad station with its gay petunias blooming in neat flower boxes and its tall red cannas in white bordered beds, then turned left along the track, kicking the loose stones under our feet. Next we came to the trestle with the wide creek winding its way far below us. Here the path became a bridge with a handrail, and I walked across holding tighter to my mother's hand than ever before. I was frightened by some of the older and braver children who ventured off the path to walk across on the railroad ties with the yawning gaps between each step like some pitfall just waiting the unwary or careless.

Then we were across the bridge and following the narrow old path again with the little band of Saints. Occasionally a small brown lizzard would dart across our path, and my mother would try and console me by saying that it was more afraid of me than I was of it, although I wondered how that was possible because my heart was jumping so very wildly.

After some time the path turned to our right, and we walked down through the dense growth of fennel, goldenrod,

and milkweed as high as my head on either side. Then the path widened, and we came into the clearing of a fisherman's little white cottage. Uncle Nathe and Aunt Lizzie sat in the shade of the cottonwood trees waiting for us. Uncle Nathe was another fisherman who had answered Jesus' call to "Follow Me." They rose to meet the approaching Saints, and there was a wonderful spirit of unity and fellowship felt even by the small children.

A great pile of fishing nets lay behind the white house. I liked the smell of fresh tar and beeswax about them. The old, old path didn't end here, but went on a little farther to the clean sandy shore of the beautiful Ohio River. Against the background of the green wooded Kentucky shore across from us, I witnessed something that was an essential part of the old path. My sister was baptized, and I hung behind my mother's skirts when someone later playfully asked me if I didn't want to be baptized too.

When we stood in church and sang, "In this old, old path are my friends most dear, and I walk with them with the angels near," I understood what I was singing about, because I had walked down that path with my friends, and it was very real to me.

The old path as I first knew it remains bright in my memory, and "I fearless walk with the Nazarene," for it has been made "strangely sweet by the touch divine of his blessed feet."

The Willing Spirit

"I know," it cried, "thy kingdom, Lord,
Shall be a lovely place.
I'll be so glad when I can look
Upon thy holy face.

"There'll be no sin or sorrowing,
No heartache and no pain.
Oh, what a paradise 'twill be,
When Jesus comes again.

"I want my friends and loved ones all
To hear thy gospel too,
For I believe with all my heart,
Its every word is true.

"Oh, how I long for that great day!
I pray, "Thy kingdom come!"
I'm willing, Lord, to build it, too,
When all my work is done."

DARLENE BOWDEN.

Picked From the Periodicals

BY AARONA BOOKER KOHLMAN

TOPICS REVIEWED for March are many and varied, ranging from everyday life and problems to scholarly research. Everyone should find much of great interest in the March magazines.

"Why the Sun Stood Still," *Reader's Digest*, is a preview of a book that may turn out to be as epochal as *The Origin of Species*. Certainly every believer in the miracles of the Bible should read this, and then perhaps the book.

"A Workable Cue to Happiness and Personality," *Reader's Digest*, gives an eminent psychologist's views on developing one's personality. Read it if you feel your personality can be improved.

"Is War With Russia Inevitable?" *Reader's Digest*, is a discussion that should be of great interest to every person. In it a counselor of the State Department gives five solid arguments for peace.

If you dislike waiting until someone else can do it, look up "How to Fix Appliance Plugs," *American Home*, and you can be your own handy man. A companion piece on the next page is "How to Wire a Lamp Socket."

"What Price Serenity?" *American Home*, is a very short justification for those who like to keep around some seemingly useless objects.

"Handy Man at Home," *Ladies' Home Journal*, is a good guide to necessary tools, and has many suggestions for making things easier. You'll wonder, of course, "Why didn't I think of that?"

"As Your Children See You," *Parents' Magazine*, is an excellent tonic for any parent. Try getting a child's-eye view of your home and yourself as a parent.

Another aid to less friction in the home is "How About Neatness and Manners?" *Parents' Magazine*.

"A Baby Speaks Up," *Parents' Magazine*, is for pure enjoyment. Don't miss it.

"What a Mother Should Tell Her Daughter," *Parents' Magazine*, is valuable information for mothers of girls approaching adolescence, and few mothers have really adequate knowledge.

Nine out of ten shoes don't fit, it is claimed, therefore "Do Your Shoes Fit?" *Good Housekeeping*, is a piece to read and save.

If you'd like to change your hair-style, but don't know how, consult "Master Handbook of 50 New Hair-dos," *Good Housekeeping*.

"Sex Education Is Not Enough," *Woman's Home Companion*, suggests some steps that may be taken to prepare couples more adequately for marriage.

The Church and Education

By DOROTHY EASTWOOD

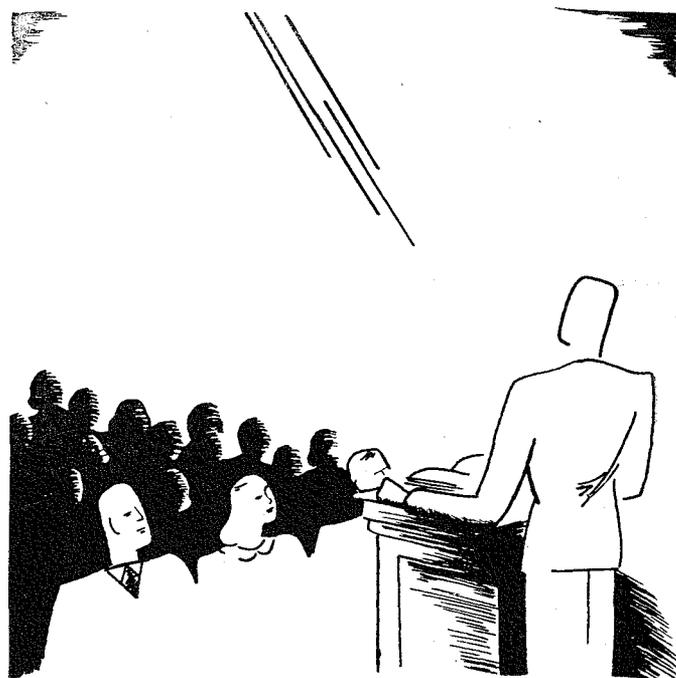
IT WAS ONE of the most wonderful things I have ever *saw*," said the speaker.

How many times has that occurred in a Latter Day Saint church? Members who know and love the sincere brother making such a grammatical error forget the mistake, but what about the visiting friend from the big Presbyterian church down the street sitting across the aisle? Such an error will be a glaring one to him. He's looking for truth, light, and knowledge. Errors in English as well as errors in facts will block his response to the wonder of the gospel message.

Naturally the most important thing in any sermon or talk is the faith of the speaker in what he is saying, in his own personal character, and in his sincerity. But if those listening to him do not know these things about the speaker, his presentation alone will have to carry him. In other words, if he is to present the latter-day message in its best light to those who would listen, he must be a good representative.

In contrast to statements such as the "I have ever *saw*," one is the man who is careful of his English, and who is widely read. He can hold any audience, explain what he wishes, and build up no barriers between himself and his listeners. An excellent example is Dr. Lawrence Brockway, pastor at Ann Arbor, Michigan, professor at Michigan University and well known in scientific circles over the world. A few years ago Dr. Brockway spoke during Religious Emphasis Week to several hundred students at Graceland College on the subject, "Science and Religion." These were educated people. His English was such that he irritated no one with obvious errors. He knew his subject and was recognized in his field. Those who listened realized that here was an authority—one to whom they must listen.

BUT EDUCATION is more inclusive than merely the use of correct English. It also means the difference between being a good worker and a drifter. In an office are two stenographers. They both take dictation reasonably well and are medium-speed typists. One of the girls takes her dictation, transcribes her letters, puts up the mail and



leaves right on the dot at 5 p.m. The other girl takes her dictation, transcribes her letters and on spare time practices any new words which come up so as to increase her speed. She seems to understand more about the business because she makes it a policy to remember faces and names of people who come in; she also reads about her line of business and in many little ways attempts to do a good job. Bit by bit her employer begins to depend on her, and in time she becomes a private secretary with a jump in pay and prestige. The other girl remains a mediocre steno.

Here is one more example of the need of knowledge. A man loves this church a great deal. He knows a little about its organization, a little about its origin, a little about its doctrine. He has a very good friend he wishes to interest in his church. After their first religious discussion, he is ready to give up the attempt. At every point he is thwarted because he does not know enough about his church to answer his friend's questions. What, then, is the answer? Study—learn—to show thyself approved.

There is a need, if these are fair examples of actual situations, for the church to see that its representatives are equipped to represent it well. This means education. But it can be self-education. Formal college study is not always so important. It is the knowledge gained that counts.

Everyone is a representative of the church whether pastor, member of the priesthood, student in school, or mother in the home. To the people a Latter Day Saint contacts in daily living, he is the diplomatic ambassador of his religion.

THIS CHURCH needs members in the scientific field, in politics, in the professions, in the business world, in the home, in the academic world who are recognized in

their fields and considered authorities. These people must carry on their work with integrity, with highest business ethics, and in a Christian manner. Then others observing them will have to say, "Look at Mr.—, the scientist. He's a Latter Day Saint. And there's Mrs.—, the economist, also a Saint. And there are others who are skilled people, and good people. Their church must have something." Oh, what these emissaries can do for their religion!

Not all can be famous, but everyone can be such an emissary, whether he is widely recognized or known by only a few people in his own neighborhood. If he has the reputation of being honest, upright, courageous, sincere, hard working and successful at his job, then he too will be recognized and people will say, "This church must have something."

Zion—every Latter Day Saint's dream—will be composed of people who are skilled at whatever they are doing. Even the most menial task will be done well. But this stewardship of ability must begin now if Zion is ever to become more than a Latter Day Saint dream.

SO FAR the only things mentioned have been in the temporal field. There is also a dearth in the spiritual and doctrinal field, as exemplified by the man unable to tell his friend about the church. Lay members must be so endowed with a love of their church that they will seek to learn of its beliefs and history and so will not be caught in the position of this man. Members must learn to pray, investigate other churches to have a better understanding of their own, and cultivate the gifts of the spirit. This too is education. Zion is as far away as the spiritual condition of the people. In this field, then, there is a wide-open need for education.

WHAT PLACE has the church in filling the cavern of this need? When businesses wish to open up new plants, they train men to do the job. When countries send diplomats to represent them in world relations, they train them. Why, then, does not the church train its representatives?

Many, many times the cry is, "I would go to college if I could afford it." There are often highly intelligent young people who must quit even before finishing high school because they cannot afford to continue. These people are a loss to the church—a loss which could amount to a lot monetarily speaking. Why doesn't the church set up a way for some of these people to continue their work, to take advantage of the intelligence with which God endowed them? Graceland College offers educational opportunities and spiritual opportunities to those who can afford them. What about those who can't afford them, but need them? Couldn't Graceland set up some scholarships as other schools have done? Surely this opportunity to extend training to diplomats of the gospel should not be denied.

In rural areas sometimes there are not educational nor cultural opportunities, in fact there are not even ways of learning about improved farming. Why can't the church set up a system of rural education for adults? Here would be a great opportunity for training diplomats of the gospel.

Why cannot this church make summer use of the facilities of Graceland College to send its representatives to school for academic and spiritual training? They could be taught the rudiments of ministering to the people and also learn the methods of conducting a discussion, of teaching a class, of making a speech that presents its facts, draws a conclusion, presses home its point, and finishes leaving the audience in a favorable attitude.

SPIRITUAL AND DOCTRINAL EDUCATION cannot be denied. More emphasis in church school classes should be laid to learning the doctrines of the church. Zion's Leagues should put more emphasis on learning of the church and perhaps just a little less on sports and having a good time. Orioles and Scouting groups have numerous chances of becoming educated in the spiritual and doctrinal as well as gaining new skills in other departments. And more stress should be laid on the teacher-training program so that those who teach classes are trained to do so. Again they are representing their church and must be equipped to represent well.

If this church is to have its gospel spread to all the world, it will take more than the meager number of men designated as missionaries to do the job. This task will require every man, woman, and child who calls himself or herself a Latter Day Saint. To be good emissaries of the gospel calls for persons equipped with a sincere desire to serve, a humble faith in God, and the message of his church, plus training to present the message in the best possible manner.

The Hypocrite and the Fig Tree

Arise! who drug your doubt in busyness
Look to the end, the whole
If it be false more false is your activity.
The hypocrite stood on the street corner
And prayed at great length,
Busily.

Arise! who drown your discontent in busyness
Will it matter, next year, what you did today?
No more deny your soul in worthless rounds.
The barren fig tree sucked up sap
And spread its leaves beneath the sun,
Busily.

—NORA MOSER.

Travelogs

(Continued from page 11.)

Tuesday, after breakfast at the Bre-shears' home, we were on our way early. We visited Elder A. D. McCall at Milton, the Jernigans at Brewton, inspected the reunion grounds there in company with Ben Jernigan and Pastor Clarence Langham. We paid our respects to Elder J. S. McCall at Berrydale, Elder and Sister E. N. McCall at Dixonville, arriving at Evergreen in time, first, for a sumptuous dinner at the home of Brother and Sister R. C. (Comby) Snowden. Here also were Pastor and Mrs. David Snowden, J. T. Booker and wife (daughter of Comby Snowden) and Sister Ennie Snowden, mother of the Snowden clan.

Secondly, we three placed ourselves in the hands of the Snowden Brothers, barbers extraordinary, where each got not only a haircut and shave, but a treatment situated somewhere between osteopathic and chiropractic.

Raining by this time, we went on to Mackenzie. Here we were billeted at the home of Brother and Sister E. B. Odom. After supper we went to our church where, considering the matter, we were greeted by a good-sized congregation. Elder H. F. Salter, pastor, is in charge of the branch here.

James (Sonny) Odom, a star football player with his high school, headed for Graceland College (I hope), was home assisting his father with the farm chores.

After breakfast, with the rain still falling, our party began the long drive to New Orleans, stopping at Ocean Springs

(I believe) for lunch, and arriving at New Orleans in good time for my train. Still raining.

The Southern Belle got me home safely at ten o'clock on Thursday the fifteenth, and I was soon thereafter at home in Independence.

News and Notes

(Continued from page 2.)

Hinde, local chairman. These women, known as the Gray Ladies, will meet three times a week for training and study. Classes are taught by Miss Vida E. Butterworth, R.N., educational director.

After the period of training is completed, the women will devote at least one hundred hours a year to the work. The Gray Ladies do such things as arranging flowers, delivering mail, writing letters, and taking charge of the guest desk.

MISSIONARY PROGRESS

Several people were baptized during the month of March in the Far West Stake. Fourteen cottage meetings are held each week in the stake also. The missionary work for 1950 looks very promising.

HELD IN AUDITORIUM

Over eight hundred Girl Scouts of Eastern Jackson County held their first annual area festival, March 10, in the lower level of The Auditorium. Approximately 2,500 persons attended the festival.

In the February 27 issue, the item about Apostle Percy E. Farrow stated that Brother Farrow visited Pittsburg and Wellsburg in Ontario. These cities are not in Ontario. The item should have read Pittsburgh, Pennsylvania, and Wellsburg, West Virginia.

What Is Unique About Latter Day Saints?

(Continued from page 7.)

fairs, our most original and devoted idealists. Unless we do, we are almost inevitably bound to lapse into the role of a small evangelical sect, somewhat precious, quite esoteric, lost in the role that we either dare not or cannot fulfill. That such a possibility would occur, that we could be faced with this possibility of deliberately lying down and failing in this task, was foreseen by the Lord when he warned us long before our day that if we didn't do this job, he would "raise up another people" who both *could* and *would* do his will in Zion. The possibility presented itself to his mind originally that this people whom he was selecting would quit. But his bugles blow no retreat. His purposes go onward. Either we do it, or he will find those who will.

I am one of those people who are sincerely assured both that we can and we will establish Zion. It demands, of course, a great effort of will, of sacrifice, of devotion, of perseverance, of obliviousness to ridicule to accomplish such an achievement. One of the eternally astounding things is that you can find people, the right kind of people who will make any sacrifice required. That is why they are always the right kind of people. They are still to be found. There is no shortage. All the things we need, we either possess now or can borrow from God. That is a bank account which is good and is still available.

Our history all points in this one direction like a great arrow, but we must follow the arrow. We cannot always stand at the crossroads and wonder which one to take. We must follow the arrow. Perhaps our church had its Dieppe at Nauvoo. We retreated from Nauvoo with great loss. Our next attempt should be a triumphant D-day landing in Zion. But such an invasion of the well-defended shores of "things-as-they-are" is not for amateurs or cow-

Our Church's Story

1846-1946

By Henry Anderson

A Pictorial Version of the Story of the Church in cartoon picture form. Important events in our church history from 1846 to 1946 are presented simply and colorfully for children.

60c

Herald House INDEPENDENCE, MISSOURI

ards or quitters or the ill-prepared. It is for experts who are brave. If we are, God will give us the weather and the protection overhead, and he will clear the seas of submarines. I realize, too, that some of us will fall in the shallows and some on the beaches; some will lie across the barbed wire, but I'm also well assured that many of us will get through. I believe we should try our Normandy NOW.

Bulletin Board

Golden Wedding Anniversary Celebration

Brother and Sister Archie R. Batcheller, 1902 Kane Street, La Crosse, Wisconsin, will celebrate their golden wedding anniversary on April 9 by holding open house at their home from 2:00 to 4:00 and 7:00 to 9:00 p.m. Friends and members in La Crosse and vicinity are invited to attend.

Conference Banquet for Visiting L. D. S. Lawyers

The regular Conference Banquet for church lawyers will be held on Tuesday, April 4, at 6:00 P.M. at the American Legion Lounge in Independence. Make reservations at the office of C. L. Olson in the Auditorium.

Requests for Prayers

Prayers are requested by Mrs. Don Baldwin of Billings, Montana, for her brother-in-law (name not given) who stepped on a high voltage wire. He is in the hospital in serious condition.

Mrs. John H. Smith, Route 1, Sibley, Missouri, requests prayers that she may be relieved of a heart ailment.

Prayers are requested for Mrs. W. H. Dance who is a victim of cancer.

Prayers are requested for Elder Reese Wolf of Knoxville, Iowa.

WEDDINGS

Meyer-Jones

Faith Jones of Waterloo, Iowa, and Alfred Meyer of Bakersfield, California, were married September 17, 1949, at the Reorganized Church in Kewanee, Illinois. Elder Harry P. Jones, father of the bride, officiated. Mrs. Meyer is a graduate of Graceland College and the Independence Sanitarium and Hospital School of Nursing. They are making their home in Bakersfield where Mr. Meyer operates a machine shop.

Luther-Dunlap

Virginia Mae Dunlap, daughter of Mr. and Mrs. Allie C. Dunlap of Hamilton, Missouri, and Jess William Luther of Cameron, Missouri, were married at the Reorganized Church in Kingston, Missouri, on February 26. Priest Dodge Dunlap, brother of the bride, performed the double-ring ceremony. They are making their home on a farm near Hamilton. Mrs. Luther is a graduate of Graceland College.

Rettenmund-Griffy

Edith Florence Griffy, daughter of Mr. and Mrs. T. C. Griffy of Phoenix, Arizona, and John Rettenmund of San Bruno, California, were married February 5 at the Reorganized Church in Colorado Springs, Colorado. Elder J. D. Curtis performed the double-ring ceremony. Following a honeymoon in Arizona and San Diego, they made their home in San Francisco.

Daniel-Dalton

Shirley Maxine Dalton, daughter of Mrs. W. Bateman and the late Mr. G. Dalton, and Harry Alexander Daniel, son of Mr. and Mrs. W. Daniel, were married at the Reorganized Church in St. Thomas, Ontario, on March 1, Elder Frank Gray officiating. A reception was held in the church following the ceremony.

BIRTHS

A daughter, Kathy Barbara, was born on December 11 to Mr. and Mrs. L. G. Hutchinson, Jr., of Post Oak, Missouri. She was blessed on March 5 by her grandfather Burr B. Bronson and great-grandfather W. T. Beckett. Mrs. Hutchinson is the former Barbara Bronson of Warrensburg, Missouri.

Mr. and Mrs. Richard Sackfield of Rock Island, Illinois, announce the birth of a son Kent Richard, born February 26. Mrs. Sackfield is the former Muriel Lenox of Moline, Illinois.

A daughter, Blanch Heather, was born on February 2 to Roy and Lilian Anderson of Saskatoon, Saskatchewan.

A son, James Howard, was born on January 28 to Gordon and Orma Loucks.

A daughter, Anita Louise, was born on February 8 to Mr. and Mrs. LaVerne Benson of Delong, Illinois. Mrs. Benson is the former Helen Dawson.

Mr. and Mrs. Robert Gustafson of Appleton, Illinois, announce the birth of a son, David Ralph, born February 10. Mrs. Gustafson is the former Jean Dawson.

A daughter, Shirley Anne, was born on December 5 to Mr. and Mrs. J. A. Porter of Sibley, Missouri. Mrs. Porter is the former Nadine Cowell of Independence, Missouri.

DEATHS

Obituaries should be sent in promptly by relatives or friends. They will be printed free as soon as space permits. In fairness to all, the editors reserve the right to cut the message to two hundred words.

FRANKLIN.—Bertha, daughter of George and Eliza Potts, was born July 24, 1895, in Brooklyn, New York, and died January 29, 1950, at the Independence Sanitarium. She was baptized into the Reorganized Church on June 5, 1904. On March 3, 1924, she was married to Clarence C. Franklin; one son was born to this union. She also had a son by a former marriage. She had made her home in Independence for twenty-eight years and was a member of the Liberty Street congregation.

She is survived by her husband, Clarence; two sons: Walter E. Anderson and Clarence C. Franklin, Jr.; a foster son, Richard Ralston, and a foster daughter, Miss Foresta Franklin, all of Independence; four sisters: Mrs. Benjamin McGuire of Independence; Mrs. Alice Lester of Brooklyn, New York; Mrs. Sara Murray, East Orange, New Jersey; and Mrs. Ethel Hobby, Amityville, New York; and a brother, John Potts, of Springfield, New Jersey. Funeral services were held at the Dixon Kempley Chapel in Independence, Elders Glaude A. Smith and Elmer R. Hart officiating. Interment was in Mound Grove Cemetery.

ANDERSON.—Grace Viola, was born February 26, 1894, in Missouri and died November 21, 1949, in Yakima, Washington. She is survived by her husband, Frank Anderson, Sr.; a daughter, Gladys; and two sons: Frank Jr., and Tom.

WILLIAMS.—Emma Jane, daughter of Angeline and James F. Fleming, was born near Vandalia, Iowa, on October 22, 1868, and died at Runnells, Iowa, on February 4, 1950. In 1897 she was married to Charles M. Williams; five children were born to this union, three of them dying in infancy. She united with the Reorganized Church on August 27, 1905, and was a faithful member until her death.

She is survived by her two sons: Arthur and Fred of Des Moines, Iowa; two sisters: Mrs. Ida Curry of Mitchellville, Iowa, and Mrs. Bertha Rice of Des Moines; two brothers: Ed of Runnells and Harold of Bondurant, Iowa; and three grandchildren. Funeral services were held at the church in Runnells, Elders Herbert Scott and Clyde E. McDonald officiating. Interment was in the Vandalia cemetery.

SMITH.—Annie Blanche, daughter of Lorenzo and Adriana Johnson French, was born on May 30, 1875, at Jonesport, Maine, and died at the Independence Sanitarium on February 17, 1950. She was baptized into the Reorganized Church on October 2, 1898, and remained faithful to her covenant until her death. She was married to William C. Smith on September 23, 1893; two daughters were born to them. In 1921 they moved to Independence, where they have lived ever since. Their home was always open to missionaries who visited Jonesport, and they were ever eager to testify and minister for Christ among the people.

She is survived by her husband, William, of the home; two daughters: Mrs. Nellie A. Hunker of Independence and Mrs. Madeline L. Giraud of Bryan, Texas; a brother: Lorenzo French of Minneapolis, Minnesota; two half-sisters: Mrs. Maud Woodward and Mrs. Addie Cummings of Lynn, Massachusetts; four grandchildren, and two great-grandchildren. Funeral services were held at the Roland Speaks Chapel, Elders Glaude A. Smith and Donald V. Lents officiating. Interment was in Mound Grove Cemetery.

LEONARD.—Frederick George, was born March 20, 1878, in Everetts, Michigan, and passed away at his home in Salinas, California, on February 26, 1950. He was baptized a member of the Reorganized Church on October 23, 1938, and enrolled in the Salinas, California, Branch. He was a member of Blackberry Lodge No. 359, A.F.&A.M., of Elburn, Illinois. He also served many years as a peace officer in Elburn. Although suffering from illness for many years he was an attendant at church services whenever his health would permit and was at all times ready to stand and give a reason for the hope that was within him, and to witness for God and the church.

He is survived by his widow, Winnie G. Leonard, of Salinas, California; two daughters, Miss Winifred Olive Leonard of Salinas, and Mrs. Ione Martin, of Madera, California; and one sister, Mrs. Blanche Fisher, of Aurora, Illinois. Funeral services were held in Salinas, Elder LeRoy E. Harris officiating. Interment was in the I.O.O.F. Cemetery, Salinas.

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P.S.

Elroy Hansen
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Denison, Iowa

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*** YOUR SOCIAL SECURITY**

A story was printed recently of a big city ball team that was slipping and losing most of its games. The manager was worried. One day he found a book of matches put out by an insurance company. It had this question on its cover, "Is Your Future Secure?"

The manager obtained and sent one of those books to each member of his team. In a little while their playing improved, and they were winning games again.

That applies to religious life, too. We need security, not only in this world, but also in the world to come.

Brother, are you making arrangements for your celestial social security?

Ask yourself, "Is my future secure?"

*** ET CETERA**

The editors sometimes get a manuscript from a writer with the "et cetera sickness." It is a disease. Sometimes "et ceteras" come two to the paragraph, five to the page. Editorial work consists in going through the script and knocking them out right and left with both hands. There ought to be a special flit gun for them, or a new kind of DDT.

Are you a victim of this malady? You have probably had it at some time in your life, as children have measles, mumps, and whooping cough.

They say children and savages are delighted with long lists and collections of things, the more the happier. It is a pure pleasure in quantity. Sinclair Lewis became famous as a realistic novelist simply by making lists of things found in drugstores, groceries, etc. (And there I go!)

Suppose you are writing to impress somebody with all the things or people you know. You list everything in that little basket you call your mind. But you don't want the reader to know you have run out, so you put "et cetera" at the end of your list.

There are various styles of writing it: the Latinist, "et caetera"; the ordinary perfectionist, "et cetera"; the average person, "etc."; your grandfather wrote, "&c."

Well, "that's all there is—there isn't any more." I've shoveled out all I know on this subject, and the little bin of my knowledge is empty. So here is a nice big "Et Cetera."

And if you feel the urge to put a lot of them in your next script, look out! We're coming after you with a flyswatter!

*** EDUCATION**

An educated person is one who can read a "Stop" sign, and obey it. He watches his speedometer and keeps his car under legal limits.

An educated person is one who can read a "No Smoking" sign and respect the rights of the public it is meant to protect.

An educated person is one who considers the comfort and welfare of others.

An education may be acquired at school, or from life, if one is intelligent.

Many people go through the schools but come out untouched and unimproved. Some of them acquire an education there, but they are the kind who would have learned anyway.

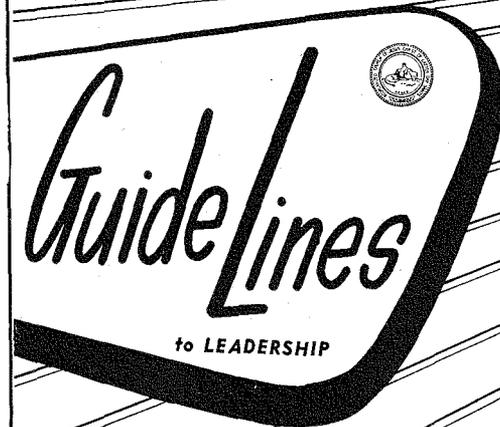
A school is a fountain of wisdom and learning. But many are tethered there who never taste of its waters.

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THE SAINTS'

Herald

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APRIL 3, 1950

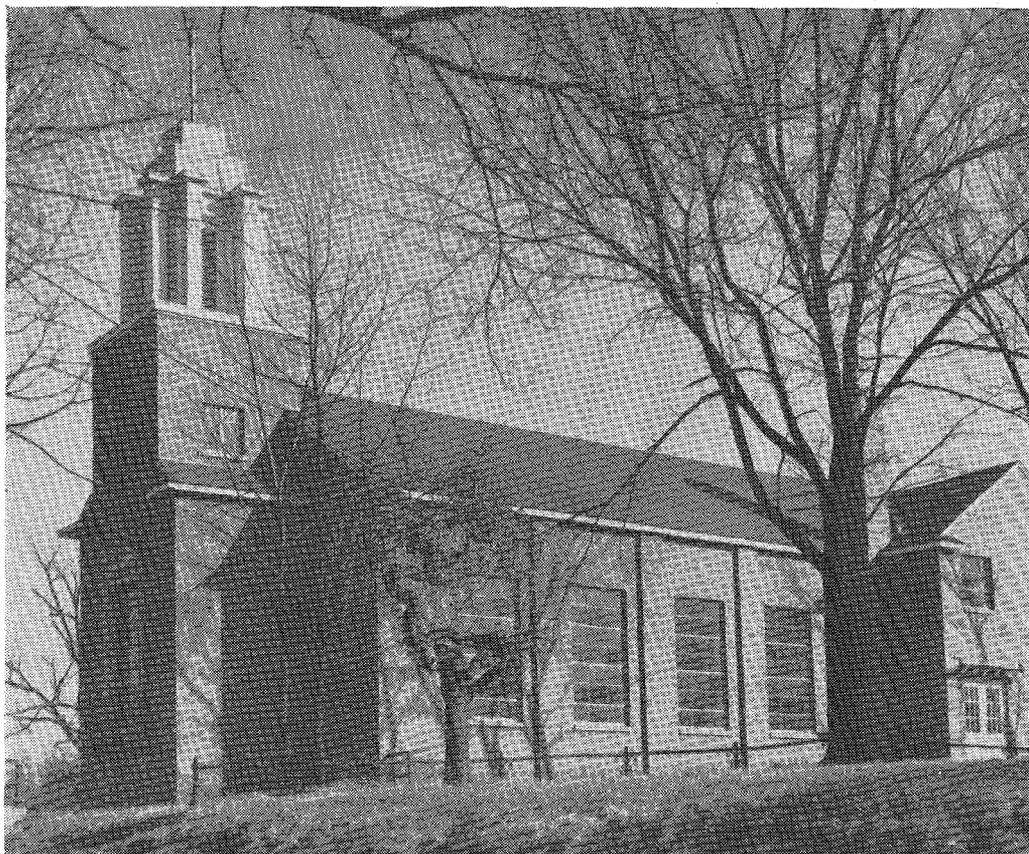
NUMBER 14

West College Street Church

*Home of the
newest
Congregation
in the
Center Place*

(See page 16.)

Photo by Marvin McDole



The Church's Birthday

“ON THE SIXTH OF APRIL [1833], in the land of Zion, which was within the western boundaries of the State of Missouri, about eighty official members, together with some unofficial members of the church, met for instruction, and the service of God at the ferry on Big Blue River near the western limits of Jackson County, which is the confines of the State and the United States. It was an early spring, and the leaves and blossoms, like a glimpse at paradise, enlivened and gratified the soul.

“The day was spent in a very agreeable manner, in giving and receiving knowledge which appertained to this last kingdom, it being just eighteen hundred years since the Savior laid down his life that men might have everlasting life, and only three years since the church had come out of the wilderness, preparatory for the last dispensation. Those present had great reason to rejoice; they thought upon the time when this world came into existence and the morning stars sang together and all the sons of God shouted for joy; when Israel ate the ‘passover’ as wailing came up for the loss of the firstborn of Egypt. They felt like the shepherds who watched their flocks by night, when the angelic choir sweetly sang that electrifying strain, ‘Peace on earth and good will to man,’ and the solemnities of eternity rested upon them. This was the first attempt made by the church to celebrate its birthday, and those who professed not our faith talked about it as a strange thing.”—*Times and Seasons*, Volume V, page 752. (Printed in *Church History*, Volume I, pages 285, 286.)

Introducing...

LESLIE S. WIGHT, Skokie, Illinois, (page 5) was born in Tuncurry, N.S.W., Australia, in 1889 and baptized in Lamoni in 1907. He was graduated from the high school at Lamoni in 1908 and attended Graceland two years. In 1914 he married Lydia A. Thomas. They have two sons: Gordon Stewart and John Grayson.

Brother Wight is a grandson of Apostle Lyman Wight and a son of J. W. Wight, apostle and patriarch. He has been an active member of the church since 1907, when he was ordained a deacon. He became a priest in 1920, an elder in 1922, a high priest in 1924, and a patriarch in 1947.

He is employed at present as a sales manager in Chicago.

ZEALIA COOK JENNINGS, Independence, Missouri, (page 7) was born in Attica, Kansas, and was baptized in Wichita, Kansas, in 1924. The next year she was married to J. Abner Jennings. They have four children: Mrs. Joanne Raveill, James Charles, Warren Abner, and Joseph.

Sister Jennings was graduated from the high school in McPherson, Kansas, in 1924, and attended Wichita Business College following her graduation.

She is interested in church work and is active in the church school at Walnut Park Congregation. Writing is her hobby.

NORMA ANNE KIRKENDALL, Columbus, Ohio, (page 9) was born in Ashland, Kentucky. She is a granddaughter of Patriarch A. B. Kirkendall and a daughter of Elder Gard H. Kirkendall. She was graduated from East High School, Columbus, in 1935 and then attended Ohio State University, receiving her B.Sc. and M.A. degrees from that institution.

She is a member of Pi Lamda Theta, Mu Epsilon, and Kappa Epsilon. She is president-elect of the International Mailbag Club, and a member of the American Association of University Women.

She taught commercial subjects and music in the Ashland, Ohio, High School for five years and was auditor for the U. S. Army Engineers for three years. She is presently employed as an editor.

Sister Kirkendall has been active in several fields of church work for the Columbus Branch and the Southern Ohio District. She is now serving her branch as children's supervisor and organist. She has been writing for church publications for eighteen years.

She likes to travel, and is planning her sixth trip to Mexico this summer to further her interest in archaeology. She writes radio scripts and is now working on a television program. Her writings have appeared in several magazines, mostly of a religious character.

THE SAINTS' HERALD

Volume 97

April 3, 1950

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EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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2 (314)

News & Notes

JOINT COUNCIL BEGINS SESSIONS

The Joint Council began its final pre-conference sessions on March 14 in the office of the First Presidency. The Joint Council plans to hold two sessions a day.

The major order of business is the consideration of new men to be appointed to full-time ministry with the church effective this Conference. A number of additions from selected men throughout the church are anticipated. The Council of Twelve is anticipating introducing at the General Conference new visual aid materials for use in evangelism.

New full-time appointees approved by the Council of Twelve will be recommended to the Joint Council. Final approval and assignments to territory will be made by the Joint Council and announced the last day of the General Conference.

MISSOURI VALLEY INSTITUTE

Apostle D. T. Williams and F. M. McDowell conducted a priesthood institute for the Northwest Iowa District at Missouri Valley, Iowa, March 17 to 19. They report good attendance, interest, and participation. Invitations had been sent to the priesthood of Southwest Iowa and Northeast Nebraska, and a good representation from each contributed greatly to the success of the institute. An outstanding contribution was made by Pastors V. D. Ruch of Council Bluffs, Charles Neff of Omaha, Cecil Burnett of Sioux City, Seventy Harold I. Velt, and Dr. H. A. Merchant, who served as workshop leaders. The theme of the institute was, "So You Want to Help Families," built around the new text, "Ministry in the Home."

CHURCH SCHOOL INSTITUTE

Elder John Darling, Associate Director of the Department of Religious Education, was one of the main speakers at the church school institute of the Central Illinois District held March 12 at Taylorville, Illinois. "Lovest Thou Me?" was the theme of the institute. Arthur Hanson, district president, and William Banfield, church school director, were in charge of the institute.

BOSTON PRIESTHOOD INSTITUTE

Brother F. M. McDowell, in co-operation with Brother A. W. Sheehy, conducted a priesthood institute for the Southern New England District at Boston, Massachusetts, March 10 to 12. Unusually excellent attendance is reported, as well as the high quality of support, intelligence, and devotion of the men of the priesthood. There were never less than forty-three men in attendance at any of the sessions. The average attendance for Saturday was forty-seven, with one hundred ten priesthood members and their wives at the banquet on Saturday evening. On Sunday the attendance was the largest within the memory of the old-timers in Boston, two hundred eighty-nine upstairs, thirty-one children downstairs, and people sitting on the steps between the two auditoriums.

MUSIC

Franklyn S. Weddle, Director of Music, attended the National Music Teachers' Association convention held in Cleveland, Ohio, on March 2. At the convention he spoke concerning the community music activities of Independence. He also attended two sessions of the Flint-Port Huron District priesthood institute held in Port Huron, Michigan. Brother Weddle left on March 1 and returned to Independence on March 6.

(Continued on page 13.)

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The General Conference of 1950 - April 2 to 9

A Cordial Welcome

Church people at headquarters and in Independence anticipate the chief event of our church life, the General Conference, with as much interest as any who attend it. It is always a pleasure to have company—*invited* company—coming to see us. The increased tempo of life under the crowding of activities and meetings, the anticipation of what may happen in the course of business, the return of dear friends from other places—all these bring a mood of happiness with these great gatherings.

Welcome, then, to all conference visitors. Housing is short. We are all crowded enough in normal times. It will take a great deal of effort to get everybody located comfortably and satisfactorily, but we think it can be done.

The Mood of the Conference

There is a background of general satisfaction as a setting for this conference. There has been peace and harmony throughout the church. Every appointee has his task before him and has been working with hope and expectation. Projects have been defined and working methods studied. There is a growing body of literature to assist the priesthood in their work. We anticipate that there are other and greater tasks before us. It is satisfying to know that we have been moving along the right road toward our goals.

Feelings of hope are infectious. They come from general officers and touch the hearts of the people everywhere. There is no nervousness at this Conference. We are neither worried nor afraid. What we have experienced in recent times has strengthened our faith. The church is stronger than it has been.

How Conference Grows

Three main functions have been evident in the Conferences of the church from the beginning: worship, instruction (including divine inspiration), and legislation. These three functions are dominant in the Conference today.

Conference has not changed its basic character, but it has developed its services to the people. Our interests and activities have become widely diversified, organization has been developed, and attendance has greatly increased. Worship is now divided into special groups: general, priesthood, youth, and others. Instruction includes many classes now in the field of Religious Education, as well as preaching and other features. Legislation has developed a technique of reporting, explanation of problems, general discussion, and voting. Formal procedures are necessary for larger bodies. But the principles are the same.

Long Preparation

If the visitors and delegates will look through the official General Conference Program and note the hundreds of meetings that have been arranged, the number of people engaged in the services, the places of meeting procured, with many attending problems, they may be able to realize why months of work and preparation upon the part of many persons, both officers and volunteers, have been required.

Every possible effort has been made, with the experience derived from many preceding gatherings, to anticipate the needs and the wants of the people. Emergencies and illness may cause some deviations from the program, but in general it will carry through as planned.

News of the Conference

Full news about the proceedings will be found in the *Conference Daily Herald*. Information about subscriptions will be found elsewhere in our publication. The *Daily* will contain all the official reports to the First Presidency, including the important financial report of the Presiding Bishopric, a reporting of daily business and events, principal addresses and summaries of sermons, talks, and lectures. While some of the information may appear later in other publications, it is only the *Daily* that contains a full report of the Conference. It also includes the official list of appointments.

Forecast

This editorial, naturally, was written long before the time for Conference to meet. News of events must come later.

Conference is like any church meeting, but on a larger scale. The program is planned and printed. The building is prepared and warmed. Staff, speakers, and officers are in place and ready to serve. Musicians are prepared. All the work is done in the trust that the people will come, before a single visitor is in sight. It is all done on faith.

Then the people come. Many of the seats are filled. The hearts of those who have labored are glad that they have not worked in vain.

Naturally, the prayers of the people have been made that this Conference might receive God's blessing and guidance. We can trust him to do his part. If we do ours, all will be well.

L. J. L.

E d i t o r i a l

Official

Mailing of Tithing Payments

It is recommended that tithing and general offerings be made through the regularly appointed solicitors in the branches and bishop's agents or bishops of the various stakes and districts.

However, when these officers are not available and contributions are mailed to headquarters, the remittances should be by check, postal note, or money order made payable to the Presiding Bishopric, and the letter addressed to THE PRESIDING BISHOPRIC, THE AUDITORIUM, INDEPENDENCE, MISSOURI.

Across the Desk

Garland E. Tickemyer writes:

I am pleased to advise you that we have just completed a two-day priesthood institute for men of the Los Angeles district. Each instructor prepared a written lecture ten to eighteen minutes in length covering his subject. These were discussed after the papers were read, and copies were placed in bound booklets for each man.

The lectures were almost uniformly good and, due to the careful preparation on the part of the instructors, we achieved a degree of excellence that I have not seen equaled before, even though I was responsible for organizing and conducting similar schools in Zion for a period of about eight years.

From Apostle D. Blair Jensen, February 20, 1950:

Yesterday it was my pleasant opportunity to be present and participate in the dedication of the church property at Gloucester. Elder Coggan preached in the morning, Brother Fry lectured to the priesthood, and I spoke in the evening.

Some ten years ago—and I believe pretty much through the efforts of Apostle Oakman and Bishop Trapp—this property was purchased for 640 pounds. Much donated labor and additional money have gone into this project. A

cash outlay of probably a thousand pounds would cover what has been paid into the property. Brother Coggan loaned the group money in such a way that it could save paying interest, and needless to say all are happy because of this. It was good to observe the considerate tributes that were paid to Brethren Coggan, Oakman, and others for assistance and guidance. It is the hope of this little group to use past efforts as a means to further progress. Right now the people are full of good intentions to make this year a better one in missionary endeavor. I believe they will attain some success. Another house of worship is free from indebtedness, and with this comes security.

Elder Eugene A. Theys, Rotterdam, Holland, February 21:

On February 11 and 12 priesthood members in this mission met together for an institute, and some very fine classwork was done. Elder Anton Compier gave a lecture on "Finance in the Branch and Keeping the Law." Elder Jac de Wild lectured on "Organizing a Branch Program"; Elder Marius van Oorschot on "Tracting and Cottage Meetings"; Seventy Glen H. Johnson on "Missionary Work in the Branch"; and I spoke on "Getting Decisions for Baptism." On Sunday morning the priesthood met for an hour of fellowship and Communion service, and everyone went away feeling strengthened for the missionary work ahead. On the same afternoon Brethren Anton Compier, Jac de Wild, Glen Johnson, and I went up to Utrecht to start our series of missionary meetings. Brethren Compier and de Wild went along as our translators. These men did an excellent job in translating our sermons.

On Monday, March 6, Apostle Jensen and I will leave for a trip into Germany. We will visit all our groups in the American Zone and several in the British Zone. We hope to be back again in Holland around the first of April, then we hope to cover several of our groups in this mission. Reports coming in from our groups in Germany are that they are looking forward to another fine year of missionary activity; some groups already report forthcoming baptismal services to be held soon. We are gradually getting our statistical records cleaned up for the German mission, so perhaps we can give some of our time and energy to other needed things. We are looking forward to good reports of the coming Conference, and we shall remember you brethren and the church in this experience.

A letter from Harry J. Simons, pastor of Warrensburg congregation tells of the fine unity and results of a special business meeting March 8. It was called to consider two specific needs which involved a few hundred dollars expenditure. Inasmuch as the branch already owed \$1,400 on an interest-bearing note, many questioned the advisability of going ahead until this debt was paid. After an hour and a half discussion, a very beautiful spirit of unity came over the meeting, as indicated by the following quotation from Brother Simons' letter.

Finally when someone raised the question, "Why should we have any indebtedness at all?" another rose and asked, "Why couldn't it be paid in four months?" Another thought it could be paid in two months and set the first Sunday in May as "Pay the Debt Sunday." All of that prompted one of the brethren to stand and make a motion that "We do not wait longer but that we pay the debt now, immediately." It was promptly seconded by about a half dozen people and approved unanimously with considerable enthusiasm. Immediately one of the brethren came walking to the front and placed on the table before us a \$100 bill to start it. Another walked up and counted from his billfold \$100 and presented it. Two made out checks for \$125 each. Others presented checks and currency for various other amounts. Children brought their offerings. Others made pledges. By the time the meeting closed there was a total of \$858.25 in cash and \$275 in pledges.

The Spirit which prevailed made many of us think of what must have happened at Kirtland one time. No one came with the idea of paying the debt, but under the Spirit which came, no one could resist. It really made us say, "This is Zion. This is the true spirit of the latter day glory." The next day when some were told about it they too responded. Over \$200 in cash came in readily. More than \$100 came in on Sunday—some of it from those who had made a pledge on Wednesday.

We are contacting every member of the branch now, and within the next few days expect to have an ample amount to completely eliminate the debt and then move forward on another project.

Just thought you would be interested in hearing about this pleasant experience which came to a few humble people seeking God's guidance and the direction of his Spirit. It came, and they responded.

(Continued on page 13.)

Zionist Perspective -

By L. S. WIGHT

WHEN JESUS started to build his church, his first need was a group of men on whom he could rely to carry on his work after his ministry ended.

He knew that his first job was to *teach*. No church building program could be put into effect until those who would be a part of the church could have a thorough understanding of the principles on which the church was to be built. Therefore he started looking for those men who could absorb his teaching and pass it on to others. His invitation to these men was very simple and straightforward. It was merely, "Come, follow me."

He did not say, "Come, worship me." He had no thought of setting himself up as a leader to whom obeisance should be given. It was a simple invitation to go along with him, to suffer with him, and to look for no other reward than that of a job well done. He asked them to give themselves to the job without thought of monetary compensation. He offered no financial reward for the work to be done.

He tried to develop in his apostles the ability to look forward, to set their sights on fundamental things, and to have faith in those things beyond the limits of their understanding. It was inevitable that there would be some dissatisfaction, some murmurings, and some defection. Jesus was dealing with human beings, and the lack of understanding of any program is always evident in varying degrees in some who profess to be followers.

That is true today in our Zionist program, so there should not be too much concern simply because of a lack of uniformity of understanding. But when men lower their sights in regard to the Zionist program so that they lose their perspective, it is time to emphasize the basic ideals in order to help create a better and more uniform understanding of how to make that program effective.

The full import of the work of Jesus did not become evident until after his death and resurrection. When his disciples had the opportunity to *know* he had been resurrected, their doubts and fears vanished, and they entered into their part of the teaching program with a power previously unknown to them. They lost their fear of death, and they went to work with an earnestness and sincerity that produced results. The church grew until it fell into the hands of those who prostituted it for their own selfish ends, and gradually the spirit on which it had been built entirely disappeared.

WHEN THE TIME CAME for the restoration of the gospel, it was not forced on anyone. It was given to the custody of a young man who had developed to the point where in his own humble way he asked for light. That light was given to him as indeed it will be given to anyone who emulates the Savior and comes in humility of spirit, asking for only a chance to do his part, regardless of what that part may be.

It was on this principle that Jesus built his church. It is on this principle that the Restoration Movement has been made effective in the Reorganization. The men who have given themselves to the church have done so without reservation. They have not said, "Here am I, send me anywhere just so it is in a certain area." They have said, and they still sing year after year, "I'll go where you want me to go." When they do this, they are emulating the Christ who set an example for correct perspective. Their perspective is on the entire job, not merely on their own part in that job which may change from time to time. They have pledged a willingness to make that change when asked to do so by the appointing powers.

The principle of adjustability suggested is not one for church ap-

pointees only. It is a principle which must direct the life of every member who would be a part of the Zionist movement. It is not only a principle of Zion, but a principle of life itself. Success in business, inventions, the arts, and professions, in fact in any line of endeavor, has come only to those who have thrown themselves without reservation into the work in which they are interested. This is particularly true in the field of selling. I have seen men come and go by the hundreds. If they "come" to work without this ability to adjust to the job and the willingness to give themselves to it, they soon "go" because they do not have the proper perspective. Zion will be built only by those who have the same kind of perspective Jesus gave to the men with whom he was associated. Those who are not willing to adapt themselves to any given situation and give of themselves unreservedly to the work to which they may be assigned will soon drop out because, although they may be in the midst of a Zionist program, they do not even see it.

THE RESPONSIBILITY of adjusting self to any given need or job is clearly shown in the early instructions regarding Zion in the revelations to the church. For example in Doctrine and Covenants 3:15 we find, "for, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts; yea, if they will come, they may, and partake of the waters of life freely." *If* they will come! That one word "if" implies the right of choice, but the right of choice carries with it the responsibility of choosing to adjust self to the group, *not* to come to the group with a demand that the group adjust to some individual idea or desire.

A reading of Section 7 is very enlightening. John the Beloved was given

what he asked for without hesitation or reservation, simply because he wanted a special opportunity to serve others without a single thought of self. Peter found trouble because he first wanted to *get* his kingdom or Zion by requesting assurance that he would be certain to *get* a chance to be with the Savior. He did not unreservedly offer his services where they would be most needed. He did not think first of giving himself for others. Consequently, he received a rebuke from the Master who had taught that the first principle of life is to "give" life that we might have it eternally. And today it still takes some of us a long time to put this principle into effect in our own lives. If this were not true we would have our Zion *now*.

Too often Peter's attitude has its counterpart today. While we are wondering why we do not make more progress toward the Zion of our dreams, let's determine which of the two following examples we are copying.

Years ago I heard a man of some influence in the church arise in a rather large prayer service and testify that he expected to see the redemption of Zion. He said the Lord had promised him that he would live to see it. He seemed to think it was a great privilege to be able to tell us that the Lord had given him this promise. But he did not say one word in his testimony about what he was doing or giving to help build Zion. He was expressing only a wish to see or receive the benefits of Zion. He may not have realized it, but he was saying exactly what Peter did when the Master rebuked him for his selfishness. And we all know that Zion can never be built on selfishness. Those who have this attitude toward Zion could live right in the midst of a group of people who are actually building Zion and not see it because of their lack of Zionistic perspective.

But another man whom I am proud to mention by name is one who was the same as a father to me for many years in Minnesota. Charles Lundeen—"Dad," as we called him—emulated John the Beloved as described in section 7 of the Doctrine and Covenants. He gave himself to his church group without any reservation whatsoever. He wanted to do only those things which would minister to their needs. It was frequently suggested to him that, since he had given himself for others for so many years, he ought to be interested in going to Zion to share in the good things there. But he wasn't interested. To him the development of Zion was the building of people, and he wanted to stay with those to whom he had ministered and who revered him for the quality of his life.

He was most happy when he could serve. He could give ministry most effectively in his declining years to those who had been his "children" in the church. He saw and shared in Zion before it was developed because Zion was in him. His whole life was built on *giving*, not *getting*, with the result that he was rich in those things which make for Zionistic life.

Another way of saying that the individual must adjust himself to the needs of the group is found in Doctrine and Covenants 119: 8:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.

The statement, "labor together," means of course, that constant adjustments must be made by the individual to meet the needs of the group. That is true in every walk of life today. It is not some new principle of Zionistic development because it is and always has been a basic truth of life.

WHEN I WAS A YOUNG MAN full of hopes and dreams regarding Zion, I distinctly remember the thought being projected that it is the duty of the church to help individuals find their proper niche—round holes should be provided for round pegs, and square holes for square pegs. One of the fallacies of such Zionistic preaching of past years has been the emphasis on what the "church" must do for those, particularly the young people who want to help develop Zion. Repetition of this thought will weaken the ability of the individual to think clearly of his responsibility to the group. Experience has proved that I would have done much better and would probably have not suffered so many disappointments if I had been trained to think that if there are more round holes than round pegs, and more square pegs than square holes, then it is necessary for some of the square pegs to submit to a little sandpapering in order to reduce the points of the square surface to round edges—to become round pegs instead of square pegs in order to fit the available openings. In other words the individual must be willing to adjust himself to the facts of conditions and to give the best service possible under any conditions in which he finds himself. This is the kind of adjustability of which Jesus was thinking when he suggested that the only way to save life is to *give* it in service. In other words, if we cannot find what we want, we must make the best of available opportunities by building from where we are. Heman C. Smith

used to say, "If you cannot realize the ideal, you must idealize the real."

The evidence of growth in the church indicates clearly that there are increasing numbers of young people who are making this principle the guiding factor of their lives. Regardless of whether they are farmers, businessmen, or students studying for special service, they look on their development, their equipment, or the letters following their names, merely as tools to be used in making effective adjustments so they can participate in a Zionistic movement. At the same time it seems that there are some who are looking to the church to subsidize their abilities by *giving* them an opportunity to do such work as they want to do. These people are lowering their sights. They do not have the correct Zionistic perspective. Those who apparently fail to think the problem through are sometimes persuaded to support such ideas without realizing that in so doing they are helping to influence a lowering of perspective. They even lend themselves to voting for resolutions which would "force" the church to accede to the demands of some people and do some specific thing they want done. This is probably one of the most serious present-day problems connected with Zion-building.

A FINE EXAMPLE of correct perspective in the history of the church was the goal set to remove the burden of debt during the depression days. As soon as it was realized that we were faced with a real emergency, there were innumerable suggestions of ways and means to reduce the debt. Some of them were published in the *Herald*. But members of the Bishopric, faced with the responsibility of making the debt reduction program effective, decided to depend only on the operation of divine law which had been given to the church. They raised the vision of all members. Their perspective was on a long-range program which has proved that the best way to get results is to follow the divine law. It was not easy to carry out such a program when the pressure was severe from some groups. But the leaders maintained the standard of divine law and insisted that the time had come for us to recognize that if we are ever to succeed in building our Zion, we can do so only by keeping performance within the limits of that divine law. General Church leaders can see the picture as it affects the whole group. Districts or branches usually view the problem only as it affects them or their own area.

Resolutions from branches and districts often are unacceptable by the General Conference, because they fail to give adequate consideration to all the fac-

(Continued on page 13.)

He Is Risen! - By Zealia Jennings

IT IS DIFFICULT for the human mind to reach backward over the centuries and realize that there was really a resurrection. Through the years so many myths and fashions have attached themselves to Easter and its celebration that we are scarcely able to recognize the significance of the powerful event. The Easter bonnet, the Easter bunny, the Easter egg roll, Easter lilies, Easter corsage—all these have taken their toll from the true meaning of Easter.

Easter comes simultaneously with the return of spring. Both represent the renewal of life in a dead, winter world. Even the modern cliff-dwellers in high city apartments feel the thrilling surge of new life in the first warm breath of spring. If Easter were only a day to celebrate the change of season, it would be met with great festivity. But Easter means more than that. Perhaps its true meaning is best expressed in the words, "He is risen!" Even though no man saw the actual physical regeneration of Jesus, the truth of this statement brings a constant surge of hope to mankind.

At the time of the Crucifixion there were about one-hundred-twenty souls in the church. A short time later the full strength of the Christian movement was felt. A miraculous transformation came over the little band. Those who had so recently denied Jesus and were indifferent to the promises they had made, and those who were in the depths of despair because they had lost their leader so ignominiously suddenly changed into towers of spiritual strength. The message of their spokesman was: "Ye men of Israel, hear these words; Jesus of Nazareth . . . ye have taken, and by wicked hands have crucified and slain; whom God hath raised up . . . has ascended into the heavens . . . being by the right hand of God exalted."—Acts 2: 14-40.

Those Jews who heard this were pricked in their hearts because they had committed such a thing on one who was now in such an exalted position, and they asked the way to salvation.

Wherever the disciples were forced to flee in those early days of the church, the subject of their message was the same—the Resurrection. Whenever they spoke of the Crucifixion, people were awakened to sympathy and became remorseful because of their sins. But when they spoke of him as a risen Lord, he took on added stature and became "King of kings and Lord of lords." Paul felt the importance of the Resurrection when he said, "If Christ be not risen, then is our preaching

vain, and your faith is also vain."—I Corinthians 15: 14.

Modern religion has a tendency to take a skeptical view of the resurrection of Christ. Many discount it, explain away its miraculous attributes or simply ignore it. They feel they must preach a matter-of-fact religion rather than that which took place two thousand years ago. But they lose sight of the fact that religion began when time began, that the roots of religion are embedded in the truths of all time past, and its influence extends even to life beyond the grave. The crusaders who swept down through Europe to repossess the Holy Land and the missionaries who have gone out to preach have been fired by the deep conviction that man has an immortal soul—a soul which like its Lord's should some day triumph over the grave and possess an incorruptible body. When men lose faith in the miracles of religion, they lose the power to inspire others to live righteously. For what hope is there for one who has no faith in the future?

REVELATION IS ANOTHER EVIDENCE of our risen Lord. There is no way to meet the argument of one who says, "I know he lives, I have seen him." Stephen saw Jesus "standing on the right hand of God" (Acts 7: 55). Paul saw Jesus on the road to Damascus, for he said, "And last of all he was seen of me also, as one born out of due time."—I Corinthians 15: 3-8. In America Nephi bore record that "soon after his ascension into heaven, he did truly manifest himself unto them showing his body unto them, and ministering unto them."—III Nephi 4: 74. In 1832 Joseph Smith and Sidney Rigdon wrote: "This is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father."—Doctrine and Covenants 76: 3. When Joseph Smith III was upon his deathbed and said that he wished to make a statement, all gathered around him expecting some word on the administration in the presidency, but he had a more important testimony to bear. In tones clear and plain, he said he knew that Christ lived because he had seen him.

Many years ago Paul wrote, "But some men will say, How are the dead raised up? and with what body do they come?"—I Corinthians 15: 35. He answered these questions by explaining that our natural bodies shall be raised as spiritual bodies which have changed from the

present corruptible form, subject to disease and destruction, to an incorruptible form. Our earthly bodies shall assume a heavenly state even as Christ put on a glorified or celestial body after his resurrection.

When the disciples were all gathered in an upper room and had closed the door, Jesus suddenly appeared in their midst (John 20: 26). He was able to enter the room without opening the door. He stood upon the shore of the Sea of Tiberias and talked with his disciples who knew him not until he had performed a miracle. Then he said, "A Spirit hath not flesh and bones as ye see me have."—John 21: 7-12. Indicating that he was not just a spirit but had an immortal and material body also. Finally he was caught up into heaven before their very eyes and ascended as no earthly body could possibly have done; nor was he borne up by a lot of cherubs with flapping wings as is indicated in a quite famous painting of the Ascension.

Paul warns against thinking that the very same body which is placed in the grave shall be resurrected. He says it is like the planting of a grain of wheat. It is not the same kernel which comes forth for harvest but like it—of its same kind (I Corinthians 15: 37, 38). It is a great comfort to know that we may lay down a decrepit, crippled body, or an immature childish one and that, in the resurrection, it will be restored in a state of perfection. All parts "shall be restored to their proper and perfect frame" (Alma 19: 55-57). The spirit which has been changed as the result of the preaching and chastening in the spirit world must have a changed body to comfortably house it.

And so in the statement, "He is risen!" we take comfort and are humbly grateful to our Heavenly Father for the great promise which comes to us in this statement. Because Jesus overcame death, he has left open to us the miracle of life everlasting if we but follow the way so plainly marked by his blessed example.

Council Bluffs Does It Again

A wire just received from Charles F. Putnam says,

"Our goal has been passed. We raised more than twenty five thousand dollars in cash and pledges at our annual dinner tonight (March 24) and more to come in. It was a grand experience and we are humbly, humbly thankful."

Now Is the Hour - By Lottie Clarke Diggle

PERHAPS NEVER IN THE HISTORY of mankind has there been an hour when regrets were so multiplied as in that hour of divine sacrifice which Jesus anticipated from the beginning, over which he prayed and agonized, and for which he endeavored by every means in his power to fortify his followers. Yet each and everyone failed in the hour of testing.

Judas, deaf to the warning of Jesus at the Last Supper and blinded by avarice, betrayed his Lord for a mere pittance; then too late awoke to unutterable anguish and despair. Judas could no longer live with himself and sought merciful oblivion in death.

Peter too was warned and rewarned. After the communion when the disciples accompanied their Master to the Mount of Olives, he said, "All of you shall be offended because of me this night."

Peter protested, saying, "Although all shall be offended yet will not I."

"Ere the cock crow twice, thou shalt deny me thrice," Jesus declared.

After passing through his hour of agony in the garden of Gethsemane, Jesus admonished Peter, James, and John to watch and pray, lest they enter into temptation, but to no avail. In the cold, gray dawn when his Master stood alone in the midst of his persecutors, shivering, fearful Peter denied his Lord—not once but again and yet again before the second shrill, awakening crescendo of the crowing cock brought him to a realization of his sin. Peter's hour of opportunity had come, and he had failed the son of God. He wept bitter tears of repentance and thereafter devoted his life to atonement and sacrifice.

THERE IS NO RECORD in biblical history of loyalty other than that of John who stood at the foot of the cross and to whom Jesus entrusted the care of his mother. Hence it is not surprising that before his ascension Jesus said of John the Beloved,

"If I will that he tarry till I come, what is that to thee?" Nevertheless even John, with James and Peter, slept in Gethsemane while his Lord sweat drops of blood in agonizing anticipation of the ordeal that awaited him.

The Sadducees devoted "the hour" to hatred and calumny, the Pharisees to bigotry and cruelty, and the multitude to mockery and bestial sadism. Is it surprising that as Jesus in his last hour saw the panorama of the ages spread before him, saw the centuries of wandering, of

persecution, suffering, and annihilation of the Hebrew people, that in pity and sorrow for his own misguided race he cried out,

"Father, forgive them, for they know not what they do!"

THE HOUR of opportunity came to the victorious nations after the war of 1914-1918, but vengeance and greed dictated the Treaty of Versailles. As a direct result came Hitlerism and the World War. Again when peace was declared and men looked to the "Big Four" for the peace for which they had fought and bled, revenge reared its ugly head, and the German people were made to pay to the uttermost farthing. The result is that many of the inhabitants of Germany are living on low calorie diets, and little children are slowly dying of malnutrition. Thousands live underground in semi-darkness where the stench is almost unbearable and where children are too weak to climb the stairs to the fresh air.

"When a mother sees her third child dying of slow starvation, when women are raped by the military, when the contents of the last soap factory is burned by order and not only the Diesel engines but the great building which houses them is ruthlessly burned, can one blame the people for bitterness and hatred?" asked a social worker of international repute. The judgment of a just God might well be visited on those responsible for such inhumanity to their fellow beings.

IN THE YEAR 1834, on June 22, at Fishing River the Lord spoke plain words to his people.

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might

Love Versus Ingratitude

When God gave loveliness its birth
He christened it with showers,
Then offered up a gift to earth
In the form of flowers.

He flung the cool depth of the sod
High in the sunkissed breeze—
That man might somehow vision God,
And gave to us the trees.

With crimson face the flowers toss
Where march the sword and gun;
And from the tree, man hewed a cross
And crucified God's son.

—IVA MERRILL.

have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial Kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial Kingdom; otherwise I can not receive her unto myself.—Doctrine and Covenants 102: 2.

The Master warned his disciples to look for another "hour." "In such an hour as ye think not shall the son of man come. Watch and be ready," he admonished.

Are we, who profess to be his followers, going to procrastinate, to postpone the consecration of our lives, our time, and our means until too late? Will the hour of his coming find us without the spiritual oil needed to keep the gospel light burning? Must the hour of his coming find us among the foolish virgins who are so busy with church work that we have no time to live the gospel of Jesus Christ? Are we who are the so-called respectable, honorable, law-abiding church members like the rich young man who kept all the commandments but was told to consecrate his all and follow Christ? He must have been amazed to know he had done so much and yet it availed not. He had kept all the letter of the law, yet lacked the spirit.

"Sell all thou hast, and give to the poor," enjoined the Master, and the young ruler departed sorrowfully.

How history repeats itself! We are regular attendants at church, help with the choir, work on innumerable committees, teach or preach a little, give some money or time, and withal feel a measure of self-righteousness. Is it enough? Are we then followers of Christ who are limiting our sacrifices? Are we measuring our service by our comfort, our pleasure, and our desires?

If the answer is "yes," we are not yet ready to follow our Lord. To follow means to leave all; it means consecration of everything in life, physical, mental, social, and material, for the gospel's sake; it means loving our neighbor as ourselves. It means forgetting vengeance and prejudice, pride, and personal ambition. It means asking ourselves hourly the question, "What would Jesus do in a like situation?"

Only thus shall we abide the hour of Christ's coming. For so great a guerdon, no price could be too high. This is the eleventh hour. Let us "watch and be ready, for in such an hour as ye think not the Son of Man will come."

What Am I? - By Norma Anne Kirkendall

JUST WOOD—rough with the marks of the saw and chisel upon my sides. I was a tree, not a big and splendid specimen, just a common tree. Common men, not the master woodsmen, came and cut me down. A common man, not a craftsman cabinetmaker, crudely smoothed my sides and shaped me into the desired form. And there I lay . . . with others of my kind, awaiting the various judgments of the rulers. Then came the day when I was moved, a long and torturous trip through the byways of an ancient city. A patient man carried me on his shoulders. He faltered, but together we arrived at the designated spot, and I was hauled aloft. I did not feel the nails as did the one who was mounted upon my crossarms. I did not feel the pain, nor the ignominy, nor the shame. I stood there, with two others of my kind, and even when the man was removed I still stood. It was only when the earth shook that at last I fell to the ground, to become discarded but never forgotten.

What am I? A cross whose day of fame was at Golgotha.

* * * * *

And what am I? When the hills were made I too was formed, a solid, immovable granite mass. Centuries passed, and the winds and the rains cleared away the earth and rubble from my face. Then came men with sharp chisels and heavy bars to dig into my face, producing a roomlike cavity in my side, and smoothing a mammoth stone to seal the door. One evening, just at twilight, came a group of sad, dejected men, bearing with them the body of a companion, wrapped in yards of white death cloth. Lovingly they laid him within my depths. Slowly they pushed back the stone, and my interior became dark and dreary once more. A soldier paced rhythmically back and forth before the entrance way. Then passed much time, and I heard the sound of weeping without. But suddenly the darkness disappeared, and the intense light of a heavenly body filled my inner court, the man who had been sleeping stood, supported by angelic hands; the stone silently rolled from the door, and I heard the words, "Be not afraid, It is I."

What am I? A tomb that could not hold fast a risen Lord.

* * * * *

What am I? Industrious hands planted seed, warm rains watered the earth, and skillful hands plucked my fibers and formed me into a pure white cloth. Portions were cut and men wore me as robes and coverings for their bodies. Some

dyed me into brilliant hues, but some preferred the purity of my white and kept me spotless even in the dust-strewn highways. One wore me constantly, for he had not wealth of robes or earthly possessions. Then came the day when rough splinters of a heavy beam cut into my warp and woof, and I felt the salt of tears and sweat begin to saturate my texture. I was roughly handled and I knew my owner was no longer responsible for my safekeeping. It was a cruel spear that rent me, and it was the blood of my owner that flowed forth upon me.

What am I? A robe—a garment for a righteous man.

* * * * *

And what am I? I grew white and pure in a garden. My blossoms have long been used to decorate the homes and

hovels of the rich and poor alike. My beauty has been a humble one, yet a great man told others to consider me. He died, and other men have used my blooms and foliage to decorate their meetings of remembrance, and yearly at the springtime small children gaze in awe and say, "Yes, it is Easter Day."

What am I? A lily—a spotless reminder of a perpetual reawakening, of a proved fact that no man or thing ever dies without the hope of again coming forth in greater glory and increased beauty.

* * * * *

Common things—the cross, the tomb, the robe, and the lily. Common men are we; common are our wants, our needs. Common are our thoughts and our ambitions. But uncommon was this Jesus Christ to whom we look today. Uncommon was the risen Savior, example for all common men. Uncommon should be the depth of our emotions on this glorious Easter morn.

An Easter Reverie

By Jennie Z. Elliott

ONCE MORE AT EASTER TIME, by faith I follow Jesus along that road which stretches from Olive's mount beyond Calvary's hill, even to an empty tomb.

For it is by faith that, with the children, my glad hosannas ring while I scatter flowers and palm branches along the way he is to ride in triumph into the Holy City, even to the gates of the temple. By faith, standing within the shadow of a great pillar, I see on his face the very wrath of God as he drives those who would profane it from his Father's house. And there in the temple, I listen as he teaches all who come to him. By faith, I join with him and with his disciples and partake with them of that passover meal which, in his breaking of the bread and blessing of the wine, is changed into the memorial of his body and blood throughout all ages. I go by faith with him and then out into the darkness of Gethsemane's garden, where, hidden by the giant olive trees, I keep with him that long hour's vigil of agonizing prayer, while they that were with him slept. And I can hear him saying unto them, as if in great surprise, "What, could ye not watch with me one hour?" By faith, in horror, I see him being betrayed by Judas' kiss into the hands of that evil band who have come out after him as after the commonest of criminals. By faith I see him, who has the power to call out twelve legions of angels to his defense, being led away by his captors as a lamb to the slaughter because he opened not his mouth. By faith I am standing with him before Caiaphas and in Pilate's judgment hall. I see him falsely scourged, reviled, and crowned with thorns. By faith I am one of that multitude which follows him to where his cross shall soon arise upon Golgotha's hill. By faith I feel the awful terror of the storm and the darkness shrouding all creation during those crucifixion hours. With Peter and the others, I, by faith, am lost and bewildered when he is laid in Joseph's tomb. And, very early on that first Easter morning, I, too, go with Mary and the other women to roll away the stone that his body may be anointed with precious ointment. By faith I, with them, behold the empty tomb guarded with shining angels. And lingering there in the garden, I see Mary's weeping turned into joy at his one word, "Mary!" By faith my heart burns within me as I meet and talk with him by the Emmaus way.

And again by faith I see that Easter morning, not far distant, when man shall rise from his tomb of hate and war unto a life of eternal love and peace.

Missionary Businessman

A series based on the biographical notes of Gilbert J. Waller

By LILLIE JENNINGS

Part V

ON THE AFTERNOON of January 6, 1907, an opportunity was afforded Elder Waller to visit the home of one of the children (Gardie Harbottle) of the Waikiki Sunday school, who had been prevented from attending her class because of sickness. The opportunity was appreciated because, while instructing the children, he had often wished and prayed that some of their parents might become interested in our work and was hoping that the way might open so this might be brought about. The only other time any of the parents had manifested an interest in the work was at Christmas time when an entertainment was given by the Sunday school children. Elder Waller and Sister Kanui, assistant superintendent of the Waikiki Sunday school, were pleasantly received and took advantage of the opportunity to present some of the gospel teachings. As a result, parents of the child asked that she be administered to. This was done the following day, and the Lord blessed the little one so that she began to recover promptly much to the joy of her parents and other relatives. From this time on, her parents (Isaac and Mary Harbottle) and some other of her relatives showed considerable interest in the work. Two weeks later, a Sunday school was started at their home, and thus after years of labor with the children, the way was opened for some of these older people to join their little ones in learning of the gospel.

On Sunday, August 17, 1907, five persons were baptized; three were young Japanese from Waikiki, who had been members of Elder Waller's Sunday school class for several years. Elder Waller referred to the opening up of the work among the Japanese in one of his letters to Elbert A. Smith, then editor of the *Saints' Herald*. The letter was published in the issue of September 25.

Of the five baptized last Sunday, three were Japanese, all of whom have been attending our Sunday school for some years; in fact, one of them has been in the Sunday school class since it was first formed in the year 1900. The object in view in starting this Sunday school was to introduce our work among the Japanese. These are the first Japanese who have been baptized into our church here, and we rejoice to see that our labors among them are bearing

fruit. We hope their coming into the church will open the way for many others of their race to follow.

Dedication of First Church Building

Through the urging of Elder Waller, President Joseph Smith, accompanied by Elder F. M. Sheehy, came to Honolulu for the dedication of our first church building. The dedication services were held on Sunday morning, October 13. The building, a frame structure located on the *mauka* side (toward the mountain) of King Street, and the lot and its improvement cost about seven thousand dollars, and there was no debt on the property.

During his stay in the Hawaiian Islands, President Smith had the opportunity of visiting the Mormon settlement at Laie. He was given a cordial reception and accorded permission to preach in the Laie church. The Hawaiians appeared pleased to meet the son of Joseph the Martyr. Elder Waller had charge of the meeting. President Smith spoke on marriage, proving conclusively that the teachings of the Three Books were in support of monogamy and against polygamy. He also cited personal experiences from church history.

Elder F. M. Sheehy remained in the Islands after President Smith's departure. It was his privilege to visit the Mormon church on Punchbowl and speak on the succession to the prophetic office in the church, presenting the position of the Reorganized Church on this question. The meeting was well-attended by members of the Utah congregation, and many of our own church people were present also.

On April 7, 1908, Elder Waller forwarded to Heman C. Smith, Church Historian, a photograph of the late L. L. Rice, through whom the writings of the Reverend Solomon Spaulding known as *The Manuscript Found* were brought to light, making it possible for our church to publish it to the world. The photograph was secured from Mrs. J. M. Whitney, daughter of Mr. Rice, an old and highly-respected resident of Honolulu.

On May 8 *Heralds and Ensigns* were received with General Conference news. From these it was learned that Elder F. A. Smith had been placed in charge of the Hawaiian Mission, and that General Conference appointments had been given to Elders Waller and Ingham.

On May 12, Elders Waller and Ingham received their notices of appointment, together with a letter from F. A. Smith, who requested Elder Waller to continue the direction and oversight of the work in Hawaii as hitherto, and suggested that he use Elder Ingham as much as possible and also make use of any others whose services were available.

From a letter by Elder F. A. Smith dated August 11, it was learned that he thought it inadvisable, because of the expense, to visit the territory that year. In a later letter to Elder Waller, he gave this advice:

I think if you nurture the flock you have on your hands now you will do all that could be expected at your hands, so long as you are burdened with the cares of a large business, but do the best you can, and may the Lord bless you in your work.

In September, Elder Waller wrote to F. A. Smith saying that he would like to get away for a three months' vacation to visit his family, then in Europe. Elder Waller asked if arrangements could be made for Elder Clapp, who had been contacted in regard to the matter, to come to the Islands. F. A. Smith answered that the condition of Elder Clapp's health would make it inadvisable for him to come, but that a younger man might be sent. Nothing further was done with this matter as Elder Waller was unable to take the vacation he had contemplated.

During November the territorial and county elections were held; three of the members of our church ran for offices on the Democratic ticket. Elder Waller took an active part in politics, despite objections raised by some of the church members who took the stand that injury to the church work would result. Notwithstanding this opposition, the influence of the elders was felt for good. The Democratic party eliminated liquor from its campaign meetings, and the Republican party followed its example by doing likewise.

At the home of a Mr. Souza, a Portuguese who had become acquainted with our work while living on the Island of Hawaii, Elder Waller began holding weekly meetings. The interest manifested by these people was encouraging to him, and he thought that it might be possible to open the work among the Portuguese. After months of labor among these people Brother Waller baptized three members of the Souza family. Later, still others asked for baptism.

Prohibition Work

Elder Waller was treasurer of the Anti-Saloon League of Hawaii and an earnest advocate of prohibition. At one of the church business meetings in 1909,

a committee was appointed to draft a resolution to be forwarded to the church authorities at Independence. The support of the church was solicited on behalf of a bill to be introduced in the Congress of the United States providing for the prohibition of the sale of alcoholic drinks in the Territory of Hawaii. The Hawaiian church members earnestly supported the prohibition and anti-saloon movements, realizing the curse that strong drink had been and continued to be to their race.

Favorable comment was received from President Joseph Smith, who said that Senator Warner of Missouri had promised to investigate the matter, and Congressman Borland had stated that he would be glad to take the matter up and support it. However, the result of a plebiscite ordered by the United States to be taken in the territory was very disappointing to the Saints. The majority of the people were against prohibition.

When Elder Waller attended a meeting of the Ministerial Union of Honolulu, of which he had recently been elected a member, it was gratifying to note the friendly feeling manifested toward him by the ministers of the different churches. The active part he was taking in the Anti-Saloon League as well as in the work being done by the Executive Committee of the Civic Federation, of which he was chairman of the law and order division, brought him into contact with the different ministers of Honolulu, and it was pleasing to note that his efforts were appreciated. One of the prominent ministers quoted Christ's words, "By their fruits ye shall know them," and referred to the change for the better in certain Hawaiians he knew, remarking that there must be good in a work that could produce such results.

A Trip to Europe

In 1910, Elder Waller forwarded the report of the Hawaiian Mission to F. A. Smith with a request that someone be sent to take charge of the work of the mission during his absence. He was planning a vacation of three or four months to visit his family in Europe. A letter received from F. A. Smith written January 18 contained words of encouragement to Elder Waller, and also informed him that his request for someone to take charge of the work during his absence would be taken up with the Presidency and the Twelve. Brother Waller was planning to leave on April 27, but by April 13 no news of an appointment had been received, so he sent a cablegram to Elder Kelley informing him that a missionary

should leave San Francisco by April 19 at the latest. His mind was relieved when Bishop Kelley answered via cablegram that missionaries had been appointed and would sail on the date mentioned. In so doing they would reach Honolulu the day before Elder Waller intended to leave.

Upon the arrival of the first missionary, Brother Burton L. McKim, a special business meeting was held to give Elder Waller a chance to resign as president of the branch and have Brother McKim, who held the office of priest, elected to fill the office pending the arrival of the other missionary, Elder Myron A. McConley.

On the eve of their pastor's departure, the members expressed their appreciation of his work by presenting him a gift. They also gave him a gift for his companion. When Elder Waller sailed for San Francisco, a number of his friends and many church members were at the wharf to give him their *Aloha*. In accordance with the Hawaiian custom, they decked him with leis in such abundance that his face was just visible.

On the third day out, the steamship carrying Elder McConley and his wife was passed. Since both vessels were equipped with wireless, Elder Waller communicated with the missionary and his wife. This aerogram was the first commercial wireless message to be received by the "Manchuria," the vessel upon which the McConleys were sailing. That Sunday on shipboard Elder Waller preached to the passengers, many of whom were residents of Honolulu. He used his time to advantage in bringing the Book of Mormon to their attention.

On the Mainland Elder Waller visited Independence, where he found pleasure in talking with the Saints. He made a brief stay in Lamoni as the guest of Brother Salyards and visited Graceland College, Liberty Home, and the Herald Publishing House. He also had the pleasure of meeting Elbert A. Smith of the Presidency, Church Historian Herman C. Smith, and Presiding Patriarch J. R. Lambert. All of these brethren were pleased to hear of the work in Hawaii and to meet Elder Waller. Passing through Chicago on Sunday he was called upon to address a congregation there which was greatly interested in hearing about what the church was doing in Honolulu.

On August 18, Elder G. J. Waller returned to Honolulu after an absence of nearly five months, the greater part of which was spent with his family in Paris, France. He had also taken advantage of the opportunity to visit his old home in England and had spent a short time in Switzerland and Germany. At Munich, Bavaria, he had the pleasure

of spending a few days with his old German teacher, whom he had not seen for over thirty years.

During his travels Elder Waller had not forgotten the work in which he had so long been engaged in the Islands. He wrote personal letters to many of the Saints, urging them to do their duty and support the work during his absence. On the first Sunday after his return, he gave a very interesting discourse telling of religious and social conditions in the various places he had visited, his observations showing the need of Zion and the Gathering. He had returned much improved in health and firmly determined to stand by "the faith which was once delivered unto the saints."

Tent Meetings

Tent meetings had been conducted by the missionaries during Elder Waller's absence and were continued until Brother McKim sailed for the mainland, where he was assigned to another field of labor. The burden of the regular missionary work fell upon the shoulders of Elder McConley, who was ably assisted by some of the local officers. Elder McConley continued to hold tent services until after election. Then, as great mass meetings were being held almost every night by the different political parties, and as these meetings always featured a brass band and free moving pictures, it was almost useless to try to secure a crowd at religious services.

While on his way to join his family in Europe, Brother Waller purchased a house in Independence, expecting his wife and children to live in it upon their return to America. However, when his son Gilbert was offered a position with the Hawaii Meat Company, the family decided to live in Alameda, California, and the Independence home was sold. His daughter, Christie, taught music a year in Graceland College.

On February 3, 1911, Elder Waller, accompanied by his wife, sailed on a business trip to Australia, leaving Brother and Sister McConley to look after the work in Hawaii. After visiting not only Australia, but also New Zealand and the Fiji Islands, the Wallers returned on March 26. Elder Waller at once resumed active oversight of the work.

In May he started a Sunday school for the Japanese at Kalihi with the assistance of Mr. Uyeda, one of his employees. About this time word was received from the General Conference that Brother and Sister McConley were to continue in Hawaii, and that Brother

(Continued on page 22.)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Where in the New Testament is there any evidence that the Aaronic or Melchisedec priesthood was to continue on the earth after Christ?

Kansas

Mrs. M. L.

ANSWER:

There is no direct answer in the writings of the New Testament dealing with the question in so many words. There is, on the other hand, abundant material showing that the priesthood was to continue in the church after Christ, and this conclusion is arrived at by inference.

The meaning of priesthood is explained in Hebrews 5:1. A priest is a man "taken from among men, ordained for men in things pertaining to God," or, to word it differently, in things belonging to or concerning God. The thing that concerns God is our sinful condition. He sent his only Son that we might have life and have it more abundantly. However, no one has the right to take the honor of priesthood to himself. He must be called of God as was Aaron (Hebrews 5:14).

We have no record that Christ used the word *priesthood* in his teachings. But there is considerable information in the Gospels telling us where Christ called men and ordained them for himself in things pertaining to God, and that this calling of men was to continue until he should come again.

The first reference that Christ called men to so function is found in John 15:16. He called them and ordained them for the purpose of gathering fruit (souls) and that their fruit should remain. These men thus called and ordained became priests working in the priestly office and are known collectively as priesthood.

Another reference is found in Matthew 21:23 to the end. In verse 23 Christ is asked by the chief priests regarding his authority. (Authority and priesthood are synonymous.) "Are you

a man called by God from among men to work in things belonging to God, or are you an imposter?" they were asking. There had been those who tried to hoist themselves to priestly authority (Numbers 16:1-10), and the chief priests were not so sure of Christ. That there were men who tried to function in the priestly office without being called of God can be seen from the question Christ asked of them (verses 24-26). John was functioning as a priest. Did heaven approve of his authority, or was he doing it himself? It is from the parable of the wicked husbandmen (verses 33-46) that we get the best answer for priesthood and its continuance. The outstanding points are:

1. God called men to work in the world.
2. They had to give an account of their calling.
3. Twice he sent emissaries for his share, but the emissaries were badly beaten.
4. He finally sent his Son, but they killed him.
5. Violation of authority was detrimental, and the chief priests knew it.
6. The right to represent God was taken from them and given to another people. These people, as we all know now, are the Gentiles, and as long as they continue to be faithful to their pledge, this right or authority or priesthood will continue.

Nowhere, however, is the right of priesthood and its continuity spoken of better than in Luke 12:31-47. The point that makes this lesson interesting is the question asked by Peter. "Speakest thou this parable unto us, or even to all?" (verse 41). It is interesting in the light of the assertion made by Protestants that there is no priesthood continuity. The salient points are:

1. There is a household, and there are servants or rulers.
2. These rulers were to "give meat in due season," that is, to feed.

3. Christ did not give the feeding ministry to every one in his church. He gave it to special ones (John 21:15-17), and Peter recognized the elders as doing such (I Peter 5:1-4).

4. This priesthood is intended to continue until Christ comes (verse 37). Its rights can be violated, but woe to the one found so doing. He will be beaten with many stripes and his portion appointed with unbelievers.

Peter is the only one in the New Testament who associates priesthood, in so many words, with the Christian church (I Peter 2:5, 9). Those who object to a special class of priests say that Peter was referring to the believers as a whole. This is not true. Christ, as we saw in Matthew 21, was talking to the chief priests and elders of the Jews (verse 23) and when he said that the "kingdom of God shall be taken from among you [as a nation] and given to a nation bringing forth the fruits thereof," he used the kingdom of God, the class of priests, and the nation interchangeably. So Peter used the word *nation* in the same sense. All the nation of the Jews did not hold the priesthood. This function was the special privilege of Levi and his seed (Hebrews 7:5), but priesthood was in the nation. In this sense also it is mentioned that priesthood was given to the Gentiles. As priesthood was a continuous institution among the Jews until they violated the pledge that priesthood required, so was it to be continuous among the Gentiles as long as they observed its rights.

George A. Njeim.



The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints

Zionic Perspective

(Continued from page 6.)

tors involved, and the interests of people from other places. The expression of the divine mind comes to the people through proper channels for acceptance or rejection. The democratic rights of the people are fully protected in this way. The General Conference must represent the thought and feeling of all members, and work for "the greatest good of the greatest number."

Officers in charge of directing the work of the church leading toward the building of Zion know more about the problems involved than anybody else possibly can. They will consider suggestions and criticisms from members, and from groups, but wisdom and experience must determine whether they accept or reject new ideas. The critic on the sidelines may think he knows more about the job than the men in charge. Like Peter, he wants to run things his own way. But his way could easily be the road to ruin. There is so much he does not know, so much he does not consider. The irresponsible person is always more positive in his manner and speech than the man who knows. The impractical dreamer will promise a multitude of things that the man of experience knows can never be done, and perhaps should not be done. Our people must be careful not to follow zealots in putting pressure on the church to take a course that will lead to disaster.

When the facts are explained to wise and considerate members, they usually understand, and make their contribution in a way that will help and not harm the work.

As previously suggested, one of the heartening things in the church today is the evidence that an increasing number of young people are offering themselves as did John the Beloved and are asking to be used in any way and where they can fit in most effectively. The Hammond Branch in the Chicago district recently arranged for one of the finest demonstrations of this truth which it has been our privilege to see. Sister Mildred Nelson Smith, with her husband, spent a weekend in Hammond in November, 1949. She gave four lectures on the Word of Wisdom: one on Saturday evening, two on Sunday morning, and one on Sunday afternoon. It was an effective series of instructive and interesting lectures. She was able to keep a large congregation alert and interested, even during the Sunday afternoon session. The people responded because she put into her work the same humility shown by John the Beloved. It was the humility of one who wants only to serve. She made us realize that there is a big field of opportunity

for service in the so-called simple things of life. Her sights are high. Her perspective is on the Zionic level.

Doctrine and Covenants 12: 4 tells us: "no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care." But the power of that love, the same as Christ exhibited when he said, "Come, follow me," can be effective only when we make sure that we maintain a very high Zionic perspective.

News and Notes

(Continued from page 2.)

MULTIPLE PIANO CONCERT

On March 19 about fifteen hundred people attended the two performances of the Multiple Piano Concert held in Memorial Hall in Independence. One of the outstanding features of the concert was a six-piano ensemble by boys about twelve years old. Three of these boys belong to the church, Charles Athey, John Darling, and David Kohlman. Because the concerts were Julia Davis Memorial Concerts, there was no admission charge.

"CAREER DAY"

The local junior high school observed "Career Day" on March 15 by having seventeen speakers address the students on various vocational lines. The program was arranged through the co-operation of the citizenship teachers and the education committee of the American Association of University Women. Among the seventeen speakers, there were six from the church, Miss Nelle Morgan, Mrs. J. F. Frazier, James Moses, Stanley Leonard, Miss Ada Fallon, and Miss Edna Easter.

Across the Desk

(Continued from page 4.)

Elder Blair McClain, President of the Detroit-Windsor District, has passed us the letter which we copy herewith. It indicates the influence of a group of our people with their local broadcasting station. Here is the letter:

Dear Mr. McClain:

It has been some time since I received your letter following the broadcast of *The Messiah*. I do, however, want you to know that WJR sincerely appreciated the lengths to which you went to advise the members of your church about the broadcast.

As evidence of your efforts, we were flooded with some very excellent comments. I can assure that, barring unforeseen problems, we will look forward to carrying this broadcast annually.

Sincerely yours,

FRANKLIN MITCHELL,
Program Director

CORRECTION

An error occurs in Apostle Oakman's article of March 20, page 270. The italics near the bottom of the middle column should read, "They cannot be arrived at by unaided and unassisted human reasonings."—EDITOR.

Coming
Soon

...

The Messiah

ALBUM I

Sung by the Independence Messiah Choir

Directed by Franklyn S. Weddle

Letters

Healed Through Administration

Last October I went to surgery in a Kansas City hospital with little hope of recovery since the doctors could assure me of no definite improvement. They helped me in every way they could, but I continued to grow worse. As I began to sink into unconsciousness, I asked for Brother Lloyd of Central Branch to come and administer to me. He came and prayed for me three times on his first visit, and then returned to administer to me the following three days. The doctors were amazed at my recovery, and the nurses and other patients in the ward were surprised, too.

Since then we have received another blessing. My husband, a veteran of the last war, was laid off from work two weeks before Christmas. He searched unsuccessfully for a job until we decided to place an ad in the paper for farm work. Several people contacted us, and we could not decide which offer to accept. We prayed about it, and I was shown in a dream the house and surrounding grounds where we should live. Then I prayed that I would know which man owned the place so we would know whom to go with. This, too, was revealed.

Now we are hoping that transportation will be provided so we can attend church in Bonner Springs, the branch nearest us. We are grateful for God's blessings and rejoice in his promises. Certainly it is true that those who seek do find.

MRS. R. L. MEYERS.

Rural Route 3
Tonganoxie, Kansas

Worth-While Recreation

Many Latter Day Saints spend their leisure time playing cards and dancing. God has told us, "Love not the world and the things that are in the world."—I John 2: 15. Also, "Cast away your idle thoughts and your excess of laughter" (Doctrine and Covenants 85: 19), and "... teach one another the doctrine of the kingdom" (85: 21).

If we could study the books of the church once a week, our branches would grow both in number and in spirituality. We should realize that the pleasures of the world are dim compared to the glories awaiting the faithful. Precious time in which we could learn more about the gospel is being wasted.

My prayer is that God will help us put forth the effort necessary to bring about the wonderful blessings he has for us.

THELMA MILLER.

Los Angeles, California

Works With Navajos

I want to express my appreciation to those who write for the *Herald* and *Daily Bread*. I am grateful for both of them, for they help to keep me in touch with the church. Without them I am sure I would get discouraged.

I am a matron in a dormitory where 132 Navajo boys live. I have learned to love them almost as my own and would like to present our gospel to them, but of course I am not allowed to teach them anything but housekeeping. I give them *Heralds* containing articles about the Indians, but I don't know how much they understand as their English is limited.

I am certain that if I could "win one" there would soon be many converted as what one has they all want. When we issue a

boy a new pair of levies, the other 131 come running for some too.

They have never had much, but they take to cleanliness and good habits quickly, and are good about attending church. Services are held for both Catholics, and Protestants on Sundays. I often hear them listening to religious programs on the radio too.

MRS. OLIVE CHAMBERS

Chemawa, Oregon

A Tribute to Hood River Saints

Last spring a young missionary, Arthur Gibbs, came to Hood River to conduct a series of meetings. A friend invited my daughter to go to church to hear him. She came home very pleased and said, "Mother, you will like them. They make you feel at home." As a result, we decided to join the church and were baptized on June 19. I was the last of four to be immersed, and as I sat waiting to be called, I became aware of a wonderful feeling of peace within. A quiet joy filled my heart, and I felt as though an unseen presence for good stood near, spreading its influence around us.

This testimony would not be complete without a word of appreciation to the pastor and members of Hood River Branch. They have been most helpful to us. May the blessings of God be with us as individuals and as a church.

ANNA C. KERWIN

504 Thirteenth Street
Hood River, Oregon

Mail From Home

Recently we had a very fine prayer service in which the spirit of love and concern for each other seemed to settle over all. The theme was "Giving for Christ." One brother who had served in World War II gave us something to remember. He had been a supply pilot who took food and ammunition to distant islands. His ship carried 4,000 pounds of supplies to boys who had been on starvation rations for a week. When the plane landed, however, the soldiers did not ask for either food or ammunition, but for mail from home. He ended his testimony by saying that when a man is under fire, even mail from home becomes secondary—God's blessing is the thing most needed.

MRS. E. P. DARNELL

Box 145
Warrensburg, Missouri

Among the Indians

During the past two years I have made several visits among the Lamanites in Oklahoma and Nebraska. I found the first family I visited "alive" in the church, although its members had been neglected for twenty years. I then visited a mother and father who did not belong to the church but whose children had been baptized by my brother, Hubert, a number of years ago. They asked for baptism, and I was thrilled with the spirit in their home as I asked God's blessing on them. I visited others and was soon preaching to a group, much to my joy and satisfaction. The Holy Spirit rested on me as I spoke, and God's love reached out to them as they listened. Who would dare to withstand the Almighty when he sends his spirit to these downtrodden children of Jacob, whose land the Gentiles have taken from them?

I went to another tribe to conduct services, and one sister asked if she might bear her testimony. I said, "Certainly. That is what I want all to do." She talked in her native tongue, so I asked another of the tribe to tell me what she had said. I was told that when she put her hands on her head she testified that through administration she had been healed of rheumatism. Later, as I sat beside the bed of a sister who was ill, I asked if she would like administration. She answered that she would but was timid about asking for it. Following the administration, she was able to get up—her healing was complete.

These are just a few experiences showing that God is reaching for these people, although they have been neglected for many years by the church. The Lamanites are waiting for the gospel message. Truly the field is ripe.

OSCAR CASE

215 East Walnut
Independence, Missouri

Teaches in Presbyterian Church

I have been isolated for three years. Shortly after moving here I attended the Presbyterian Church a few times but was disappointed with the services. After that I spent Sunday at home studying the church books. However, with the New Year, I decided to once again go to the Presbyterian church. During the church school lesson, I took an active part in the discussion. After class, the teacher came to me and asked if I would teach the following Sunday. I told her that I was not a member, but she said that didn't matter. The next week we had a wonderful discussion, and one of the women asked to come to my home for a visit. She said she was confused in her thinking and believed I could help straighten her out. Since our talk I am convinced she is searching for something more than her church offers, so I have been giving her the *Heralds* containing articles I think she will find helpful. I am praying I will be able to bring her to this truth. For the first time since my isolation I see some reason for my being led to this community. I have prayed for wisdom, and my prayers have been answered. There is much work to be done in this locality. Many of the people have never heard of the Reorganized Church although they are surrounded by Mormons. I hope I can prove myself "a workman who needeth not to be ashamed."

CATHERINE JOHNSON

Box 395
Live Oak, California

I have enjoyed reading the *Herald* very much. I have had more time to read and concentrate on the articles in it since being in an accident in December, 1948, which necessitated my confinement to the house. I have been under a doctor's care for some time but am getting better. I am grateful for the kindness shown to me during this time. Many friends and loved ones have sent letters. Please continue to pray for me that I may have my health restored and be of use in the branch and district.

WILLIAM I. FLIGG

622 Armoury Street,
Niagara Falls, Ontario

Report on "The Messiah" Broadcast

(Continued from last week.)

I listen to it each year. Thank you for it. To each and every one of the Messiah Choir, the orchestra, and director, best wishes.

ARTHUR KEY, Jr.

Elmhurst, New York

I enjoyed the *Messiah* Sunday night.

MARGARET NICHOLAS ASHBAUGH

Attica, Ohio

We were able to hear the whole program. It came in clearly, and we enjoyed it very much.

ADA ALLDREAD

Boyne City, Michigan

Congratulations to you on the magnificent performance of the *Messiah* on December 18.

MR. and MRS. ARCHIBALD BEGG

Springfield, Massachusetts

The reception here was of the best. We did not miss a word nor a measure. We can say from our hearts "thank you."

FLOYD and ADELE SCHNEIDER

Boyne City, Michigan

We were most happy to have been able to hear the *Messiah* over KIRO, Seattle, last evening. Our nearest CBS station made a rebroadcast at 10:30 our time. It was a superb performance.

ELLIOTT GILBERTS

Everett, Washington

Just a note to tell you how much we enjoyed the *Messiah* last night. We received it through KNX on a rebroadcast at 10:30 p.m. We especially enjoyed the chorus "Since by Man Came Death." We hope this is only the first of many such broadcasts here on the coast.

LOIS and ALMA NUNAMAKER

Temple City, California

It was the finest broadcast we have heard this year. The soloists did beautifully. The chorus and orchestra were truly inspiring.

MRS. C. E. NORRIS

Sheffield, Illinois

The *Messiah* broadcast was excellent. Sincere congratulations.

MRS. JOHN RAISBECK

Pittsburgh, Pennsylvania

May I take this means to thank and congratulate you on the splendid rendition of the *Messiah* you presented to the United States and the world at the Christmas season?

CLIFFORD HUNN, and

THE MILWAUKEE CENTURAMA CLUB
Milwaukee 2, Wisconsin

The *Messiah* came over full, strong, and clear. It was a splendid contribution.

PETER S. WHALLEY

San Diego, California

This is the time of year for acknowledging one's Christmas gifts. Of all I received I truly believe the beautiful rendition of the *Messiah* will still be ringing with joy in my ears after the other gifts are forgotten. It came over WCCO, Des Moines, clearly and without interruption.

AMY POWELL

Saskatoon, Saskatchewan, Canada

It was marvelous. I have never heard you sing more beautifully [To Garland Tickemyer]. The whole performance was superb. Thank you so much.

EMMA MCCONLEY

Independence, Missouri

Saints and friends in the Gulf Coast area were thrilled with the rendition of Handel's *Messiah*. Station WKRG in Mobile relayed the broadcast and carried the full broadcast from 10:30-12:00 m. When we first contacted the program director we learned that the station director did not intend to carry it, but a little "persuasion" by a few of us changed his mind. More power to you and your splendid corps of co-workers.

J. A. PRAY

Mobile, Alabama

I have been meaning to write to you ever since I heard your broadcast of the *Messiah* from Hotel Muehlebach. I stayed awake to hear the whole thing and thoroughly enjoyed every note of it! The previous Sunday I had heard our own college (Park College) choir do excerpts from it in our chapel (as we have done for years) but it was a real thrill to hear the whole thing. The soloists were excellent, and the broadcast came through very well indeed. I wanted to thank those responsible for giving so much pleasure to so many by enabling us to hear such a magnificent rendition of this wonderful oratorio.

CONSTANCE VULLIAMY

Parkville, Missouri

The *Messiah* was excellent. I could get it over WKAB of Mobile, also several other stations. The solos were excellent.

A. G. MILLER

Ocean Springs, Mississippi

The rendition of the *Messiah* last night was the best I have ever heard, and I must tell you how perfectly it came over the radio. The instruments were so well balanced, I could hardly believe it was over a radio instead of "in person." The voices, too, were lovely. Evidently you have someone who knows about

such things absolutely. It is so important that the balance is good. You are to be complimented on the success of this performance. Thank you very much for affording us this wonderful opportunity of hearing once again the *Messiah* rendered by the Independence singers. I happened to sing in the first one given thirty-three years ago. This performance was "tops" in my opinion.

DORIS ANDERSON FREDRICK

Orlando, Florida

The *Messiah* was wonderful, the reception good and inspiring. Thanks to everyone for such a marvelous Christmas gift.

MR. and MRS. B. F. WHEELER

Warrensburg, Missouri

Thank you and all who took part in the beautiful rendition of the *Messiah* Sunday.

RUTH S. GLASS

Tulsa, Oklahoma

It was my good fortune to tune into the CBS last night and hear the *Messiah* under your direction. The chorus was exceptionally good—the words were understandable, and there was a real tone connected with them. The soloists also were very good, particularly the bass. I have listened to the *Messiah* for over fifty years but have never heard better work.

MRS. EDMUND J. TYLER

Los Angeles, California

Chorus and orchestra nicely balanced and the soprano soloist outstanding. The aria "And the Trumpet" deserves special mention, both soloist's having beautiful tone and control.

ETHEL HALL

Moosejaw, Saskatchewan, Canada

We want to thank you for the beautiful rendition of the *Messiah*, which came in very clearly over several of the CBS stations. We got the latter part of it direct from your station (KMBC).

ELGIN CLARK

Leduc, Alberta, Canada

Our Church's Story

1846-1946

By Henry Anderson

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Herald House INDEPENDENCE, MISSOURI

West College Street Church

Sixteenth congregation in the Center Place

THE WEST COLLEGE STREET CONGREGATION was originally in the Stone Church area and is, therefore, a mission of the "mother church." Following its organization as a mission in 1946, the site (1021 West College) was purchased, and the old home which stood on it was razed. The modern church pictured on the cover was erected in 1949.

Approximately 500 persons may be seated in the main chapel. There are fourteen classrooms exclusive of the main auditorium and balcony. The building was designed principally for utility and at the present time is the most compact church plant in Independence. It is wired for a public address system and also for an electric organ which is to be installed in the near future.

The official opening was held on Sunday, December 11. President F. Henry Edwards was the speaker at the 11:00 o'clock service; his subject was "The First Milestone." Others assisting in this service were Glaude A. Smith, pastor of Stone Church; Garland E. Tickemyer, former pastor of Stone Church; H. W. Cackler, bishop in Zion; Odess Athey, local pastor; Joseph White, associate pastor; and C. V. Graham, city-wide pastor. The choir sang, "The

Earth Is the Lord's," by Pflueger, and Mrs. William Nichols sang, "He Shall Feed His Flocks," from Handel's *Messiah*.

A consecration service was held at 2:30 p.m. with Apostle E. J. Gleazer, presiding, assisted by C. V. Graham, Glaude A. Smith, and Odess Athey.

At 7:30 p.m. Apostle Gleazer, minister in charge of this area, spoke on the subject, "Just Another Church." All services were well-attended and enthusiasm was high. The members felt much satisfaction in having accomplished a worthwhile task.

Much credit is due Brother Odess Athey, present pastor, for the development and the erection of the new church as well as the organization of the people into a thriving and growing congregation.

Since the opening of this church, attendance at church school, the preaching services, and the midweek prayer services has been very high. The congregation already consists of 500 members. West College Street Church will make its mark in the Center Place and will add much to the spiritual, moral, and cultural development of the Saints as they move toward the redemption of Zion.

—C. V. GRAHAM.

Briefs

STONE CHURCH.—Laurel Jewel McArthur, daughter of Joseph Burton and Gracie Lee (Barnes) McArthur was blessed March 12 by Elders Glaude Smith and Howard P. Andersen. The home of Brother and Sister McArthur is in Florida.

SOUTHERN NEW ENGLAND DISTRICT.—Under the instruction of Dr. F. M. McDowell, Director of Priesthood Education, and District President Almer W. Sheehy, a priesthood institute was held at Boston, Massachusetts, on March 10, 11, followed by a district conference March 12.

Forty-three members of the priesthood attended the Friday evening classes held in the home of Myron Fisher, Jr. The classwork throughout the institute was based on the textbook, "Building Latter Day Saint Family Life."

The Saturday classes were held at the Somerville church. The ministry of the district enjoyed a variety of inspirational meetings during the institute.

Saturday evening a banquet was served in honor of the priesthood and their wives.

The Sunday morning service was a continued worship from 9:00 a.m. to noon. The earlier part of the time was devoted to prayer, testimony, and song. The message of the morning was delivered by Dr. F. M. McDowell.

The conference business session convened Sunday afternoon at 2:30. The Boston Branch recommended to the district conference calls to the priesthood of the following brethren: Paul Stoff and Dr. David Carmichael to office of elder; Arthur Beverage and Dr. Raymond Candage, priests. These calls were approved by the conference. Reports of officers were read and delegates to General Conference were chosen.—Reported by BARBARA SEARS.

LAMONI, IOWA.—Pastor W. E. Shakespeare was in charge of an ordination service in the Evergreen Branch on March 12. At the beginning of the service, he announced to the congregation the calling of two men. Elder Harold Tabor representing the stake presidency gave the address of challenge to the candidates. Brother Alma Heide was ordained by Brethren Tabor and Shakespeare, Brother Tabor acting as spokesman. Brother Walter Lingard was ordained by the same two with Brother Shakespeare acting as spokesman. Elder W. H. Thomas of the branch presidency gave a charge to the congregation.—Reported by IRENE VOGEL.

PENSACOLA, FLORIDA.—On February 26 Evangelist Ray Whiting preached two sermons to a large crowd of Saints and friends.

From February 27 to March 3 he preached a series of services in the new church building of the Negro group. This group is led by Priest W. T. Blue. A long write-up about this group appeared in "The Colored Citizen," a newspaper for Negroes. Priest W. T. Blue is the fifth generation of the Booker family that has belonged to the church.

The attendance of the Pensacola Branch has increased during the first three months of the year.—Reported by J. D. HALL.

SEATTLE, WASHINGTON.—On Labor Day, 1949, at the invitation of the Yakima Branch, thirty-seven young adults met at Bumping Lake at the cabins owned by Claire Van Eaton and B. E. Nutley. It was the hope of that group to organize a district-wide young adult retreat.

On February 25, 1950, the young adults met at the district conference to discuss such a

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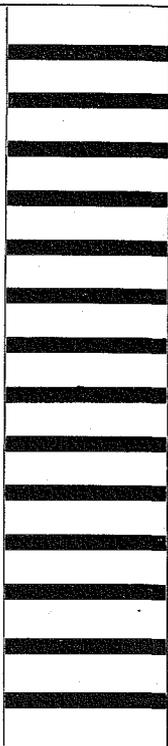
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possibility. It was decided that Labor Day week end is the best time to have a retreat; that Bumping Lake, Lake Chelan, Orcas Island, and other places will be investigated as suitable places for the meeting; that the yearly meetings might be held in different localities so as to reach more people; and that children will not be taken to the retreat.—Reported by ROSEMARY SWAYNE.

SEATTLE DISTRICT CONFERENCE.—With the theme, "What Is That in Thine Hand?" the opening session of the conference was held at 2:00 p.m., February 25. A short worship service precluded the two afternoon classes. Elder Ray Sowers spoke at the service.

The first of the afternoon classes was conducted by Bishop M. E. Lasater on the subject, "Developing Stewardship Philosophy in the Branch." Seventy A. F. Gibbs and Elder Paul Wellington discussed "New and Effective Methods of Evangelism," as the final class of the afternoon.

At 7:00 p.m. Sister Wana McDole, assisted by Sister Elba Crum, led the discussion on the subject, "Learning to Work Together." Sister McDole is the district director of religious education. Group discussions were carried out during this class, and a skit was presented demonstrating autocratic leadership. After the close of this session, a young adult conference was held in the lower auditorium with Al Swayne and Elder Paul Wellington in charge, while the Zion's League presented an interesting program for the adults in the main auditorium.

The Sunday morning services commenced with a prayer service, the theme of which was, "All Are Called According to the Gifts of God Unto Them." Presiding officers were Elder Wellington, Bishop Lasater, Evangelist A. W. Lundeen, and Elder White.

A worship service was conducted by Sister McDole at 9:45 a.m., during which Sister Pauline Bishop sang a solo, the congregation joining in on the last verse. This was followed by a continuation of the class on, "New and Effective Methods of Evangelism."

At the 11:00 o'clock hour, Bishop Lasater spoke on, "Be Ye Also Ready." The First and Second Seattle church choirs combined to furnish special music for this occasion.

During the afternoon business session, these delegates were elected for General Conference: M. E. Lasater, A. F. Gibbs, Paul Wellington, Ray Wellington, Eva Lundeen, A. W. Lundeen, Emma Johnson, P. J. Johnson, Luella Foster, Opal Wolfgram, Marion Smith, Shirley Johnson, Betty Stewart, Paul Duvic, Dick Lade, and G. L. Swenson. At the same meeting Cecil Willis of Olympia and Charles Glover of Bremerton were ordained elders; Wayne Smith of Seattle was ordained a teacher; Ernest Byrd of Bremerton and Robert Johnson of Seattle were ordained deacons; Clyde Curtis of Olympia and Victor Hastings of Seattle were ordained priests. Sister Vera Byrd of Bremerton was elected to the office of district secretary to fill the vacancy left by the resignation of Roy Stearns.—Reported by DAISY L. CHRISTIANSEN.

BISMARCK, MISSOURI.—Seventy James S. Menzies held a series of services from February 20 to March 12. From twenty to seventy people attended meetings each evening. At the close of the meetings Mrs. Denver Counts was baptized. The infant daughter of Brother and Sister Counts was blessed. Others would have been baptized if the weather had permitted it. Snow and ice mixed with rain fell most of the last day of the series. Brother Menzies expects to return again soon to Bismarck.—Reported by E. W. DAVIS.

OTTAWA, ONTARIO, CANADA.—On February 6 Mrs. Phyllis Graveley, who is employed by the Canadian Government to meet, interview, and place in jobs displaced persons as they arrive from Europe, spoke to the women's department of the branch on the topic "New Canada." As a member of the church and a government executive, she outlined the problems these new Canadians must face: barriers of language, customs, and so on. She asked for them understanding and consideration.

Mrs. Marv Proulx, a former Roman Catholic and enthusiastic convert of ten months, was elected president of the senior group of the women's department last month at their annual election of officers.

About forty young people enjoyed the Zion's League sleighride on February 24. After an evening of romping in the snow, they returned to the warm hospitality of Mr. and Mrs. Otto Flegel's home for a "bean feed." Proceeds were added to the building fund.

Evangelist John R. Grice climaxed a two-week series of missionary services on March 12 when five people were baptized. Since the hall where all regular meetings are held has no facilities for a baptismal service, permission was granted to use one of the city's indoor swimming pools on Sunday morning. The candidates for baptism were: Marilyn and Dawn Graveley, daughters of Mrs. Phyllis Graveley; Lois and Donald Flegel, daughter and son of Mr. Herman Flegel and the late Mrs. Flegel; and Harry Farmer.

The new members were confirmed at the 11 o'clock service. Those officiating were Evangelist John R. Grice, Elder A. E. Caldwell, and Elder Wallace Shute.

On the Saturday night before Brother Grice's departure, the branch gathered for a surprise party at which he was the guest of honor.

Elder Wallace Shute is preaching an informative and inspiring series of sermons entitled, "The Authority of the Church." Much study and research have gone into these sermons, and they have been well received by member and nonmember alike.—Reported by B. M. FARROW.

ST. LOUIS, MISSOURI.—A "65'er Banquet" honoring members of the St. Louis Branch sixty-five years old or more, was sponsored by the young adult group of the branch on March 3.

Those honored included Mrs. Belva DeLany, Mrs. Annie Jemmett, Mrs. Anna Williams, Mr. and Mrs. Ed Bell, Mrs. Josephine Billinsky, Mrs. Sadie Bourgeret, Mr. and Mrs. Lee Cooke, Will Cawlishaw, Fred Mottashed, Julius Wittstock, Mr. and Mrs. Richardson, William Knussman, Mrs. Chloe Fleming, Mr. and Mrs. James Gray. Several others were not able to attend.

The program for the evening included group singing, solo, duet, and quartet numbers accompanied by silhouette pantomimes acted by young adults, and closed with the singing of, "God Be With You Till We Meet Again." Attendance was about 180.—Reported by DON HUNSTEIN.

TUCSON, ARIZONA.—On January 29 Ronald Arthur Mills, son of Brother and Sister Arthur Mills, and Nancy Gay Hartman, daughter of Brother and Sister Leonard Hartman were blessed, Elder A. H. Hartman officiating.

On February 5 Mrs. Lucy Imogene Smith and Mrs. Lucie Laura Smith, a mother and daughter, were baptized. On February 19 they were confirmed. Elder A. H. Hartman was in charge of the services.

On March 5 Bishop J. Stanley Kelley and Bishop David B. Carmichael visited the Tucson Branch for the ordination of George Russel and John Mills as deacons. Bishop Kelley

and Elder Hartman were in charge of the service.—Reported by LANETA BERGAN.

NORTHWEST OHIO DISTRICT CONFERENCE.—The conference, held in Lima, Ohio, on February 18 and 19, began Saturday evening with a young people's forum. They used as the theme of the conference, "Make Jesus Your Lord." The forum was directed by the district young people's leader, Edgar Robertson of Oak Harbor Branch and by Etelka White of Toledo.

Sunday morning prayer service was in charge of the district president, Alvin C. Wadsworth of Oak Harbor and his two counselors, Floyd Lynn of Toledo and Earl Walker of Lima. A demonstration of aids and methods of teaching were directed by Etelka White during the church school hour. Brother Wadsworth was the speaker during the morning preaching service.

The music department, the women's department, and the priesthood group met in the afternoon and received instruction from their leaders. Since General Conference delegates were elected in the annual conference last October, there was very little business to conduct; thus the semi-annual conference was largely educational. The theme of the Conference was emphasized in every meeting and class. The Lima women's department served dinner at noon in a rented dining hall. This conference was one of the largest ever held in the district, and the Lima Saints were happy to be hosts to the conference in their new church.—ALVIN C. WADSWORTH.

OMAHA, NEBRASKA.—An ordination service was held March 12. Wesley Ballinger was ordained an elder by Elders Earl Oehring and Charles Neff. Dick Oehring was ordained a deacon by Elders H. A. Merchant and Earl Oehring.

On February 9 a women's meeting was held at the home of Laura Johnson for the purpose of organizing a new unit of the women's department. The name chosen for the group was "Mission Circle." Officers elected are Mrs. John Reed, president; Laura Johnson, vice-president, and Ruth Armbrust, secretary-treasurer. Meetings will be held on the third Thursday of every month.—Ray-O-Lite.

SOMERVILLE, MASSACHUSETTS.—At the district conference business meeting, March 12, these delegates were elected for General Conference: A. W. Sheehy, George Sinclair, Harold Garfield, Vivian Sheehy, Benjamin Leland, George Armison, Phyllis Cowgill, Florence Sinclair, and Calvin Sears.

The priesthood institute of the Southern New England district was held March 10, 11, and 12. On Friday evening the priesthood met at the home of Myron C. Fisher, Jr., in Lexington, to receive instruction and information on current events in the church. Forty-three ordained men were present; probably the largest gathering of this kind ever held in the district. Classes were held Saturday, and specific problems confronting the administration of the priesthood authority were discussed. Dr. Floyd McDowell led these discussions.

Saturday night the priesthood and their wives were entertained at a banquet at the church. One hundred seventeen places were set, fifty-seven ordained men were present. Of these, George Sinclair, who has fifty-three years of service in the priesthood, was the senior guest, although many present had from thirty-five years and upward of continuous duty. Brother McDowell made the principal address. A. W. Sheehy was the toastmaster.—The Announcer.

The Unseen GUEST - By Mrs. Donald V. Lents

THE THOUGHT of making room for Christ in our homes as a member of the family group brings a challenge which every Latter Day Saint home should consider. So many activities and duties occupy our time and thoughts that entirely too many of us push Christ and his teachings into the corner with things "to be done later." And that "later" may never come. If we are to maintain the high quality of Christian living to which our homes are committed, Christ must enter into every phase of family life.

We often speak—and I believe without sufficient thought—of the "Unseen Guest" in our homes. Consider for a moment that a guest is someone who enters our home infrequently—someone for whom we bring out our special china, silver, and even manners. I think we should want Christ to be in our homes in a different capacity from that of a "guest."

Let us think of the status achieved by members of a family living together twenty-four hours a day. In a harmonious family the members learn, through constant association, to be companionable, to have mutual respect and regard for each other, to love in spite of—and many times because of—faults and struggles for success which end in failure, to be helpful, understanding, and cooperative. We wish Christ to be constantly in our homes—truly an elder brother. His companionship is necessary for our homes to be fountains of strength and vitality as we move forward in his work.

DAILY WORSHIP is necessary for all of us—individually and as a family group—to maintain a high level of religious life and to help us

reach new levels of spiritual attainment. A consistent prayer life, beginning with the simple, straight-from-the-heart prayers of childhood will help us become conscious of the slightest leadings of God's Spirit. And once we have gained this consciousness, we cannot live without it. Children who have been praying from the time they have been able to utter the simplest words grow into spiritually stalwart men and women—and thus become strong timber for the homes of Zion-building quality.

There is no better way for Latter Day Saint homes to maintain this level of spiritual vitality than by establishing family altar worship, which truly draws the members into communion with the Heavenly Father. The Scriptures abound with advice and warnings regarding the necessity of having the Spirit of God and Christ with us at *all* times, and we are told over and over again that we must pray to our Heavenly Father concerning all phases of our lives. The Book of Mormon counsels us:

Yea, humble yourselves, and continue in prayer unto him; cry unto him when ye are in your fields; yea, over all your flocks; cry unto him in your houses, yea, over all your household, both morning, mid-day and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that they may increase. But this it not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness; yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.—Alma 16: 219-222.

Our consistent, devoted attention to the worship of Christ and his teachings will help our homes attain

the standards of *good* Latter Day Saint homes as set forth in *A Church Member's Manual*. A saintly home is:

Spiritually adequate
Morally wholesome
Mentally stimulating
Missionary-minded
Artistically satisfying
Socially responsible
Physically healthful
Economically sound
Love-centered

REALIZING OUR NEED for making room for Christ in our homes, let us search prayerfully and deeply into the rich heritage of Latter Day Saintism to keep alive the spark of genuine love and appreciation for the church, and devotion to its principles and ministry.

It would be well for us to keep in our hearts each day this "Hymn for a Household":

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

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

—DAVID HENDERSON.

Christ's Presence

I find my Lord Jesus cometh not in the precise way that I lay wait for him. He hath a manner of his own. Oh how high are his ways above my ways!

—RUTHERFORD.

The Home Column

When Jesus Made Wine - By Vida M. Fletcher

TWO INSTANCES related in the Bible have caused considerable concern in the minds of those who would teach the truth about alcoholic drinks. We are living in a time of high-powered propaganda when selfish interests claim the sanction of the highest authorities for their insidious traffics. We have seen Lincoln and Washington pictured in liquor ads and quoted as favoring the use of liquor. The truth is that Lincoln belonged to a temperance society and said that if ever he could, he would hit the traffic and hit it hard; Washington's letters reveal a strong sentiment against the use of alcoholic beverages.

So it is not surprising that the instance of Jesus turning water into wine at the wedding feast in Cana, and the advice of Paul to young Timothy to use a little wine for his stomach's sake, should be seized upon by those who would justify either their own indulgence or the traffic. Since neither Jesus nor Paul would have been willing for their words or acts to be the excuse for drinking liquors, it is time to look into the matter.

Did the prophets of God for many generations warn against strong drink only to see his Son serve it socially in his generation? Or did Jesus use his miraculous powers to make wine because social customs sanctioned it, regardless of its harmful nature? Is it consistent for Jesus to make wine, then tell his followers of today that it is not good for the body? If it is not good for us now, how could it have been good for the people in those days?

A student, Bertha R. Palmer, has made an intensive study of the Bible and the writings of many biblical scholars. She has found that in translating the Bible, there were at least thirteen different words in the original languages translated as "wine" in the English. Some references to drinks or drinking contain warnings, others condemn the use of

wine. This might be illustrated thus: if we were to interpret beer, ale, gin, champagne, and orangeade as "wine," we would have a somewhat similar interpretation as the Bible does. There is this exception, however; the process of distillation was not discovered until about A.D. 1500, so the ancient "wines" did not contain as high a percentage of alcohol as do our modern liquors.

SOME BIBLE SCHOLARS contend that all drinks in ancient times were intoxicating, since people knew no process by which to prevent fermentation. Others write of personal experiences with Oriental customs and quote recipes from such ancient writers as Aristotle, Cato, Horace, Pliny, Herodotus, Josephus, Plutarch, and Xenophon, citing at least five processes by which fruits were preserved and kept unfermented. They also mention "wines that do not make the head heavy." These historians show that unfermented drinks were in common use and were designated, "the best wines." These drinks made the heart glad, the face to shine and were counted of great value.

Paul was the forerunner of modern health scientists who endorse the use of fresh fruit juices for digestion and health. That he was no patron of liquor vendors is shown by his teachings. Galatians 5: 19-21 lists drunkenness among the works of the flesh and says, "They which do such things shall not inherit the kingdom of God." Romans 14: 21 states: "It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." While Paul may have known nothing of vitamins, he did know that fresh fruit juices were good for the inside of a man.

An interesting example of a fresh fruit beverage being served in Bible times may be found in Genesis 40: 11, 21. Joseph was listening to the butler tell how, in his dream, he did

the usual service to Pharaoh. He took fresh grapes and pressed them into Pharaoh's cup and handed it to him. There can be no question about the freshness of that cup of grape juice.

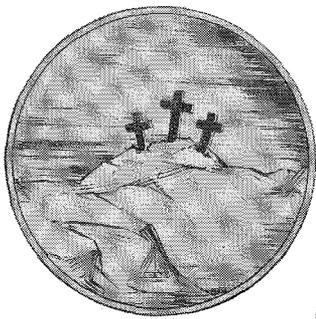
Another instance that invites investigation is the account of Jesus' eating the last supper with his disciples. It says, "He took the cup . . . fruit of the vine." (Matthew 26: 29; Mark 14: 22-25; Luke 22: 15-20.) The vine does not provide alcoholic fruits. Alcohol is the result of decay. Further, at the Passover, only unleavened bread was used; no fermented drink could have been served.

IT DOES NOT SEEM inconsistent to me to be quite sure that the "wine" Jesus made was not of the kind that was harmful to his friends. The guests said it was better than that they first had. In the light of modern research, there is no question about the quality of fresh fruit beverages when compared with alcoholic drinks. One is delicious and healthful, the other "bites" and is harmful. The delicious flavor of fruit juices is a new adventure to many in the field of refreshment. There is such a wide variety of colors and flavors that those who specialize in them find them an endless delight. There is no color or sparkle in wine that cannot be duplicated in fruit beverages. Used with the sparkling glass, lustrous silver, fine damask, or lace, fruit beverages delight the eye, satisfy the palate, and give a sense of gracious hospitality. Guests who have been served thus can go home with clear minds and happy memories of friendly hospitality that has contributed to health and happiness.

Jesus could not have served wine which was harmful to his friends and have been consistent to the teachings of generations before his day or with latter-day revelation. The wine Jesus made was the best—it would not cause anyone to stumble or become offensive.

The Challenge of Calvary

By Philip W. Moore



Illustrations by
John Thoman

RECENTLY a church school class was discussing God, his personality, and character. The teacher listed on the blackboard the various characteristics as they were mentioned. Every fourth or fifth suggestion by the class could be included under the general heading, "God loves."

This is a fact of our religion. It is no theory or belief, but rather a truth affirmed again and again. The fullest revelation of this love is to be found in the circumstances which culminated in Calvary and the ultimate victory of Christ over the grave.

God has loved us "with an everlasting love"¹ even though from the beginning we have repeatedly refused to obey him. Though Adam knowingly and willingly disobeyed the heavenly command, God sent angelic ministry to restore Adam and his descendants to the divine way. Though the races became so wicked as to hate one another and choose to reject God completely, he chose to save mankind through Noah. Man turned from the Father to crucify his son and enter a condition of utter darkness, yet in this dispensation God has said, "this is my work and my glory, to bring to pass the immortality and eternal life of man."² His ceaseless efforts to accomplish this task are motivated by his passion for our souls. He yearns for us to share with him the glories and happiness of eternal life, just as an earthly father desires for his children the best things of this life.

GOD'S LOVE FOR US has been described as being similar to the love our parents hold for us and the love we, in turn, hold for our children. Sometimes our earthly love is revealed in dramatic and moving ways. During the great depression of the '30's there lived near my home a parent who, though suffering the rigors of sunstroke and subsequently losing forty pounds in ten days, did not cease his efforts for one moment in the attempt to find work and the means thereby to feed his children.

Once during the spring floods in the States, a man left the night shift after eight hours labor to take his turn on the levees. The mounting waters required him to work an additional eight hours before he was free to go home. Upon reaching his rural home he turned up the lane from the main road to the house, physically worn out and ready for bed. Down the drive his wife rushed, frantically waving her arms and shouting to him. She bore the news that their three-year-old daughter had wandered too near an abandoned well and even her light weight had caused the rain-soaked earth to collapse and cast her into it. Furthermore, a large amount of dirt had fallen in upon her. Without a thought for himself, the father began to dig. Through four seemingly endless hours, his tired body responded to the urgency to rescue his daughter.

Such selfless love as this is like in some small measure the all-encompassing love God holds for us, his children. As our Heavenly Father, he has moved at all times to do such as shall make more certain our sal-

vation. After countless manifestations of his love, he moved in the meridian of time to reveal it once again. It is in and through Jesus, the Christ, that the finest and most complete demonstration of God's passion for us is made known.

THIS JESUS, who is the central figure of all of history as the Messiah, came into the world to manifest not only the love that the Father holds for us but his own love for us as well. He would never have endured the rebukes nor revilings at the hands of his tormentors had he not cared for us. It would have been impossible for him to have suffered the physical agony of Calvary if his compassion for us had not been as great as that of God. "Greater love hath no man than this, that a man lay down his life for his friends."³

The atonement, made by Jesus, was not an afterthought in the plan of God, but an integral part—indeed the major portion—of the revelation of his love and the end to which he will go to win men to his ways. King Benjamin, the good king of early Nephite history, speaking of the means of salvation, says, "The atonement . . . has been prepared from the foundation of the world."⁴ Again, we find John on Patmos Isle, speaking of Jesus as the "lamb slain from the foundation of the world."⁵ The atonement, then, was determined as necessary from the very beginning.

Some have protested that Christ never *had* to die on Calvary or any other place. The love God and Christ hold for us, combined with the fact that in and of ourselves we could never save our unregenerate souls, necessitated this price.

O remember, remember, my sons, the words which King Benjamin spake unto

his people; yea, remember that there is no other way nor means whereby man can be saved, only through the atoning blood of Jesus Christ, who shall come; yea, remember that he cometh to redeem the world.⁶

Man had become so deeply ingrained in sin that nothing could redeem him except the willing sacrifice of the Son of God. His eyes had become, and would remain, so scaled by the sins of this mortal life as to make it impossible for them to see the glories of God unless the horror of that sinfulness was dramatically revealed. Man had come so to love and indulge his sins he could never be called to another way of life unless he saw in terms he could understand the passion of God and Christ for him and the extreme to which they would go to redeem him.

TODAY, with only the fragments of recorded history to give us the story of the atonement, we find it difficult to have brought home to us the horror of that day. The record is concise, and the words used quickly dismiss to the casual reader the details of that event. To know that Jesus was beaten does not tell us he was whipped forty times, save one for mercy's sake, with a cat-o-nine-tails. We do not hear the crack of the whip as it bites into his back, nor do we see him sag against the thongs bound to his wrists which truss him up for the whipping, nor do we see his exposed back made red by each lash of the whip. We can only vaguely imagine the intense pain inflicted by the crown of thorns as it was cruelly pressed upon his brow. We can only slightly realize the pain of the nails in his hands and feet and the spear wound in his side.

As each incident of the atonement becomes more real, there is revealed the awfulness of man's sins. Here is seen the terrible pain inflicted upon God as his councils are rejected and his will disobeyed. Here is seen how each and every thing done in contradiction to his will hurts him and causes him anguish of spirit. This

is true today just as it was true in Christ's time and as it was from the beginning.

And Enoch said unto the Lord, How is it that thou canst weep, seeing that thou art holy, and from all eternity to all eternity? The Lord said unto Enoch, Behold these thy brethren, they are the workmanship of mine own hands, and I gave unto them their intelligence in the day that I created them. And in the Garden of Eden gave I unto man his agency; and unto thy brethren have I said, and also gave commandment, That they should love one another; and that they should choose me their Father. But, behold, they are without affection, and they hate their own blood.⁷

As we become aware of this heartless treatment inflicted upon the Only Begotten Son of God by those of a former day and the consequence of our sins as they cause God pain and anguish in the face of his all-prevailing love, we are challenged to strive to be brought into oneness with him. It is not God who is reconciled to us and our way by the shedding of Christ's blood, but we who are challenged to be reconciled to him. As we respond to this challenge to bring our lives to "at-onement" with God, Christ atones for our sins.

MANY TIMES we have failed to understand just what that response should be. Some in complete sincerity have cast themselves upon the mercy of God and expect Christ to bear all their sins away. Others have indulged in forms of worship and godliness which, unless they lead to the ultimate development of the soul, are valueless in and of themselves. These people, though sincere, have misunderstood the movement of God in their lives. The experiences of conversion, which should be constantly renewed and should not be considered as a single incident, simply draw us to God's ways—they do not irrevocably win us to him. We are not transformed in one moment from sin-filled crea-

tures to sinless beings simply because we are aware of God's eternal passion. We are the same as before with but this one exception—there is an intense tug at our heart strings to respond affirmatively to God.

As soon as this desire is born or renewed within us, there is enjoined a fierce struggle between what we are and what God wants us to become. The old being of selfishness and lustfulness puts up a titanic struggle to remain. All of us like the "status quo." It's comfortable and doesn't make too many demands, but it resists change and development. Thus we must battle *ourselves* to become what God desires. Isaiah said it in a slightly different way. "Cease to do evil; *learn* to do well."⁸ This is the fundamental reason we are not transformed upon our feeling of the tug of God. We have to learn new ways. We must perform deeds that are unfamiliar and unknown. The carriage and wagonmakers had to convert to new ways when the automotive industry became established and put the horse out to pasture. Their conversion wasn't overnight either. Look at a picture of the earliest Ford or Dodge or other make of car and note the surrey-type body in comparison with the modern style of today's automobile.

AS WE LEARN these laws and new ways, we will find the necessity to obey them. Jesus said, "Follow me." We are not only to learn of him but to do as he says. Jesus also said, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man."⁹ An automobile would be of no value to us if, upon learning how to use it, we did nothing about operating it or complying with the driving laws.

Within all of us is the desire to respond to the ways of this world and to carry over some of our old ways into the ways of God. That was tried in pagan Rome when the

New Horizons

early church seemingly won its victory in the conversion of Constantine the emperor and subsequently the whole Roman Empire. No compromise could be made with the world and its pagan ways and the church still remain victorious. Just as it compromised and was overcome, so we will be overcome if we try to bring into the divine plan the ways of worldliness. Jesus said, "No man can serve two masters, for either he will hate the one and love the other; or else he will hold to the one and despise the other."¹⁰ There must be a complete divorce from the ways of sin and a strict adherence to the ways of God.

This change to new ways is not easy. There are times when we will be about ready to give up the fight and return either to the ways of sinfulness or to settle down into inaction. This is to be expected, for the road has never been mentioned as easy and without its challenges. Speaking of discipleship, Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."¹¹

We will suffer our own Calvary, the constant battle to win ourselves away from the call of worldliness to obey the will of God. Jesus said, "Now for a man to take up his cross is to deny himself and every worldly lust and keep my commandments."¹² But let us remember as we so accept the challenge of the cross and give ourselves in consecrated and devoted service unto the ways of God, we not only are showing our deep gratitude for his love manifest on the cross, but as well will be winning the battle to be worthy of our own victory over death and the grave to enjoy eternal life in the glory of the celestial kingdom.

1. Jeremiah 31: 3
2. Doctrine and Covenants 22: 23
3. John 15: 13, I.V.
4. Book of Mormon, page 22, verse 10
5. Revelation 13: 8, I.V.
6. Book of Mormon, page 556, verse 71
7. Genesis 7: 35, 39-41, I.V.
8. Isaiah 1: 16, 17, I.V.
9. Matthew 7: 34, I.V.
10. Matthew 6: 24, I.V.
11. Matthew 16: 25, I.V.
12. Matthew 16: 26, I.V.

Bulletin Board

Wants to Contact Saints

Mrs. Lizzie Roberts, 5195 Allison, Arvada, Colorado, would like to contact other members living in that area. She has just recently joined the church.

Address Wanted

Mrs. Vernon Dunbar, Route 1, Box 39, Akron, Colorado, would like to have the most recent address of Mrs. Cora Emerson.

Brewton, Alabama, Youth Conference

The annual youth camp at Brewton, Alabama, will be conducted June 11 to 18 for girls fourteen to eighteen years old and boys fifteen to eighteen. The fee will be announced later. For further information write to R. L. Booker, Camp Director, 1158 Gorgas Street, Mobile, Alabama.

J. A. PRAY, *Chairman of Youth Camp Committee*

REQUESTS FOR PRAYERS

Mrs. A. E. Campbell, 70 Queen Street, Stratford, Ontario, asks continued prayers for herself and her sister, Mrs. Atkins; both have cataracts. She also requests prayers for her son who has a fractured skull; her grandson who was seriously injured in an automobile accident; and a friend, Mrs. Dance, who has cancer.

Mrs. J. E. Pearson, Box 374, Route 1, Lake Stevens, Washington, requests prayers for the spiritual welfare of her family.

Mrs. Eva Hartrey, Piedmont, Missouri, requests prayers that, if it is God's will, she may be healed of high blood pressure.

Mrs. Louis R. White of Bay Minette, Alabama, requests prayers for her husband and her sister, Mrs. Fannie Mae Hilburn, that they may be healed if it is God's will.

Missionary Businessman

(Continued from page 11.)

James B. Barrett was to be added to the missionary force.

Brother and Sister Barrett arrived on July 21. After Brother Barrett's arrival, it was agreed that Elder Waller would look after the branch work and leave Elders McConley and Barrett free to interest nonmembers in the work. Both Sister McConley and Sister Barrett rendered valuable assistance in the Sunday school and Religio, and also assisted their husbands in music and clerical work.

The gospel tent which had been used the previous year was packed away when the rainy season arrived in November. During the July following, it was unpacked and found to be mildewed so badly that it was unfit for prolonged service. Mr. and Mrs. George Holt, nonmembers, voluntarily gave thirty dollars toward purchasing canvas to make a new tent. This time the destructive effects of mildew were guarded against by painting the new tent with a borax-sugar-of-lead solution, the recipe for which had been furnished the missionaries by a sea captain, George H. Piltz.

(To be continued.)

WEDDINGS

Moore-Crutchter

Geneva Fern Crutchter, daughter of Mr. and Mrs. Sam Crutchter of Oronogo, Missouri, and Martin Moore, son of Mr. and Mrs. George Moore of Opolis, Kansas, were married December 25 at the Reorganized Church in Medoc, Missouri. The double-ring ceremony was performed by William Miller, pastor. The bride is a graduate of Graceland College, class of '48.

BIRTHS

Mr. and Mrs. Ellis Beckwith of Murdo, South Dakota, announce the birth of a son, Kenneth Earl, born February 12. Mrs. Beckwith, the former Doris Thatcher, is a graduate of Graceland College, class of '43.

A daughter, Nancy Gay, was born on December 19 to Mr. and Mrs. Leonard Hartman of Tucson, Arizona.

A son, Larry Owen, was born on January 18 to Mr. and Mrs. Melvin Harden of Fairhope, Pennsylvania. He was blessed on March 5 by Elders Clarence and Henry Winship at the Lock No. 4 Branch, North Charleroi. Mrs. Harden is the former Georgina Bush.

A daughter, Karen Lynn, was born on February 3, to Lieutenant and Mrs. M. Charles Barrows of Texas City, Texas. The Barrows are being transferred to Alaska in April.

A daughter, Rigena Faye, was born on October 27 to Mr. and Mrs. Eugene T. Wells of Lawrence, Kansas. She was blessed on March 12 by Elders G. R. and Claud Norris. Mrs. Wells is the former Rita Miller of Memphis, Tennessee.

DEATHS

CRANDELL.—Lewis Arnold, son of David C. and Mary Ellen Crandell, was born October 20, 1889, in Grove Township, Shelby County, Iowa, and died at his home in Boone, Iowa, on December 7, 1949. He had been a member of the Reorganized Church since 1898.

He is survived by his wife, Ada, of the home; two sons: Marvin D. of Newton, Iowa, and Eugene A. of Boone; a daughter, Mrs. Alfred Hughes of Kansas City, Missouri; a brother, F. A. Crandell of Plattsmouth, Nebraska; four sisters: Mrs. Catherine Pett of Woodbine, Iowa; Mrs. D. Partridge of Windom, Minnesota; Mrs. Ellen Pennell and Mrs. H. T. Reimer of Independence, Missouri. Elder Asa Smith was in charge of the funeral service held at the Reorganized Church in Boone. Interment was in the Linwood Cemetery, Boone.

HARDING.—Jane, was born on May 17, 1862, at American Fork, Utah, and died March 10, 1950, at the home of her daughter in Independence, Missouri. At an early age she left Utah with her parents, traveling by caravan to Canesville, Iowa (now Council Bluffs). She was baptized into the Reorganized Church on June 20, 1880, at Crescent, Iowa, and on March 28, 1883, she was married to Samuel Harding; four children were born to them. Mr. Harding and two of the children preceded her in death.

She is survived by her daughter, Mrs. J. R. Lentell of Independence; a son, Colonel F. C. Harding of the United States Army, stationed at Schenectady, New York; two sisters: Miss Minnie Adams of Council Bluffs and Mrs. L. C. Carstensen of Santa Monica, California; a brother, William Adams of Council Bluffs; four grandchildren, and three great-grandchildren. Funeral services were conducted at the H. W. Stahl Chapel in Independence, Elders Donald V. Lents and Glaude A. Smith officiating. Burial was in Mound Grove Cemetery.

PARK.—Frank Rollin, was born October 2, 1888, at Runnells, Iowa, and died March 1, 1950, at his home in Runnells. Following graduation from high school, he took a course at I.B.C. and then went to work at the Bank of Runnells. He then became bookkeeper for the Fairview Coal Mine, and in 1910 went to Canada and homesteaded near Kerrobert, Saskatchewan. Returning to Runnells in 1913, he was married to Blanche May Miller on March 5, after which they made their home in Saskatchewan, remaining there until 1927. At that time they moved to Newton, Iowa, and in 1945 they returned again to Runnells, where Brother Park was manager of the branch bank of Hartford Carlisle Savings Bank until his death. He had been a member of the Reorganized Church since August 31, 1899, and had served as church school superintendent and teacher. He was

also secretary to the cemetery association, treasurer of the school district, and city treasurer. He will be missed by both those in the church and community.

He is survived by his wife, Blanche; a brother, Jim; and three sisters: Mrs. Maude Moore of Swan, Iowa; Mrs. Nora Robinson of Des Moines, Iowa; and Mrs. Catherine Hibbs of Sac City, Iowa. Funeral services were held at the Reorganized Church in Runnells, Elder Clyde E. McDonald and Evangelist Henry Castings officiating. Interment was in the Lowman Cemetery.

LEIBOLD.—Bethy, daughter of Ole and Cecelia Swanson, was born April 7, 1899, at Helena, Montana, and died January 19, 1950, at Long Beach, California. She was married to Robert Leibold on March 17, 1917, and baptized into the Reorganized Church on March 26, 1930.

She is survived by her husband and two children: Mrs. June Murphy of San Francisco, California, and Virgil of the home. Services were held at the Mottel Chapel in Long Beach, Elders Jessie Johnson and A. O. Corley officiating. Burial was in the Westminster Memorial Park.

MINNIEAR.—Anna Alice, daughter of Mr. and Mrs. John Murray, was born in Wells County, Indiana, on April 29, 1871, and died on January 31, 1950, at her apartment in Nowata, Oklahoma. She was married to David F. Minniear on June 24, 1896, at Poneto, Indiana; three children were born to this union. The family moved to Oklahoma in 1905 where Mr. Minniear was employed in the oil industry until his death on January 21, 1918. Mrs. Minniear had been a member of the Reorganized Church since May 26, 1912.

Surviving are two sons: Jessie of Baltimore, Maryland, and Clyde of Pampa, Texas; a daughter, Mrs. Elvada Lumma; two brothers: Frank and Ralph Murray of Warren, Indiana; two sisters: Mrs. Coa Carns of Warren and Mrs. Walter Feasel of Hart, Michigan; eight grandchildren; and ten great-grandchildren. Funeral services were held at the Benjamin Chapel, Elders Lee Quick and Victor Witte officiating.

FRY.—J. R., died unexpectedly on February 4, 1950, while helping with repair work in the church basement at Missouri Valley, Iowa. He was baptized into the Reorganized Church on May 31, 1903, was ordained a priest in 1908, and an elder in 1910. He had been a member of the Missouri Valley congregation since his baptism, and served many years as pastor and branch solicitor. His home was always open to visiting missionaries, and he was respected in the community as a loyal supporter of the faith. He was employed by the C. and N. W. Railroad Company for over forty years, retiring on May 10, 1937. His wife, Lulu, preceded him in death in 1929.

Surviving are four sons: Marvin of Cameron, Missouri; Gomer of Pisgah, Iowa; Fredrick of Omaha, Nebraska; and James, Jr., of Lansdowne, Pennsylvania; a daughter, Mrs. Howard Brundige of Missouri Valley; and six grandchildren. Funeral services were held at the Missouri Valley church, W. R. Adams and John Jensen officiating.

NEVILLE.—W. Cecil, son of John and Margaret Neville, was born June 27, 1887, at Shawnee, Ohio, and died February 4, 1950, in the Aultman Hospital following a heart attack. He was baptized into the Reorganized Church on February 20, 1898, and ordained a priest, elder, and seventy. He spent ten years under General Church appointment, after which he served as president of the Canton, Ohio, Branch for twenty-five consecutive years. On April 28, 1915, he was married to Vivian E. Gaskins; one son was born to them. Brother Neville owned and operated a barber shop for a number of years.

He is survived by his wife, Vivian; his son Donald of the home (a senior at Kent State University); his aged father, a brother, and five sisters. Funeral services were held at the Spiker Chapel, Elder G. E. Hammond officiating. Burial was in Westlawn Cemetery.

BELL.—Sarah Maude, daughter of the late James and Anne Shute, was born December 27, 1888, in Bruce County, Ontario, and died following a short illness on January 18, 1950, at St. Michael's Hospital in Toronto, Ontario. She was baptized into the Reorganized Church on August 5, 1902, and was always a devout and enthusiastic worker. She taught school in Warton and the Peninsula prior to her marriage in 1920 to Robert Anderson Bell of Stratford. Mr. Bell predeceased her in 1928. She then returned to her profession and taught on the Cape Croker Indian Reserve at

Stratford, Fesserton, Gormley, and Nashville. At the time of her death, she was principal of the Kleinburg Public School.

She is survived by her aged mother; a daughter, Shirley (Mrs. Basil McGuire) of Toronto; a sister Elizabeth (Mrs. R. H. Humphries) of Warton; three brothers: Anthony of Edmonton, Arthur of Creighton Mines; and John C. of Detroit, Michigan. Funeral services were conducted at Warton by Apostle Percy Farrow.

FOULKS.—Mary Elizabeth, was born December 10, 1876, in Minnesota and died March 9, 1950, at the home of her son-in-law and daughter, Mr. and Mrs. Guy Hurshman, Independence, Missouri. She was married to James A. Foulks on October 2, 1895, at Montford, Wisconsin; ten children were born to them. Three sons and one daughter preceded her in death. In 1898 the family moved to Illinois where she and her husband joined the Reorganized Church on October 15, 1899. They moved to Missouri in 1905, making their home in Independence three years later. Brother Foulks died on June 27, 1944.

Surviving are three sons: Clarence and Walter of Independence, and James of San Francisco, California; three daughters: Mrs. Rella Story of Oak Grove, Missouri; Mrs. Lucille Hurshman and Mrs. Velma Newport of Independence; three sisters: Mrs. Margaret Williams of Platteville, Wisconsin; Mrs. Martha Shinn and Mrs. Belle Watchorn of Livingston, Wisconsin; twenty grandchildren, and twenty-one great-grandchildren. Funeral services were held at the Walnut Park Church in Independence, Elders Glaude A. Smith and Lester E. Haas officiating. Interment was in Mound Grove Cemetery.

GATES.—Jonathan David, son of Joseph H. and Margaret Gates, was born at Isadora, Missouri, on June 28, 1868, and died at Ravenwood, Missouri (date of death not given). On April 2, 1890, he was married to Lucy Hawley; six children were born to them. One son, Edward, died at the age of eighteen months. Mr. Gates moved to Ravenwood in 1903 and the following year bought a farm near there and became a breeder of purebred livestock. He was president of the National Spotted Poland China Record Association for twenty-five years. He retired from active business three years ago, making his home in the town of Ravenwood.

He is survived by his wife, Lucy; three daughters: Myriel Warren of Ravenwood; Faye Clark and Esther Smith of Independence, Missouri; two sons: Grant and Arthur Gates of Ravenwood; a brother, Ed Gates of Kansas City, Missouri; seven grandchildren, and three great-grandchildren. Elder Emery Jennings was in charge of the funeral service.

TRUMBLEY.—Ellen Avis, was born in 1858 in Bruce County, Ontario, (date and place of death not given). On March 14, 1877, she was married to Robert Trumbley; fourteen children were born to them. She was baptized into the Reorganized Church in 1916. Through the missionary efforts of her son Peter, herself, and several of the other children, a branch was organized. She had been in ill health since 1927.

Surviving are eleven children: John, William, and Lucinda, all of Saskatoon; Charles of Calgary; Peter of Regina; George of Toronto; Robert of Demaine; Norman of White Beach; Christopher of Moosejaw; Mrs. May Waite of Mission City; and Mrs. Catherine Paul of Findlater; fifty-eight grandchildren, and forty-seven great-grandchildren. Three children preceded their mother in death.

HASKELL.—Benjamin, died February 23, 1950, at the age of seventy-five while visiting in Texas. He had spent his entire life in the vicinity of Merlin, where he was a faithful member of the Reorganized Church.

Surviving are three daughters: Mrs. William Siddle of Glencoe, Mrs. Camby Dennis of Comber, and Miss Grace Haskell of Merlin; and three sons, Bryce, Forest, and Keith, all of Merlin. Funeral services were conducted at the church by Evangelist R. T. Brown. Interment was in Shanks Cemetery.

FARLEY.—William B., was born in Mill Hill County, Devonshire, England, on July 25, 1862, and died at the home of his son, Albert, in Durango, Colorado, on March 5, 1950. He came to America in 1881, settling in Lucas, Iowa, where he was married to Mary A. Stone on March 4, 1885. A member of the Reorganized Church, he was ordained to the office of elder at Gallup, New Mexico, in 1895. Three years later he moved to Durango and founded the branch there. This same year he received his citizenship papers. In addition to his pastoral duties, he mined for many years and was later employed by the Graden Mercantile Company. His wife Mary died in 1932, and the following year he married Joanna Turpin who survives him.

Also surviving are six daughters: Mrs. Elizabeth Handley, Mrs. Charlotte Kimsey, Mrs. Ruth McLaughlin of Durango; Mrs. Evelina Smith of Los Angeles, California; Mrs. Anita Garrett of Gillespie, Illinois; and Mrs. Mary Woods of Englewood, California; his son, Albert; thirty-five grandchildren, and seventeen great-grandchildren.

JELLINGS.—Charles D., was born August 1, 1892, and died January 23, 1949, at Kansas City, Missouri. He was baptized a member of the Reorganized Church in 1910 and was married on December 26, 1911, to Hannah M. Loveland. Following his ordination he was sent to Chelsea Branch in Kansas City, Kansas, to serve as pastor and then to Grandview. While there he had the satisfaction of seeing the congregation grow from fifty to over two hundred and a new church building erected. He held the office of high priest and served as a member of the Kansas City Stake High Council and the Stake Presidency. He is survived by his wife, Hannah.

MINTUN.—James Franklin, was born in Harrison County, Iowa, on July 9, 1855, and died at his home in Independence, Missouri, on March 13, 1950, following a brief illness. On April 1, 1877, he was married to Mary E. Knight; five children were born to them. Four of the children and their mother preceded him in death. On November 30, 1930, he was married to Mrs. May Ek. He had been a member of the Reorganized Church since July 22, 1877. He was ordained an elder on May 5, 1878; a seventy on September 30, 1879; president of seventy on April 20, 1900; and high priest on April 13, 1917. Before going under General Church appointment, he was a schoolteacher. He was superannuated in 1920.

He leaves his wife, May, of the home; a son, Guy F. Mintun of Independence; a foster son, Paul Hardy of Glendale, California; a sister, Mrs. Ida Carter of Battle Ground, Washington; a brother, George E. Mintun of Missouri Valley, Iowa, and one grandchild. Funeral services were conducted by Elders Hubert and Oscar Case. Interment was in Mound Grove Cemetery.

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*** NOT ALL MEN**

In the Scripture lesson that Evan Fry read on his radio Morning Devotions recently this sentence occurred:

"I said in my haste, All men are liars."
—Psalm 116: 11.

That sounds rather modern and on the cynical side. Too many moderns would say, "All men are liars." The Psalmist was wiser. He knew it was spoken in haste and probably wrong.

As the bus nears the end of the line, big city tensions disappear, and a friendly ease often develops between the driver and the few passengers. A young man arose, passed his hand over the fare box, and was let out. We didn't hear the coin hit the bell. The driver looked, but no coin was there. With a grimace he said, "Some people will do anything." We all felt ashamed of the young man. We thought he had cheated a friendly driver.

When we got up to go, depositing our zone fare, we found the young man's nickel stuck in the slot, and called it to the driver's attention. Our faith in humanity was restored. We all felt better.

Isn't it wonderful to know that all men are not liars or cheats? We must try not to judge people by first appearances. They are probably better than we think.

*** LIARS**

You have heard the saying that "Figures don't lie." But that is a generous serving of tripe. Many a time you have seen a lady going down the street ahead of you, and her figure tells you she is doing twenty or so. But when she turns around to look in a shop window, her face admits that she has already done forty. . . . Isn't anybody doing anything about "Truthfulness in advertising" these days?

*** HOW TO WIN**

Branch Rickey, president of the Brooklyn National League Baseball Club, described what it takes to have a winning team. This could be applied to church work, too.

1. You must have an unconquerable belief in what you are doing.
2. You must have a great desire to win. That is the difference between mediocrity and greatness.
3. There is no way to attain security except through effort.

*** SMOKE SIGNALS**

Perhaps the prophets were looking forward to the modern habit of smoking tobacco when they said,

"There went up a smoke out of his nostrils."
—1 Samuel 22: 9.

"And the house was filled with smoke."
—Isaiah 6: 4.

The term "Holy Smoke" may refer to the incense burned at the altars in houses of worship. But most of the smoke that befouls the air in public buildings today is distinctly unholy.

There are two kinds of people: (1) those who smoke by choice, and (2) those who inhale it unwillingly. They get it second-hand, whether they like it or not. One has about the same freedom in urban America to smoke or not to smoke as he has to breathe or not breathe.

**Rushed
to
completion
for
Conference**

**A
Concordance
to
The Book
of Mormon**

**By
Arthur E. Starks**

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THE SAINTS'

Herald

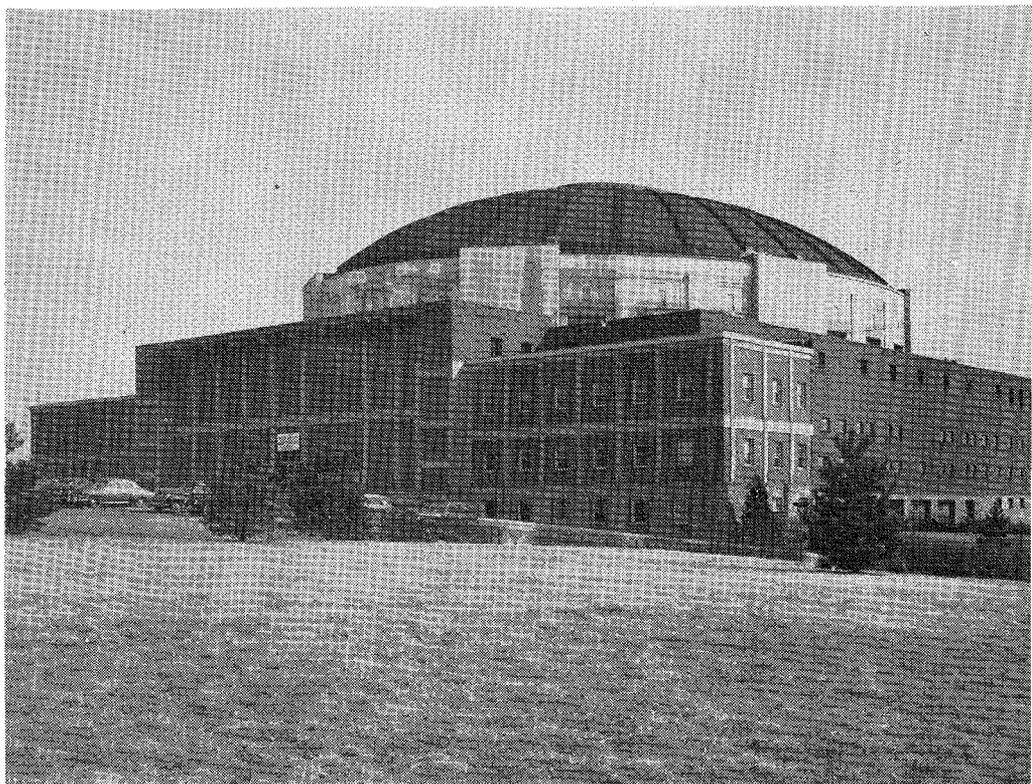
VOLUME 97

APRIL 10, 1950

NUMBER 15

The Auditorium

*Showing the newly
finished circular wall
of Bedford limestone
at the base of the dome.*



Sermons For Whom?

SERMONS ARE ENJOYED according to the inspiration and help they give the hearers—some hearers, had I better say? There are Latter Day Saints who are fond of sermons which stoutly affirm that we should believe in our type of church organization, in divine healing, the prophetic office, and baptism by immersion. "We heard a good old gospel sermon today," they tell each other. They have such a comfortable feeling; they were "confirmed in the faith." Like "the rich young ruler" of Jesus' day they say, "All these have I kept from my youth up"

M. Williard Lampe, University of Iowa, told of his experience as a student minister in a town in Wyoming one summer. He was preaching his farewell sermon preparatory to returning to school. A prosperous real estate dealer came to him at the close of the service. "We're so glad you come out here and preach repentance and hell fire. Why, we couldn't live with some of these ruffians if you preachers didn't put the fear of God in their hearts occasionally."

Dr. Lampe thanked him for the implied compliment and then asked, "And how did the sermons affect you?" "Oh, I didn't mind. You see, I am educated." It is such a comfortable feeling to hear sermons which do not disturb our ways of life—that are just for the other fellow—not the "saved" nor the educated—or are they?

Introducing...

GERALDINE WYATT, Independence, Missouri, (page 9) was born in Hope, Kansas, She married Attorney Roy A. Wyatt in 1927. They have one daughter: Alberta, 19.

Sister Wyatt was graduated from Northeast High School, Kansas City, Missouri, in 1926, and continued her education in Huff's Business College, Kansas City, during 1926 and 1927. She took correspondence work with Missouri University following this. She was baptized in Baxter Springs, Kansas, in 1931.

Her hobbies are fishing and knitting. She is a member of the Missouri Women's Press Club and of the Westport Branch of the National League of American Pen Women. Her special interests are people and history.

She is the author of the religious novel *Dawn of Peace* and of two historical novels, *Buffalo Gold* and *Wrongband*. She is writing under contract with Longmans, Green and Company. In addition to her contributions to church periodicals, she writes feature articles for the *Kansas City Star* and *Boys' Life*.

FLORENCE SANFORD OURTH, Nauvoo, Illinois, (page 16) was born in Boston, Massachusetts, where she spent her childhood. She moved with her parents, the late Albert A. Sanford and Mabel Sanford (now Atkinson) to Independence, Missouri, in 1919, and here she was graduated from high school. In 1923 the family moved to Nauvoo, and she has lived there ever since, with the exception of nine years (1937-1946) spent in Kirtland. She taught in the primary department of the public schools of Nauvoo from 1924 to 1929.

In 1929 she was married to Arnold J. Ourth. They purchased the old William Marks home and, after remodeling it, moved in to begin their married life. They have five sons: Arnold N., 19, a sophomore at Graceland; Lyonel L. and Lester L., 16; John A., 8; Alan Bruce, 3.

Sister Ourth is a member of the Hancock County Home Bureau. She is especially interested in children's work in the church. She is also Word of Wisdom chairman for the women's department. Brother Ourth is pastor of the Nauvoo Branch and operates a fruit farm overlooking the beautiful Mississippi River.

LOLA MARIE MITCHELL GOSLINE, Larkspur, California, (page 20) was born in Garden Grove, California, and baptized in Santa Ana, where she was graduated from high school in 1925. She attended the University of California at Berkeley from 1927 to 1931. While in college she edited the *Daily Californian* and *Blue and Gold* papers. She is a member of the Kappa Delta National Sorority. She taught school in Orange County in 1932 and 1933.

In 1930 she was married to James Edwin Gosline.

Sister Gosline has contributed many articles to the *Saints' Herald* and *Daily Bread*.

THE SAINTS' HERALD

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EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

AT THE AUDITORIUM

The public address system of the Auditorium has been improved. Now the voice of the speaker can be clearly heard in all sections of the main auditorium.

ENGLISH DELEGATES

Mr. and Mrs. John H. Coggan and Mr. and Mrs. William J. Entwistle arrived in Independence on the morning of March 28 to serve as General Conference delegates from England. The ship on which they crossed the ocean arrived forty hours behind schedule due to storms on the high seas.

Brother and Sister Coggan will leave for home on July 13. Brother and Sister Entwistle will return to England soon after Conference. Brother and Sister Entwistle brought with them their two sons, Brian, 13, and David, 10 years old.

AUSTRALIAN VISITOR

Miss Valda Poole of Sidney, Australia, is in Independence for the General Conference. She plans to attend Graceland College this fall. Miss Poole was employed in the church headquarters office in Sidney. She spent one month in Hawaii and one week in Los Angeles en route to Independence.

STONE CHURCH ORGAN

The final installation of the organ has just been completed. The organ has been voiced and is ready for use.

ELECTION

Stephen A. Black was elected president of the Independence Optimist Club on March 29 at a meeting held in the American Legion Building. Brother Black is the Assistant Radio Minister for the church.

Bishop J. Stanley Kelley was a guest of President Israel Smith at the same meeting.

GRACELAND COLLEGE

The A Cappella Choir have returned to the campus after a week's tour. Nine cities were visited and eleven concerts were given during the week by the forty members of the choir. The complete trip was made in a chartered bus.

In all places visited the choir was welcomed and appreciated.

PATRIARCHAL BLESSINGS

Elder John R. Grice preached three sermons and gave eight patriarchal blessings during his stay in Beaverton, Michigan. Weather conditions were so bad it was impossible for people in the outlying country to attend the meeting.

CHATHAM, ONTARIO

From February 25 to March 27, Missionary Louis Zonker conducted meetings at Chatham, Merlin, Wallaceburg, Wabash, and Sarnia. The fifth week was used to make personal follow-up contacts. The total average of nonmember attendance per week was forty-eight.

The series closed with special services in Chatham. Patriarch John R. Grice spoke at the 11:00 o'clock service. At 3:00 p.m. there were 217 people present to witness the baptism of eleven. Sickness prevented several others from being baptized. The confirmation service was held in the evening.

District President Ellwood Smith and Brother Zonker were in charge of the series of meetings.

The Problem of Goodness

"The earth is full of the goodness of the Lord." —Psalm 33:5.

Two Problems

Bruce Barton once related a story in a magazine article of something he had heard in a sermon by a country preacher. The item was filed away, as so many good things are, and forgotten. A few days ago it turned up again, and now seems to be a good time to share it. We need something to bolster our faith in humanity.

People talk to me about the problem of evil, but I will tell you an even greater problem: the problem of goodness. How do you account for the fact that in such a world as this there should be so much self-sacrifice, so much unselfishness, so much love? By what miracle has man, who only a few thousand years ago was living on the level of the beasts, risen to a point where he will literally "lay down his life" for his family, for a cause, for a friend?

What Do You Look For?

Can you answer the following questions: Are church members any better than other people? Critics say they are not. Sometimes church people themselves are doubtful. But many fine people are active workers.

Here is another: Does going to church make ordinary people good, or does the church attract those who would be good anyway? That should bring a lively argument on the church steps any fair Sunday.

People seem to expect perfection of church members at headquarters. A few are angels, and there are men fortunate enough to be married to them. The rest are just people, many good ones, the majority fair, and some rather sad cases.

A few years ago a man came here from the west coast. He said he couldn't stand the wickedness and corruption of the people out there any longer. Fortunately, he said, he left before God destroyed them for their sins. His was a nervous, tense, restless joy. At last he was safe, he thought, among a righteous people.

We didn't see him for two weeks. When he came back, he let us know he had been busy. He seemed to feel relieved. Zion wasn't as good as he was afraid it was going to be. He had hunted up all the critics, the malcontents, and the disgruntled. He listened to their tales and believed every word. He dug up more dirt in his two weeks in Independence than we had found in fifteen years of living here. There was just one thing wrong with what he learned. Most of it was untrue. We knew some of those people well, and the stories were false. Enemies had deceived him.

So I tried to tell him what I knew about the goodness of our people. But his ears were itching for tales of sin, and mine was a dull story. He hated to listen, and he wouldn't believe. He was returning to the west coast. Pity the poor people there!

Examples

One doesn't have to look far in any normal community to find many examples of active, useful goodness. Dozens of men sacrifice their time for Boy Scouts, Y.M.C.A., 4-H, and other youth organizations. Women give time to Blue Birds, Orioles, and Girl Scouts. People serve on charity drives, committees for community improvements, helping the hospital, and other things, all without pay. No city would be a fit place to live without the many volunteers who serve in the public interest.

People work on clothing for the poor and needy, visit the sick, give money to distressed persons, work freely in all kinds of good causes. Church work would collapse without the volunteers.

We have a critical correspondent who writes often and condemns ev-

erybody. He thinks the whole church is lost in apostasy and sin.

Fortunately, very few people are like that. Good people are generally humble too, and pleasant, agreeable company.

Spiritual Emergencies

Sometimes in your life you are moved by an inward voice to go on some errand or visit somebody, only to discover that God has called you into an area of spiritual distress, where he has a work for you to do. With no preparation you are thrown into the old, old struggle between good and evil, with the possession or redemption of a human soul at issue. You see defeat and victory awaiting the result of your effort, you marshal your little strength, and you send up a prayer for help.

There you listen to tales of sorrow and trouble, hurts and complaints. You patiently explain, trying to bring truth and light into dark places, pouring out the balm of Gilead on hurt feelings, administering emollients to wounded pride, and performing delicate emotional surgery on tumescent vanity. If you are blessed, you are able to do some good.

Have you wondered, under such circumstances, why it is so much harder to make people believe good things than bad ones, and why ill tales travel in seven-league boots, while truth rides on the back of an injured snail?

Take the long view, and you will see that eventually goodness wins over evil. Satan always loses in the end because he destroys and consumes his friends. God always wins because he blesses his friends and gives them eternal life. It is as simple as addition.

We are in for some trouble, in this world of ours, from people who do not understand God. It is our task to bring a knowledge of God and the gospel of righteousness to them.

L. J. L.

E d i t o r i a l

Mailing of Tithing Payments

It is recommended that tithing and general offerings be made through the regularly appointed solicitors in the branches and bishop's agents or bishops of the various stakes and districts.

However, when these officers are not available and contributions are mailed to headquarters, the remittances should be by check, postal note, or money order made payable to the Presiding Bishopric, and the letter addressed to THE PRESIDING BISHOPRIC, THE AUDITORIUM, INDEPENDENCE, MISSOURI.

City-Wide Week of Prayer

BY CHARLES V. GRAHAM

Members from all congregations in the Center Place recently participated in an outstanding spiritual activity. The Week of Prayer held March 20 to 24, was called specifically to prepare our people for the coming General Conference, to unite them more fully, and to pray for God's blessings through the leaders of the church.

All other religious activities in the sixteen congregations of Independence were terminated during the week. Small children, teen agers, and young people, as well as those of middle-age and older years met at 7:45 each night in Stone Church. A total of 7,000 people attended through the five nights; approximately 1,500 were turned away because of lack of seating capacity. The upper auditorium was filled to capacity with extra seats being provided each night. Some occupied classrooms, others gathered in the radio room, and from 200 to 450 met in the lower auditorium of the Stone Church.

The public address system made it possible for all to hear, no matter where they were seated. In the main auditorium eight traveling microphones were used, four on the main floor and four in the balcony. As people would stand to pray or testify young men handling the microphones would wait upon them. For the first time in the history of Stone Church

it was possible for every person who participated to be heard by every other person.

All ages, from the very young to the aged, participated freely each night. Many people said it was a reminder of the experience that is now written in history of the dedication of the Kirtland Temple, when small children and young people participated freely with the older Saints.

The priesthood in the choir loft and east and west wings of the balcony began the services with fifteen-minutes of familiar songs. There never were less than 250 men in this chorus. Paul Craig conducted the first three nights, and Donald Lents the last two nights. Charles V. Graham, Pastor in Zion, was assisted by the sixteen pastors in the Center Place in presiding over these services.

As early as 6:15 hundreds of people were already in the church, waiting for the services to begin. By seven o'clock each evening the church was almost filled to capacity, and those arriving after 7:10 were forced to sit in the lower auditorium, in the radio room, or in the classrooms. It was a very moving sight to observe the people hurrying to the prayer meeting an hour or more before the service, and then to observe the mass as they left at the conclusion of the services.

There was an average of fifty prayers and testimonies each night, and the quality of the participation was far above average.

A committee composed of C. V. Graham, Glaude A. Smith, D. B. Sorden, Fred O. Davies, and Arthur E. Stoft met twice a week for several weeks in prayer and fasting, seeking the Lord for guidance as preparation was being made for the Week of Prayer. As a result of the committee's meetings, they were led to select as the general theme, "God Bless the Church for Its Mission in the World Today." This main subject was divided into five subtopics: Monday night, "The Mission of the Church"; Tuesday night, "A Law-Abiding People"; Wednesday night, "A Praying People"; Thursday night, "A Witnessing People"; and Friday night, "A Prophetic People."

There is no doubt in the minds of the committee members, the pastors, and the Saints in Independence who participated in the Week of Prayer but that the Lord directed and blessed them abundantly in every effort that was made for these services. Out of this rich experience come the following conclusions: the Saints in the Center Place are more united than ever before, they have a greater desire to sacrifice and serve than ever before, and they have a great willingness to follow the leadership of the church in further developing the Center Place for the Zion to be and the kingdom of God.

Norman E. Hield to Manage Social Service Center

IN THE *Herald* of March 6, 1950, we reported on the purchase of property to be used for the expansion of the work previously carried on at different times in the names of "The Campus Shop," "The Commodity Shop," and "Home Arts and Industries." We have felt it advisable to employ a person who would give full time to the supervision and management of this splendid project. He will be assisted by the women leaders who have carried on so nobly in the past and who have brought the work to such a place of prominence. Sister Henry Rowland and her corps of workers have indeed done a magnificent job and welcome a full-time manager to take over a heavy load.

We feel we are fortunate in securing the services of Elder Norman E. Hield who comes to us with a broad background of training which we think qualifies him to render a most excellent service. Brother Hield comes from Detroit, where for a number of years he has been a traveling salesman in several of the north central states. He has a fine academic background, having been graduated from Graceland College and the Commerce College of the University of Iowa. He received his Masters Degree from the University of Michigan, majoring in Economics. He has also been intensely interested in the development of Co-operatives, and for a few years worked with the Midland Co-operative Wholesale in Minneapolis, Minnesota.

Elder William Oliver who has done much to prepare the building and who has carried considerable responsibility in association with Bishop Harold Cackler will continue to serve part time in addition to his work as Manager of the Real Estate Properties of the Central Development Association (holding corporation for the church). The First Presidency and the Presiding Bishopric constitute the policy-making board with whom Bishop Harold Cackler will be associated as General Supervisor.

As stated previously, the success of this work, in the final analysis, is dependent upon the support of the group of fine women who have carried it along for many years, and to this group of women we express our sincere appreciation.

THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

Approved:
THE FIRST PRESIDENCY
By Israel A. Smith
March 29, 1950

The Light of Christ

By PRESIDENT ISRAEL A. SMITH



This is the light of Christ. As he is also in the sun, and the light of the sun, and the power thereof by which it was made.—Doctrine and Covenants 85: 2.

He hath given a law unto all things by which they move in their times, and their seasons; and their courses are fixed; even the courses of the heavens, and the earth.—Doctrine and Covenants 85: 11.

disaster to all earth-bound denizens, since all earth life, as we understand it, is dependent upon the sun.

To enable us to grasp even in a limited way this tremendous loss of energy—if it be a loss—with the sun giving it off at the rate of five million tons per second, we are told that heat can be definitely measured or weighed, a single pound, it is said upon authority, being sufficient to reduce twenty million tons of rock into lava.

THE GOD OF THE UNIVERSE, however, has not left us the hazard of withstanding all this outflow of energy, because the earth is indeed a small target; it is receiving but a small portion of this heat, and it is estimated at two horsepower per square yard, all the rest streaming out into space in all directions, probably carrying blessings to the inhabitants of countless other worlds like our earth.

With the great two-hundred-inch reflecting telescope lately installed at Mt. Palomar, California, we are now learning that over half a million galaxies of stars have been discovered never before observed by man. Accurate measurements are claimed by astronomers: Alpha and Proxima Centauri are found to be almost three hundred thousand times as far away as the sun.

But we are digressing, because we set out to consider what is going on within the sun—the “power thereof” by which such tremendous quantities of energy have been and are continuously flowing from it, without

appreciable or ascertainable loss of weight or volume as would naturally follow, one would think, if it were consuming its own matter—burning itself up.

Helmholtz, scientist, who brought out a work on conservation of energy in 1857, suggested the only adequate source of the sun’s heat was its contraction, but another and later scientist calculated this source would have exhausted the sun in twenty millions of years’ radiation, whereas the sun is much older than that, according to geologists.

I wish I had powers of description to put in a layman’s language what the scientists say is going on in the sun. Perhaps it cannot be set forth understandably except in terms of science.

Doctor Cecilia Gaposchkin, Harvard College scientist, says, “Nature is carrying on an alchemy of her own”—almost unbelievable it seems, and yet this doctor speaks apparently with authority, with assurance that she knows what she is talking about.

And I find the eminent English scientist, the late Sir James Jeans, setting out in his last work, “The Growth of Physical Science,” the same explanation. He speculates that a star might obtain the energy for its radiation from a transmutation of its substance, a catalytic process without loss of substance, and here it is in the terminology of the scientist, based on the calculations of a number of scientists. We trust a careful reading of the statement is not too tedious:

A SCIENTIST recently said that the “records in the rocks as interpreted by geologists, mineralogists, and physicists tell us that our sun has been shining at least two billion years and that it has not decreased much, *if any*, in intensity through all this time. If the sun were solid coal, for instance, it would long since have turned into a cold clinker.”

Many years ago the men learned in astronomy expressed the belief that the universe was made to run by *some power within itself* and runs accordingly. And now facts discovered by scientists indicate that something approaching if not indeed equivalent to perpetual motion—which has always been held by the wise to be a scientific absurdity—is resident within the sun. Our sun, the benefactor of mankind is by far our most important “star.”

We are truly amazed at the facts brought to us by the men of science concerning the sun. For instance, it is claimed that the sun pours out five million tons of energy in the form of heat and light *each second*. One would naturally believe this would result in a corresponding loss in volume. With but a layman’s notion about the expenditure of energy (in the form of light and heat) our judgment would suggest there will be a certain and tragic end to such waste, and that whatever resources are resident within the sun, they in time must surely be dissipated with

In brief, the scheme supposes four protons to combine to form a helium nucleus with the assistance of a carbon nucleus which expedites the process by its presence, but ultimately emerges unchanged—as the chemists say, it acts catalytically. The carbon nucleus (of atomic weight 12) first captures a proton and combines with it to form a nucleus of atomic weight 13, this being one of the isotopes of nitrogen. This now captures two more protons in succession, forming nitrogen nuclei of atomic weights 14 and 15. Yet a fourth proton is now captured, but the combination cannot form a nitrogen nucleus of atomic weight 16, for such a structure is unstable, and breaks up immediately into two nuclei of weights 12 and 4. The former is the original carbon nucleus, which is now restored uninjured to the star; the latter is a helium nucleus which has a smaller mass than the four protons which have been hammered together to form it. The difference of mass, which is approximately that of 0.028 proton, has been set free as radiation. Although the scheme is complicated in the sense that many transmutations must occur before the final product is reached, yet it is confirmed by laboratory observation at practically every stage.—Page 344-5.

Doctor Gaposchkin, however, makes it a little easier for us. She says:

It is ten years since the actual processes that are going on within the stars were observed in the laboratory, and it only remained to piece together the series of reactions that takes place. It is a very simple series of reactions, and involves atoms with very familiar names. Hydrogen, commonest of all atoms in the sun, combines with carbon, forming nitrogen, which reverts radioactively to a new kind of carbon; this again combines with hydrogen, forming nitrogen; this again combines with hydrogen, forming oxygen, which reverts radioactively to another nitrogen; a fourth hydrogen is picked up, and the end product is a carbon nucleus like the original one, and instead of the four hydrogen nuclei, one helium nucleus. In the process, several bursts of energy (the equivalents of lost mass) have been given out; this is the energy or light with which the sun shines.

“The net result,” says this scientist, is that—

by a sort of catalytic action involving carbon (which survives unaltered), four hydrogen atoms have disappeared, one

helium atom has appeared, and energy has been produced. Calculation shows that this process, and this alone, produces enough energy to keep the sun alive, unchanged, for about 200,000,000 years. Hydrogen is the fuel of the process, helium the ashes, and as long as hydrogen is available, the reaction will go on. As the sun is still mostly made of hydrogen, we need feel no apprehensions about his imminent extinction. He is, it is true, living on his capital; but it appears that he has more of that in the bank than we might have suspected.

What goes on in the sun undoubtedly goes on in all “live” stars, the sun being but one of perhaps millions, the largest stars known being five hundred times its size, and some of them being a million times as bright, yet some having but an infinitesimal part of its brightness.

THIS GLIMPSE into the vastness of creation reminds us of the vision of Moses:

And it came to pass, as the voice was still speaking, he cast his eyes and beheld the earth; yea, even all the face of it; and there was not a particle of it which he did not behold, discerning it by the Spirit of God. And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the Spirit of God, and their numbers were great, even as numberless as the sands upon the seashore. And he beheld many lands, and each land was called earth; and there were inhabitants on the face thereof.—Doctrine and Covenants 22: 19.

Here we are, puny men, as compared with the material world, inhabiting one small sphere, now apparently a “dead star” and perhaps untold other “earths” in every direction. An “account” of this one the Lord gave to Moses. Moses probably did not comprehend what God through his “Only Begotten Son” had accomplished on all these other “lands” called earth suitable for the habitation of creatures made by him, “in his likeness”—in *our* likeness we hope, since man cannot even comprehend the numbers of the stars or the extent of God’s creations.

Yet He is mindful of us his children and has provided a means whereby we can be saved after the

inevitable dissolution of soul and body, for an entrance into our Father’s House with its “many mansions.”

HOW WONDERFUL this creation, all creation planned for man’s benefit! And while we cannot fully comprehend it, we are learning enough about it to become lost in contemplation: “Worlds without number have I created.” Not only created but endowed with inexhaustible power by which they have run for millions of years and will continue to run at least subject to the “word” of his power.

He hath given a law unto all things by which they move in their times, and their seasons; and their courses are fixed; even the courses of the heavens, and the earth.—Doctrine and Covenants 85: 11.

And as we ponder these mysterious things and the majesty of creation, the words break into our consciousness, “This is the light of Christ. As he is also in the sun, and the light of the sun, and the *power thereof by which it was made,*” and, indeed, by which it *will run forever.*

Time magazine for February 13, under the title, “A Touch of the Sun,” says the sun “is a kind of hydrogen bomb that generates its life-giving energy by ‘fusing’ hydrogen into helium. Man’s new bombs will not use exactly the same reactions, but they will use similar ones yielding the same end product. When the first of them explodes, a little bit of the searing sun will have hit the earth.” And Einstein and other great scientists say humanity may become extinct whenever the hydrogen bomb is used.

If so, will this not be a repetition of the story of Adam in the garden of Eden? Man will at last have partaken of too much knowledge of good and evil—potentially of great good, but prostituted by man for evil purposes, and by his own acts will have been again banished from this fair earth.

And here again our minds revert to latter-day revelation:

(Continued on page 14.)

Concepts of God - By ROBERT J. MILLER

THE SCRIPTURES teach us that God created man in his image and after his likeness for a very definite purpose. It was the Creator's desire that men should become godlike, overcoming the things of the earth and subduing them. It was also his desire that men overcome all evil and become his sons by adoption through Jesus Christ, inheriting a place in his kingdom and sharing in his glory.¹

Since it was God's purpose that men become like him, it was necessary that they be created with godly attributes. They had to be given intelligence in order to think and comprehend the truth. They also had to be given free agency and the right to act according to their own will. Although it is the command of God that all men shall choose him as their Father, the choice is strictly up to them. Men become God's adopted sons by personal desire and action, not by force.²

IN THE PAGES of recorded history, we note the slow progress men have made through the ages—the periods of darkness and the periods of partial light, with here and there a spiritual manifestation contributing to the social welfare of humanity. We see how men groped for the light in a world darkened by sin and, through the peculiar workings of the mind, found expression because of free agency. Thus over the centuries our thoughts, our opinions, our decisions, and our beliefs are more or less a composite of the thinking and conduct of those who have preceded us. Our measure of understanding and belief is the product of our conclusions drawn from the knowledge we acquire from all sources which touch our lives.

Therefore it is not surprising that there are almost as many different conceptions of God as there are people to formulate beliefs. We each have some idea, however vague, of what we think God is like. All have an opinion—though some may hesitate to express themselves—and each opinion is influenced in some degree by the things which enter into that person's experience: truth and falsehoods, circumstances of birth, family ties, surroundings, mass opinions, religious and racial loyalties, and personal desires. All these and more contribute to the sum total of our thoughts and conclusions. And regardless of our church affiliations, it is doubtful if any two persons of a given congregation have the same conception of God.

WE BELIEVE either that God is merciful and good, loving his creation and providing for it; or that he is more or less a tyrant, commanding his subjects and demanding tribute from them. We believe him to be intolerant of all sin, or understanding of man's limitations; or we believe him to be tolerant of sin, an easy-going God, allowing us our own pleasure in matters of worship. We believe in the authority of God and his ever-revealing power, or we believe in promiscuous authority and limit present-day revelation.

We believe that God spoke to but one people and gave his word only through them; or we believe he spoke to many people at various times and gave his word through them also. We believe in certain doctrinal matters such as faith, repentance, and baptism; or we choose from them as suits our convenience. We believe man works out his own salvation by the pleasure of God; or we believe we are predestined to a certain end regardless of our behavior.

We believe God to be eternal, from everlasting to everlasting; or we believe there is no God. We believe he wisely created us to be immortal, or we believe he limits our span of existence to the grave. We believe in the glories, a just reward for our deeds in the flesh; or we believe in two states only—heaven and hell. We believe in the final harmony of all souls with God; or we believe the Scriptures.

These are but a few of the things we believe or disbelieve about God and his plan. The beliefs we hold on these and similar matters add up to the conception we have of God. But surely a Creator who has brought into being all things by the power of his word is beyond the comprehension of man except as he sees fit to reveal. Knowing this, we should keep an open mind concerning the majesty, power, mercy, love, and authority of God.

OUR CONCEPTS change as we are further enlightened and dare exercise the courage it sometimes takes to espouse a belief. The case of the Apostle Paul is a splendid example of this. He was a Jew of the tribe of Benjamin and a tent-maker by trade. At seventeen he went to Jerusalem to study the law of Moses under Gamaliel, and became a strict member of the Pharisaical sect. He took a prominent part in the persecution of the Christians until the time of his conversion. Then on the road to Damascus, he was caused to see the error of his way.

As understanding came to him, he had the courage to do an about-face in spite of his former teachings, the opinions of his people, and certain knowledge that he would suffer persecution. Paul was honest, sincere, and courageous; he dared accept truth and act upon it.

We should never be satisfied with our concept of God no matter how beautiful it may be, for we are all limited in our understanding and have not come to a fullness of the truth. Our minds should ever be open to new revelation, and we should strive for the courage and honesty of a Paul that our horizons, too, might expand.

The measure of our faith is dependent upon our concept of God, and it behooves each of us to question ourselves honestly to determine what we really believe. Do we believe in God? Do we believe he is strict, merciful, understanding, just—loving his creation and providing for it? Does he save little children who are not baptized? Can we reach him through direct prayer, or must we pray to others to be heard? We must take these and a thousand other questions into account and decide for ourselves, letting God bear witness to us through his Spirit whether or not our decisions are right.

IN OUR CONCEPT we should have absolute belief regarding God's reality, his authority, his power of revelation, his eternal values, and his love for us. And our personal beliefs should find justification in his Word. We, as Latter Day Saints, should not be afraid to examine our own church in the light of his Word, especially those of us who have been born into the church or have come into it without serious thought, taking it for granted upon the testimony of others. If it cannot stand close scrutiny, we should know it. If it does not give us a satisfactory picture of the Godhead, something is wrong, and we should find out what it is. If it does stand up under close examination, if the Spirit of Truth does bear witness with our spirit, if God becomes a more beautiful and inspiring personage, if his Son is revealed to us in various ways, then we have received a testimony no one can take from us, and we will appreciate our church more and serve it better.

¹Genesis 1: 27-30, Inspired Version; John 1: 12; Revelation 21: 7; Ephesians 1: 1-14.

²Genesis 7: 39, 40, Inspired Version.

Pen Sketches of Him and Her Therapeutic Value of Dishwater

The good pastor had worked diligently cracking nuts and picking out the meats. He was helping his wife prepare treats for the Christmas season. Finally he complained, "My hands are getting sore and lame." Sweetly his wife suggested, "Dear, don't you think it would help your hands to soak them in warm dishwater?"

At the risk of alienating some of my friends of the ancient order of men, which goes back to Adam, may I venture the suggestion that dabbling in dishwater at times, not too often, may have a tonic effect on domestic relations and be good for the soul. Christopher Morley wrote:

The man who never in his life
Has washed the dishes for his wife
Or polished up the silver plate—
He still is largely celibate.

Victoria and Albert

This little story comes from overseas and dates back to the Victorian age. It is said that one day Queen Victoria and her husband Albert the Prince Consort, quarreled, as may happen even between a queen and her husband. Albert in high dudgeon locked himself in his room. Presently the queen came pounding on the door. The prince inquired, "Who is there?" The queen answered, "The Queen of England! Let me in!" The door remained locked. A second time Victoria pounded on the door, and to the challenge, "Who is there?" she replied, "The queen of England and empress of India! Let me in!" The door remained locked. A third time the queen knocked, and when the prince said, "Who is there," she replied, "Your *wife*. May I come in?" The door swung open. Love can open doors that kings and queens cannot force. No one can hammer his way into the heart of another.

Taking Care of "a Little Misunderstanding"

A young girl, one of four sisters from a fine family, was talking with her grandmother. She said, "Yesterday morning just before we girls were starting to school, Daddy and Mother had a little misunderstanding. Daddy got us girls into the automobile ready to drive us to school. Then he went back into the house to make up with mother. We understood. By and by he came out to the car, and mother stood in the door and said, 'Good-by, Sweetheart.'"

That is a home on which it would be safe to write an insurance policy—on the home, not the house, mind you—if such policies were to be had. They are to be had, but not from an earthly insurance company. What a splendid example for the daughters of the house. They will never forget that the gospel worked in their home. The gospel of love and reconciliation had been demonstrated. As Joseph Luff used to say: "Christ on exhibition in the home."

"It Takes Two to Have a Fight"

A charming married woman, still quite young, was talking to me about home life. She said, "My husband and I never have any fights. It takes two to fight, and he won't fight. So at times I 'blow my top' and then have to come humbly back and apologize and make up." The wife is high strung, temperamental, but very much worth-while. She knows when she has lost her temper and said things she is sorry for, and she has the grace and courage to ask forgiveness. The husband is even-tempered and steady. He knows better than to get angry at a time when his wife is upset. He is quick to forgive, in fact, he does not really take offense. They make a pretty good team—well worth knowing. Because they know and understand each other, and have held fast to their love and their covenant, theirs is an enduring home in spite of the occasional tempest in a teapot that occurs in most homes.

Joseph and Emma

Now comes a story from the long ago. Joseph Smith was a fugitive from injustice. This was in 1842, and Joseph was hiding from the mob leaders who sought to kill him and who too soon were successful in their endeavor. Apparently he was encamped on an island in the Mississippi River, and was visited at night by a few friends, unidentified, and his wife Emma. Of that meeting he wrote:

"How glorious were my feelings when I met that faithful and friendly band on the night of the eleventh, on Thursday, on the island at the mouth of the slough, between Zarahemla and Nauvoo: with what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma—she that was my wife, even the wife of my youth, and the choice of my heart. Many were the revibrations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations from time to time, which had strewed our paths and crowned our board. Oh, what a commingling of thought filled my mind for the moment, again she is here, even in the seventh trouble—undaunted, firm, unwavering—unchangeable, affectionate Emma."—*Millennial Star*, Volume 19, pages 695, 696; *Church History*, Volume 1, page 120.

This little quotation throws a flood of light upon the private life and the relationships of Joseph Smith and his wife Emma. This was the man, the husband, speaking. Out of the depth of his abiding love for his one wife he spoke, even as he had spoken as a prophet, in the revelation from which I now quote: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."—*Doctrine and Covenants* 42: 7.

ELBERT A. SMITH

Be Not Afraid - By GERALDINE WYATT

AMBROSE BIERCE, an author noted for his true-to-life psychological stories, wrote one which is almost a sermon in its presentation of the havoc which can be wrought by fear. This story, "The Man and the Snake," copyrighted in 1891 by E. L. G. Steele, is about a man who is a guest in a scientist's home. Sitting alone in his bedroom, the man reads an ancient scientific report on the inherent power a snake has to charm its victim until it can fatally bite him. The man, lowering his book, notices two points of light shining in the shadow under his bed. He thinks nothing of it at first, but presently looks again, and then again. And each time the points of light appear to blaze more luminously. Then, as he stares, the man sees the form of a large coiled serpent. The malignant fires are its eyes.

The man's first impulse is to reach for the bell cord and ring for help. But he thinks he will be thought lacking in courage. He decides to rely upon his own strength. The man's terror grows—turns to blind panic. He endures all the reputed symptoms of being charmed, until at last, in a fit, he falls helpless before the snake.

Hearing an outcry, the scientist rushes to the room. He finds his guest dead. "Died in a fit," says the scientist. Beneath the bed is still coiled the serpent—a stuffed snake with shoe-button eyes.

Similar incidents of equal or lesser degree are familiar to all of us.

FEAR, LIKE ANY EMOTION, reveals depth of feeling. It shows the ability of reckoning the cost—the indication of potential energy. No one should ever be ashamed of being afraid. But he should be ashamed of continuing in fear. Confronted with danger, many people have died like the man in the story because their minds became so fogged with terror. They had no energy nor

thought left for thinking their way out of their predicament. And in some instances, would-be rescuers have also become victims of the fears of the ones they attempted to rescue. Drownings are an example.

Though most often associated with physical danger, fear also causes people to fail to achieve what their ability would otherwise guarantee. How many times we have heard people confess: "I'm afraid I couldn't do that." This is poor thinking. It is almost a sure prediction of failure. That they have the courage to try at all is a marvel. We have all known students who became so fearful of examinations that they broke down completely. They had no energy left to reason out the answers.

We have also heard church members rise up in prayer meeting and, through their dire predictions and fearful imaginings, cast a gloom on what should have been an inspirational meeting. If all members contributed this type of service, the church would meet destruction. They are saying in effect that obeying the laws of God can only bring disaster, which of course is the very opposite of what true religious obedience does. Obedience to the laws of God should give people the courage to face anything. For in compliance with his laws, they are aligning themselves with the eternal purpose and the tremendous creative force of God.

CHRISt WAS particularly concerned that his followers have a true spiritual poise. "Let not your heart be troubled," "Be not afraid," and "Be of good cheer" are examples.

In the fourteenth chapter of Matthew, we find an inspirational account of at first faith, then the overpowering of fear with its disastrous effect, and a petition for divine aid. One night, when their ship was being tossed about by wind-whipped waves, the disciples saw Jesus walking on

the sea. Thinking this was a spirit, they cried out in fear.

"Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come."

Peter was able to walk on the water, until looking at the rough sea, he realized his possible peril. Fear overwhelmed him, and he began to sink. But terrified as he certainly must have been, Peter did not fail to cry out: "Lord, save me."

Peter realized his own weakness. He knew that within his own limitations he had not the power to save himself. But he knew that walking on the boisterous waves was One who did have the power.

As long as we strive to obey God's laws, we have the right to his guidance and help. We do not have to attempt anything alone. Partnership with God is a very marvelous phrase. And its potential possibilities are only limited by our own obedience to and application of his laws.

For by his laws of living and the gifts of the gospel, Christ tenders to us the comforting words: "Be not afraid." We have the source to give us equanimity of spirit. The student in the classroom, the follower who momentarily loses faith, the endangered, the ill all have a ready source of courage and of strength. And yet, if like Peter, we lose faith, Christ is always willing to help us in answer to our plea, "Lord, save me."

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Missionary Businessman

A series based on the biographical notes of Gilbert J. Waller

By LILLIE JENNINGS

Part Six

AT THE EARNEST REQUEST of many of his friends, and after discussing the matter with the First Presidency, Elder Waller decided to become a candidate for the governorship. As the position of governor is appointive in the Territory of Hawaii, Brother Waller and the other candidates were notified that they must appear in Washington, D. C., in person. On April 5, 1913, he sailed for the mainland, leaving the church work in charge of Elder McConley during his absence. Brother Waller carried with him a number of letters from leading men of the different political parties in the territory. He was also supported by some of the prominent businessmen of San Francisco.

On April 16 he met Secretary of the Interior Lane by appointment and had a pleasant conversation. Brother Waller found that F. M. Smith, of the Presidency, had met with President Wilson and Secretary Lane and had done good work for Brother Waller's candidacy by removing the prejudice that had been aroused by a circulated report that he was a Mormon. Secretary Lane asked Brother Waller many questions about our church and his work as an officer of it. He remarked that formerly he had thought all Mormons were alike, but that now he understood otherwise.

The following Sunday, while Brother Waller was a guest in the home of Bishop Zimmermann in Philadelphia, he was spoken to in prophecy at an early morning prayer service. He was given to understand that good would result to the Lord's work from the efforts he had put forth to obtain the governorship, although he would not be successful in obtaining it. His success was to be in forwarding the work of the church. Thus there was a blessing indicated along with failure. We quote from the prophecy:

Thou shall be blessed in thy present undertaking, and my gospel shall have honor because of thine efforts and thine integrity. Thy desires shall be realized because thou hast desired above all else to honor my name and assist in my work. Be of good cheer; be not afraid, for I am thy shield and buckler and thy strong defense, and what may seem to thee like defeat shall turn to thee success if thou wilt continue in faith holding as first of importance my gospel and the honor of my name, saith the Lord. Amen.

Upon recommendation of Secretary Lane, President Wilson appointed L. E. Pinkham as governor of Hawaii Territory. This appointment was subsequently confirmed by the United States Senate.

The Work Opened on the Big Island

At Elder Waller's suggestion and the approval of others in charge, Elders McConley and Barrett sailed for Hilo, Hawaii, to try opening up the work on the big island. Elder F. M. Sheehy, in commenting upon Elder Waller's proposal, said: "Yes, the more I think of the scheme you mention of starting missionary work as you suggest, the better it seems. Let them try it, anyway."

Arriving in Hilo, the two missionaries made a house-to-house canvass of the city besides a trip through the Puna district [twenty miles from Hilo in the country]. Opposition was strong, and they were unable to hold meetings in any of the churches or halls except the Hilo Armory, which was open to them free on Sunday afternoons. They held a few meetings on the street until finally several people offered their homes for meetings. A number of copies of the Book of Mormon were sold, both in the Hawaiian and English languages.

The year 1913 opened with Elders Barrett and McConley on the Island of Hawaii, laboring in Hilo. Elder Waller, with the assistance of the local officers and Sisters McConley and Barrett, carried on the work in Honolulu. The prospects in Hilo were becoming encouraging, and the two missionaries were instructed to work toward organizing a branch if possible. At that time there were only three members in Hilo, but a number of people were interested.

The Honolulu Branch then numbered 232. When officers were elected to serve during the year, Elder Waller was elected president. On Sunday, January 26, he had the happy privilege of baptizing fourteen young people—eleven Japanese and three Hawaiians. The Japanese children were all members of the Kalihi Japanese Sunday school, and it was through instruction given them there that they were led to obey the gospel.

In a letter from Brother Waller, printed in the *Herald* of February 19,

1913, we note his comments on the work of the mission:

Here in Honolulu our progress is not as rapid as could be desired, but it is a source of comfort and satisfaction to those interested in this great latter-day work to receive from time to time the assurance of the Master's watch care over his children, as evidenced by his Spirit's presence at our church meetings.

The missionaries, Elders McConley and Barrett, have been absent for some weeks at Hilo, on the Island of Hawaii, where they have succeeded in arousing interest among a number of people, two of whom have already been baptized, while others are getting ready to enter the fold.

Yesterday I had the pleasure of baptizing and confirming fourteen young people. . . . It is to be hoped that through these young people some of the parents may be led to take an interest in our work, and that some of the boys may so develop as to make it possible for our church to use them later on as missionaries to their own people.

There were two trips to the mainland for Brother Waller that year, one in February to attend the marriage of his eldest daughter Henrietta, and one in April when he went to Washington, D. C., in regard to his possible appointment as governor. In 1912 he had made a trip to the coast to be present at the marriage of his daughter Ruth.

In 1914 Apostle Butterworth arrived in Honolulu on his way from Australia to the General Conference. Brother Waller was delighted to meet him and greatly enjoyed his short visit of two weeks. The *Saints' Herald* of February 6, 1918, ["Hawaiian Number"] published Apostle Butterworth's account of the Hawaiian visit. Included were some comments on his genial host and on the Hawaiian Saints:

It was early Friday morning, February 20 [1914], that we entered the harbor at Honolulu, and after a short wait for the pilot and a little excitement viewing several large sharks which gathered around our boat, we landed at the wharf.

After a few minutes' walk I was at the Metropolitan Meat Market, where the office of our congenial Brother Waller is located. To see his noble face and receive his welcome words was much like the foretaste of "the earnest of our inheritance."

All my association and conversations with him were of the most inspiring and uplifting nature that anyone could wish for, and can hardly be forgotten by those who are privileged to share his company.

. . . . I found in visiting among the brethren that they were of a most kind and loving disposition, and they looked upon the missionary as a messenger of peace sent by the Lord to them. They listened with the utmost attention to the messages delivered. They have a wonderful, childlike faith in the gospel, and especially in the gift of healing, for my diary records numerous visits with Brother Waller to the homes of the sick to anoint them with oil and lay on hands that they might be healed.

Upon the advice of Brother Waller, who told them to move out in faith and

the way would be provided, Elders McConley and Barrett made a 250-mile missionary trip around the Island of Hawaii, mostly on foot. Each took a small hand satchel and a paper umbrella. [Large umbrella of oiled paper; imported from Japan prior to World War II and very effectual against the heavy downpours to which the Island of Hawaii is subject.] During the trip of about five weeks, they sold some of the church books in almost every town and made friends who invited them to return.

Because of anticipated changes in the company's business and as his son was now assisting, Elder Waller was expecting to move to San Francisco to take charge of the business there. He asked for more missionary help for the church work in Hawaii. The General Conference appointed Elders J. N. Davis and C. E. Jones to the Hawaiian Mission. Then the Hawaii Meat Company, Limited, decided it was best for the manager, Brother Waller, to continue attending to the company's business in Honolulu, making it possible for him still to have charge of the Honolulu Branch. Elder Jones and his wife returned to the Mainland, leaving Elder and Sister Davis to continue the work. At this time the McConleys and the Barretts had returned to the Mainland.

The church in Hawaii was growing. There were now 247 members, mostly Hawaiians. Honolulu had five Sunday schools, and Hilo one, all the different grades of quarterlies being used.

During 1915 Brother Waller was appointed a commissioner of the Hawaiian Board of Health.

To the Mainland

The following year Elder Waller found it necessary to go to San Francisco. As he expected to be away several months, he resigned as president of the Honolulu Branch, a position he had filled since its organization twenty-five years previously. After arriving in San Francisco, he lived with his family and continued assisting in business and church work, being elected president of the Danvers Branch.

Brother C. Ed. Miller was appointed to the Hawaiian Mission, and became president of the branch at Honolulu. Elder McConley was appointed to Hilo.

An article by Elder C. Ed. Miller giving high praise to the work done by Brother Waller in the mission and insight into the problems which confronted him was published in the special Hawaiian edition of the *Herald* [February 6, 1918]. Here are some excerpts:

I consider Brother Waller one of the remarkable men of this church. Many discouraging matters arose which would have completely disheartened an ordinary man, but Brother Waller, with a sublime faith, never wavered for a moment. He has an iron will, tempered with a fine humility, and the work here gives evidence that he has been led of the Lord. He has a remarkable memory, which makes him an expert in the use of the Three Books. He is an interesting speaker, vigorous and convincing.

He now has a great trial to face. His son-in-law volunteered for service in the British Army, and is now in England. His son refused exemption and is preparing for active service. These younger men were helping to carry on a large business, but since their support has been withdrawn, additional responsibilities rest upon Brother Waller until other arrangements can be made. At present he is president of the San Francisco Branch, his family residing in that city, but he is still bishop's agent and historian for the Hawaiian Mission.

After being rejected for army service because of his health, Brother Waller's son Gilbert returned to Honolulu and resumed work as assistant manager of the Hawaii Meat Company, Limited. His son-in-law was seriously injured in an explosion. Through the help of doctors and the administration of one of our church elders, he recovered.

In 1918 a new Metropolitan Meat Market was erected on the same ground where Brother Waller had started his business in 1883. Brother C. Ed. Miller visited the establishment and made these comments in the "Hawaiian Number" of the *Herald*:

Brother G. J. Waller is manager of the Hawaii Meat Company, the largest distributor of meat on the islands. The market is not conducted by the meat company, but by the Metropolitan Meat Market, operated by Mr. Louis, who rents the building from the meat company and handles their products.

Competition has a tendency to make business selfish, every concern looking after its own interests and trying to surpass its competitor. But is there not a new spirit entering into business today? The best magazines have caught it; the great department stores are feeling it. Some of the leading steel manufacturers say they are not only trying to make money, but they are also trying to make men, and find pleasure in both efforts.

At the opening of the new market, which recently took place, as Brother Waller and Mr. Louis were conducting visitors through the establishment, I seemed to discern this larger spirit animating these men. It was the spirit which led the best of the ancient kings to subscribe for their motto: "I serve." So as the visitors wandered through that beautiful, sanitary, cool, food palace, I seemed to sense a tangible spirit also circulating everywhere in the establishment—in the frosted pipes under the counter, at the scales, in the cooling rooms back of the counters, at the butter booth, over in the vegetable stand, at the wrapping counters, that spirit was everywhere, the beautiful spirit of "I serve."

(To be continued.)

Letters

Fast Three Meals a Week

Since my letter appeared in the *Herald* I have received so many requests that I haven't had time to reply to all of them yet. We are now devoting Tuesday, Thursday, and Sunday of each week to fast for the sick, all who need our prayers, and the work of the church in general. We fast from both food and water until noon. From 6:15 to 6:45 a.m. we engage in prayer, either silent or audible. On Sunday at our 11 o'clock service we have special prayer for the sick and those who request that we pray for them. The Dekalb Saints have benefited from this, and we feel others can be helped also. This is no prayer marathon but a sincere effort to attune ourselves to the divine Mind.

ROY F. HEALY

116 East Exchange Street
Sycamore, Illinois

Letter of Testimony

In 1902 cottage meetings were being held near the community in Kentucky where we lived. We and some of the neighbors drove three miles in a wagon to attend services. I thought the sermon was the best I had ever heard on the plan of salvation. When the invitation was extended for any desiring baptism to make it known, I seemed to be lifted from my chair by an unseen power. The following morning both my brother and I were baptized and confirmed. That was the happiest day of my life.

Last year when I was ill and seemed unable to regain my health, I decided I should receive administration. Since the weather was bad, I didn't call an elder but prayed that God would send one if it were his will. One morning an elder did come, and following the administration, I was able to do my work and did not have to return to bed.

This winter I have received a physical blessing through the prayers of my friends in the church. I wish to thank all who prayed for me and wrote to me during my illness. I am again able to do my work. I am grateful to the Lord for his goodness to me, and I plan to continue serving him the best I can.

LILLIAN BOGESS

Route 2
Murray, Kentucky

Baptized at Seventy-six

I am a widow seventy-six years old. About a year ago a young man moved next door to me. He began telling me of the gospel, and was always willing to answer any questions I asked him. He also gave me church books to read. Night after night he read to me, and about a month ago I was baptized. This was the greatest step I ever took in my life.

I ask all to pray for me that I may ever be faithful to my covenant and that I may regain my health. I also ask the Saints to pray for this young man that he may teach others the truth. I will be happy to hear from any members who care to write. I am the only one in my family who belongs to this church.

ROSE SMITH

120 West Sixth
Hutchinson, Kansas



Sixty Out of Eighty

Sketches from the life of C. I. CARPENTER

EVERY SUNDAY thousands of members of this church place their tithes and offering in the little duplex envelopes passed out at the beginning of the year. Many of these members will take time to read the inspiring message on the envelopes, but few will bother to wonder how the church secured them.

In Room 314 of the Auditorium can be found the man who is responsible for this work and for many more church jobs. He is Elder C. I. Carpenter, smiling and gray-haired. Fifty-seven of his eighty years have been spent in the service of the church. Over his desk in the shipping room go the orders for the duplex envelopes and for many church supplies. He will lay his hand on a pile of orders and invoices and laughingly explain, "This business grew up with me. Back in 1931 when I started to work here, there were no addressographs and not many other office machines. The influx of business has brought many changes."

Christmas is an important day in his life. It was on Christmas of 1904 that he married Miss Blanche A. Sprague, now Acting Church Statistician. It was on Christmas that his parents were married. It was during the Christmas season that he received his first appointment to the field. And

it was only five days after Christmas in 1869 that he was born.

His first important church work began at the General Conference of 1906 when "Young Joseph" recommended him to be church recorder. When he lived in Lamoni, he was president of the Fifth Quorum of Elders. He moved to Independence in June, 1918, and immediately became president of the First Quorum of Elders here, one of the most active missionary groups at the time. Two years later he was made president of Central Illinois District.

Before his work was completed there, he was called back to Independence and appointed to serve on the Bible Committee. This group was preparing for publication a manuscript of Bible studies. In order to prepare this book, later known as *Helps to Bible Study*, many marginal notes had to be made, referring to publications of the church and to the various versions of the Bible. Because of the many years of experience that Brother Carpenter had had as a telegraph operator in railroad stations, he was able to do fine, neat printing for the marginal reference used in the manuscript of the book.

Besides serving as president of Central Illinois District, he was also president of the Kewanee District of Illinois and the Northwestern Kansas District. Following a nervous breakdown in 1924, he returned to his home in Independence. A year later he became secretary-treasurer of the Quorum of High Priests.

Besides his work in the missionary field, he has drawn a map for the church on special assignment and edited quarterlies for adults on church history and the Book of Mormon.

BROTHER CARPENTER delights in collecting things that are unique and different. The paper weight on his desk is a huge iron nut from an old, abandoned grist mill in Kansas. Photography has been a hobby that has helped him support his wife and son Milton. One of his photographs appears in *The Young People's History*. Brother Carpenter describes himself as "a natural collector, interested in anything unusual." His favorite collection, however, is the forty-five different translations of the Bible and New Testament in English. Some of these are mere curiosities; others are old enough to be very valuable. Along with the collection of Bibles may be found such books as the Bible in Hebrew and the Oahspi Bible in old-world Indian. One of his most treasured possessions in this collection is the King James Version that he carried with him when he first went into the mission field in 1894.

Brother Carpenter will explain with a chuckle, "The best part of life happened long before my time. My mother was born in the very house in which Zenas H. Gurley received the revelation that God would raise up the true leader of the church, Young Joseph. The house where Gurley was staying belonged to my grandfather, David Wildermuth. Part of that house is still standing.

On his seventy-fourth birthday, all those who work at the Auditorium held a party in his honor and presented him with a large book that has the word, "Memories," written in gold across its front cover. The book is added testimony to the fact that along with his church work and his hobbies, Brother C. I. Carpenter delights in collecting friends.

EMMA M. PHILLIPS.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

In the light of these and other Scriptures (John 6: 69-70; 17: 12; Matthew 25: 34; 27: 5; and Doctrine and Covenants 28: 3), is Judas Iscariot a son of perdition?

Indiana

J. D.

ANSWERS:

Jesus' own words most certainly place Judas in the category of a son of perdition, for Jesus said, "He is a devil," and in John 17: 12 he mentions one of the twelve he had lost (which could refer to none other than Judas) and calls him "The son of perdition."

The apostles implied as much, when having chosen Matthias to take Judas' place, they said, "That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place."—Acts 1: 25.

Judas, in his years of association with Jesus the Son of God, and with his brethren the apostles, had had the fullest opportunity of knowing the truth. He knew what righteousness was and what sin was, yet for a considerable time he had chosen to follow in the way of sin, leading on to the greatest sin he could commit—the utter rejection of Christ and the betrayal of him to his enemies which led to His crucifixion. Judas' transgression was against light and knowledge and constituted a sin against the Holy Ghost, such as the Lord said was unforgivable in this world or the next.

As to the promise of Jesus that the twelve who had been with him in his ministry should sit upon twelve thrones judging the twelve tribes of Israel (Matthew 19: 28; Doctrine and Covenants 28: 3), such promises do not destroy the right of free agency, and any man may by transgression forfeit any or all the promises of God as they apply to himself. Judas in his fall lost his power of apostleship and vacated his office and at the same time vacated the promised and prospective throne in the kingdom of God. It is not the divine promise which has failed but the man to whom the promise was made. The natural and legal

procedure in the case was followed, and Matthias was placed in the vacated office to do the work and to inherit the promises Judas had despised.

CHARLES FRY.

QUESTION:

Who saw the Lord first? Book of Mormon says the brother of Jared was first. Ether 1: 76-79. 2200 B.C.

Genesis 7: 4, Inspired Version and Doctrine and Covenants 104: 24 say Enoch talked with the Lord face to face. 3317 B.C.

Doctrine and Covenants 104: 28 says the Lord appeared to Adam, his son, and six grandsons. 3077 B.C. Missouri

F. H. C.

ANSWER:

The word "first" does not occur in the text although it is implied. "And never have I shewed myself unto man whom I have created, for never has man believed in me as thou hast."—Book of Mormon, page 721, verse 79.

The first to attain the most perfect understanding is not very important. The important factor is that all men, upon obedience to the gospel of Jesus Christ, will finally have full and perfect knowledge.

Even if the term "Lord" refers to the same personage, the brother of Jared obtained understanding that was not exhibited in the same way in which Adam, his son Seth, Seth's sons, and Enoch received their information.

The brother of Jared "saw the finger of the Lord; and it was *as* the finger of a man, and *like* unto flesh and blood . . ." (Italics mine)—*Ibid.*, verse 69. The following suggests a vision of the incarnation, "Because of thy faith thou hast seen that *I shall* take upon me flesh and blood" (Italics mine)—*Ibid.*, verse 72. The complete personage was revealed to the brother of Jared, but he made no comparison with flesh and blood at this instance. The personage declared, "Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold I am Jesus Christ."—*Ibid.*, verse 77. The brother of Jared was also informed, "Because thou know-

est these things, ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I shew myself unto you."—*Ibid.*, verse 76. The experience is rich in detail and up to that time was unique.

The use of the word "Lord" sometimes applies to God the father, as the poet used it: "Dear Lord and father of mankind." Genesis, sixth chapter, speaks of the revelation of God to man and that He called upon Adam, declaring He was God, the creator, requesting obedience and baptism in "the name of mine only Begotten Son . . . which is Jesus Christ." It is recorded that when Adam addressed God, asking a fuller understanding of the matter presented to him, "our father Adam spake unto the Lord . . . and the Lord said unto Adam." The same two are in holy conversation, and the heavenly personage is God, the Father, whom Adam addresses as Lord. As much may be said of the experience of Enoch and prior to his time, Adam, his son Seth, and Seth's six sons, referred to the citation.

The brother of Jared was permitted to see his Redeemer and be informed of the incarnation and be told that he was in the presence of Jesus Christ. This is about the first record we have of an event of that kind, notwithstanding the truth involved was conveyed to holy men prior to the brother of Jared. In the case of Adam, it was conveyed by the voice of God and to others by the Holy Spirit. And in addressing God his Father, Adam called him Lord.

It is only fair to say that the last sentence of the Book of Mormon, page 721, verse 77, is a statement involving the doctrine of the Trinity, which is a mystery. "For now we see through a glass, darkly, but then face to face; now I know in part, but then shall I know even as I am known."—I Corinthians 13: 12. Nevertheless the unique features of the deep spiritual experience of the brother of Jared, such as the incarnation, redemption, and the personage declaring, "Behold I am Jesus Christ," remain and justify the statement, "And never have I shewed myself unto man whom I have created, for never has man believed in me as thou hast."

James E. Bishop

The Story of Joseph

By Josephine Sanger Lau

Here for nine year olds and up is the dramatic and beloved Old Testament tale of Joseph. It follows faithfully the Bible account, and all added details are in strict accord with present-day knowledge of that time and place. \$2.

Report on "The Messiah" Broadcast

(Continued from last week.)

How we enjoyed the Messiah Choir over WJR at 11:30 p.m., December 18! It was so clear and sweet.

VIOLET PERRIN

Cameron, Ontario, Canada

Let me express appreciation of myself and family for the very fine performance of the *Messiah* Sunday evening by the choir of the Latter Day Saints Church of Independence, Missouri, broadcast over WKRC in Cincinnati. It is regrettable that such excellent performances are not given more often. We sat listening with the score and enjoyed every minute immensely. As one who has heard great performances done by the Cincinnati May Festival and has sung in the *Messiah*, I can say that I heard great inspiration in the singing of the Independence choir and the top performances of the soloists and direction under Mr. Weddle.

JOHN B. SHEBLESSY

Cincinnati, Ohio

This is to express the warmest thanks of our household and of many of our neighbors who listened to your broadcast of the *Messiah* Sunday evening. It was well-nigh perfect—the music, reception, and technique of broadcasting. You are to be congratulated on having so near you such an unusually gifted and qualified group of singers and musicians. We shall look forward to other presentations of this masterful work (to KMBC).

THE B. M. ANDERSONS

Omaha, Nebraska

I heard your broadcast of Handel's *Messiah* on Sunday night and think it the best I have ever heard. I want to know if you have it on records. If so, what price would it be for the complete album.

MRS. C. C. ELKJER

Clarkfield, Minnesota

This is a letter of appreciation for your broadcast of the *Messiah*, appreciation and enjoyment of the fine music of the choir and orchestra, and appreciation of the broadcasting company that brings such fine works to its listeners.

O. CLARKE MANN

Memphis, Tennessee

This is to express appreciation for your broadcast of the *Messiah* over WBBM on December 18. It was truly magnificent, and I shall be looking forward to it again next Christmas. I only wish we could hear a choir like that more often. It is so inspiring.

MRS. ERNEST M. LEWIS

Chicago, Illinois

My husband and I listened to every word of Handel's *Messiah*. It was very plain and we certainly appreciated it.

LILLIAN BOGGESS

Murray, Kentucky

I enjoyed hearing the *Messiah* this year. It came in beautifully and distinctly over WBBM, Chicago. It was with a feeling of pride that I listened to our church excelling in such wonderful music.

F. M. HOUGHTON

Lamoni, Iowa

We enjoyed the *Messiah* broadcast very much. It was a thrill. More power to you.

H. ANDERSON

Lamoni, Iowa

It was worth waiting for; in fact, we attended another rendition of the *Messiah* by a local choir which was good, but of course, could not compare to yours. The reception was fine and we enjoyed hearing it very much.

RUBY FISHEL

Vancouver, Washington

Congratulations on another excellent performance of the *Messiah*. We always look forward to this broadcast each year and, in spite of the lateness of the hour we listened until the last note. We enjoyed all the soloists; the chorus was never better, also the orchestra. WKBN carried the broadcast for the first time and the reception was excellent.

AMY AXELSON

Youngstown, Ohio

(To Garland Tickemyer) We all enjoyed the rendition of the *Messiah* very much. You particularly were in good voice and sang the part perfectly. May I congratulate you on a fine performance.

HARLEY A. MORRIS

Consulting Psychologist

Chicago, Illinois

(To Bethel Knoche) I was very happy to have the opportunity of listening to the performance of the *Messiah*, and I want to say that I thought it was the finest we heard during the holidays. It was first class in every respect. I could find nothing to criticize.

HAROLD GLEASON

Rochester, New York

The over all performance was magnificent. Your direction was masterful. The soloists were excellent. To me Josephine Mader was the standout. The bass-baritone did his very difficult solos with well-nigh technical perfection. The contralto sounded lovely. I think Garland Tickemyer did his tenor solos better than ever before. The orchestra was better this year than before on a *Messiah* origination.

ARTHUR B. CHURCH

Kansas City, Missouri

The singing of the *Messiah* was inspiring.

LILLIAN POPE CROSS

New Westminster, B.C., Canada

It truly was superb, and we think it surpassed by some degree other years. The choruses really excelled.

CAROLYN H. LARSON

Portland, Oregon

I still feel as grateful for your marvelous broadcast of the *Messiah* as I did late on December 18. I shall remember it for a long time. Your chorus was superb, flawless, I thought . . . we enjoyed the performance of Mrs. Mader especially. Thanks again for a most wonderful Christmas gift.

MR. and MRS. RICHARD DERENZY

Flint, Michigan

I want to express my appreciation for the *Messiah* that was broadcast from your station (KNX) 10:30 Sunday night—I hope we may look forward to hearing it again next year.

MRS. A. J. GRAY

Sherman Oaks, California

Reception over KFAB was excellent. It was a fine program for which we are very thankful to all that took part in it.

W. T. FERGUSON

Baker, Oregon

We listened to the *Messiah* Sunday night. Reception was clear. Rendition wonderful. I sang in the Messiah Choir of Independence, Missouri, in 1916 at the first rendition.

MR. and MRS. HALE W. SMITH

648 South Kern
Okmulgee, Oklahoma

My husband and I heard the broadcast of the *Messiah* over CBS. It was very clear, and we enjoyed it very much. I hope it will be repeated next year.

MRS. WALTER J. MENZIES

6665 Long Beach Blvd.,
Long Beach 6, California

(To Garland Tickemyer): This was the first time I had listened to the broadcast. I was so impressed with its excellence that I revised my earlier plan to write nothing. Having heard the broadcast, which is as a matter of fact the only fair way to judge it, I wrote a couple of paragraphs of commentary which appeared on the music page later. Your suggestions of the need for coverage are well taken, and it certainly is my plan to do so next year. I shall have to hurry the report to make our Sunday morning edition, and if I miss it, would have to carry it on the Monday morning *Times*. It is my hope that you will return as one of the soloists next year. You have the voice, the temperament, and the musical instinct best suited to oratorio.

CLYDE B. NEIBARGER

5519 Holmes
Kansas City, Missouri

The Light of Christ

(Continued from page 6.)

And again, verily I say unto you, The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it.—Doctrine and Covenants 85: 6.

Malachi (3: 2) asks, "Who may abide the day of his coming? and who shall stand when he appeareth?"

For answer read Psalm 15: 1-5:

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill of Zion? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord; sweareth not falsely to hurt any man, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

"My Peace I Give"

By LENORE SPENCER DAY

Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

TODAY thousands of hospital beds are occupied by people whose bodies are perfectly sound; they are mental patients. They are suffering from a dreaded malady which strikes more often than cancer and heart disease. It does not result in death, but it is more pitiful because its victims lose life without the solace of death.

The death rate from suicide is alarmingly on the increase. Strangely enough, many of those who take their own lives are physically well and do not have financial difficulties. Then there are thousands who have not lost their minds or taken their own lives but are depressed and dissatisfied. What is the matter?

These people are fearful of the past or the future, of living or dying. They have had no reservoir of faith to draw upon when life becomes difficult. These people have not found the spiritual strength and peace which Christ gives. Their physical needs have been fulfilled; they have physical strength without, but they have not developed strength of soul—strength from within.

Let us take for examples a house and a tree. Let us presume that a fierce storm is raging with winds of hurricane force. The house has strength in its walls, but once the wind finds an opening and blows into the house, the house is doomed. It is lifted off its shallow foundation and whipped to pieces by the gales.

On the other hand the tree whose roots are deep in the earth is whipped and lashed by the same fierce gales. Its branches may be broken and blown, its top torn completely off, it may be bent and mangled, but still the trunk will stand.

Today we stress the necessity of life insurance, fire insurance, hospitalization, social security, and every conceivable means of protection from without. When we come to adversity, we shall be like the building with a shallow foundation whose only strength is a shell without, instead of having spiritual strength within like the tree.

CANDIDATES for some of the ancient Greek schools of wisdom and philosophy were required to observe a five-year period of silence before they could enter. Silence and solitude were associated with peace of mind and wisdom. Today if we were required to observe even a one-year period of complete silence, we would probably expect to lose our sanity. We have not cultivated the faculty of turning the mind into a

comfortable den instead of a rat's nest where we throw all our fears and anxieties to haunt us whenever we dare bring our intellects home to roost. We must take time out to clean house and cultivate a tranquil mind. We forget to "look inside" for the right answers. Soon we are not able to see inside because we have built a wall of materialism and false values about our inner self. We must work back through these, tearing them away before we can find ourselves. We must wipe the slate clean and start on a firm foundation.

It takes constant resolve to build upon this rock the framework of right thinking, but our product will be ready to stand in all weather, fair or foul. We must discard anxiety and fear as bad bricks. A mind that is tranquil will be a sanctuary for us instead of a house of torment in times of hardship. We will find the peace Christ has given us, and our hearts shall not be troubled, neither shall they be afraid.

THE CHURCH SCHOOL HANDBOOK

Here is a brand-new loose-leaf handbook for church school workers and leaders. It covers every phase of church school work including organization, administration, curriculum, teaching, worship and activity programs. There are several blank pages in back for notes.

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INDEPENDENCE, MISSOURI

The Word of Wisdom - Part I

By FLORENCE SANFORD OURTH

A word of wisdom—showing forth the order and will of God in the temporal salvation of all saints in the last days.—Doctrine and Covenants 86.

IT WAS OVER TWENTY YEARS AGO that Brother Earnest Webbe and his family of Kirtland stopped in Nauvoo to visit friends. He was invited to be the speaker at our church on Sunday night. In his sermon he mentioned a few things about the Word of Wisdom—things that were entirely new to us. We were so impressed that the next morning right after breakfast my father announced that we were going over and talk to Brother Webbe. We talked until noon and were reluctant to leave even then.

Because of the interest he aroused, my mother responded to a notice in the *Herald* of a "Word of Wisdom Club," and we were soon corresponding with Sister Lula Mae Jackson of Boise, Idaho, and receiving the little monthly paper, *Words of Wisdom*, which she edited.

Her own personal experience, which was remarkable, encouraged us to try this new way of living. Sister Jackson had been an invalid for many years. Disease after disease had fastened itself upon her body until she had experienced most all of the ordinary ailments. With agonizing headaches added, her life was one continual nightmare for eighteen years, and she spent thousands of dollars seeking relief. She had been in the care of fifteen different doctors and specialists and a patient at three sanitariums. At times she was unable to speak or even move a finger.

As a last hope she sought refuge in the Independence Sanitarium. There she met Brother Ralph Farrell, chaplain, who taught her the Word of Wisdom, adding "treasures of knowledge" he had gained through its observance.

Thus enlightened, she promised the Lord that if he would give her sufficient strength to make the initial effort, she would put her whole trust in the keeping of his Word and Law.

At her request she was returned to her home where she began carrying out the instructions she had learned. It was a long, hard struggle in which she was sustained only by her husband and her faith in God. Eventually, however, she recovered vigorous health and became a living witness to the truth of God's promise in the Word of Wisdom.

In a few months a miracle of health had been wrought in this family, for she also turned her attention to the health of her husband and children, which was far from satisfactory.

Neighbors and friends who had known of her long years of suffering and witnessed these miraculous cures began coming to Sister Jackson, and she found herself in the business of teaching others how to live healthily and happily. In fact, so many kept coming that she finally opened an office, instituting a school of health.

Most of her pupils were not members of the church and never suspected they were being taught the principles of a revelation from God. Nevertheless, those who were faithful in carrying out these laws went their way rejoicing in health.

After several years she decided our people should have the benefit of her experience, so she inserted this notice in the *Herald*, and the club paper which was made up in part of the written contributions of its members was the result.

It was very inspirational, and with its help we tried very conscientiously to keep the revelation in section 86 of the Doctrine and Covenants. But after Sister Jackson's death, when the paper no longer came, we gradually slipped back into many of the old ways of eating, and my copies of *Words of Wisdom* were stored away in the attic.

RECENTLY I have had occasion to dust them off and read them again. I have really studied Section 86, too, for a year ago our women's leader, Sister Bernard Galbraith, suggested we choose a Word of Wisdom chairman to make a report at each meeting. This office fell to my lot. The more I studied and thought about this revelation, the more wonderful I realized it was.

What marvelous promises it holds out to us!

And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary and shall walk and not faint; and I the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel and not slay them.

The world has not yet discovered the best diet. For despite a better knowledge of foods and body needs, the advancement of sanitation and the discovery of new drugs, disease is on the increase, particularly mental illness, cancer, and organic diseases. More and more hospitals are being built to accommodate the physically and mentally ill. But to us has been given "a word of wisdom, showing forth the order and will of God in the temporal salvation of all Saints in the last days." If we follow it, we can become an outstanding people because of our health, vitality, mental and spiritual vigor.

The women of the Nauvoo Branch are really eager to bring this abundant health to their families. They have come to feel that since they plan the meals and cook the food, the health of their families lies in their hands, therefore they are very much interested in learning more about the Word of Wisdom.

Several of them have suggested that we share our lessons and experiences with the *Herald* readers. And any who would like to share with us their experiences in keeping the Word of Wisdom will find up happy to receive them.

Grain, the Staff of Life

All grain is ordained for the use of man and of beasts to be the staff of life. Nevertheless, wheat for man.—Doctrine and Covenants 86: 2, 3.

In wondering where to start in keeping the Word of Wisdom, the Nauvoo women decided to begin with the grain which is the staff of life, the basic thing in our diet, particularly wheat, as wheat in its original state contains almost all of the chemical elements which make up a perfect human body.

"All grain is ordained to be the staff of life." The dictionary defines a staff as a stick carried for support and defense. So this grain is to be our strength for the day and our defense against disease.

We read in the Scriptures that in the last days there will be pestilences, plagues, and scourges. I feel that we will be saved from them, not by some great miracle, although the Lord could do that, but rather because we have kept the Word of Wisdom as well as walking in obedience to the commandments. Then will the destroying angel pass by us as the children of Israel and not slay us. Our bodies will have built up a defense against disease.

But the white flour of today has little resemblance to the grain God gave us as the staff of life. One prominent authority has said, "It is sacrilegious to call this incomplete food that is made of white flour the staff of life. It is more like the staff of death. Unless you possess ex-

traordinary vitality, the teeth will become mere shells under the influence of a white flour diet, simply because the bony elements needed to nourish the teeth are lacking. Remember your teeth should last throughout your entire life. There is really no excuse for the decay and loss of teeth that is so frequent, and it is largely caused by the use of white bread and other useless foods."

To make this white flour, the bran and the wheat germ are discarded. But for some reason known only to the Creator, many of the life-giving elements exist in the darker part of the grain. Bran is rich in iron (so essential for building blood), mineral salts, and vitamins (absolutely essential in maintaining life).

The bran of grain was also made by nature to serve another purpose in the digestive tract. It takes up large quantities of water and holds it in the intestines for lubricating purposes as well as supplying the roughage necessary for normal bowel action. Its elimination from the diet is mainly the cause for the alarming increase in constipation and the stomach and bowel troubles that follow in its wake. Laxatives have become the drugstore's number one seller. Last year the American public spent ninety-nine million dollars on them. Read "Treat Your Colon Kindly" in *Reader's Digest*, January, 1950. The remedy is as simple as including a sufficient amount of whole wheat in the diet each day.

In the germ of the wheat grain are two very important things. First, the "oil of wheat," which is one of the richest sources of Vitamin E, so necessary for reproduction in animals and to fill other human needs. Second, it has the elements containing the Vitamin B complex essential in building healthy nerves and brain cells.

While holding a series of meetings in Fort Madison, Iowa, Brother Ray Whiting asked the congregation one night how many had eaten a tablespoon of wheat in a month, and said he doubted that very many had. He added that Mildred Nelson Smith, extension nutritionist from Ames, Iowa, says that B Vitamins are essential for maintaining mental health, and whole wheat is a rich source of many of them.

Statistics show that at the present rate there will be mental patients coming from one family in every six.

Experiments definitely show that our minds respond to certain foods. Dr. Ruth Flinn Harrell of Columbia University conducted an experiment in the Lynchburg, Virginia, Presbyterian Orphanage. Two groups of boys and girls were chosen. The learning ability of

Group A was exactly equal to that of Group B, according to intelligence tests given at the start of the experiment. Both groups were given the same food in the same amounts, had the same environment, the same teachers, took the same learning tests at the beginning and end of the experiment. Both groups were given pills each night, but Group A's were fake, Group B's were thiamine (vitamin B1).

Only two scientists at Columbia University knew which children belonged in each group. The eighteen tests included arithmetic, reading, code-learning, completion of designs, and dart throwing. Scores were recorded daily. By the fifth day, there was a noticeable difference in the groups, and his difference continued throughout the experiment. In six weeks' time the gain in learning of thiamine-fed children (Group B) had surpassed that of Group A by about twenty-seven per cent. Later and more extensive studies in the same group tended to strengthen the original conclusion that learning ability is affected by foods.

The cheapest and one of the best sources of thiamine in our diet is whole grain cereals. Doctor McCollum of Johns Hopkins warns that the body does not store up thiamine (the nerve vitamin), therefore we must have an abundance in our daily diet.

(To be continued.)

Why?

By Edith Grace Beggs

I wonder why men grasp for gold—
More than they need or hands can hold—
Making of it a wanton god,
Using it as a measuring rod
With which to choose their friends?

Then at the closing of their day,
Frightened they seek their God and pray,
Their time all spent in selfish living;
Their fingers grown too cold for giving.
Useless their wealth—gone all their
power—

They turn to Him in that last hour
To make amends!

Church Women in the News

WORD HAS JUST BEEN RECEIVED of the appointment of Mrs. Charles McLean, of Toronto, Canada, to the office of President of the Board of Governors of the Women's College Hospital of that city.

Mrs. McLean, the former Faye Gould of Independence, Missouri, was married to Dr. Charles McLean, son of the late Bishop A. F. McLean, of Toronto, in 1923, and has lived in Toronto since then.

The Women's College Hospital holds a unique position in Canada, being the only hospital which is completely staffed by women. It stands at the edge of the University of Toronto, an impressive testament to the work, generosity, and faith of the thousands of Canadian women and men whose efforts through two generations have gone into fostering the hospital and giving it a permanent and scientifically perfect home. It is known throughout the medical world as a notable pioneer in the reduction of maternal and infant mortality, as a pathfinder in gynecological research, and as a center, in recent years, for new technique in the detection and control of cancer.

In April, 1948, the Women's College Hospital established the first Cancer Detection Clinic in Canada where well women could be examined for the early detection of cancer. At the present time there is a waiting list of nearly 1,900 women on the files of the Clinic. When the new building, which will house the expanded Cancer Detection Clinic is finished in April of this year, it will be possible to examine around 3,000 women within a year—the present restricted quarters now accommodating about 600 for examination in a year's time.

The Board of Governors controls the business and management of the hospital, which, financially, exceeds half a million dollars each year.

Miss Adalain Lee Taylor was elected treasurer of the Whitaker Cable Corporation in North Kansas City, Missouri, on February 10. She had been with the company eighteen years and during that time had held "almost every other office," according to Jack Whitaker, president, who relinquished his additional title of treasurer. A member of the Nashua congregation in Kansas City Stake, she is also active in Girl Scout work and holds the office of comptroller in the Kansas City area council.

The Home Column

Briefs

STONE CHURCH.—Michael Lavern Robison, son of Eldron and Imogene Robison, was baptized by his father on March 19 at the church.

ENID, OKLAHOMA.—On February 15, fifty-two women from Central and Northern Oklahoma districts met in Enid to hear Sister Doris Kelly, district supervisor, speak on the subject of, "Look for the Beautiful." The Enid women's department was presented at this time with second place award on their yearbooks. Brother Victor Witte, district president, also spoke. A basket dinner was held in the lower auditorium at the noon hour.

After Sister Kelly's talk, a round table discussion was held. Leaders from each group coming to the front to tell what their departments were doing. Representatives were Mrs. Ann Rouland, Elrino; Mrs. Ruby Hart, Ponca City; Mrs. Mable Diamond, Eagle City; Mrs. Estella Newton, Canton; Mrs. Silvia Woods, Sieling; Mrs. Robert Beck, Tulsa; Mrs. Libby Stites, Alva, and Mrs. Lorene Saunier, Enid.—Reported by Mrs. W. J. SAUNIER.

EASTERN COLORADO DISTRICT.—Three branches have been organized recently in this district. On March 5 Elder Ernest E. Crownover of the district presidency met with the Ft. Morgan Saints and effected an organization. At the Communion service Brother Lyle Wahlert was ordained to the office of elder. Mrs. Anna Delle Wahlert was also confirmed, having been previously baptized at Denver. Elder W. A. Reynolds was chosen as pastor of the new branch with Brother Wahlert as associate. Miss Verneal Maggard was chosen as clerk. The new branch has rented the Seventh Day Adventist church for use on Sundays.

On March 7 District President Ward A. Hougas met with the Longmont Saints and completed a branch organization there. Brother Roy A. Johnson was ordained to the office of deacon. Dr. W. E. Gunderson was chosen as pastor and Brother Johnson as clerk. The W.O.W. Hall has been rented and is used as a meeting place for the present.

On Sunday March 19 the Greeley Saints held their regular morning services after which an old-fashioned church dinner was served. Brother Hougas met with them in the afternoon. Two men were ordained, Dwight Wheatley to the office of priest and Harold Plumb to the office of deacon. The group was then organized into a branch with Elder Wayne Rodgers of Timnath serving as pastor and Mrs. George Cunningham as clerk. The branch will worship for the present in the Evans Town Hall. Evans is a suburb of Greeley on the south.

Two new missions have come into being in the district recently, one at Eads and one at Canon City. The Eads mission has been sponsored by the Lamar Branch with Brother Chris Ralston giving some assistance. The Canon City group has been promoted by Brother J. D. Curtis of Colorado Springs.—Reported by WARD HOUGAS.

FLINT, MICHIGAN.—Flint women were hostesses of the Flint-Port Huron district women's institute which was held March 14 and 15. One hundred eighty-nine women were registered for the two days. The in-

stitute opened with a prayer service in charge of District President R. Melvin Russell and closed with a Communion dedication service with Brethren Russell, Warren Chelline, Arthur DuRose, and Raymond Sold serving the emblems to the assembled women. Mrs. V. D. Ruch of Council Bluffs, Iowa, spoke on the theme, "Evidence of Divine Guidance." Mrs. W. R. Kapnick, of Flushing, Michigan, district women's leader, planned the institute.

Members of the Flint priesthood and their wives enjoyed an evening of fellowship when they met at Newall Street Church for a co-operative dinner on March 17. The pastor, Melvin Russell, and his two associate pastors, Arthur Slater and Glenn Hardy, arranged the occasion. Mrs. Arthur Slater was in charge of the dinner. Elder John Banks, of Midland, Michigan, was the guest speaker. It was the birthdays of both Elders Banks and Slater, and they were surprised with a birthday cake which was brought in by Mrs. Gerald Slater.

The young married couples and their families held a family night at the church on March 18. The evening was planned by the Variety Club. Mrs. Jack Smith, president of the club, was in charge. A wide range of talents was noted in a talent program which was presented after supper was served. The lower auditorium was filled to capacity.

A city choir has been organized and on special Sundays, music will be provided by this combined choir made up of musicians from Newall Street and Baltimore Boulevard Churches. Eugene Everhart and Allen Pohly are sharing the directing of this new choir. Their initial appearance occurred on March 5. Apostle Percy E. Farrow was the guest speaker on this occasion. The city choir will also present an evening of Easter music.

The Chevrolet Male Chorus was presented in a concert at Newall Street Church on the evening of February 28. This chorus gives concerts throughout the Great Lakes area. Two Flint church members, A. H. DuRose and Bert Hough, are members of this well-known chorus.—Reported by ELEANOR RUSSELL.

PARKERSBURG, WEST VIRGINIA.—Seventy Merle Guthrie recently conducted a week's series of meetings. At the close of the meetings, seven people were received by baptism into the church. They were: Mr. and Mrs. William Cottrill and son David; Mr. and Mrs. Lawrence Cooper and daughters Sarah and Marjorie.

The baptismal services were held Sunday afternoon at the Y.M.C.A. with Brother Guthrie officiating. Confirmation services followed. Members of the priesthood officiating in the confirmation services were: District President R. E. Rogers, Brother Guthrie, Elders Wayne Wilson and Harry Smith.—Reported by ORVAL E. COTTRILL.

GULF STATES DISTRICT.—A successful series of youth conventions was held recently. The general theme was "We Seek to Establish Zion." Apostle W. Wallace Smith gave one lecture at one convention. Others contributing were Elders R. L. Booker, Franklin Steiner, J. A. Pray, all of Mobile, Alabama, and District President W. J. Breshears of Pensacola, Florida.

January 14 and 15, the host branch for the southern area of the district was Pascagoula, Mississippi. This church building was ideal for such an occasion as it is equipped with a gymnasium. Belleview, Florida, was the place of the second convention; February 11 and 12 at McKenzie, Alabama, for youths from the northern area. This procedure was followed so that the distance of travel would not be too great for anyone wishing to attend, as the Gulf States District comprises approximately ten thousand square miles.

A total of 225 young people attended the three conventions. J. A. Pray directed all arrangements. Barbara Peavy of Mobile was in charge of the campfire periods and the rededication services which were held on Sunday afternoons. Russell McGuire of Mobile led the recreational activities. Local leaders provided the arrangements for housing, music, and registrations. The women's department of the host branches provided the meals.

The young people are now looking forward to the annual youth camp at Brewton, Ala-

Coming
Soon

...

The Messiah

ALBUM I

Sung by the Independence Messiah Choir

Directed by Franklyn S. Weddle

bama, to be held June 11 to 18.—Reported by J. A. PRAY.

CENTRAL ILLINOIS DISTRICT.—The Zion's Leaguers of the district met on February 11 and 12 for a "powwow" at Taylorville, Illinois. The theme and programs of the "powwow" centered around the Book of Mormon. Classes held on Saturday afternoon considered the theme: "The Golden Plates," "Whence Came the Red Man," "Archaeological Evidence of the Book of Mormon," and "Heroes of the Book of Mormon."

More formal association was had at a banquet on Saturday evening when talent from the different branches participated. A movie was shown explaining some of the characteristics of several tribes of present-day "Lamanites."

Sunday services consisted of a general class held in association with the Taylorville church school, a preaching service by Seventy James Menzies at 11:00 o'clock, and a dedication service in the afternoon. Elder Cecil Ettinger, general church appointee, took part in the activities.—Reported by DELMER SLOAN.

BROOKLYN, NEW YORK.—In January, Apostle Maurice Draper was in New York for ten days to investigate a possible new location for a church cite. A committee of Roy Squire, Paul Frisbie, Glen Guest, and Charles T. Harris has been chosen to locate property which would be best suited for a church building.

The last of January, twenty-three young people went on a week-end trip to Bear Mountain.—Reported by LOIS HARRIS.

CINCINNATI, OHIO.—The women's department, "The Truth Seekers," of the Cincinnati Mission, held their first bake sale on February 11, 1950. Mrs. Helen Mason, assisted by Mrs. Wave Condon, was chairman for the sale. Mrs. Condon also contributed handwork in the form of tiny knitted baby sweaters and sets. The net profit to the mission from this sale was \$51.75. There are

twelve members in this women's group of which three were out of the city at the time of the sale.

Apostle Percy E. Farrow was guest speaker on February 20. Apostle Farrow was accompanied by Seventy Loyd Adams, the Southern Ohio district missionary. For this meeting Miss Florine Cline played "Consecration" on the marimba as a prelude, and as an offertory number "The Old, Old Path." The soloist of the evening, Miss Merleen Condon, sang "I Walked Today Where Jesus Walked."

Richard Irving, the infant son of Don and Bertha Sheffer, was blessed March 5 by Elders Claud Barker and Everett Smith.

Merlin and Nola Madison and their young son Michael have moved from Madison, Wisconsin, to Cincinnati. Another new member of the branch is June Ried, who became the bride of Richard Ried on March 4 in Buffalo, New York. The ceremony took place at the home of Mr. and Mrs. W. M. Ried with Priest Glenn Condon of Cincinnati officiating. Miss Merleen Condon sang "Because."

The guest speaker for March 19 was Seventy Loyd Adams. The Cincinnati choir rendered two special numbers for this meeting.—Reported by JOSEPHINE M. SMITH.

GENERAL CONFERENCE.—This great gathering is the chief news of the church at the moment this is written, Monday morning, April 3.

The conference registration closed Sunday night with a total of 4,475. Numbers of other persons have not yet found their way into the long lines at the registration booth, but will be expected to do so to get their badges before the business session begins this afternoon.

CONFERENCE WEATHER.—Saturday and Sunday were clear and pleasant, except for one light shower early Sunday morning, and great throngs of people filled the Auditorium and the streets, many of them dressed in new spring outfits and Easter clothing.

Monday morning, however, upset the bucket, and there was a medium heavy hailstorm, with

rains that brought out all available weather equipment—raincoats, rubbers, umbrellas, and the new transparent coverall things that blithely float away from you the moment rain hits.

MOOD OF THE CONFERENCE.—The feeling of the people attending Conference is always important. This is a peaceful and happy gathering. The people are confident and hopeful of the future of the church. One gathers that there is general satisfaction with the way things are going. Some, indeed, hope for more in the future, as all should. There are no clouds on the church horizon, no matter how many may appear over the world.

PRESIDENT'S ADDRESS.—One of the pleasant facts about the opening of Conference was the great number that attended on Sunday afternoon to hear the Conference Address by President Israel A. Smith. His voice could be heard well in most parts of the building, due to the new system of placing many loud speakers around the room. Still, there were deaf areas where people came to sit and then moved on, hoping to find a better place where they could hear the message. Most of the great audience sat and listened very quietly and attentively.

President Smith's message is to be given in full to our readers, and it would be superfluous to try to summarize it. Suffice it to say that it was significant of the seriousness of the times for the church, the nation, and the world.

ATTENDANCE.—Newspaper estimates of the Conference Sunday crowds (April 2) stood at about thirteen thousand. To those inside the Auditorium, it was apparent that the estimates of 5,500 for the early Communion service, and 6,500 for the second service, were reasonable and conservative. It was known that at the second Communion service more than a thousand were out in the halls and lobby who could not get seats. It is still a good idea, if you want to partake of the Communion at Conference, to go to the early service.

Cars lined the streets for several blocks about the Auditorium. Many of these were "drive in" visitors who could attend on Sunday only.

Our Church's Story

1846-1946

By Henry Anderson

A Pictorial Version of the Story of the Church in cartoon picture form. Important events in our church history from 1846 to 1946 are presented simply and colorfully for children.

60c

Herald House INDEPENDENCE, MISSOURI

Causes of Death

In a recent report of one of the larger and best-managed Life Insurance Companies in the Middle West, the analysis of the death claims for 1948 shows the following causes and the percentage of the total number of deaths:

Heart and circulatory diseases	81.48
Accidental and suicide	9.20
Cancer and all other malignant tumors	9.88
Pneumonia, tuberculosis, and other respiratory disorders	6.48
Digestive and genito-urinary disorders	3.90
All other causes	19.06

Our greatest enemy is the troubles of the heart, and they are not confined to the young. Nearly as many die from suicide and accident as from cancer and kindred evils. More die from heart troubles than from all other causes together. We need to take better care of the heart. Give it a chance to help us live a long and useful life.

Arabian Days

By MARIE GOSLINE

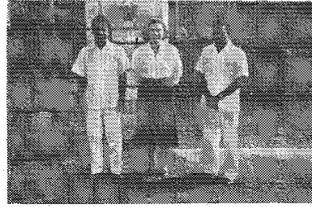
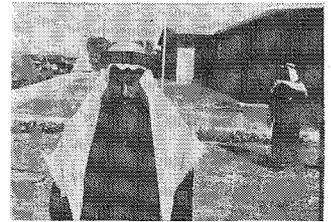
ARABIA—land of sunlight and blue skies—lies approximately half way around the world from San Francisco—twelve thousand miles! "A mere nothing," I thought when my husband came home with the news that within three weeks—just long enough to get our "shots"—we would be leaving for the land of the Arab, the land of masked women, the land of the shamal, the land of the great lord of Arabia, Ib'n Saud, the land of the Bedouin.

How wrong I was about that twelve thousand miles! It is indeed quite a distance. From New York City we flew all night down to the Azores, those tiny little islands owned by Portugal. There in the small village of Santa Maria, we spent part of the second day and most of the night. At four o'clock the next morning, we were on our way again. That afternoon we flew across North Africa and encountered our first bad weather. We passed through a hail-storm, and lightning struck the wing on my side but did no damage. Just at evening we reached Tripoli. Then, after flying all night again, about noon the next day our plane with its fifteen passengers set down in Dharhan.

As we left the airport, we passed several immense camps of *borastis*. These are little one-room buildings with straw-thatched roofs. In them live the Italian laborers, the Indian servants, and the Arab workmen. These camps are immense and hold thousands of people. (It must be remembered that the Arabian government forces the Americans to hire several natives for each American, believing that in this way its people will become skilled laborers.)

WE WERE TAKEN directly to the executive house. This is a large, two-story building made of brick and native stone—lovely in appearance and elegantly furnished. We were given the whole top floor consisting of a large living room, bath, bedroom, sun porch, and kitchen. The kitchen was used only for pressing clothes, as the main kitchen and

Tall, dark, and hooded is one of the Crown Prince's bodyguards. He carries bullets around his waist and an antiquated gun (which the bullets won't fit). I was quite flattered when he called me "Ma'm'selle."



Michael on the left saw our camera and asked if we would take his and Jack's (on the right) pictures. These two Indian house-boys came from Goa and were our favorites. I couldn't resist the urge to pose with them.

dining room were on the first floor, as well as several other suites like ours and numerous single bedrooms and baths. From the sun porch I could see most of Dhahran, and from one living room window I could see the lovely blue of the Persian Gulf five miles away. From another window I could see the Three Jebels or mountains, from which the wise men are supposed to have come at Jesus' birth. Here in this land of the Moslem, we found no cloverleaf and pine—only bright stars shining on desert wastes, but we did find that God had kept his promise. He had made these descendants of Ishmael into a great nation. Little wonder that they consider themselves to be the chosen people.

It is difficult to put in one short story all I saw and heard and felt after my short stay in Arabia. I can only draw a few mental pictures—the ones which seem most worth-while.

In the first place it must be remembered that the term "Arab" is a very loose one. I had supposed all Arabs were dirty, uncouth, and illiterate. There is no more truth to this statement than if I were to say the same thing about all Americans. There are Arabs of all sorts, from many places, and from many walks of life. There are Arabs of various colors and of different blood. We met Arabs from Somaliland, Cairo, and Lebanon. We met Arabs from the little province called Aden on the tip of the Arabian peninsula, and we met their black brothers from North Africa. We met wealthy Arabs. We heard the cries of "baksheesh!" from the beggars on the streets. We met learned Arabs and had the privilege of living with some of them at the Executive House. We still hear from them and count them as our friends. Several were members of the Egyptian Senate. Others were connected with the American University at Cairo. One had been editor

were not ordinary people. But we also saw Arabs roaming the streets whose minds were gone from disease.

We took various trips to Abqaiq, Ras Tanura, Quatif, and to Al Khobar. Abqaiq and Ras Tanura are both American villages, but Quatif and Al Khobar are native ones. While all of these little towns are within a radius of about fifty miles from Dhahran, the shifting sands and bumpy roads make it quite a task to reach them. Usually we stayed overnight in Abqaiq or Ras Tanura, but the round trip to Quatif and Al Khobar could be made in one day.

DHAHRAN is a city composed largely of Americans, and most of them are from either Texas or California. The saying goes in Arabia that there are so many Texans there now the Arabs, instead of saying only, *Kafe Halleck* ("Hello, how are you?") say *Kafe Halleck YOU ALL!* I cannot vouch for the truthfulness of this statement, but I didn't say one word against Texas while in Arabia.

There are about twenty-five hundred Americans in Dhahran, and everything has been done to make living there as attractive as possible. There is a swimming pool, a library, a theater, bowling alleys, and outdoor barbecue pits. The homes are all air conditioned, lovely, and more elaborately furnished than most of the homes in the United States, for these people have traveled widely and gathered objects from all over the world. There is a school graded from kindergarten through the ninth grade, with about one hundred fifty pupils and eight teachers. Of course it has a commissary, a canteen, a beauty shop, and a barber shop. There is a dining hall where twenty-three hundred meals are served daily.

In Dhahran there are no "white trash." This is the essential difference between this American village so far away from the American continent and a village of

like size in the United States. We who live in villages in this country are forced to be neighbors and associate with people of different classes. Daily we are forced to rub elbows with those who have a lower standard of living than ours. In Dhahran we found the people of the higher income classes to be of high intellect also, and even those of the lower income classes had a great deal of culture and refinement. The Americans who did not have these features—those who did not know how to conduct themselves properly—had long ago been sent back to the United States. And these were not asked to return! I could not help but think that perhaps it would be wise to give those of us who expect to live in Zion a two-year contract. If at the end of two years we have not qualified, home we go!

The servants are all Indians—and all men. Most of them come from Goa, a little island owned by Portugal off the coast of India. They have been well trained and are excellent cooks and good houseboys.

ABQAIQ is much like Dhahran except on a smaller scale. It was on our trip to Abqaiq that we saw our first real "Bedos." The driver stopped the car opposite a tent set low in the sand. Of course there was scarcely any vegetation around. Several partially dressed children played near by. These were our first real Bedouins, and I was curious to see what they looked like. But I was not half as curious as they (or else I hid my curiosity better). Out from the tent crawled four Bedo women behind a lone man. The driver told us that these were the Bedouin's wives. While the driver talked in Arabic with the man, the women came just as close as possible to me. I could tell by the pointing and motioning that went on that they were most interested in my earrings. But the sight of those poor women certainly depressed me. There they stood, dressed in black from head to toe, their full skirts showing their ankles. They were barefoot, of course, and their faces were entirely masked except for little slits for their eyes. How uncomfortable it must be to have to wear an outfit like that in hot weather. How these people lived and what they ate was beyond me. The driver told us the man owned a sheep or two. Then the company gave them rations of a few pounds of staple goods every week. I could imagine nothing worse than living in that tent when a shamal was blowing. How could they live there without fresh water to wash in or drink? How could these women survive under their black masks?

The day the Crown Prince arrived was quite a memorable one for me. I have never seen such activity unless perhaps when I was a child and we were at reunion on the day before it opened. Tents sprang up everywhere. Most of them were at the side of the executive house but some were pitched on front lawns of the neighboring houses. How the Indian servants hated to see any member of the royal family arrive! And after watching the goings-on for a few days, I knew what they meant. How would you like to have a campfire built in the middle of your living room floor? These Arabs are still Bedos at heart.

We were fortunate in that we could visit Arabia during the winter season. The climate then is delightful, but we did experience a few shamals. During the late spring and summer months these dry desert winds blow every day, and there is just one word to describe them—terrific. The worst shamal we endured came the night of the dinner in honor of the Crown Prince. This feast was given at Damam, a little village on the Gulf. You have all read of these Arabian feasts, so I won't bore you with a description of this one except to say that if you have read of tables piled high with rice and roasted mutton which has been stuffed with roasted chickens, which in turn have been stuffed with hard boiled eggs—every word you've read is true. The sheep are piled on the table three and four deep.

RAS TANURA is a beautiful little village on the shore of the Persian Gulf. This body of water is much larger than I imagined. It looks like such a tiny strip on the map I thought I could probably see across it. However, it is not tiny, and as far as seeing across it, one might well try to see across the Pacific Ocean. On clear days Bahrein Island is visible outlined against the sky. The homes in Ras Tanura face the water; this adds greatly to their charm, for the beach is narrow and one can dine and see the beautiful blue of the gulf at the same time.

But now let us look at a native village. Many years ago—I believe it was in 1780—an English explorer visited the little city of Quatif. He wrote that of all the spots he had ever visited, Quatif was by far the lowest, the most despicable, and the most disease ridden. I haven't been in many foreign villages, I haven't seen all I would like to see, but I am certain that explorer was right. No spot could

be any worse! Nearly all the children—and there were plenty of them, pushing and shoving to get closer—had trachoma. Some were totally blind; some blind only in one eye; others' eyes were in the "runny" stage. Practically all of them had sores on their hands, feet, and limbs. It was here, as well as at Al Khobar, that we saw the men crazy from disease roaming around, and it was here we heard the terrifying cries of the beggars on the streets. They were women, masked of course, and dressed in rags. As we walked up the narrow streets, their cries of "baksheesh" followed us. I cannot begin to write of the filth, the disease, the corruption in the little village of Quatif.

SO THIS was the kingdom of I'bn Saud. I could not help thinking of another King—a King whose birthplace was not so many miles from here in much the same sort of country. A King who was as poor as Saud is rich. A King who had neither a bed for his aching body nor a pillow for his weary head. A King who gave his life that even these beggars on the streets of Quatif might live. So poor he was—as the world measures wealth—yet how rich in the things that mattered most, for he was the Anointed One. One day all heads must bow before him. One day all shall know that Bethlehem cradled a King, and that the streets of Jerusalem held the footprints of a Savior.

What a light Jesus could be to all these people if they would but listen to him! What a living ray he was to the handful who did! What hope, what joy, what cheer he brought with him, and what it meant to those few living in awful desert places—those who had nothing else to feel hopeful over or joyful about.

It is hard for us sitting here in America to visualize what life was like in the biblical times. There was little water. There were no running brooks, no tall trees, no green grass to speak of, but there were heat, flies, disease, and filth—and into all this stepped Jesus with the promise of life. Like a fresh spring breeze Jesus came into the drab lives of the people of his day to heal their sick and make their blind to see. What it must have meant when he offered them a more abundant life!

Everything in Arabia is done on such a large scale that I cannot help marveling at it. So much has been accomplished in so few years. Some of the Arabs even have changed their manner of dress—some have given up their white night-

New Horizons

gowns for trousers and a GI coat. Some of them actually wore shoes. They usually had them on the wrong feet—but they had them on nevertheless.

No story about Arabia is complete without a word about the Arabian women. I do not believe that anywhere in the world are women treated more like dogs and less like human beings. They are seldom seen on the streets. They are not in evidence anywhere. But I am told—and I firmly believe—that they know everything that goes on. The Arab can dress them in black from head to toe, he can cover up their faces, but he cannot change their bodies, minds, and souls. They are still women!

How I wish I could have taken all of you on this wonderful trip with me—across Newfoundland down to the Azores, across North Africa, Egypt, and the Red Sea into Arabia. I would like to show you all the blue of the Mediterranean, the rocky islands in that lovely sea; Athens, the gorgeous city of Rome, the snowy Pyrenees, the Azores once more, and finally the lights of Cape Cod welcoming the traveler home.

Rosa and J. W. Lea

Within a short space of time two members have passed away who were well known in the Northern California District and contributed much to the church work for many years in Ukiah and Mendocino County. Until their retirement, when they moved to Ukiah, Rosa and J. W. Lea made their home in Potter Valley, but kept in touch with the work in all that area. He was a shepherd to the Ukiah group. She was the church recorder, and always on the entertainment committee for visiting missionaries and church gatherings. Both were valiant in testimony and brave in defense of the church. Their records must be written together, for they were an inseparable team.

Marvin Romer, the priest serving the church in that area, wrote: "He hoped that the home would be used for holding church services, and that a minister could live in it. Words cannot express what a spiritual uplift he was to us. He exhorted strongly in dealing with other denominations. He told the truth to anyone who could stand it, or not." Brother R. L. Bishop of Santa Rosa, who conducted the funeral services, wrote: "They were devoted to the church and did all they could to promote interest in our work in Ukiah. They were highly respected as citizens and neighbors in Ukiah."

Having a premonition that the end was near, Rosa died of pneumonia on the evening of February 7. Father recovered from the same illness, and resumed his activities and cheerful manner, but he told several, as he wrote, "We hope we will not be separated long." He died on March 16. The bodies lie side by side in Potter Valley, but their membership has been transferred to the eternal world where, we believe and trust, their good work will go on under happy conditions.

L. J. L.

Bulletin Board

Church Publications Wanted

Jesse Emerson, 904 South Wayland, Sioux Falls, South Dakota, will appreciate receiving any *Heralds*, tracts, or other church publications explaining beliefs of the Reorganization. He plans to use these in local missionary endeavor.

Book Wanted

Mrs. Alitha Vanclve, 1314 West Walnut, Independence, Missouri, would like to purchase a copy of *A Marvelous Work and a Wonder*.

Notice to Women in Zion

The next Preparation Day meeting will be held May 4 at Stone Church beginning at 10:30 a.m. Mrs. Mildred Nelson Smith, nutritionist at Iowa State College, is to be the guest speaker.

REQUESTS FOR PRAYERS

Prayers are requested for Laura Mae Winship of Fayette City, Pennsylvania, who is seriously ill.

Prayers are requested for Mrs. Virginia Scott, L. C. Star Route, Lebanon, Missouri, that she may regain her health so she can care for her family. She has been ill for the past six years. Her husband, Adam H. Scott, also asks to be remembered in prayer that he may learn to better serve his Master. Letters will be appreciated.

Mrs. Russell Whitlock, Box 216, Wewoka, Oklahoma, requests prayers for her mother, Mrs. Albert Goss, a patient at the hospital in Oklahoma City. Mrs. Goss will appreciate having visitors.

Z. B. Hogue, Box 531, Sperry, Oklahoma, requests prayers for himself and family.

Antoinette Van Eaton, 601 South Third Street, Yakima, Washington, requests prayers for her ninety-year-old grandmother, Mrs. J. H. Van Eaton, who has a broken hip.

ENGAGEMENTS

Fishburn-Olson

Mr. and Mrs. Carroll L. Olson of Independence, Missouri, announce the engagement of their daughter, Rosemary, to Robert Fishburn, son of Mr. and Mrs. E. W. Fishburn of Denver, Colorado.

BIRTHS

Mr. and Mrs. Wilbert Hawley of Barnard, Missouri, announce the birth of a daughter, Cheryl Ann, born March 3.

Seventy and Mrs. Albert Scherer of Independence, Missouri, announce the birth of a son, Mark Elbert, born March 22 at the Independence Sanitarium. Mrs. Scherer is the former Twyla Fountain.

Mr. and Mrs. Bill Ranes announce the birth of a daughter, Terri Lynn, born March 12. Mrs. Ranes, the former Ann Coats, is a graduate of Graceland College, class of '45.

A son, Thomas Wesley, was born on March 6 to Mr. and Mrs. Wilbur C. Murie of Provo, Utah. Mrs. Murie is the former Cora Jensen.

Mr. and Mrs. Vern Castile of Estacada, Oregon, announce the birth of a son, Lawrence Gaylen, born March 21. Mrs. Castile is the former Anna Coop.

A son, James Farren, Jr., was born on March 1 to Mr. and Mrs. J. Farren Stevens of Los Angeles, California.

DEATHS

LEA.—John Ward, was born July 28, 1869, at Florin, California. He was baptized on July 28, 1889, at Florin by Thomas Daly, was ordained a priest on October 1, 1916, at Ukiah, California, by W. H. York, and an elder on August 2, 1936, at Irvington, California, by J. F. Sheehy and E. C. Burdick. In 1896 he was married to Eva M. Chrisman; to them five children were born. The family separated in 1906. In November, 1915, he married Rosa Sides of Potter Valley, California, and moved there to live. He was a member of the Ukiah Branch from that time, serving the church and ministering to the people. Possessed of deep loyalty and spiritual power, he was an ardent defender of the church, well informed in its doctrine and history. He passed away in his sleep on March 16, 1950.

He is survived by his five children: Leonard J. Lea, Independence, Missouri; Earle S. Lea, Stockton, California; Mrs. Thelma Crowe, Arizona; Mrs. Lawton Kennedy, Oakland, California; and Fred P. Lea, Martinez, California; three sisters: Mrs. Ida Romer, Ukiah, California; Mrs. Mabel Wells, San Francisco, California; and Mrs. Louise Werner, Albany, California; three grandchildren, one great-grandchild, and other relatives.

LEA.—Rosa Sides, was born June 1, 1871, at Washoe, Nevada. She was baptized on March 29, 1895, at Potter Valley, California; and was married in November, 1915, to J. W. Lea. She died on February 7, 1950, after a short illness of pneumonia at Ukiah, California. She was a schoolteacher in earlier years, then cared for her mother and managed a farm in Potter Valley. She served as local newspaper correspondent and branch recorder in Ukiah for many years. She was a faithful church member and worker, giving much time to personal evangelism and helping the needy. Kindly and generous, she had a wide circle of friends. Having no children of her own, she was a mother to some of her husband's children, and to other young people, who gratefully remember her.

SMITH.—Anna Mabel, daughter of Mr. and Mrs. Benjamin F. Ware, was born July 18, 1884, in Independence, Missouri, and died at the home in Kansas City, Missouri, on February 25, 1950, after a long and painful illness. She was a member of the Reorganized Church.

She is survived by her husband, Henry O. Smith; two sons: Archie F. of the home and Richard O. of Kansas City; a sister, Mrs. Minnie McMahon of Belton, Missouri; two brothers: George Johnson of Chicago, Illinois, and William Johnson of Kansas City. Funeral services were conducted at the George Carson Chapel in Independence, Elder Gomer R. Wells officiating. Interment was in Mound Grove Cemetery.

HOWE.—John C., was born February 7, 1888, in Blair, Nebraska, and died March 11, 1950, at a hospital in Chico, California. He was baptized a member of the Reorganized Church on October 4, 1908, at Omaha, Nebraska. He held the office of elder and gave many hours of service to the church.

He is survived by his wife, Anna Mary Howe; a son, Melvin E. Howe of San Francisco, California; three daughters: Mrs. Josephine M. Forbes of Magalia, California; Mrs. Caroline A. Branscomb of Compton, California; and Mrs. Lola A. Downing of Modesto, California; his brother, Obie J. Howe of Modesto; three sisters: Martha Cardin of Texas; Sarah Blankenship of San Andreas, California; and Bessie Wilson of Ceres, California; ten grandchildren and one great-grandchild. Evangelist William H. Dawson was in charge of the funeral service. Burial was in the Modesto cemetery.

ELLIS.—Roxie M. Ellis, daughter of John and Angenetta Chaterdon, was born August 8, 1861, in Lowell Township, Kent County, Michigan, and died at the age of eighty-eight at the home of her daughter, Mrs. Ernest Roark, in Alto, Michigan. On February 22,

1881, she married John H. Ellis; four daughters were born to them. She had been a member of the Reorganized Church for nearly fifty years.

Surviving are three daughters: Mrs. Etta Ryder of Grand Rapids, Michigan; Mrs. Stella Warner and Mrs. Julia Roark of Alto; a sister, Mrs. Jennie Gale of Grand Rapids; six grandchildren, and sixteen great-grandchildren. The fourth daughter, Mrs. Angenetta Baker, died in 1907.

SHEPHERDSON.—William Claremont, son of William and Mary Jane Shepherdson, was born June 21, 1900, at Hillsburg, Ontario, and died March 11, 1950, at the Red Cross Hospital in New Liskeard, Ontario. He was baptized into the Reorganized Church on July 15, 1908, and was ordained to the office of teacher on October 25, 1942. On July 18, 1923, he was married to Margaret Jane Waugh; two sons were born to them.

He is survived by his wife Margaret; his sons, Howard and Gerald; three brothers: Albert, Fred, and Wesley of New Liskeard; and three sisters: Enda and Velma of New Liskeard, and Nettie of Lions Head, Ontario. The funeral service was held at the Presbyterian Church in New Liskeard, Elder P. P. Bolger officiating.

DITTON.—Vernon Wesley, son of Andrew and Rachel Shipley Ditton, was born February 16, 1883, at Huntington, Indiana, and died unexpectedly on March 7, 1950, while en route home (Fairview, Montana) from Williston, North Dakota, where he had been conducting a series of meetings. He grew to manhood and received his education in Indiana, then homesteaded near Fairview in 1906. On February 14, 1909, he married Maggie Blocher of Minot, North Dakota. In his youth he joined the Methodist Church, later affiliating with the Disciples of Christ (Christian Church). Upon contacting the Restoration Movement he united with the Reorganized Church in which he held the office of elder. At the time of his death he was serving as president of the Eastern Montana District. For twenty-seven years he was a mail-carrier, retiring in 1945 because of failing health. He also carried on farming operations in the Lower Yellowstone Valley until his later years. He was community-minded and gave considerable time to 4-H work, Boy Scouts, and the Parent-Teachers Association.

He is survived by his wife; four sons: John of Cheney, Washington; Robert of Cody, Wyoming; Richard of Yosemite National Park, California; and James of the home; two daughters: Mrs. Clifford Briggs and Mrs. Ernest Iszley, both of Seattle, Washington; a brother, Dr. Irvin W. Ditton, and a sister, Mrs. Frank Noble, both of Ft. Wayne, Indiana; and fifteen grandchildren. Funeral services were held at the Community Church in Fairview, Seventy E. Y. Humker and Elder J. A. Reynolds officiating. Interment was in the Fairview cemetery.

STIMORE.—Henry Valentine, son of the late John and Marie Stimore, died February 16, at Walton, Ontario, at the age of seventy-four. He was a member of the Reorganized Church.

He is survived by his wife, Jane Eliza; two sons: Norvel and Alvin; two daughters: Mrs. Earl Machan and Mrs. Kenneth McFarlane, and three grandchildren. Elder Carl Muir of London conducted the funeral service. Burial was in the Brussels Cemetery.

WILLMAN.—Barbara Anne, was born in Newton, Iowa, on December 24, 1870, and died at her home in Moline, Illinois, on December 17, 1949, following several years of illness. She had been a member of the Reorganized Church since 1888.

She is survived by her husband, George E. Willman; two stepsons, a stepdaughter, and three brothers. Funeral services were conducted at the Esterdahl Mortuary in Moline, Elder Lyle W. Woodstock officiating.

MacDONALD.—Mary, daughter of D. Marion and Florence Littlefield Harris, was born on September 29, 1904, at San Bernardino, California, and died March 18, 1950, at San Bernardino. She was well-known as a teacher and belonged to a number of professional and social organizations. She was past-president of the Native Daughters of the Golden West, City Teacher's Club, American Childhood Education Society, and was a member of the Business and Professional Women's Club, the American Legion Auxiliary, and Delta Kappa Gamma. She was always interested in the unfortunate and, after teaching a number of years following her graduation from the University of California, pioneered in speech correction in the city schools of San Bernardino. She had taken graduate work at Columbia University in New York City the past two years, and at the time of her death was teacher

of speech and hearing in San Bernardino. She was also an officer in the Southern California Speech Therapists Society. She was a member of the Reorganized Church and in her younger years taught church school in San Bernardino.

She is survived by her daughter, Mrs. Jacqueline Fonday of San Bernardino; and a brother, Lloyd Harris. The funeral service, held in the Kremer Chapel, was conducted by John W. Rushton.

YOUNGS.—Etta M., was born March 9, 1892, in Forrester, Michigan, and died February 16, 1950, at Hurley Hospital in Flint, Michigan, after a short illness. She was baptized into the Reorganized Church on May 15, 1904, and attended Graceland College from 1913 to 1915. Throughout her life she was an active worker in the church and a firm believer in God.

She is survived by three sons: Don and Jerry of Flint, Michigan; and Clyde of St. Louis, Missouri; a daughter, Mrs. T. W. Swafford of Dallas, Texas; four sisters: Mrs. Jennie Booth of Sandusky, Michigan; Mrs. Elsie Braidwood of Yale, Michigan; Mrs. Rose Stannard of Birmingham, Michigan; and Mrs. Florence Levitt of Mt. Pleasant, Michigan; and six brothers: William Campbell of Independence, Missouri; Tom Campbell of Deckerville, Michigan; Russell and Alma Campbell of Sandusky; Henry Campbell of Detroit, Michigan; and Willard Campbell of Farmington, Michigan. Funeral services were held at the Newall Street Reorganized Church, Evangelist John R. Grice and Elder R. Melvin Russell officiating. Interment was in the Downing Cemetery in Deckerville.

WILLIAMS.—Mansel Thomas, son of Mortimer and Nancy Williams, was born July 26, 1879, at Amanda, Ohio, and died March 24, 1950, at the Independence Sanitarium. He was baptized into the Reorganized Church on August 31, 1890; was ordained a deacon on March 9, 1913, and an elder on June 9, 1917. On November 25, 1903, he was married to Lottie E. Gould; four daughters were born to them. Brother Williams gave long and devoted service to the church. In 1920 he and Sister Williams organized and promoted the Y. K. T. Class in Independence, building a small class into an organization of more than a hundred. Many continue to attend this class today. Brother Williams served as pastor of the Walnut Park congregation in Independence for one year and as bishop's agent in Des Moines for eight years. He had experience as a merchant and as a bookbinder, serving as plant superintendent of the Herald Publishing House a number of years. Although he suffered ill health at times, he continued his work until very near the end of his life.

He is survived by his wife, Lottie, of the home; four daughters: Mrs. Carol Andersen, Mrs. Lillian Flanders, and Mrs. Naomi Carpenter, all of Independence, and Mrs. Lois Daniel of Bad Nauheim, Germany; a sister, Miss Nettie Williams of Independence; and six grandchildren. Funeral services were held at Stone Church, Elder Glaude A. Smith, Apostle D. T. Williams, and Elder O. L. Athey officiating. Burial was in Mound Grove Cemetery.

NORRIS.—Eliza, was born in Egermount Township, Grey County, Ontario, and died March 17, 1950, in Toronto, Ontario. She became a member of the Reorganized Church on June 27, 1898, and was married to Alfred C. Norris on May 24, 1898. They celebrated their golden wedding anniversary in 1948.

She is survived by her husband, Alfred; three daughters: Mrs. William MacDonald of Toronto; Mrs. E. Hackshaw of Rochester, New York; and Mrs. E. Crump of Fruitland, Ontario; three sons: Charles Alfred of Rochester; Edward of Toronto; and Benjamin of Florida; fourteen grandchildren and six great-grandchildren. Funeral services were conducted by Pastor John F. Sheehy at Toronto. Burial was in Toronto.

ROBBINS.—Annie Lewis, was born August 19, 1869, at Little Compton, Rhode Island, and died February 23, 1950, at Attleboro, Massachusetts. She was baptized into the Reorganized Church in 1884, and was married to Samuel M. Robbins on November 7, 1888. Three children were born to them; a son, Ulysses, died in 1932. She was a devoted wife and mother, and a faithful church worker for sixty-four years.

She is survived by her husband; a daughter, Gertrude, of Attleboro; a son, Frank M., of Point Independence, Massachusetts; five grandchildren; and eight great-grandchildren. Elder Ralph M. Power conducted the funeral service at the Attleboro Reorganized church. Interment was in Woodlawn Cemetery, Attleboro.

DALE.—Laura Hogue, was born February 26, 1874, at Eureka Springs, Arkansas, and died March 23, 1950, at Hill Crest Hospital in Tulsa, Oklahoma. She was married to Ora Boone Dale on January 24, 1895; five children were born to them. She had been a member of the Reorganized Church since her youth.

She is survived by her husband; three daughters: Mrs. Goldie McCoy of Tulsa, Oklahoma; Mrs. Nona Works of Fayetteville, Arkansas; and Mrs. Lois DeShane of Turley, Oklahoma; a son, Milo Dale of Turley; a grandson, Carl Calvert, whom they reared; a sister, Mrs. Della Watson of Sperry, Oklahoma; two brothers: Z. B. Hogue of Sperry, and Jesse R. Hogue of Baldwin Park, California; seventeen grandchildren and twelve great-grandchildren. Interment was in the Odd Fellows Cemetery, Sperry.

CRANKSHAW.—Hoyte William, son of L. J. and May Crankshaw, was born November 2, 1918, at Muskegon, Michigan, and died at the age of thirty in the veterans' hospital at Dearborn, Michigan, where he had been a patient for nine weeks. He had been a member of the Reorganized Church since June 11, 1933, and was a veteran of World War II.

He is survived by his parents; three sisters: Mrs. Charles Lindsey of Belding, Michigan; Mrs. Floyd Orris of Greenville, Michigan; and Mrs. Walter Stanke of Charlotte, Michigan; two brothers: Eugene of Lowell, Michigan, and Earl of Charlotte, Michigan. The first funeral service was held at the Burkhead Chapel, Elder Charles J. Mottashed officiating, followed by a military service at the Reorganized Church in Belding. Burial was in River Ridge Cemetery, Belding.

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P.S.

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*** IN DEFENSE OF "WHODUNITS"**

Mrs. A. A. Essex, 5915 Cypress Place, Kansas City, Missouri, writes (re P.S. of March 13 on murder mystery novels) in defense of her reading habits which include along with some of the best nonfiction a generous number of murder stories: "I ignore the fact and act of death in a murder mystery. I always skip over the gory details. Mystery writers, unlike authors of many types of fiction, must present certain local color facts accurately. In most boy-meets-girl or parent-child types of fiction, the solution and the problem are apparent in the first few paragraphs. Both are weary from overuse; only the word padding around them contains much variation. In other words, there is in them no real puzzle to occupy the reader's thoughts."

Readers like Mrs. Essex would probably enjoy the clever "Father Brown" mystery stories of a genius like G. K. Chesterton, or of Dorothy L. Sayers, an Oxford "donna" who brings the richness of English culture, history, and literature to her work. Great writers give you something, no matter what they write about. But the average—they just smell of the abattoir.

For a bit of fun, check titles on the mysteries at your newsstand. Did you see "The Case of the Haunted Husband"? That one should make your gooseflesh tingle!

But Reader Essex only confirms the original point. Some of the best educated people, cultured and refined, enjoy wallowing in literary blood and murder. Why? Here is a real mystery to be unraveled.

P.S. is acquiring an inferiority complex over this. He tries to pass as an educated person. But educated people read "whodunits." He hates them. What's wrong with him? He needs help.

*** SPRING**

A pair of hopeful robins were on hand two days early to welcome the return of spring, but the weather man did not keep track of the calendar, and continued to dish up ice, chilly winds, and assorted frozen delicacies. The robins are cheerful about it, and seem to have moved back to the little apartment near the head of the street where they stayed last year. They greeted us in friendly confidence, with a robin's attentive but quiet curiosity. A very devoted little couple, they are seldom far apart. They are making a survey of the lawns and lower bushes, with some footnotes on garden prospects for the coming season.

With all the cats there are, one ponders their chances of survival. And now that the birds return, cats will resume their nature studies, and it may be your gentle kitty, sir (or yours, ma'am), that tortures one of these friendly birds for an agonizing three hours or so before ending its pain and fear and eating it up, in the way of all cats. It seems a pity that so much friendly charm should be sacrificed to provide a cat with a little entertainment and a light lunch.

Tips of the tiniest branches and twigs are thickening now, and soon whiskers of green will appear, the annual miracle of nature awakening from her winter sleep, once more donning the gay garments of spring.

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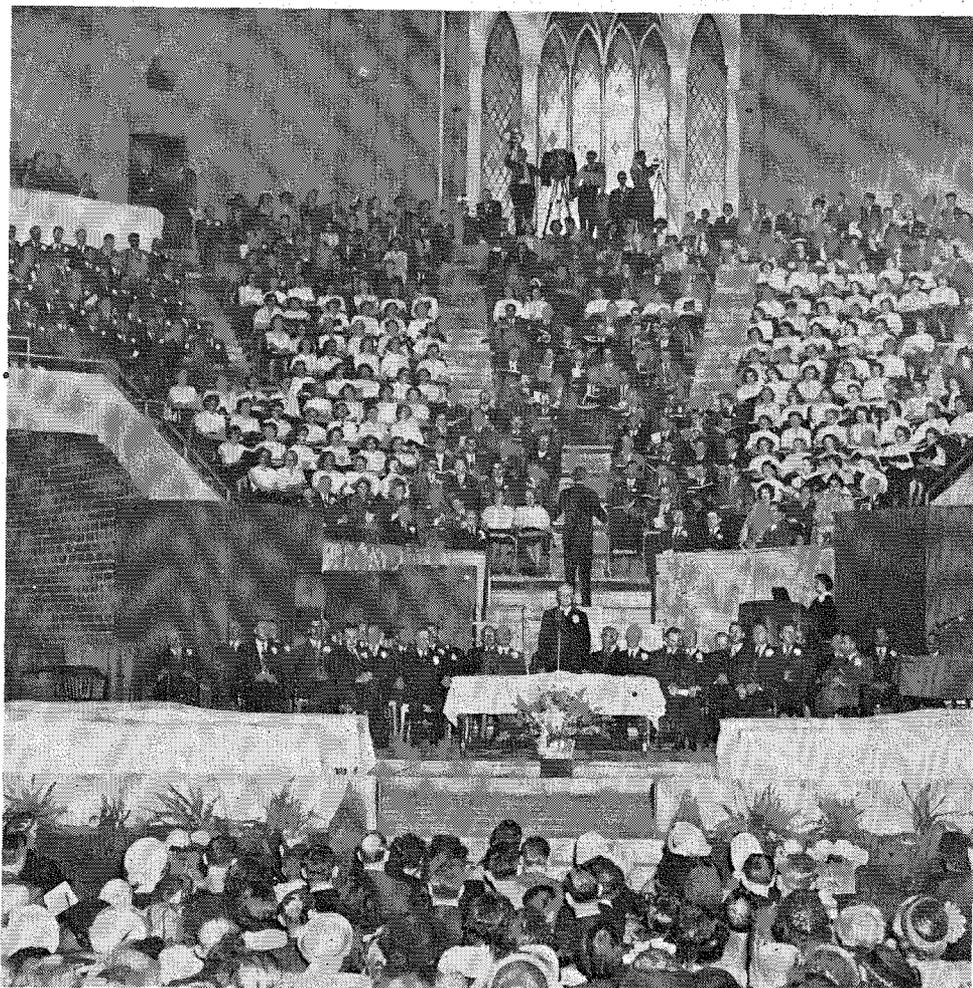
APRIL 17, 1950

NUMBER 16

1950 General Conference Issue

*President Israel A. Smith
opens the Communion
Service, April 2*

Photo by Marvin McDole



Inspirational Document Received

To the Elders and to the Church:

We approach the General Conference with a vacancy in our official circle. The death of President Garver left the Quorum of the First Presidency incomplete. This and other conditions have given me grave concern for the Church.

I have earnestly sought divine guidance, and it is with gratitude that I am able to transmit to the Church, through the appointed channels, the following as the will of the Lord:

The voice of inspiration directs me to say:

1. It is wisdom that the leading quorums should be filled. Therefore, to take the place of my servant John F. Garver, whose sacrifices and labor were acceptable to me, it is my will that William Wallace Smith be ordained and set apart to take his place as counselor to the president of the high priesthood and as a member of the Quorum of the First Presidency, to which office he is now called.

2. To fill the vacancy thus created in the Quorum of Twelve, Donald O. Chesworth is called. He should be ordained to the office of an apostle, and be relieved of his present bishopric, and assume the duties of a special witness in that council.

3. My servants of the Joint Council are commended for the spirit of moderation which they have shown in their deliberations. I have accordingly blessed their efforts, and the Cause has been measurably enriched.

4. The church as a whole is commended for the spiritual growth and the preparation of the priesthood during the conference period, and this necessary work should proceed. It will be profitable for my servants of the eldership to meet often for study, under the direction of those having responsibility to teach, at such times and places as may be practicable, in preparation for the greater endowment of spiritual power which has been promised and which awaits the time when they can receive it.

5. The hopes of my people and the goals of my church, while not yet fully realized, and at times and to many seemingly distant, are closer to realization than many recognize. It is yet day when all can work. The night will come when for many of my people opportunity to assist will have passed.

Your Servant,
ISRAEL A. SMITH.

Independence, Missouri
April 2, 1950.

THE SAINTS' HERALD

Volume 97

April 17, 1950

Number 16

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris E. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

PRESS RECOGNITION

On April 3 the "Kansas City Star" carried a lengthy article about President Smith's opening address to the General Conference. On April 4 the "Kansas City Times" carried a write-up about W. Wallace Smith becoming a member of the First Presidency. Both writings included pictures of the men.

HONORS

The annual honors and awards assembly of the Independence high school was held March 29. Many of the students inducted into the National Honor Society were members of the church. Senior students who became members of the society were Vera Louise Andes, Blair Bryant, Geneva Hunker, David Leonard, George Lund, Dick Pinson, Bill Propst, Shirley Rondomanski, Roy Schaefer. Junior students were Patsy Bates, K Curtis, Alice Eastwood, Ruth Elser, Delores Gibler, Lucille McCormick, and Viola Velt. Graduating members of the society are Beverly Barnhardt, Margaret Crick, Sylvia Hunt, Barbara Petrie, and Marian Robinson.

RESEARCH WORK

Deam Ferris, professor of Biology and Natural Science at Graceland College, received a grant-in-aid of over one hundred dollars from the American Association for the Advancement of Science through the Wisconsin Academy of Science with which to do research work. This grant is to be used for covering costs in collecting natural specimens in Dave County, Wisconsin.

SINGS IN OPERA

Miss Annjehan Brown, formerly of Lamoni, is in Europe and will sing with the world-famous Vienna Opera Company in Austria this summer. Miss Brown sailed March 11 from New York and is now in France.

She has been on several national radio programs and has appeared before many audiences in the East. After attending Graceland College, Miss Brown studied voice in Chicago and New York.

YOUTH MIXER

A crowd of young people attended the reception and mixer held April 1 at West College Street church. Although 724 young people crowded into the building, many had to be turned away.

The program started ahead of schedule with Gordon Mesley leading group singing. Kenneth Green, city-wide League president, led the mixer where the young people of the church from all over the United States, England, Canada, Hawaii, and Australia were introduced. Carl Mesle, youth director of Independence, was master of ceremonies.

Visitors to the mixer were greeted by a reception line headed by Bob Sparks, city-wide League vice-president. The line included the city-wide Cabinet and the presidents of all local Zion's Leagues.

At the registration desk, under the charge of Miss Carol Hodges and several League secretaries, the visitors received identification badges.

Featured on the evening's program was Richard Johnston, a clarinetist who has played with the Los Angeles Philharmonic Orchestra, and has scored music at some of the major movie studios. Others taking part in the program were Joan Smith, Bill and Betty Hawker, Ray and Joyce Alexander, Bob Sparks, Paul Deaver and Kenneth Cooper.

It Was a Great Conference

In a Happy Mood

The closing of the General Conference on the afternoon of Sunday, April 9, found all who had participated in a happy and hopeful mood. It was a good and active Conference. There were many evidences of the presence of the divine Spirit to bless, direct, and instruct. All the activities were splendidly supported, and conversation among the visitors revealed that they were well pleased and satisfied, with but very few exceptions.

One must certainly be impressed by Conference delegates of the younger generation who are alert, well-informed, and able to express themselves in an excellent way. There was freedom, spontaneity, and wisdom in the discussion. Business meetings at a modern General Conference are pleasant and informative experiences. The church is maturing in quality as well as growing in numbers.

Attendance

The great year for conference attendance was 1930, when a special drive was made to increase both attendance and registration. The greatest crowds in the history of the Reorganization were brought together on the Sundays at the Conference of that year, and the registration was 5,908 on April 19.

At this Conference no special effort was made to stimulate either attendance or registration, and the final registration was 5,454.

Observers thought that the crowds were great for the Palm Sunday Communion services on April 2. But there was even heavier attendance on April 9 at the two morning services at which Apostle D. T. Williams and President F. Henry Edwards were the speakers, and those who were disappointed in not being able to get in for the later service ran into high figures.

Even more than in previous years, there was excellent attendance throughout the week, especially at the business sessions. It may be said truly that the great conference room of the Auditorium was comfortably and well-filled every afternoon. That meant that the people—visitors as well as delegates and ex officios—were paying close attention to the real business of the church. Conference was much more than a vacation for most of them.

Appointments

The complete list of General Conference appointments appears in the *Conference Daily Herald*, and unless plans are changed they will not be reprinted in the regular weekly *Herald*. A few, however, are of great interest, and should be noted here.

The most notable change, of course, is the calling and ordination of W. Wallace Smith, of the Council of Twelve, to serve as a Counselor in the First Presidency of the Church. Like President Israel A. Smith, he is a son of the late beloved President Joseph Smith. This change has brought the warm acceptance of the people. As one delegate expressed it, "It seems right."

THE COUNCIL OF TWELVE

P. M. Hanson: Special assignments as President of the Twelve, and director of supervising seventies.

D. T. Williams: Nebr., Ia., Nauvoo Dist., Rock Island Dist.

E. J. Gleazer: Brit. Columbia, Wash., Ore., and Calif.

C. G. Mesley: Ont., Mich., and No. Ind. Dist.

A. A. Oakman: General preaching mission.

C. R. Hield: Mexico and Spanish-speaking peoples.

D. B. Jensen: European Mission.

R. E. Davey: Australasian Mission.

M. L. Draper: Me., N. Y., N. Y.-Phila., So. N. E. Dists.; Penn., W. Va., and Ohio.

R. M. Holmes: E. Colo., Okla., General Director Religious Education.

P. E. Farrow: Ala., Fla., Miss., Ark., La., Va., N. & S. Car., Ga., Ky., Tenn., Tex., S. Ind., Isle of Pines.

D. O. Chesworth: Ill., St. Louis, Spring River, Rich Hill & S. Mo. Dists.

DEPARTMENTAL CHANGES

The resignation of A. B. Phillips as Historian on account of health and advancing years has brought the appointment of John Blackmore to the office. Brother Blackmore brings a fine mind and ability to this office.

In the Radio Department Franklyn S. Weddle is continued as Director. Evan A. Fry is transferred for a time to Independence and the Stakes, and will eventually return to his work in radio ministry. Stephen A. Black will labor in Spring River District and Joplin. D. B. Sorden, who has continued his radio work while serving as pastor of the Liberty Street Congregation, Independence, will serve as a radio minister. Arthur Rock will assist also as radio minister.

CHANGES IN THE STAKE

The newly constituted Independence Stake will retain Charles V. Graham as president and Harold W. Cackler as bishop. Kansas City Stake retains its president, J. D. Anderson, and receives Howard F. Miller as its new bishop. Central Missouri Stake retains Harry J. Simmons as President, and Willard C. Becker as bishop. Lamoni Stake retains Robert S. Farnham as president, and receives Earl T. Higdon as its new bishop. Far West Stake retains Emery E. Jennings as its president, and receives Lewis Landsberg as its new bishop. The newly-constituted Los Angeles Stake has G. E. Tickemyer as president, and J. S. Kelley as bishop. The new Detroit International Stake has W. Blair McClain as president, and L. Wayne Updike as bishop.

A. Orlin Crownover, who has been Assistant to the Presidency, will go to Hawaii, and Donald V. Lents, who has been Chaplain of the Sanitarium, will

(Continued on page 27.)

Editorial

Business Session Briefs

Monday:

Despite heavy spring rains and a power failure, nearly six thousand persons assembled at 2:00 p.m. in the Auditorium for the opening business session of the 1950 General Conference. The entire building was without electricity for forty-five minutes; during this time the assembly sang hymns under the direction of Franklyn Weddle. As soon as the lights came on, the meeting was called to order. During the singing of the National Anthem, the Church Flag and the United States Flag were carried to the front of the auditorium and placed in standards. President Israel A. Smith then gave a brief talk about the universality of the church, after which flags of other countries where the church has missions were unfurled from the balcony.

Following the singing of "Redeemer of Israel," the business of the Conference was begun. President Smith read greetings from mission leaders R. E. Davey of Australia, D. Blair Jensen of England, Edward Butterworth and Allen Breckenridge of Tahiti. The report of the Credentials Committee was approved, after which President Smith relinquished the chair to President F. Henry Edwards, who in turn requested Apostle Paul M. Hanson to preside over the Conference with him. Secretary Frank McDonald then read the document by President Smith presented earlier in the day to the various quorums. (See page 2.)

Apostle Wallace Smith, in commenting on his call to the Presidency, humbly recounted events in his life which assured him of the divinity of his calling. In closing he asked for the prayers of the Saints that he might be able to stand shoulder to shoulder with his associates in working for the good of the church.

Bishop Donald Chesworth in his acceptance speech declared that during his twenty-two years as a member of the priesthood he had never belonged to any other organization. He stated that his one mission was to testify to the world that Joseph Smith was a prophet of God. He also said that he wanted to assist in any way he could to forward the work of the church.

Following the acceptance of the President's message as a divine document worthy of inclusion in the Doctrine and Covenants, the meeting was adjourned.

Tuesday:

Following the opening song and invocation, Apostle Maurice Draper read a call to worship from the Doctrine and Covenants. Garland Tickemyer then sang "How Beautiful Upon the Mountains," after which W. Wallace Smith and Donald O. Chesworth were escorted to the platform. Officiating at Wallace Smith's ordination to the Presidency were Apostle Paul M. Hanson (spokesman), Bishop G. Leslie DeLapp and High Priest Ward A. Hougas. D. O. Chesworth was ordained a member of the Quorum of Twelve by Apostles D. T. Williams (spokesman), E. J. Gleazer, Sr., and C. George Mesley. Presiding Patriarch Elbert A. Smith then stepped to the tribune and testified to the fact that the two calls were divine. In speaking of Wallace, he said, "Wallace is every inch a Christian gentleman—and that is a considerable number of inches."

After the reading of Monday's minutes, Elders Floyd Rockwell and John Booth moved that the conference send greetings to Patriarch G. T. Griffiths; the motion was unanimously accepted. Messages from the Tom Worths in England, the John Mervins in Tahiti, and the district presidency in Hawaii were then read by Secretary Frank McDonald.

Following the acceptance of General Conference reports appearing in the *Daily Herald*, it was announced that the report of the Board of Appropriations would be printed in the Wednesday issue, subject to later action. President Israel A. Smith then read the report of the First Presidency to the General Conference, and Apostle Paul M. Hanson read the report of the Council of Twelve.

The last item of business to be presented was the calling of A. Neal Deaver of Independence and Howard F. Miller of Hawaii to the office of bishop. Both calls were approved, and it was announced that Brother Deaver's ordination would take place at the beginning of the Wednesday business session. Brother Miller will be ordained in Hawaii at a later date.

Wednesday:

The third business session opened as usual with song and prayer, after which Bishop G. L. DeLapp gave a Scripture reading on the characteristics of a bishop. Preceding the ordination of A. Neal Deaver to the office of bishop, Herbert Lively sang, "Where Cross the Crowded Ways of Life." Following the reading and approval of the minutes of Tuesday's meeting, John Rushton stepped to the tribune and pointed out that the "Union

Jack" was being allowed to hang upside down. After he returned to his seat, Al Scherer walked to the platform and stated that, as a representative of The Netherlands Mission, he felt it his duty to call to the attention of the Conference that the Dutch Flag was also inverted. Both men were assured that the flags would be displayed correctly throughout the remainder of the week. President Israel A. Smith then presented a new walnut gavel, the workmanship of Clifton Resch of Independence, to W. Wallace Smith, his counselor.

The first major business of the afternoon was the presentation of the financial report by Bishop G. L. DeLapp. It was unanimously approved. President Smith then called the delegates from the United Kingdom to the platform and introduced them to the Conference. Representing the British Isles were Elder and Mrs. John Coggan, Maureen Bailey, Elder and Mrs. W. A. Entwistle and their sons, Bryan and David; Valda Poole was presented as the Australian representative.

Four communications were read by Secretary Frank McDonald calling the following men to higher service: (to the office of high priest on recommendation of members of the Quorum of Twelve) Wesley Elvin, Minneapolis, Minnesota; Gordon E. Farrow, Warton, Ontario; William E. Ford, Milwaukee, Wisconsin; William Garnier, Windsor, Ontario; Frank Mussell, Milwaukee, Wisconsin; Samuel Zonker, Wellsburg, West Virginia; A. R. Gunning, Australia; and J. Franklyn Schofield, England; (to the office of evangelist) Arthur E. Stoff, Independence, Missouri; Silas Condit, Hagerman, Idaho; H. E. C. Muir, Melvin, Michigan; Lynn Smith, Los Angeles, California; Walter J. Swain, Sydney, Australia; William Bolinger, Independence; William Osler, Edmonton, Alberta; Charles Lee, Honolulu, Hawaii; and Clarence Archibald, St. Louis, Missouri; (to the office of high priest on recommendation of the Presidency) Clifford A. Cole, Ernest E. Crownover, Sanford Fisher, James C. Phillips, Prescott A. Foo, Brewton Greene, Lyle W. Woodstock, E. Elwood Smith, Granville L. Swenson, and Paul A. Wellington; (to the office of Seventy) Raymond J. Ashenhurst, Harry L. Doty, Cecil R. Ettinger, C. Houston Hobart, Donald L. Kyser, Herbert A. Lynn, John L. Nutgrass, John J. Puckett, Luther S. Troyer, and Louis C. Zonker. Following the speeches of commendation by Patriarch Elbert A. Smith, Apostle Arthur Oakman, High Priest Ward A. Hougas, and Seventy E. Y. Hunker, those receiving calls who were present addressed the Conference from the floor via "traveling microphone."
(Continued on page 30.)

Report of the First Presidency

To the General Conference:

President Edwards and I could not review recent events without at the very beginning recalling our beloved associate, Elder Garver, who soon after the last General Conference was stricken and who passed away on March 3 of last year. Of him it could be well said, he was, as we would express it in legal terms, *sui generis*, that is, one in a class by himself. His like we will never see again. Rugged in character, brought up in what we might term the hard way, he was able to adapt himself to all situations. He understood the problems of the common man, and he never lost the common touch so necessary to acquire and hold the confidence of his fellow men. Although he was somewhat brusque, those who learned to really know him found him a sympathetic and kindly man.

He was a wise counselor, a keen judge of human nature, and basically a man of integrity who jealously safeguarded his honor.

His loss was a blow to President Edwards and myself, although I personally was given to understand in April, 1946, when our quorum was reorganized, that his ministry would not long be extended and so expressed myself at the time to President Hanson and possibly to others. His death was particularly distressing to Brother Edwards, with whom Brother Garver had served in close official relationship and intimacy for twenty-seven years.

The additional burden, however, we have carried as well as possible, and we acknowledge the constant watch care of our Heavenly Father in conducting the affairs of our office. By action of the Conference our quorum is now again filled, and we shall be pleased indeed to have associated with us Brother Wallace Smith.

I pause here to pay my own personal tribute to President Edwards, who has been a tower of strength in administering the affairs of our office. It would have been exceedingly difficult to carry on without him; his experience in association with the late President Frederick M. Smith for eight years, followed by our joint experience since 1946, gave him a comprehensive grasp on the details of management. He has been a wise counselor, considerate, just, and co-operative, and our relations have been extremely pleasant and most happy.

Apostles Roscoe E. Davey and D. Blair Jensen have prosecuted their respective missions abroad, and from all reports

reaching us have done so with vigor and wisdom; the results of their work appear to be eminently satisfactory. Both are assisted by devoted companions.

Elder Glen Johnson, of the Council of Seventy, is ably assisting Apostle Jensen in the European Mission. He, too, is likewise sustained by a consecrated companion.

We are happy that the other members of the Twelve and of the Council of Seventy are with us at this time.

A Good Conference Period

We are happy to report that the church has been greatly blessed by our Heavenly Father during the inter-Conference period. The quorums, the priesthood, and the Saints in general took to heart the divine instruction to make it a period of "unusual preparation." In their several places, and without any reward save the joy of service, both groups and individuals have labored with insight, sacrifice, and increased skill. And although much which should have been done has not been done, and much which has been done might have been done better, yet the blessings of heaven have been with us, and the kingdom of God has been advanced among us. We have met in a spirit of gratitude and fraternity and high expectancy already in part fulfilled.

The Council of Twelve

The Twelve reports to you as a council, and not under individual assignment, as has been done heretofore. We believe that this is as it should be, since these brethren share a joint stewardship and together constitute one of the leading councils charged with a major responsibility. We are especially happy that behind this joint report lies a sincere and earnest endeavor to give to the church a comprehensive and unified missionary program. Without in any way disparaging the work of the more experienced members of the Council, with whom one of this Quorum labored for many years, and who have a secure place in our hearts and in the affections of the church, we have been particularly impressed at the splendid way in which the younger and more recently ordained Apostles have shouldered their responsibilities and labored with their brethren toward a planned and sound missionary enterprise already successful and victorious.

Baptismal gains for the inter-Conference period can only be estimated at this time, since the March reports are not yet available. They total approximately 5,977 plus March, 1950. The 1949 total of 4,738 was the highest since 1921, and the third best in our history. These figures reflect the growing missionary fervor of the entire church; they take on

deep significance when we consider the changed lives here represented. Some concern has been expressed lest the current emphasis on evangelism might degenerate into undue preoccupation with mere numbers. We have seen no evidence of this either in the period under review nor in our study of similar periods of vigorous missionary activities. On the contrary, missionary fervor has invariably been accompanied by a quickening of spiritual life in all phases of church endeavor. Nevertheless, since the true conversion of those baptized is so very important, we call your attention again to inspired instruction given us in an early day and still available for our guidance.

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.—Doctrine and Covenants 17: 7.

The Presiding Bishopric

The brethren of the Presiding Bishopric have reported on their stewardship over temporalities, and we are sure you will rejoice with us in the good work done by the church in this field under their leadership. These brethren carry a heavy burden of responsibility with wisdom and good judgment and with an eager but tempered concern for the work of the kingdom. The nature of our work requires frequent consultation with the Presiding Bishopric, in considering the spiritual and temporal aspects of many and varied problems of church conservation and extension, and we find ourselves richly blessed in a partnership which we are assured has many parallels between spiritual and temporal leaders throughout the church.

The Bishopric have made a sustained effort to teach observance of the financial law as a saintly duty having great promise. In this good work, they have been well blessed. We share the sense of urgency which our brethren have felt in this connection, and remind you that the way in which we manage our temporal affairs for spiritual purposes bears testimony of the quality of our spiritual concern.

Because of its significance in character development and our continuing need for means to carry on the work of the church, we urge members to "carry into active exercise the principle of sacrifice and repression of unnecessary wants" both as individuals and as groups. There is strength and power here. And in the day

of disaster those who have obeyed this counsel will find themselves free of burdens of debts to the past and unimpeded by appetites which they perhaps can no longer satisfy.

The Presiding Bishopric also report on the oblation fund. We have been happy because of the ministry made possible by this fund, which has been so generously supported. It has been conserved for the purposes for which it was created, and it has been administered with wisdom. The care of the poor is a basic aspect of kingdom-building. It is mentioned repeatedly in the revelations having to do with setting up the kingdom, and it constitutes an obligation and a privilege in which all can share.

Houses of Worship

One of the most tangible evidences of the progress made in recent years is to be found in the rapidly increasing number of our congregations which are well housed. This has been made possible, in part, through the Houses of Worship Fund. Even more significant have been the enthusiasms, the hard work, and long vision of good people throughout the church. The status of the Houses of Worship fund will be reported to you in greater detail elsewhere; but we wish to point out the necessity of building within our means, and of repaying the borrowings from the General Church as quickly as possible. Debt might easily stifle opportunities for missionary expansion, which would otherwise be possible and welcomed. Failure to repay loans made by the General Church means that other congregations throughout the church, though deserving, are denied the help which it is the purpose of the church to give them.

Church Institutions

As will appear from reports submitted to the Conference, the institutions of the church are better equipped, and therefore freer to fulfill their purpose than they have been hitherto. The needs of the Sanitarium and of Graceland College are still very urgent. Those responsible for directing these institutions are happy to advance along with the general church, as part of our total movement and as made possible by the response of the church to the obligations laid on us together.

Priesthood Leadership and Education

Because of the impact of the depression and war, we have suffered severely for lack of experienced appointee and self-sustaining ministers. This very serious handicap is gradually being overcome, and during the inter-Conference period, our

progress in this respect has been very gratifying. Some men of devotion and proved ability have been set apart as evangelists and high priests, and others will be recommended to you during this Conference for ordinations to the offices of evangelists, high priests, bishops, and seventies. The work of these brethren takes on richer meaning when we reflect that their service is made effective through the ministry of thousands of elders and members of the Aaronic priesthood who serve in their several offices according to the gifts of God to them.

We feel led to point out that those who are responsible for calling men to the ministry should carry on their hearts, with special concern, young men in their late teens and early twenties, as well as others of later years, whose responsibility for service has already been indicated, in some measure, by their testimony of the gospel and the gifts with which they have been endowed.

Throughout the church, men of the ministry have been eager to become better prepared for their work. Dr. Floyd M. McDowell, representing the Presidency, and Bishop Harold W. Cackler, representing the Presiding Bishopric, have taken the lead in preparing priesthood education materials. In addition, Brother McDowell has traveled widely in the domestic fields, in association with the Apostles and others, and he reports good co-operation and steadily improving standards of performance.

Teachers and Deacons

A careful study of available statistics reveals that we suffer too many losses because members of the church who are hurt or discouraged or who find church attendance inconvenient or impossible are not sought after by members of the church who are concerned for their welfare. We are asking branch and district presidents to arrange that brethren holding the offices of teacher and deacon shall be given special responsibilities in this connection as seems to be required in the law. We believe that a ministry of helpfulness carried on by the teachers and deacons and given warmhearted support by the Saints, might well save thousands to the church and result in the conversion of many of the children of those who are now drifting away from us.

Council of Women

Under the able and gracious leadership of Sister Pauline Arnson, members of the Women's Council of the Church have given faithful and consistent guidance in women's affairs. We are particularly grateful for the co-operation given in connection with our missionary program and point out that the primary element

in the building of Zion homes—which is their special concern—is the true conversion of those who live in these homes. We believe that the Council of Twelve have been wise in seeking the co-operation of the women of the church in testimony bearing. Material already prepared for use in the reunions of 1950 should be very helpful in marshaling the missionary resources of the wives and mothers of the church.

Religious Education

In the Department of Religious Education, Apostle Reed M. Holmes and his associate, Elder John R. Darling, have given special attention to the suggestion which arises from time to time in the presiding councils, to the effect that departmental work should be given a stronger and still stronger Latter Day Saint tone. These brethren have carried a heavier burden than we have desired because of the lack of available full-time associates, but they have laid a good foundation, and we believe that work in this department is moving forward acceptably.

Ministry to College Students

Elder Lawrence O. Brockway and his associates on the committee on ministry to College students have helped us to keep in touch with many of our young people at a time when they are making major decisions for life and need to be informed concerning the objectives and needs of the church. This is a most important contribution, and the willingness of the members of this committee to share their time and insights with those who are following after them is, in itself, an unending source of inspiration to many.

Planned Endeavor

As we have before advised the church, there is urgent need for careful planning in our branch, district, stake, and general work. To them we say, "Practice the art of seeing clearly what needs to be done to advance the work committed to your care." As we come to apply clear vision of the meaning of our total objectives to local situations, changes of personnel will be less disruptive than they have been, and we shall be unified in common endeavor and move forward from strength to added strength.

There is urgent need for the strengthening of branches which are below the standard of effective ministry and testimony. The general officers concerned, together with the district and branch presidents, have made some outstanding contributions along this line, but more should be done. We feel sure that many thousands of the Saints throughout the church will find themselves very happy in their work if they will put aside things which

so often divide us and give support to their pastors and district presidents in building stable, vigorous, and united branches.

The Kingdom Enterprise

One of the signs of the guidance of the Spirit in the affairs of the church is the growing insistence of many members that we give such an example of our kingdom ideals as will set forth these ideals in visible form for all men to see. We have every sympathy with these good people. Much more has been done than many realize, and much more needs to be done, and we expect to press forward in this task. But we remind the Saints with sober earnestness that one of the most insidious temptations which come to us is the temptation to note the wealth of institutions when we should be concerned about their spirit, and to consider the kingdom in terms of overcoming physical, social, and industrial difficulties, when the real battleground is in the hearts of men and women, and to look at others when we should look at ourselves. Nothing herein stated is intended as adverse to the vigorous prosecution of the Gathering. It is intended, rather, as a reminder of the word so recently given to us, and so widely attested by the witness of the Spirit: "The work of preparation and the perfection of my Saints go forward slowly, and Zion's conditions are no further away nor any closer than the spiritual condition of my people justifies; but my work shall not fail, neither will my promises, for the foundation of the Lord standeth sure."

Stakes

Having been led thereto, as we believe, by the Good Spirit, we shall present to this Conference recommendations that Independence shall be organized as the Center Stake of Zion, and that stakes shall be organized centering at Detroit and Los Angeles. These recommendations have received the approval of the Joint Council of First Presidency, Council of Twelve, and Presiding Bishopric, and are brought to the Conference in harmony with our usual procedure in such matters.

It should be understood, of course, that the organization of stakes at a distance from the Center Place does not in any sense invalidate or run contrary to the gathering which centers at Independence, Missouri. For economic and sociological reasons, and quite apart from anything we can do, both Detroit and Los Angeles have already become places of gathering. It is the conviction of those responsible that the work at these centers can be best administered under a stake form of organization, and

that these more distant stakes will help us very greatly in quickening and improving the quality of the gathering to Independence and the regions round about.

Marriage and the Home

One of the most important contributions we can make to the establishment of the kingdom is in the refinement of our home and family life. True marriage is a sacrament, and should not be entered into lightly, hastily, or unworthily. In particular, members of the church should not enter into this covenant relationship with persons who do not realize its sacramental nature, or who do not feel deeply their spiritual obligation to abide by its sacrificial demands, as well as to enjoy its happy rewards. Pastors and other ministers of mature judgment will do well to teach these things to our young people before they are called on to choose their life partners. And an ever greater responsibility is carried by Latter Day Saint parents, whose example will go so far to determine the quality and durability of the homes of tomorrow. Let the church be admonished that the kingdom is now seeking expression in the homes of the faithful, and that far more significant for the kingdom, than any material resources we may bring, are such spiritual qualities as industry, forethought, thrift, co-operation, kindness, temperance, patience, and compassion which are best matured in Saintly homes.

When devisive forces are already found at work in church families, we suggest most soberly that the Saints who are involved seek out their pastors or other ministers of mature judgment and secure their help in effecting reconciliation before these differences become unsupportable. And ministers who are asked to advise in such delicate situations should take particular care to prove themselves both compassionate and trustworthy. Failure to seek and to give such ministry as is here suggested means that in far too many cases the first official contact of the church with divided homes and with children threatened by the worst kind of insecurity, is when someone suggests that punitive measures should be applied.

Coming Events

Announcement has already been made of the institute to be held at Lamoni, June 5 to 11, under the sponsorship of the Departments of Religious Education and Music. In addition thereto we wish to announce the following inter-Conference activities:

A meeting of the members of the High Priesthood at Kirtland Temple October 5-8 (or longer), 1950, for wor-

ship and testimony and the deepening of spiritual life.

An institute on Book of Mormon teachings and evidences to be held at Independence in January, 1951.

An institute for the women of the church to be held in Independence, October, 1951, under the auspices of the Council of Women.

There is a remarkable increase in the morale of the church. It is the concomitant of an increase in brotherly love and co-operation. The latter is the essential factor. The former the inevitable result. The strength of the church begins at the broad base of a membership alive in the gospel, under the nurture and pastoral care of the eldership who are the watchmen on the walls.

That our common objectives and purposeful desire may find fruition and consummation in a militant church willing, ready, and prepared for the coming of our Lord and Master is the earnest prayer of your servants.

ISRAEL A. SMITH
F. HENRY EDWARDS
For the Presidency

Report of the Council of Twelve

*To the First Presidency
and General Conference:*

As the chief missionary quorum of the Reorganized Church of Jesus Christ, we have been delighted to note the pervasive and steadily growing spirit of evangelism observed throughout the church. This spirit is at root an attitude of soul, and manifests a response to the divine Love. Our Council has sought to further nourish and direct this along functional lines.

Four years ago we adopted a ten-year missionary program. This program was formulated after careful analysis based upon as widespread consideration of the total needs of the church as our experience and insight would permit. This program is being administered in the field, and the results so far have been most encouraging as evidenced by the figures given in this report.

BAPTISMS FOR 1945-1949		
	Number of Baptisms	Baptismal Per Cent.
1945	2,491	1.9
1946	2,674	2.0
1947	3,489	2.6
1948	3,706	2.7
1949	4,738	3.4

INVIGORATION OF BRANCHES

Reports from members of our Council from various areas in the domestic field, the United States and Canada, indicate that the spiritual invigoration of existing stakes, districts, and branches has gone well. We have sought to strengthen still further the strong places by encouraging every large branch to foster missions near by. This outreach of spirit on the part of officers and members alike has been a large factor in the uptrend in baptismal gains and, we believe, has also brought cultural growth. We are giving continuous attention and consideration to branches which may be strengthened to the point of stability and also those groups which are under par. Stake, district, and branch presidents are co-operating with us in almost every place, showing an eagerness to help which is truly commendable. Where possible, missionary programs have been designed and inaugurated in co-operation with our brethren whose work is localized, with a view to building strongly integrated stakes, districts, and branches around the nuclei already existing.

Along with the other responsible appointing powers, we have sent men to stakes, districts, large branches, and groups of branches with an urgent commission to sound the evangelical note and to organize these congregations for missionary work. These men thus appointed have done splendidly. In almost every case there have come in reports of baptismal increases in areas where they have labored, fully justifying the requirement laid upon them.

We have deeply appreciated the gracious and devoted service of our brethren of the Seventy, who are our natural associates in the work of the Master. We are doing our utmost to strengthen these quorums.

INSTITUTES

Frequently institutes have been held for the appointees. In 1949 there were four of these planned and executed with satisfactory results. These gatherings were planned under the general supervision of the First Presidency and the Twelve and were directed toward an increased understanding of our fundamental problems and the improvement of techniques in relation thereto. We look forward to the time when we can, in consultation with other quorums concerned, institute a permanent school for ministerial education and practice. This awaits the further refining in experience of educational procedures already established. We note the great missionary

ingathering which followed the establishment of such a school over one hundred years ago, and we are working, along with other quorums, toward the establishment of educational procedures which will further advance and sustain intelligent missionary passion. There have been other institutes for the ministers who labor locally with a view to infusing the missionary spirit through all our endeavor.

MINISTRY TO NONRESIDENTS

Reports from the various fields indicate that ministry to nonresident church members has had increasing missionary significance. The brethren have advised and assisted districts in the selection of ministers to care for these otherwise neglected Saints. In the selection of evangelical ministers, we have had in view a more effective ministry to these nonresidents. Where practicable we have advised such moves as would bring them into contact with organized endeavor.

EACH ONE WIN ONE

Last year a committee of our Council was empowered to spearhead a church-wide evangelical effort. Under the slogan, "Each One Win One," special days were emphasized, posters and literature were prepared, and contracts with local officials enabled a follow-through which has brought splendid results.

UNIFIED REUNIONS

The 1949 reunion period was also unified under missionary ideals. We believe this was no small factor in bringing to the church increased consciousness of her mission as well as numerical strength. We will continue this evangelical unification of our reunion programs through the next inter-Conference period.

YOUTH

The Council of Twelve, both as a unit individual members, have sought earnestly and through the activities of the into seek out and train young ministers, many still in high school and college with a view to full-time church service. We remind the Saints that ministry in the priesthood is a high privilege, and whether rendered locally or generally, full-time or part-time, is in every regard worthy of being held up before the growing youth in the home as one of the noblest opportunities of his life. It is imperative that we enlist an increasing number of our young people in the normal and major objectives and activities of the church. Thus will the church be strengthened for the years ahead.

THE DEPARTMENTS

The Twelve have sought in branches wherever possible to give the work of the various departments a distinctively missionary tone. We have been happy in the fact that a member of our Council heads up the Department of Religious Education, especially as this gives continuous missionary tone to the department.

NEW CHURCHES

Our Council, collectively and individually, has given careful and deliberate consideration to the matter of housing our congregations. Along with other responsible officers, we have endeavored to give guidance in this matter. Specific recommendations for individual congregations, both with respect to design, location, and financing new church buildings and the rehabilitation of those now existing, have occupied a great deal of our time. We feel that definite advances have been made in this line of our endeavor. While much remains yet to be done, we believe our church is better housed now than it was four years ago.

MISSIONS ABROAD

The work in missions abroad has been especially close to our hearts and its needs constantly upon our minds. Two of our number are abroad, Apostle Jensen and his family in Europe, and Apostle Davey and his family in Australasia. We rejoice in the reports coming in from both these missions. The purchase of properties in England and The Netherlands, followed by the assignment of men to these countries and to Germany, has materially and numerically strengthened our work. A great opportunity is before us in Europe as well as in Australasia.

Strictly speaking there are no German Saints nor British Saints nor Dutch, Danish nor Norwegian Saints. We would rather speak of the Saints in Germany or the Saints in Sweden, et cetera. We believe this follows the dictum of the great apostle of old who said, "In Christ there is neither Jew nor Greek." We most sincerely commend the church for the interest shown in her members of these missions abroad and ask for a continuation of prayers, tithes, and offerings for the further strengthening of our work in all the world.

The work in the Islands of the Pacific is progressing nicely. A marked increase in baptismal gains is noted. Missionaries have been supplied for the Society Islands from the United States and from Australia. Our work in Hawaii has been strengthened in the inter-Conference period. We recognize the importance of Hawaii as presenting an oppor-

tunity for work among peoples in the Far East.

BOOK OF MORMON PEOPLES

The church has a sacred trust to take the gospel to the Book of Mormon peoples. The Twelve recognize this trust. The first missionary journey ever undertaken was directed westward to the "Borders of the Lamanites." The Book of Mormon has a distinctive part to play in the restoration of Israel to the lands of their inheritance. We have proposals in hand, which will be presented to Conference touching this important matter.

THE MISSIONARY ENTERPRISE

The Twelve as a quorum is made by law one of those Councils within whose province falls the "purchasing of lands, building houses of worship, building up the new Jerusalem and the gathering of the people." Great missionary significance attaches to all these high and holy purposes. As the late Frederick Madison Smith said, "Evangelism is bringing the love of God into the lives of men and the lives of men into the kingdom of God." The building of Zion must be motivated by divine love. Otherwise, any endeavor we make toward this end will fail. It is a missionary enterprise. It is God's gift and ours to a world lost in darkness. Our missionary work will never be complete until the message of the kingdom is reinforced in witnessing power by the progressive emergence of social forms in which the love of God is embodied. As a quorum then, we are vitally interested in the social reinforcement of the gospel. We look forward eagerly and pledge ourselves to work diligently for the coming of the kingdom. We long for the day when children, young men and women can mature under Zion's environment and make a worthy and needed contribution to the world. For these ends and toward these goals we labor.

We call on the Saints in every land and clime to redouble their efforts. Let each one who has been warned, warn his neighbor. Let each home, as a unit, manifest its concern for other homes in family devotions, in disciplined culture, and in the observance of churchly duties. Again we remind you of the sanctity of the Sabbath, or Lord's Day, and the obligation to make it "Holy unto the Lord."

Our trust is in God. Our faith is also in his people. With you we devote ourselves afresh to his service.

PAUL M. HANSON, President
Council of Twelve

The Financial Report of the Presiding Bishopric

To the First Presidency and General Conference:

In submitting our report to the General Conference this year, we wish to preface our comments relative to its financial content with a deep and sincere expression of gratitude to God for the blessings we have received at his bounteous hand. We acknowledge our indebtedness to him for all that has been received which has brought growth to the church. We also wish to express our thanks for the devotion and sacrifice of the many members of the church who make such a splendid report possible.

These are still days of crisis in many areas of our church work, but they are nevertheless days of glorious opportunity for those who have faith in God and are desirous of serving him. Despite the burdens which at times have seemed beyond our ability to carry, we have felt strengthened and sustained by his Holy Spirit, and it has been and continues to be our prayer that we may prove worthy of the trust imposed upon us.

We do not wish to make threadbare a theme that has been emphasized in previous reports, but we find each succeeding Conference bringing into positions of responsibility both in general and local service of the church, young men and women who do not have the background of experience that necessitated the adoption of a financial policy in 1932 which has been the guiding instrument affecting financial administration. We wish to call attention to our comments contained in previous reports which have a bearing upon our present situation and which will direct our attention to the future:

In our report to the General Conference of 1946, we made the following statement:

We are now experiencing an inflationary period which has caused our expenditures to rise and which will require larger appropriations than it was thought would suffice at the time of our report to the General Conference of 1944.

In our report to the Conference of 1947, we stated:

The conditions that were outlined in that report substantially carried over into the year 1946 and in the future we see a continuation of these inflationary conditions.

In our report to the Conference of 1948, we pointed out:

These conditions have continued and they prove additional justification for adherence to the policy of 1932; for despite the fact that reserves have less actual value in a period of inflation such as we are experiencing now, they nevertheless are necessary to give us financial security in an inflationary period. In a period of deflation, the dollar increases in purchasing power.

Now as we appraise our present situation and seek to evaluate our policy in relation to it, there are certain trends which draw our attention and which should be examined in the light of our expanding activities and enlarged goals. These are stated briefly and are presented for such study and further elaboration as individual members may have the ability and the desire to give.

1. The inflationary period to which reference has been made continues—and will undoubtedly continue for another two or three years, thus indicating a continuation of high budgetary costs. Costs are likely to remain high because of fixed labor costs and governmental subsidies.
2. There is evidence of trends pointing toward increased unemployment in a number of areas and diminishing opportunities for college graduates in many fields.
3. Our operating budget is mounting nearer the peak of General Church income, which income seems to have reached a peak in 1947 that has not been equaled in 1948 and 1949, and fixed costs of maintaining personnel and providing facilities and equipment have increased to a point where the most careful administration of the budget and supervision of personnel is essential to continued progress and stability.

It is therefore highly advisable to maintain our reserves and to watch carefully the economic and financial trends of the next few years that adjustments in financial administration may be made to conform to whatever need any future exigency may require. We are, in fact, sounding a word of caution because of the uncertainty of present economic and business trends.

INCOME AND EXPENSE

Our total income of tithes and offerings for 1949, exclusive of Surplus and Bequests, amounted to \$1,143,341.96, as compared with \$1,092,983.02 for 1948, or an increase of \$50,358.94. However, the income for 1949 did not reach the amount of \$1,149,586.61 received in 1947.

Our Net Income (\$393,141.08 in 1948, and \$386,522.45 in 1949) is of course declining as our budgetary expenses are increasing. Our expenses (exclusive of

Other Income, etc.) in 1948 amounted to \$731,179.96 and \$770,821.38 in 1949, as compared with \$632,059.80 in 1947 and \$523,536.98 for 1946.

An increase of \$17,544.53 in Elder's Expenses in 1949 over 1948 is offset, in so far as final figures are concerned, in the increase of Offerings from Saints and Friends of \$17,455.57. Total increase in Expense in 1949 over 1948 is in Family Allowances, Graceland College, Administrative Expense, and increased expense of our historic properties. It is also to be noted that there is a loss indicated on Real Estate operations in amount of \$3,445.13, as against a profit for 1948 of \$24,367.41. The bulk of the profit for 1948 was derived from profit on sale of real estate. These figures do not include for either year the income from the Atherton and Spring Branch properties which are recorded in the Stewardship Endowment Fund.

Our expenditures for 1948 exceeded our budget by \$864.96, and were within the budget for 1949 by \$42,886.62.

BALANCE SHEET ASSETS

Our cash Assets at the end of the year show a favorable situation, with \$926,043.61 Cash on Hand and in Banks, in Hands of Bishops and Agents, and in United States Government Bonds. Of this cash \$192,475.98 was in Canadian funds, of which \$150,000.00 has been invested in Dominion of Canada Government Bonds since the close of the year, and \$103,278.91 is in the Real Estate funds, offsetting a portion of the \$124,951.73 Due Other Funds shown under Liabilities.

A decrease of \$34,000.00 in Contracts and Notes Receivable is mostly accounted for in the reduction of inter-institutional accounts. The increase in Fixed Assets is largely from additional investments in automobiles.

Other Assets and Deferred Charges are made up of Farm Operating Fund, utility deposits, unexpired insurance, equipment, and net worth of investments in the Australasian and Society Islands Mission.

LIABILITIES

Our Liabilities consist of current Accounts Payable at the end of the year and of inter-institutional funds; Reserve for Exchange which was set up in our Balance Sheet as of December 31, 1947, was exhausted because of the devaluation of the pound.

AGENCY FUND

This fund is gradually being eliminated, and it is our policy to keep it at a minimum as it is made up of deposits made by individuals with the church for reasons which to us seemed justifiable,

and we have rendered a service to the individuals concerned. The assets are kept liquid so that complete payment of all obligations is provided for.

CONSECRATION AGREEMENT FUND

As has been our custom in the past, we are continuing the policy of segregation of funds which are received which entail liabilities present and future to individuals. These funds, for the most part, represent property consisting of cash, bonds, and real estate turned over to the church, wherein the church agrees to meet certain obligations during the lifetime of the individual. It is our intent to keep this fund liquid, and accumulation of capital will be left in the fund until it is obvious that there is more than enough to meet all obligations, at which time it will be permissible to transfer excess capital to the General Fund.

HOUSES OF WORSHIP FUND

Since our report to the General Conference of 1948, at which time we stated that we were then undertaking a survey of church properties and that a report would be submitted to the General Conference at a later date, we have substantially completed the survey and properties consisting of real estate for houses of worship and church edifices, title to which was held in the name of the Presiding Bishop, have been appraised locally in each case according to forms submitted by our office. The increase is shown under Chapel Properties "A," such increase amounting to \$3,758,966.68, raising this asset from \$1,930,040.26 to \$5,689,006.94. This does not include approximately \$158,000.00 of additional investments in reunion grounds; these were not put on the books due to the fact that we do not have our survey completed.

It is important that all congregations keep our office advised as to improvements, additions, and new purchases of property. It is also to be noted that it is essential to keep this fund segregated from our Operating Fund, for such a change in the Net Worth would throw our calculations for operations completely out of balance with the actual state of affairs.

Loans have been made from this fund to congregations on a basis of 3 per cent where funds were not available from the Houses of Worship Revolving Fund. The cash and government bonds are kept in adequate sums to meet current demands of congregations for money on deposit with us. These funds are considered as trust funds and are so treated.

HOUSES OF WORSHIP REVOLVING FUND

At the General Conference of 1946, an appropriation of \$300,000 was made

for this fund, to be loaned to congregations for building houses of worship. In 1948 the General Conference appropriated another \$100,000, making a total of \$400,000 for this fund. Balance of loans outstanding as of December 31, 1948, totaled \$298,596.32. Additional loans in process and applied for total approximately \$200,000 more than there are funds available.

As stated in our report to the Conference of 1948, this fund has in most respects served the purpose for which it was created, but there has been a tendency on the part of some to consider it as an unlimited fund. In one or two instances we have encountered some difficulties in getting congregations to restrict their building projects so as to be within the means of the congregation to finance with such help as could be extended from this fund. However, for the most part excellent co-operation has been given by the congregations to which loans have been made.

Studies have been made to redefine our policy relative to these loans and to improve our techniques in the administration of this fund.

MINISTERIAL RESERVE FUND

This fund has been quite fully discussed in previous reports of the Bishopric. Current appropriations are made as men are appointed, adding to the capital of this fund. Recent studies made and submitted to the Joint Council for consideration revealed that on the basis of needs arising out of higher living costs, an additional sum of \$215,000 would be required to fully cover the retirement costs of those now included in the reserve. As pointed out previously, however, credit does not accrue to each individual, but this is a reserve from which the church draws as appointees are retired.

The present inactive list is covered only in part, and reference to the Income and Expense Statement shows a total of \$10,277.91 drawn in 1949 from this fund to reduce the current cost of those on the inactive list.

AUSTRALIAN MINISTERIAL RESERVE FUND

The same policy is being carried on in Australia in regard to setting up funds to meet the cost of our ministerial personnel as is practiced at headquarters.

MISSIONARY RESERVE FUND

The purpose of this fund is to provide support of missionary endeavors in the years which are ahead, to provide funds for the appointment of men between Conferences, for the maintenance of the School of Instruction, and for the prepa-

ration and translation of missionary literature into foreign languages. This provides means whereby additional facilities and equipment can be purchased as may be necessary for missions abroad. It has been customary to rehabilitate this fund from current cash accumulations to replace withdrawals made.

OBLATION FUND

The segregation of this fund proved to be one of the most progressive steps taken in working toward our social objectives. It has enabled us to assist many of our needy people in practically every district and stake, as well as giving generous support to our members abroad, particularly to those in Germany, in the Russian, the American, and the British Zones. It has also made possible the establishment of homes for the aged, and the purchase of property at 9904 Winner Road, Independence, referred to as "Resthaven." The net expense of operating these homes, together with the one at Lamoni, is met from the Oblation Fund. The real estate investments shown on the Balance Sheet amounting to \$107,452.39 covers the property on Winner Road, the Mark White property on Truman Road, and also the property at 310 North Liberty Street, Independence, now referred to as our Social Service Center.

While it is anticipated that the activities of the Social Service Center will be largely self-sustaining, dependent of course upon a continuation of the fine volunteer help given by the women of Independence, the Oblation Fund has made possible the providing of facilities which will greatly enlarge their contributions under working conditions made pleasant, in comfortable and well-arranged quarters. This organization has been referred to in the past as "The Campus Shop," and motion pictures have been shown in previous Conferences of the activities carried on. Continued contributions to the Oblation Fund will broaden the services rendered.

We recognize that there is a need for homes for the aged in other centers of the church, and studies will be undertaken this year to determine the extent to which other facilities outside the Center Place may be needed, and also as to the advisability of their establishment. Under consideration at the present time is the need on the West Coast and in Canada, but further analysis and study will be needed before decision and action can be taken.

OPERATING RESERVE FUND

This is another fund set up for the purpose of assuring us of a continuity of maintaining our church program. The

amount in this fund has been placed at a figure approximating a year's operating expense. It would be most salutary to keep this fund at such a figure. Of necessity, because of the purpose of this fund, it is kept highly liquid.

STEWARDSHIP ENDOWMENT FUNDS

This represents the value of Atherton and Spring Branch farm lands which were hypothecated for the Graceland Endowment Fund bond issue. This was approved by the Conference of 1944. The beneficial interest of \$211,183.70 is shown as an Asset in the General Fund Balance Sheet. The surplus arising out of farming operations will provide for capital improvements as conditions and circumstances justify.

SUBSIDIARY INSTITUTIONAL FUNDS

This represents funds set up by the authority of General Conference to provide for institutional building needs.

UNEXPENDED APPROPRIATION FUNDS

This fund consists of appropriations made for Auditorium construction, radio fund, and other items which are self-explanatory. This fund has been reduced due to the withdrawals for present work on the Auditorium.

STATEMENT OF NET WORTH

The Statement of Net Worth, "Exhibit C," reflects the changes that have taken place during the years 1948 and 1949, and shows the consolidation of all funds. The total Net Worth as of December 31, 1947, amounted to \$7,426,647.63. At that time this was referred to as Surplus, which in strict accounting terminology is proper, but for the purpose of our report, we think the term Net Worth is more readily understood. The Net Worth as of December 31, 1949, was \$12,151,293.70. A substantial part of this increase was due to the adjustment and addition of Real Estate valuations and Houses of Worship referred to in our comments on Houses of Worship Fund.

A careful study of the Statement of Net Worth will reveal the other items which have resulted in the increase. Excess of income over expense for both years, 1948 and 1949, amounting to \$448,169.11 and \$410,360.29 respectively, have gone to increase our Net Worth.

We should not be deceived by the large increase in Net Worth for, as stated, the amount of the adjustment in placing Houses of Worship properties on our books, not previously entered, while showing a progressive and healthy growth, is nevertheless an increase of Fixed Assets which are not usable for purposes of general financing.

As stated elsewhere in our comments, co-operation on the part of all congregations in reporting purchases, major improvements, and new construction will do much to keep our records current and obviate such extreme adjustments in the future.

GENERAL COMMENTS

We wish to call attention to the fact that, in our opinion, the progress made has been due to the splendid support given by the members of the church who have consistently contributed in tithes and offerings and have supported the church in branch, district, and stake. We are also grateful for the fine support given our financial program by the General Church, district, and stake officers, and the many local workers who have given liberally of time and resources.

Yet, despite all such, it is noted that there is a vast field in which there is need for additional work. Of our total domestic membership (including Canada and Hawaii) of 118,594, only 29,376 (24.77 per cent) were contributors to the General Church in 1948, and the number of those filing financial statements in 1949—while the largest in our experience—amounted to only 12,776, or 10.62 per cent of our 1949 membership. However, if we can continue to show the excellent gains evident in increase of numbers of those filing, it will do much to advance the work of the church.

The church is growing in all of its activities and expanding its program. We call attention to the need for increasing participation in the financial program if our goals—institutional, missionary, and economic—are to be attained. In our opinion there is no need to repeat the mistakes of past years which arose largely out of the attempt to do too much in too many fields of endeavor, with too little capital and without adequate reserves. Adherence to the principles of the financial policy which has proved its value will assure us of continued progress. Specific recommendations regarding financial and economic goals will be presented elsewhere to the Conference for its consideration and action.

It is our sincere prayer that financial administration may be directed to the attainment of the spiritual and economic goals and that our progress toward Zion may be accelerated.

Respectfully submitted,

THE PRESIDING BISHOPRIC,
G. L. DeLapp,
H. L. Livingston,
W. N. Johnson.

Fund Balance Sheet

Exhibit "A"

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

December 31, 1948 and December 31, 1949

GENERAL, LAND AND INHERITANCE, AND TEMPLE FUND

	1948	1949
ASSETS:		
CURRENT:		
Cash on Hand and in Banks.....	\$ 308,461.83	\$ 607,234.72
Cash in Hands of Bishops and Agents.....	220,147.63	218,546.54
U. S. Government Bonds and Securities.....	7,801.10	100,262.35
Canadian Securities.....	15,915.86	15,849.38
Other Stocks and Bonds.....	3,394.21	2,931.30
Receivable:		
Contracts Receivable—Real Estate Department.....	\$ 16,925.72	\$ 15,591.64
Accounts Receivable—Includes Institutions.....	48,026.33	23,983.84
Notes Receivable.....	58,911.86	41,901.94
	<u>\$123,863.91</u>	<u>\$ 81,477.42</u>
Less Reserve for Losses.....	17,948.64	9,786.38
Inventories—Feed, Livestock, Supplies, Etc.....	64,640.36	58,238.99
Due from Other Funds.....	8,403.77	2,568.03
TOTAL CURRENT ASSETS	\$ 734,680.03	\$1,077,322.35
FIXED ASSETS:		
Real Estate—depreciated:		
Saints' Home and Liberty Farm Building.....	\$ 54,759.40	\$ 53,499.43
Other Properties.....	250,034.74	247,082.88
Beneficial Interest in Stewardship-Endowment Fund.....	205,400.34	211,183.70
Furniture, Fixtures, and Equipment—depreciated.....	117,845.91	140,774.97
Libraries—depreciated.....	9,449.65	9,449.65
TOTAL FIXED ASSETS	637,490.04	661,990.63
OTHER ASSETS AND DEFERRED CHARGES:		
Other Assets.....	\$ 1,222.21	\$ 9,916.88
Deferred Charges.....	14,501.43	18,115.80
Australasian Mission.....	46,587.75	34,982.45
Society Islands Mission.....	6,973.92	864.40
Total Other Assets and Deferred Charges.....	69,285.31	63,879.53
TOTAL ASSETS	\$1,441,455.38	\$1,803,192.51
LIABILITIES AND FUNDS:		
CURRENT:		
Accounts Payable.....	\$ 16,830.66	\$ 9,858.45
Due to Other Funds.....	118,411.96	124,951.73
TOTAL LIABILITIES	\$ 135,242.62	\$ 134,810.18
RESERVE FUNDS:		
Reserve for Exchange.....	\$ 30,730.87	
Radio Room Improvement Fund.....	2,480.42	
Deferred Income.....	28.25	\$ 179.00
TOTAL RESERVE FUNDS	33,239.54	179.00
NET WORTH:		
General Fund.....	\$1,228,770.79	\$1,623,983.90
Land and Inheritance Fund.....	30,304.01	30,316.01
Temple.....	13,898.42	13,903.42
Total Net Worth.....	1,272,973.22	1,668,203.33
TOTAL	\$1,441,455.38	\$1,803,192.51
AGENCY FUND		
ASSETS:		
Cash in Bank.....	\$ 10,974.41	\$ 10,739.54
U. S. Government Bonds.....	15,000.00	15,038.80
Bonds held for Safekeeping.....	45.00	54.00
Accounts Receivable.....	147.12	
Due from Other Funds.....	5,970.67	2,901.63
TOTAL ASSETS	\$ 32,137.20	\$ 28,733.97
LIABILITIES AND SURPLUS:		
Accounts Payable.....	\$ 27,061.39	\$ 23,658.16
Notes Payable.....	5,075.81	5,075.81
TOTAL LIABILITIES	\$ 32,137.20	\$ 28,733.97
CONSECRATION AGREEMENTS FUND		
ASSETS:		
Cash in Bank.....	\$ 38,173.55	\$ 39,423.72
U. S. Government Securities.....	112,867.50	114,442.96
Assigned Insurance Policy.....	780.00	780.00
Notes Receivable.....	5,898.94	3,932.61
Real Estate Investment.....	7,017.62	10,216.32
Household Furnishings.....	1.00	1.00
TOTAL ASSETS	\$ 164,738.61	\$ 168,796.61

LIABILITIES AND SURPLUS:

Due to Other Funds.....		\$ 652.67		\$ 953.03
Consecration Agreements (Maximum Liability):				
Class B	\$ 69,796.68		\$ 71,973.29	
Class C	48,736.17		51,676.12	
Class D	2,618.21		2,039.62	
Class E	546.12		448.58	
Class F	5.00		5.00	
TOTAL CONSECRATION AGREEMENTS	\$ 121,702.18		\$ 126,142.61	
Operating Surplus:				
Balance, Beginning of Year.....	\$ 29,951.93		\$ 42,383.76	
Additions:				
Interest Income	2,024.99		2,109.01	
Miscellaneous Income	13,280.18		55.00	
	\$ 45,257.10		\$ 44,547.77	
Deduct—Regular Payments	2,873.34		2,846.80	
Balance, End of Year.....		42,383.76		41,700.97
Agreements and Operating Surplus.....				167,843.58
TOTAL		\$ 164,738.61		\$ 168,796.61

HOUSES OF WORSHIP FUND

ASSETS:

Restricted Building Fund:				
Cash in Bank.....	\$ 33,172.27		\$ 22,941.73	
U. S. Government Bonds.....	203,079.00		183,586.50	
Accounts Receivable	5,485.80			
Sales Account Receivable.....	35.00			
Notes Receivable	116,936.16		120,307.54	
Claims on Closed Banks.....	335.80		335.80	
Real Estate:				
Kirtland Temple—Kirtland Water Association.....	657.00		657.00	
Ohio 74	\$ 608.75		1,220.77	
Less Reserve for Depreciation.....	553.96	54.79	1,070.50	150.27
Furniture, Fixtures, and Equipment:				
William Marks House	385.32		385.32	
Lawrence, Kansas	100.00		100.00	
Nauvoo Youth Camp Equipment.....	365.00		365.00	
Kirtland Temple Equipment	345.39		1,211.30	
Nauvoo District Reunion Equipment.....	449.24		449.24	
Deferred Charges:				
Prepaid Insurance	2,033.00		1,112.52	
Excess of Expenditures over appropriation for Auditorium construction	2,600.59		5,107.84	
Due from General Fund.....	1,650.16		7,697.22	
TOTAL RESTRICTED BUILDING FUND ASSETS.....		\$ 367,684.52		\$ 344,407.28
Real Estate Investment Fund:				
Auditorium Building and Grounds.....	\$ 737,155.20		\$ 737,155.20	
Chapel Properties—A	1,930,040.26		5,689,006.94	
Chapel Properties—B	65,203.96		65,203.96	
Chapel Properties—C	69,375.31		69,375.31	
	\$2,801,774.73		\$6,560,741.41	
Less Reserve for Depreciation and Mortgage.....	40,254.10		1,754.10	
	\$2,761,520.63		\$6,558,987.31	
Mound Grove Cemetery	11,705.90		11,705.90	
Pacific Lands Development Society.....	1.00		1.00	
Real Estate Investment Fund Assets.....		2,773,227.53		6,570,694.21
TOTAL ASSETS		\$3,140,912.05		\$6,915,101.49

LIABILITIES AND FUNDS

Restricted Building Fund:				
Accounts Payable	\$ 1,551.98		\$ 217.26	
Notes Payable to Branches and Districts.....	20,585.55		20,560.38	
Surplus—Restricted Funds	345,546.99		323,629.64	
Liabilities and Surplus—Restricted Building Fund.....		\$ 367,684.52		344,407.28
Real Estate Investment Fund:				
Surplus—Invested Funds		2,773,227.53		6,570,694.21
TOTAL LIABILITIES AND SURPLUS.....		\$3,140,912.05		\$6,915,101.49

HOUSES OF WORSHIP REVOLVING FUND

ASSETS:

Cash in Bank	\$ 87,214.64		\$ 43,057.95	
U. S. Government Securities.....	70,000.00		20,000.00	
Canadian Government Securities.....	50,438.64		50,379.55	
Notes Receivable	198,944.10		298,596.32	
Due from Other Funds.....	1,312.50			
TOTAL ASSETS	\$ 407,909.88		\$ 412,033.82	

LIABILITIES AND FUNDS

Due to Other Funds.....				\$ 1,021.80
SURPLUS				
Balance, Beginning of Year.....	\$ 303,438.07		\$ 407,909.88	

Fund Balance Sheet — Exhibit "A" (Continued)

	1948	1949
Additions:		
Appropriation from the General Fund.....	\$ 100,000.00	
Interest Income	4,471.81	3,102.14
Balance, End of Year.....	\$ 407,909.88	411,012.02
TOTAL	\$ 407,909.88	\$ 412,033.82
MINISTERIAL RESERVE FUND		
ASSETS:		
Cash in Banks.....	\$ 258,298.56	\$ 303,904.32
U. S. Government Bonds.....	276,099.50	276,099.50
Account Receivable—E. Hampton.....	940.25	
Real Estate Investments.....	161,509.99	165,672.25
TOTAL ASSETS	\$ 696,848.30	\$ 745,676.07
LIABILITIES AND FUNDS		
Due to the General Fund.....	\$ 7,750.40	\$ 7,002.72
Surplus—End of Year.....	689,097.90	738,673.35
TOTAL	\$ 696,848.30	\$ 745,676.07
AUSTRALIAN MINISTERIAL RESERVE FUND		
ASSETS:		
Cash on Hand and in Bank.....	\$ 1,785.68	\$ 124.95
Government Bonds	29,079.38	15,516.56
TOTAL ASSETS	\$ 30,865.06	\$ 15,641.51
SURPLUS:		
Balance, Beginning of Year.....	\$ 15,768.81	\$ 30,865.06
Additions:		
General Church Appropriations	16,014.38	
Local Appropriation to Surplus.....	861.90	
Interest Earned	401.70	499.84
Surplus Adjustment	536.25	
	\$ 33,583.04	
Deductions:		
Payments to Inactive Family Allowances.....	\$ 2,716.03	2,662.85
Miscellaneous Expense	1.95	2.25
Devaluation of Australian Pound.....	2,717.98	13,058.29
Balance, End of Year.....	\$ 30,865.06	\$ 15,641.51
MISSIONARY RESERVE FUND		
ASSETS:		
Cash in Bank.....	\$ 116,320.88	\$ 120,997.53
Swiss Bank Corporation, Basle, Switzerland.....	494.58	
Account Receivable—Anton Compier.....	1,497.00	
U. S. Government Securities.....	75,000.00	75,000.00
Deposit for Letter of Credit.....	2,000.00	2,000.00
Utilities Deposits	7.60	7.60
Visual Aid Equipment.....	236.70	236.70
Due from the General Fund.....	3,507.90	
TOTAL ASSETS	\$ 199,064.66	\$ 198,241.83
LIABILITIES AND FUNDS		
Account Payable	\$ 842.22	\$ 119.11
Surplus:		
Balance, Beginning of Year.....	\$ 199,034.52	\$ 198,222.44
Appropriation to Rehabilitate the Fund.....	965.48	
Interest Income	925.85	1,063.00
Book of Mormon Project.....		1,500.00
	\$ 200,925.85	\$ 200,785.44
Deduct:		
Normal Fund Expenditures.....	\$ 4.27	2,662.72
Printing and Translation.....		
Costs—Tracts and Literature.....	2,699.14	2,703.41
Balance, End of Year.....	198,222.44	198,122.72
TOTAL	\$ 199,064.66	\$ 198,241.83
OBLATION FUND		
ASSETS:		
Cash in Banks.....	\$ 213,702.09	\$ 186,535.87
Petty Cash—Resthaven	28.95	16.97
Accounts Receivable	136.02	149.32
Real Estate Contracts Receivable.....	470.93	325.58
Notes Receivable	2,717.60	2,488.32
Canadian Securities	3,025.04	3,015.30
U. S. Government Securities.....	25,000.00	25,000.00
Real Estate Investments.....	28,403.45	107,452.39
Furniture and Fixtures—File 598 A.....	\$ 6,635.08	
Furniture and Fixtures—File 598 B.....	567.81	
	\$ 7,202.89	
Less Reserve for Depreciation.....	1,090.69	5,690.45

Office Equipment		318.81		318.81
Deferred Charges		785.71		738.95
Due from the General Fund.....		2,073.92		813.33
TOTAL ASSETS		\$ 282,774.72		\$ 332,548.29
LIABILITIES AND FUNDS				
Accounts Payable		\$ 931.24		\$ 477.92
Surplus:				
Balance, Beginning of Year.....	\$ 271,845.49		\$ 281,843.48	
Add:				
Oblation Contributions	94,033.99		98,232.67	
Real Estate Income	65.00		744.92	
Interest Income	658.52		1,631.72	
	<u>\$ 366,603.00</u>		<u>\$ 382,452.79</u>	
Deductions:				
Saints' Home Net Expense.....	\$ 3,002.72		\$ 2,359.92	
Liberty Home, Gain or Loss.....	—633.36		+1,348.00	
	<u>\$ 2,369.36</u>		<u>\$ 3,707.92</u>	
Resthaven Expense	14,500.72		8,346.71	
Aid Given	67,889.44	\$ 84,759.52	38,327.79	50,382.42
Balance, End of Year.....		281,843.48		332,070.37
TOTAL		\$ 282,774.72		\$ 332,548.29
OPERATING RESERVE FUND				
ASSETS:				
Cash in Banks.....		\$ 245,000.70		\$ 245,000.00
U. S. Government Securities.....		555,000.00		555,000.00
TOTAL ASSETS		\$ 800,000.70		\$ 800,000.00
LIABILITIES AND FUNDS:				
Due to the General Fund.....		\$.70		
Surplus:				
Balance, Beginning of Year.....	\$ 675,000.00			
1948 Conference Appropriation.....	125,000.00			
Balance, End of Year.....		800,000.00		\$ 800,000.00
TOTAL		\$ 800,000.70		\$ 800,000.00
STEWARDSHIP-ENDOWMENT FUND				
ASSETS:				
Real Estate Investments.....		\$ 438,980.44		\$ 444,763.80
Due from the General Fund.....		100,267.51		118,774.31
TOTAL ASSETS		\$ 539,247.95		\$ 563,538.11
LIABILITIES AND FUNDS:				
Account Payable and Bonds				
Payable to Graceland College.....		\$ 233,580.10		\$ 233,580.10
General Fund—Beneficial Interest.....		205,400.34		211,183.70
TOTAL LIABILITIES		\$ 438,980.44		\$ 444,763.80
Surplus:				
Balance, Beginning of Year.....	\$ 68,674.56		\$ 100,267.51	
Additions:				
Gain on Sale of Real Estate.....	725.00			
Gain on Farm Operations No. 575.....	31,934.93		22,069.57	
	<u>\$ 101,334.49</u>		<u>\$ 122,337.08</u>	
Deduct:				
Loss on Farm Operations No. 576.....	1,066.98		3,562.77	
Balance, End of Year.....		100,267.51		118,774.31
TOTAL		\$ 539,247.95		\$ 563,538.11
SUBSIDIARY INSTITUTIONAL FUNDS				
ASSETS:				
Cash in Banks.....		\$ 162,329.53		\$ 121,624.14
U. S. Government Securities.....		122,000.00		122,000.00
Canadian Government Securities.....	\$ 202,000.00		\$ 202,000.00	
Premium on Canadian Securities.....	6,295.55	208,295.55	5,337.33	207,337.33
Independence Sanitarium and Hospital—Advance.....		693.70		7,000.00
Due from General Fund.....		1,173.68		958.22
TOTAL ASSETS		\$ 494,492.46		\$ 458,919.69
Surplus:				
Independence Sanitarium and Hospital.....	\$ 175,000.00		\$ 175,000.00	
Graceland College—Heating Plant	53,546.12		19,052.35	
Graceland College—Men's Dormitory	265,946.34		264,867.34	
Surplus Balance, End of Year.....		\$ 494,492.46		\$ 458,919.69
UNEXPENDED APPROPRIATION FUND				
ASSETS:				
Cash in Banks.....		\$ 406,457.43		\$ 278,515.93
U. S. Government Securities.....		145,000.00		195,000.00
Due from the General Fund.....		2,455.62		335.65
TOTAL ASSETS		\$ 553,913.05		\$ 473,851.58

Fund Balance Sheet — Exhibit "A" (Continued)

1948

1949

	1948	1949
SURPLUS:		
Auditorium Construction	\$ 375,000.00	\$ 300,353.07
Auditorium Musical Instruments.....	43.76	—1,166.24
Subsidy of Books and Tracts.....	2,500.00	2,255.00
British Isles Headquarters.....	15,000.00	15,000.00
Historical Documents	600.00	600.00
Kirtland Temple—Painting Appropriation.....	2,548.55	3,366.31
Library Fixtures	1,014.00	1,014.00
Messiah Broadcast.....	843.06	—2,198.39
Radio Fund	145,738.67	141,501.40
Radio Equipment	1,625.01	1,625.01
Service Men's Building—Hawaii.....	1,500.00	1,500.00
Waller Memorial Site.....	7,500.00	7,521.00
Radio Room Improvement Fund.....		2,480.42
Surplus Balance, End of Year.....	\$ 553,913.05	\$ 473,851.58

Statement of Income and Expense GENERAL, LAND AND INHERITANCE, AND TEMPLE FUNDS Year Ended December 31, 1948 and 1949

Exhibit "B"

1948

1949

	1948	1949
TITHES AND OFFERINGS:		
Tithes	\$1,012,311.70	\$1,085,656.30
Offerings	22,796.59	19,544.91
Christmas Offering	40,680.59	37,930.67
Zion's League Missionary Contributions.....	17,194.14	210.08
Total (Exclusive of Bequests and Surplus).....	\$1,092,983.02	\$1,143,341.96
Surplus		210.50
Bequests	31,338.02	13,791.37
TOTAL TITHES AND OFFERINGS.....	\$1,124,321.04	\$1,157,343.83
EXPENSES:		
Ministerial		
Active Family Allowance:		
Regular	\$250,599.77	\$269,660.83
Extra and Medical.....	46,437.77	39,942.24
Total	\$297,037.54	\$309,603.07
Less Amount Received from Ministerial Reserve Fund.....	6,489.00	6,409.76
Total Active Family Allowance.....	\$ 290,548.54	\$ 303,193.31
Payments to Ministerial Reserve Fund.....	\$ 52,655.66	\$ 55,623.85
Payments to Australian Ministerial Reserve Fund.....	5,160.68	332.80
Total Active Family Allowance and Reserve.....	\$ 348,364.88	\$ 359,149.96
Elders' Expenses:		
Personal	\$ 97,128.31	\$ 98,152.55
Travel and Official.....	119,943.69	136,463.98
Total	\$217,072.00	\$234,616.53
Less Offerings from Saints and Friends.....	96,975.90	114,431.47
Total Elders' Expense.....	120,096.10	120,185.06
Inactive Family Allowances.....	\$ 83,356.33	\$ 88,752.40
Less Payments Received from Ministerial Reserve and Australian Reserve Funds.....	10,409.56	10,277.91
Total Inactive Family Allowances.....	72,946.77	78,474.49
Administrative:		
General	\$ 86,221.47	\$ 91,723.12
Stakes and Districts.....	26,435.41	26,445.28
Missions Abroad	9,917.58	12,299.03
Depreciation of Fixtures and Equipment.....	1,800.00	1,800.00
Total Administrative.....	124,374.46	132,267.43
Payments to Graceland College:		
Appropriation	\$ 42,500.00	\$ 51,250.00
Interest on Endowment Bonds.....	11,679.00	11,679.00
Faculty Retirement Fund.....	4,000.00	4,000.00
Total Payments to Graceland.....	58,179.00	66,929.00
Library Expense	1,215.00	
Houses of Worship Improvements and Expense:		
Kirtland	\$ 1,849.89	\$ 6,340.54
Nauvoo	3,063.10	4,227.12
Salt Lake City.....	349.84	589.51
Other Property	—172.64	1,813.53
Houses of Worship Survey.....		442.13
Architectural Service	4.22	24.00
Total Houses of Worship Expense.....	5,094.41	13,436.83
Exchange		378.61
Miscellaneous Expense	909.34	
Total Expense	731,179.96	770,821.38
Operating Net Gain.....	\$ 393,141.08	\$ 386,522.45

Statement of Income and Expense — Exhibit "B" (Continued)

	1948		1949	
OTHER INCOME:				
Miscellaneous Income			\$ 2,901.48	
Gain on Real Estate Operations.....	\$ 24,367.41		—3,445.13	
Interest Income—Domestic	17,216.62		14,316.16	
Interest Income—Canadian	7,945.84		2,985.55	
Dividends—Corporate Stocks	100.50	49,630.37	100.50	16,858.56
EXCESS OF INCOME OVER EXPENSE.....		\$ 442,771.45		\$ 403,381.01
OTHER APPROPRIATIONS—Deducted from Surplus by				
General Conference action, October, 1948:				
Australian Ministerial Reserve.....	\$ 11,310.00			
Auditorium Improvements	106,502.56			
Graceland College Building Program.....	40,000.00			
Houses of Worship Revolving Fund.....	100,000.00			
Houses of Worship—Rigdon Property.....	19,139.18			
Messiah Broadcast	1,694.19			
Missionary Reserve Fund	32,374.72			
Operating Reserve Fund	125,000.00			
Radio Capital Investment Fund.....	30,000.00			
Subsidation of Books and Tracts.....	2,500.00			
TOTAL OTHER APPROPRIATIONS.....		\$ 468,520.65		

Exhibit "C"

Statement of Net Worth

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
Years Ending December 31, 1948 and 1949

	Total	General	Land and Inheritance	Temple	Consecration Agreements	Houses of Worship Restricted	Houses of Worship Investment	House of Worship Revolving Fund	Missionary Reserve
Balances—December 31, 1947.....	\$4,827,188.07	\$1,254,519.99	\$30,292.01	\$13,893.42	\$29,951.93	\$259,194.91	\$2,736,863.22	\$303,438.07	\$199,034.52
Additions for the Year 1948:									
Offerings for Special Funds and Normal Increments	148,393.54		12.00	5.00	15,305.17	104,698.24	28,373.13		
Excess of Income over Expenses.....	448,169.11	442,771.45						4,471.81	925.85
Appropriations from Other Funds.....	120,104.66						19,139.18	100,000.00	965.48
	<u>\$5,543,855.38</u>	<u>\$1,697,291.44</u>	<u>\$30,304.01</u>	<u>\$13,898.42</u>	<u>\$45,257.10</u>	<u>\$363,893.15</u>	<u>\$2,784,375.53</u>	<u>\$407,909.88</u>	<u>\$200,925.85</u>
Deductions for the Year 1948:									
Normal Fund Disbursements.....	23,922.91				2,873.34	18,346.16			2,703.41
Appropriations to Other Funds.....	468,520.65	468,520.65							
Cost of Real Estate Sold.....	11,148.00						11,148.00		
Balances—December 31, 1948.....	\$5,040,263.82	\$1,228,770.79	\$30,304.01	\$13,898.42	\$42,383.76	\$345,546.99	\$2,773,227.53	\$407,909.88	\$198,222.44
Additions for the Year 1949:									
Offerings for Special Funds and Normal Increments	20,710.29		12.00	5.00	2,164.01	17,029.28			1,500.00
Excess of Income over Expense.....	410,360.29	403,381.01				2,814.14		3,102.14	1,063.00
Adjustment and Addition of Real Estate Valuations.....	3,797,466.68						3,797,466.68		
	<u>\$9,268,801.08</u>	<u>\$1,632,151.80</u>	<u>\$30,316.01</u>	<u>\$13,903.42</u>	<u>\$44,547.77</u>	<u>\$365,390.41</u>	<u>\$6,570,694.21</u>	<u>\$411,012.02</u>	<u>\$200,785.44</u>
Deductions for Year 1949:									
Normal Fund Disbursements.....	47,270.29				2,846.80	41,760.77			2,662.72
Revaluation of Foreign Assets.....	8,167.90	8,167.90							
Balances—December 31, 1949.....	\$9,213,362.89	\$1,623,983.90	\$30,316.01	\$13,903.42	\$41,700.97	\$323,629.64	\$6,570,694.21	\$411,012.02	\$198,122.72
Balances—December 31, 1947.....									
		\$ 2,594,054.82	\$642,645.49	\$15,768.81	\$271,845.49	\$675,000.00	\$493,175.98	\$426,944.49	\$ 68,674.56
Additions for the Year 1948:									
Offerings for Special Funds and Normal Increments		100,538.22		6,504.23	94,033.99				
Excess of Income over Expense.....		7,463.03	6,739.51		723.52				
Appropriations from Other Funds.....		406,322.34	56,655.66	11,310.00		125,000.00	40,000.00	140,696.75	32,659.93
		<u>\$ 3,108,378.41</u>	<u>\$706,040.66</u>	<u>\$33,583.04</u>	<u>\$366,603.00</u>	<u>\$800,000.00</u>	<u>\$533,175.98</u>	<u>\$567,641.24</u>	<u>\$101,334.49</u>
Deductions for the Year 1948:									
Losses on Real Estate Operations.....		3,720.74	2,653.76						1,066.98
Normal Fund Disbursements.....		154,178.21	14,289.00	2,717.98	84,759.52		38,683.52	13,728.19	
Balance—December 31, 1948.....		<u>\$ 2,950,479.46</u>	<u>\$689,097.90</u>	<u>\$30,865.06</u>	<u>\$281,843.48</u>	<u>800,000.00</u>	<u>\$494,492.46</u>	<u>\$553,913.05</u>	<u>\$100,267.51</u>
Additions for the Year 1949:									
Offerings for Special Funds and Normal Increments		98,232.67			98,232.67				
Excess of Income over Expense.....		29,156.80	7,773.52	499.84	2,376.64				18,506.80
Appropriation from Other Funds.....		59,623.85	59,623.85						
		<u>\$ 3,137,492.78</u>	<u>\$756,495.27</u>	<u>\$31,364.90</u>	<u>\$382,452.79</u>	<u>\$800,000.00</u>	<u>\$494,492.46</u>	<u>\$553,913.05</u>	<u>\$118,774.31</u>
Deductions for the Year 1949:									
Losses on Real Estate Operations.....		3,797.16	3,797.16						
Normal Fund Disbursements.....		195,764.81	14,024.76	15,723.39	50,382.42		35,572.77	80,061.47	
Balance—December 31, 1949.....		<u>\$ 2,937,930.81</u>	<u>\$738,673.35</u>	<u>\$15,641.51</u>	<u>\$332,070.37</u>	<u>\$800,000.00</u>	<u>\$458,919.69</u>	<u>\$473,851.58</u>	<u>\$118,774.31</u>
Net Worth from Section Above.....		9,213,362.89							
TOTAL NET WORTH.....		<u><u>\$12,151,293.70</u></u>							

Statement of Administrative Expense

Schedule 1

GENERAL, LAND AND INHERITANCE, AND TEMPLE FUND

Years Ending December 31, 1948 and 1949

	1948		1949		Total		Earnings & Credits		Appropriations		Total		Earnings & Credits		Appropriations		Total		Earnings & Credits													
	Appropriations	Total	Salaries	Stationery & Supplies	Postage	Tel. & Tele.	Miscellaneous	Earnings & Credits	Appropriations	Total	Salaries	Stationery & Supplies	Postage	Tel. & Tele.	Miscellaneous	Earnings & Credits	Appropriations	Total	Salaries	Stationery & Supplies	Postage	Tel. & Tele.	Miscellaneous	Earnings & Credits								
GENERAL:																																
The First Presidency.....	\$ 10,580.00	\$ 9,941.55	\$ 6,995.48	\$ 317.41	\$ 441.21	\$ 602.26	\$ 1,585.19	\$ 13,514.00	\$ 12,724.21	\$ 9,152.61	\$ 544.75	\$ 533.19	\$ 843.55	\$ 1,650.11	\$ 823.28	\$ 438.05	\$ 23,666.00	\$ 18,322.22	\$ 14,539.68	\$ 1,430.24	\$ 1,042.54	\$ 924.53	\$ 802.52	\$ 756.44	\$ 823.28	\$ 438.05						
Presiding Bishopric.....	21,309.00	19,969.12	16,167.69	1,127.86	937.21	800.50	935.86	23,666.00	18,322.22	14,539.68	1,430.24	1,042.54	924.53	802.52	756.44	823.28	23,666.00	18,322.22	14,539.68	1,430.24	1,042.54	924.53	802.52	756.44	823.28	438.05						
Quorum of Twelve.....	5,445.00	4,735.16	3,041.05	240.16	487.06	734.38	232.51	6,376.00	6,285.33	3,683.80	356.27	686.30	802.52	756.44	823.28	438.05	6,376.00	6,285.33	3,683.80	356.27	686.30	802.52	756.44	823.28	438.05							
Evangelist.....	805.00	769.01	606.15	95.10	65.86	1.90	883.00	883.00	883.00	883.00	883.00	883.00	883.00	883.00	883.00	883.00	883.00	883.00	883.00	883.00	883.00	883.00	883.00	883.00	883.00	883.00	883.00					
Department of Religious Education.....	7,942.00	6,066.12	4,533.52	431.62	364.61	331.81	1,796.87	7,969.00	6,007.32	5,052.68	507.20	362.13	318.42	663.82	896.93	896.93	7,969.00	6,007.32	5,052.68	507.20	362.13	318.42	663.82	896.93	896.93							
Radio Department.....	8,788.00	7,754.25	5,638.02	310.91	138.18	198.04	2,232.86	13,330.00	9,481.26	2,832.53	502.74	291.17	270.28	7,646.83	2,062.29	2,062.29	13,330.00	9,481.26	2,832.53	502.74	291.17	270.28	7,646.83	2,062.29	2,062.29							
Women's Department.....	1,526.00	-390.80	484.79	298.77	102.03	74.59	160.98	1,603.00	-233.24	551.20	166.80	121.35	96.59	113.54	-1,282.72	-1,282.72	1,603.00	-233.24	551.20	166.80	121.35	96.59	113.54	-1,282.72	-1,282.72							
Historian.....	2,575.00	94.81	869.18	40	40	65.86	28.55	2,450.00	201.25	19.00	19.00	88.22	94.03	94.03	94.03	2,450.00	201.25	19.00	19.00	88.22	94.03	88.22	94.03	94.03	94.03	94.03	94.03					
Music Department.....	1,026.00	869.18	348.98	60.53	110.73	156.96	191.98	1,000.00	968.59	375.72	96.63	61.84	214.24	286.86	66.70	66.70	1,000.00	968.59	375.72	96.63	61.84	214.24	286.86	66.70	66.70							
Auditor.....	448.00	-292.18	319.46	133.17	4.70	69.69	30.80	512.00	28.18	628.50	95.69	6.88	92.01	25.10	-820.00	-820.00	512.00	28.18	628.50	95.69	6.88	92.01	25.10	-820.00	-820.00							
Tithe Payers' Service.....	10,146.00	9,568.09	8,203.58	279.36	889.69	65.86	129.60	11,355.00	11,318.63	9,446.60	467.11	1,013.02	88.92	302.98	302.98	302.98	10,146.00	9,568.09	8,203.58	279.36	889.69	65.86	129.60	88.92	302.98	302.98						
Legal Service.....	2,278.00	1,797.23	836.83	132.79	61.90	177.01	588.70	2,200.00	1,223.08	840.67	123.41	75.86	121.49	61.65	61.65	61.65	2,278.00	1,797.23	836.83	132.79	61.90	177.01	588.70	121.49	61.65	61.65						
Guides' Booth—Auditorium.....	81.00	122.43	1.25	1.25	65.86	726.81	-671.49	78.00	93.51	88.22	1.08	88.22	803.62	-799.41	-799.41	81.00	122.43	1.25	1.25	65.86	726.81	-671.49	88.22	803.62	-799.41	-799.41						
Auditorium Plant Operation.....	19,337.00	19,764.53	10,449.84	789.73	317.76	197.58	9,117.11	22,000.00	19,692.14	11,853.99	284.17	8,316.67	762.69	762.69	762.69	762.69	19,337.00	19,764.53	10,449.84	789.73	317.76	197.58	9,117.11	284.17	8,316.67	762.69	762.69					
Department of Statistics.....	5,238.00	5,841.98	5,131.89	789.73	317.76	66.51	252.00	6,972.00	5,610.64	5,545.69	325.08	346.30	71.05	71.05	71.05	71.05	5,238.00	5,841.98	5,131.89	789.73	317.76	66.51	252.00	325.08	346.30	71.05	71.05					
General Conference.....	-389.01	-389.01	1,779.06	25.24	25.24	8,402.43	-10,595.74	-10,595.74	-10,595.74	-10,595.74	-10,595.74	-10,595.74	-10,595.74	-10,595.74	-10,595.74	-10,595.74	-389.01	-389.01	1,779.06	25.24	25.24	8,402.43	-10,595.74	-10,595.74	-10,595.74	-10,595.74	-10,595.74					
TOTAL GENERAL	\$ 97,524.00	\$ 86,221.47	\$ 64,757.59	\$ 4,217.81	\$ 3,880.32	\$ 3,672.77	\$ 26,413.85	\$ 113,908.00	\$ 91,723.12	\$ 64,503.67	\$ 4,636.00	\$ 4,540.58	\$ 4,321.88	\$ 21,615.98	\$ -7,894.99	\$ -7,894.99	\$ 97,524.00	\$ 86,221.47	\$ 64,757.59	\$ 4,217.81	\$ 3,880.32	\$ 3,672.77	\$ 26,413.85	\$ 113,908.00	\$ 91,723.12	\$ 64,503.67	\$ 4,636.00	\$ 4,540.58	\$ 4,321.88	\$ 21,615.98	\$ -7,894.99	\$ -7,894.99
STAKES AND DISTRICTS:																																
City of Zion.....	\$ 8,348.00	\$ 8,739.01	\$ 6,293.56	\$ 787.43	\$ 627.07	\$ 478.90	\$ 552.05	\$ 8,500.00	\$ 9,006.75	\$ 6,135.39	\$ 1,087.17	\$ 778.74	\$ 529.90	\$ 475.55	\$ 475.55	\$ 475.55	\$ 8,348.00	\$ 8,739.01	\$ 6,293.56	\$ 787.43	\$ 627.07	\$ 478.90	\$ 552.05	\$ 1,087.17	\$ 778.74	\$ 529.90	\$ 475.55	\$ 475.55	\$ 475.55			
Kansas City Stake.....	3,430.00	3,501.00	2,155.04	326.94	306.08	308.33	404.61	3,155.00	3,206.34	1,860.00	445.48	262.33	229.53	409.00	409.00	409.00	3,430.00	3,501.00	2,155.04	326.94	306.08	308.33	404.61	445.48	262.33	229.53	409.00	409.00	409.00			
Far West Stake.....	4,225.00	4,363.12	2,217.30	569.48	255.75	492.16	828.43	4,175.00	3,936.41	2,035.07	442.27	238.49	485.54	735.04	735.04	735.04	4,225.00	4,363.12	2,217.30	569.48	255.75	492.16	828.43	442.27	238.49	485.54	735.04	735.04	735.04			
Lamoni Stake.....	3,635.00	3,566.77	2,200.00	308.37	194.83	203.13	660.44	3,960.00	3,940.80	2,344.00	316.18	199.71	218.93	861.98	861.98	861.98	3,635.00	3,566.77	2,200.00	308.37	194.83	203.13	660.44	316.18	199.71	218.93	861.98	861.98	861.98			
Central Missouri Stake.....	3,825.00	3,707.88	1,806.94	626.41	450.43	290.84	533.																									

Statement of Ministerial Allowances and Expenses

GENERAL, LAND AND INHERITANCE, AND TEMPLE FUNDS

Years Ending December 31, 1948 and 1949

ACTIVE: Name	No. of Elder's Dependents	1948		1949		1948		1949	
		Regular	Medical, Etc.	Regular	Medical, Etc.	Personal	Traveling & Official	Personal	Traveling & Official
Adams, Loyd	4	\$ 2,220.00	\$ 280.00	\$ 2,220.00	\$ 467.90	\$ 290.39	\$ 937.02	\$ 284.19	\$ 1,163.13
Alberts, D. A.	4	1,485.96	47.49	1,177.52	83.75	706.71	2,272.55	387.06	414.52
Anderson, J. D.	3	1,800.00	77.13	2,040.00	203.55	1,689.51	951.64	1,343.00	807.17
Andrews, A. C.	1	1,464.00	187.23	1,464.00	271.67	802.24	849.77	894.69	839.79
Ashenhurst, R. J.	3	1,992.00	245.49	2,040.00	361.96	527.13	407.23	318.69	452.93
Baldwin, J. E.	3	2,025.00	620.26	2,190.00	108.55	1,077.00	843.24	802.00	1,014.14
Banks, J. W.	2	1,896.00	64.80	1,920.00	542.64	829.94	883.80	716.42	848.50
Beck, T. A.	1	1,860.00	491.51	1,944.00	401.65	848.71	1,380.96	861.65	1,606.70
Becker, W. C.	1		15.75	1,590.00	462.38	15.75		659.18	819.59
Beil, T. R.	1			504.00	39.15			159.21	194.11
Billings, V. J.	3	1,980.00	94.14	2,136.00	329.88	525.39	890.45	706.27	932.46
Black, S. A.	5*	770.00	32.03	2,736.00	88.25	238.83	53.79	1,039.18	678.00
Blackmore, John	1	2,016.00	23.33	2,026.00	10.62	729.05	427.38	1,469.04	833.43
Blackstock, J. W.	3	2,400.00	62.00	2,400.00	127.50	557.57	1,173.13	684.90	1,024.12
Bland, Lloyd L.	3	2,316.00	198.31	2,316.00	136.18	1,094.69	485.06	1,067.22	669.58
Booth, J. E.	3	1,998.00		1,998.00		814.98	633.82	750.92	811.45
Breckenridge, A. J.	2	1,680.00	379.36	1,480.00	274.22	626.30	1,007.30	456.96	840.52
Breshears, W. J.	4	2,208.00	122.27	2,208.00	67.07	473.32	960.87	526.49	888.72
Burdekin, A. F.	4			1,118.07	12.52			107.52	327.62
Burgess, S. A.	1	1,872.00	32.98	1,908.00	4.50	774.58	12.48	866.74	9.00
Butterworth, F. E.	2	1,809.05	245.13	1,440.00	440.36	912.37	1,279.35	682.25	348.06
Cackler, H. W.	2	1,860.00	148.23	2,040.00	45.41	942.42	386.18	1,096.15	290.42
Carmichael, N. Ray	2	1,764.00	230.47	1,974.00	90.54	972.84	1,403.42	1,064.30	1,394.17
Chelline, W. H.				78.75	18.75	737.98	472.25	773.67	1,031.18
Chesworth, D. O.	2	1,940.70	67.13	1,980.00	123.52	676.70	1,309.99	719.63	1,234.50
Cole, C. A.	3	1,800.00	68.00	1,800.00	20.00	548.03	790.85	440.41	1,125.35
Coleman, S. R.	3	50.00	21.00	2,100.00	47.00	21.00		643.56	770.51
Conway, J. T.	3	2,280.00	419.80	2,280.00	246.24	684.08	769.65	1,534.57	740.68
Crownover, A. O.	3	1,872.00	22.80	2,040.00	78.21	929.85	776.17	973.82	907.27
Darling, J. R.	2	2,256.00	260.00	2,256.00	228.01	1,012.59	730.78	1,007.79	906.08
Daugherty, J. C.	3	2,400.00	28.50	2,400.00		676.32	1,935.84	810.91	1,547.81
Davey, R. E.	2	2,136.00	148.76	875.31	215.22	457.85	1,760.50	304.69	778.45
Davies, C. A.	3	1,495.81	231.86	1,078.45	17.44	196.12	165.16	244.10	315.74
Davies, F. O.	2	2,040.00	170.10	2,040.00	262.08	697.30	519.45	687.07	486.92
DeLapp, G. L.	3	2,760.00	697.16	2,760.00	353.07	1,441.48	1,002.03	1,276.18	1,132.64
Doty, Harry L.	4			525.00	10.00			137.70	228.23
Draper, M. L.	4	2,340.00	320.51	2,340.00	152.37	653.16	1,191.13	438.13	1,057.62
Edwards, F. H.	3	2,527.00	842.60	2,640.00	422.23	1,102.20	1,368.79	1,206.69	1,349.51
Etfinger, C. R.	3	1,705.00	46.00	2,100.00	211.13	388.56	544.17	500.70	909.74
Farnham, R. S.	3	2,400.00	208.75	2,400.00	190.00	848.49	1,081.74	752.13	975.84
Farrow, P. E.	1	1,584.00	100.08	1,860.00	322.89	468.16	1,097.95	480.43	1,503.59
Frater, A. S.		1,334.20	211.87	977.98	-42.79	319.07	185.66	428.59	332.46
Fry, Evan A.	4	2,700.00	127.57	2,700.00	131.42	1,753.34	908.39	1,295.41	679.30
Fry, Frank A.	1	1,656.00	216.90	1,530.00		270.20	688.21	242.29	567.11
Gabriel, R. G.	4			1,190.00	141.65			394.78	530.96
Garver, J. F.	1	1,860.00	749.82	387.50	224.26	706.09	849.78	620.12	30.88
Gibbs, A. F.	1	1,248.00	123.75	1,500.00		430.66	915.84	361.90	972.80
Gleazer, E. J., Sr.	1	1,848.00	589.16	1,848.00	282.76	948.59	1,487.40	970.25	1,258.59
Graham, C. V.	4	2,700.00	222.66	2,760.00	352.74	1,361.25	669.15	1,262.60	527.81
Grice, John R.	1	1,860.00	157.20	1,860.00	566.00	373.79	685.16	393.60	899.73
Gunning, A. R.	3	1,184.04	288.90	696.77	176.50	157.98	349.64	188.98	331.07
Guthrie, Merle P.	3	1,890.00	429.75	1,890.00	26.00	404.19	566.72	358.61	799.64
Guthrie, W. T.	4	2,206.50	74.50	2,424.00	50.75	291.68	1,066.00	406.68	1,043.37
Haden, W. C.	3	1,476.00	62.00	1,476.00		594.56	1,194.22	657.63	1,027.42
Hanson, Paul M.	1	1,656.00	100.78	1,656.00		447.64	716.61	322.83	1,402.88
Harvey, D. E.	2	2,059.53		1,951.50		702.13	744.68	742.38	902.70
Hield, C. R.	3	2,445.60	1,329.44	2,448.00	542.11	726.24	1,013.79	669.47	1,494.68
Higdon, Amos T.	1	1,292.00				740.43	640.92		
Higdon, Earl T.	4	2,760.00	158.05	2,880.00	139.50	795.27	1,105.18	943.09	1,067.38
Hobart, C. H.	3	1,656.00	38.00	1,836.00	39.00	612.83	458.34	637.49	662.33
Holmes, Reed M.	4	1,900.00	584.00	2,280.00	447.04	568.35	864.28	849.08	1,368.31
Horahitu, Tauhiti	1	312.00	29.36	312.00	355.29	80.91	80.91	288.44	259.60
Hougas, Ward A.	1	1,860.00	293.28	1,860.00	202.36	680.99	1,425.17	763.43	1,321.49
Howard, M. E.	2	1,620.00	378.17	1,850.00	315.42	787.09	1,751.19	989.58	814.43
Hunker, E. Y.	4	2,580.00	224.43	2,640.00	287.81	570.06	328.17	576.15	660.91
Imrie, J. D.	2			821.89	55.25			79.80	274.20
Jacka, Sydney	2	1,282.31	216.89	723.80	34.69	182.12	215.72	284.09	479.50
Jackson, W. A.	3		52.60	2,160.00	309.40	52.60		537.62	564.82
Jennings, E. E.	5	2,664.00	45.75	2,664.00	34.80	963.81	961.76	786.72	1,086.36
Jensen, Blair	3	2,400.00	221.70	2,265.00	80.23	603.93	1,525.91	356.95	1,283.31
Johnson, Glen H.	2	1,701.60	208.64	1,713.92	-3.06	340.43	592.05	347.35	522.11
Johnson, W. N.	3	2,160.00	346.80	2,340.00	424.22	912.32	649.07	1,150.70	807.01

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Statement of Ministerial Allowances and Expenses — Schedule 2 (Continued)

Name	No. of Elder's Dependents	1948		1949		1948		1949	
		Regular	Medical, Etc.	Regular	Medical, Etc.	Personal	Traveling & Official	Personal	Traveling & Official
Kelley, J. S.	1	1,860.00	29.92	1,845.00	202.00	754.29	905.83	680.89	1,436.37
Kemp, J. N.	3	1,738.20	345.20	1,860.00	1,000.25	837.74	590.97	982.46	1,086.33
Koehler, J. A.	1	900.00	186.75	900.00	—	52.35	215.95	37.36	184.29
Kohlman, L. W.	5	2,280.00	134.82	2,640.00	346.26	924.82	399.82	900.72	430.29
Koury, Aleah								160.90	45.10
Kyser, Donald L.	3	1,081.50	13.50	1,854.00	63.02	105.95	437.32	344.06	885.43
Landsberg, L. E.	3	1,980.00	207.14	1,932.50	279.84	695.11	875.43	837.49	725.60
LaPointe, Myron F.	3	540.00	27.96	2,160.00	248.48	164.12	136.80	538.26	857.68
Ledsworth, E. A.	2	1,461.60	264.58	1,872.00	-97.00	287.88	368.01	140.21	351.20
Lents, Donald V.	3	1,860.00	118.84	1,905.50	320.28	1,035.02	897.35	1,004.00	823.13
Lewis, G. G.	4	1,912.50	464.84			447.09	717.91		
Lively, H. C.	3	1,170.00	138.44	2,160.00	92.77	500.12	252.07	1,163.99	574.55
Livingston, H. L.	5*	2,460.00	487.50	2,580.00	440.52	1,412.93	1,178.83	1,354.31	902.27
Loving, A. L.	1	1,890.00	131.55			155.41	382.53		
Lynn, H. A.	1	253.66	32.00	1,345.50	127.69	147.78	138.85	299.75	1,462.62
McClain, Blair	4	2,640.00	132.11	2,640.00	127.04	978.30	958.26	1,158.55	1,071.59
McConley, M. A.	1	1,620.00	609.25	1,800.00	116.50	569.79		1,158.54	1,303.16
McDonald, Frank	1	1,872.00	119.50	1,872.00	1,455.00	1,052.24	813.18	887.30	869.72
McDowell, F. M.	2*	1,920.00	494.32	1,980.00	368.59	851.18	819.20	781.07	991.26
May, J. Charles	1	1,560.00	161.67	1,620.00	77.14	326.20	327.58	324.05	420.92
Menzies, J. S.	4*	1,680.00	68.25	1,884.00		453.48	436.78	334.52	828.24
Mesle, F. Carl, Jr.	4	2,016.00	176.99	2,058.50	66.45	884.93	674.22	944.51	772.66
Mesley, C. G.	2	2,004.00	349.21	2,160.00	152.77	1,169.37	1,227.69	836.98	2,067.26
Miller, H. F.	1	1,686.00	282.25	1,686.00	114.00	779.81	1,441.22	900.78	1,040.40
Moore, Philip W.	3	2,046.00	116.50	2,316.00	115.45	894.98	1,070.89	513.86	731.25
Muir, Carl E.	4	2,280.00	239.16	2,400.00	419.25	952.42	644.09	845.22	741.27
Neff, Charles D.	3	175.00		2,100.00	147.31	70.24	71.50	882.53	822.44
Nikel, C. M.	3	1,444.50	34.00			978.33	400.07		
Njeim, G. A.	3	2,430.00	264.01	2,520.00	243.00	712.04	1,137.94	786.04	897.02
Nutgrass, J. L.	2	803.30	82.75	1,710.97	151.59	784.97	247.67	728.42	1,016.32
Oakman, A. A.	2	1,800.00	489.37	1,800.00	202.79	930.11	1,193.75	798.95	1,878.38
Olson, C. L.	4	2,760.00	276.06	2,760.00	290.00	1,218.54	866.90	907.05	1,150.30
Patterson, William	3	2,400.00	693.68	2,400.00	988.95	519.50	857.30	405.19	831.74
Peisker, H.	2	794.69	2,271.70			2,098.10	1,119.86		
Phillips, A. B.	1	1,134.00	70.66	1,134.00	47.84	335.74	154.81	376.55	147.14
Phillips, J. C.	4*	1,899.20	204.75	2,100.00	20.25	589.65	676.89	594.14	809.32
Potter, Floyd	3	1,178.66	166.05	853.29	62.39	117.66	333.06	238.46	570.11
Pray, J. A.	2	1,740.00	154.05	1,752.00	58.25	681.24	729.39	832.66	830.62
Puckett, John T.	2	150.00	17.25	1,200.00	57.92	49.83	61.66	325.50	767.87
Ralston, R. F.	3	1,843.25	444.28	2,016.00	59.00	584.81	1,071.65	614.58	1,369.97
Reneau, J. C.						361.55	370.61		
Renfroe, Z. Z.	3	2,064.00		2,064.00	49.77	301.35	808.96	184.70	1,272.74
Robinson, A. V.	1					192.84	97.92		
Rock, Arthur J.	1	957.50	150.92			365.98	454.25		
Rowe, Eric S.	2	862.26	344.40	983.39	143.40	461.85	200.01	316.13	409.62
Ruch, V. D.	1	1,860.00	395.78	1,860.00	240.79	663.79	558.69	692.50	569.21
Rushton, J. W.	2*	1,752.00	216.29	1,752.00		868.41	1,012.51	824.35	734.14
Russell, R. M.	5	2,760.00	112.43	2,880.00	378.95	638.12	1,065.96	849.12	862.26
Scherer, A. A.	3	1,776.00	607.91	1,911.00	58.99	486.53	543.95	613.39	837.27
Scott, H. M.	2	1,730.00	650.10	1,860.00	220.96	737.37	609.20	955.48	621.77
Sheehy, Almer W.	4	2,030.00	205.00	2,064.00	575.40	546.69	1,187.90	663.19	883.98
Sheehy, J. F.	1	1,800.00	652.44	1,800.00	430.94	1,335.43	720.51	909.46	855.50
Simons, H. J.	3	1,884.00	33.00	2,040.00	30.00	994.47	513.56	927.67	859.50
Skinner, C. A.	2	1,560.00	155.03	715.00	126.11	844.66	482.01	824.11	-26.80
Smith, E. Elwood	3	2,160.00	5.06	2,160.00	270.00	995.82	573.84	649.86	695.48
Smith, Elbert A.		1,440.00	840.52	1,020.00	153.00	880.50	542.59	409.12	569.30
Smith, G. Wayne	2	300.00	15.75	1,800.00	60.91	176.28	163.26	315.15	517.59
Smith, Glaude A.	1	1,449.60	75.80	1,474.60	62.80	858.26	635.54	786.24	596.68
Smith, I. A.	1	1,860.00	259.91	1,860.00	227.48	1,183.50	1,441.36	1,166.82	1,761.08
Smith, W. W.	2	2,100.00	299.97	2,100.00	399.20	433.06	1,392.97	558.92	1,408.00
Sorden, D. B.	1	1,860.00	218.00	1,860.00	325.00	1,062.67	541.27	1,169.24	912.93
Sorenson, V.	3	900.00	501.50	1,495.22	213.00	208.41	14.32	571.20	573.53
Stoff, A. E.	1	1,360.80	20.00	1,644.00	25.00	337.32	514.74	491.41	286.90
Stuart, J. C.	3	1,824.00	87.88	2,040.00	336.19	1,027.28	554.05	950.29	1,091.87
Theys, E. A.	3	1,680.00	285.99	1,680.00	113.78	543.38	1,822.53	260.68	1,901.59
Tickemyer, G. E.	3	2,400.00	259.32	2,400.00	380.88	969.69	716.55	918.57	870.83
Trapp, A. T.	1	818.65		548.08	5.11	36.31	33.03	17.26	17.27
Troyer, L. S.	3	2,100.00	26.00	2,220.00	56.60	787.12	1,113.62	756.75	1,649.11
Updike, L. W.	3	2,160.00	646.41	2,280.00	196.85	1,239.94	921.97	1,074.37	1,065.56
Urban, Alfred	1					24.85	53.45	98.92	217.44
Vaughan, W. J.						234.55	136.22		
Velt, H. I.	2	1,800.00	121.90	1,872.00	316.95	431.78	492.03	480.61	404.15
Vest, E. R.	3		81.38	1,312.50	81.50	81.37		171.52	630.09
Webb, R. LaVern	1			473.00	7.50			263.75	384.03
Weddle, F. S.	4*	2,400.00	350.95	2,400.00	175.72	1,394.56	783.63	1,213.89	745.68
Wellington, P. A.	2	1,704.00	290.63	1,704.00	104.50	795.26	750.32	681.52	756.55
Whalley, P. S.	1	1,668.00	205.25	1,668.00	-133.00	535.74	807.13	562.73	715.41
Whiting, Ray	2*	1,512.00		1,560.00		437.28	883.73	424.78	584.87

Statement of Ministerial Allowances and Expenses — Schedule 2 (Continued)

ACTIVE: Name	No. of Elder's Dependents	1948		1949		1948		1949	
		Regular	Medical, Etc.	Regular	Medical, Etc.	Personal	Traveling & Official	Personal	Traveling & Official
Williams, D. J.	1	1,350.00	287.14	1,380.00		362.69	390.86	435.38	349.27
Williams, D. T.	1	1,680.00	165.04	1,800.00	258.46	141.74	1,037.60	453.70	972.69
Williams, W. E.	3	214.60	17.25	2,160.00	60.19	46.25	61.95	640.17	376.79
Witte, V. J.	3	2,040.00	38.52	2,136.00	414.70	755.09	777.39	825.41	948.60
Woodstock, Lyle	3	2,124.00	384.97	2,280.00	187.26	835.21	572.75	592.45	1,017.32
Worth, T. E.	3	2,160.00	130.95	1,127.32	153.67	715.35	1,168.60	145.16	311.67
Yager, J. H.	2	1,920.00	75.00	1,920.00	84.50	313.80	807.19	248.84	803.58
Yap, Avon								384.14	66.71
Zonker, Louis	1			1,474.00	190.00	12.00		270.93	464.89
Sub-totals		\$250,599.77	\$ 34,498.18	\$269,660.83	\$ 28,010.41	\$ 97,128.31	\$108,559.57	\$ 98,152.55	\$121,423.43
Moving Expenses Furnished Ministers due to New Appointments			11,939.59		11,931.83				
Depreciation Expense on Church-owned Automobiles							11,384.12		15,040.55
TOTALS		\$250,599.77	\$ 46,437.77	\$269,660.83	\$ 39,942.24	\$ 97,128.31	\$119,943.69	\$ 98,152.55	\$136,463.98

*Relatives Partially Dependent

INACTIVE:

Andersen, Mrs. P. T.	\$ 801.50	\$ 166.88	\$ 840.00	\$ 248.28
Andersen, Mrs. Peter	480.00	—	480.00	—
Arber, Mrs. Ethel	850.80	46.81	852.00	21.14
Bailey, J. W. A. and Anna B.	1,449.60	240.00	1,449.60	563.27
Baker, A. M.	707.00	8.25	828.00	66.38
Baker, Mrs. J. M.	630.00	201.78	780.00	62.84
Baldwin, Richard	1,260.00	319.01	1,260.00	343.24
Barmore, Mrs. A. C.	561.60	141.97	244.32	22.50
Bishop, James E.	1,440.00	5.19	1,440.00	79.45
Burton, Mrs. P. R.	441.60	209.14	600.00	84.01
Carmichael, Albert	1,134.00	436.33	1,039.50	87.95
Carpenter, C. I. and Blanche	1,260.00	109.03	1,260.00	216.16
Case, Hubert and Alice	1,140.00	527.56	1,140.00	759.66
Cook, M. H.	840.00	—	840.00	155.00
Corbett, A. J.	126.36	—	90.22	—
Curtis, J. F. and Orpha	1,500.00	438.02	1,500.00	840.95
Daniel, Mrs. G. Scott	630.00	6.50	630.00	—
Davies, Mrs. E. H.	201.24	79.17	159.29	—
Davis, Mrs. E. R.	840.00	—	840.00	101.21
Davis, J. Arthur	819.60	50.00	819.60	—
Dutton, J. O. and Myrtle	756.00	—	900.00	—
Ellis, Mrs. Clyde F.	1,764.00	—	1,555.00	60.00
Erwin, Mrs. E. A.	564.00	—	564.00	—
Fligg, W. I. and Alice	1,380.00	181.32	1,380.00	364.95
Fry, Charles and Emily	1,260.00	60.74	1,260.00	—
Gamet, Levi and Pearl	819.60	39.00	900.00	424.00
Garver, Mrs. J. F.	—	—	931.00	322.55
Gillen, Mrs. James A.	960.00	675.56	960.00	1,103.70
Griffiths, G. T. and Catherine	780.00	1,340.84	780.00	1,240.17
Gunsolley, J. A. and Martha	945.60	586.53	814.50	1,354.44
Haden, Mrs. W. E.	952.00	—	1,002.00	—
Harpe, C. E. and Althera J.	1,200.00	33.51	1,200.00	47.00
Hawn, Mrs. O. J.	756.00	—	756.00	—
Haworth, Mrs. W. J.	—	—	—	197.05
Higdon, Amos T. and Vinnie	340.00	340.29	1,527.50	363.70
Holloway, L. G. and Flora	1,449.60	10.00	1,500.00	34.00
Hopkins, R. V. and Katherine	1,015.30	24.84	835.00	5.00
Houghton, Mrs. Leonard	840.00	—	840.00	—
Hull, E. B. and Josephine	1,077.60	429.19	1,200.00	384.95
Hunt, C. J.	378.00	6.00	378.00	3.00
Jenkins, Hannah	690.00	—	720.00	—
Jones, Mrs. J. H. N.	374.40	—	108.00	—
Kaler, Mrs. John	767.25	44.08	720.00	133.01
Kelley, Mrs. J. E.	840.00	—	840.00	—
Kelley, Mrs. T. C.	1,134.00	525.09	1,200.00	32.38
Kelley, Mrs. W. H.	567.60	6.58	567.60	—
Krahl, Mrs. D. J.	693.60	20.00	720.00	—
Lewis, Mrs. George G.	787.50	2,059.23	2,700.00	1,095.76
Loving, Albert L. and Hilda	378.00	—	1,422.50	1.50
Macrae, W. S.	1,019.85	941.43	960.00	194.99
Miller, C. Ed. and Anna B.	1,380.00	127.69	1,380.00	223.82

Statement of Ministerial Allowances and Expenses — Schedule 2 (Continued)

Name:	1948		1949	
	Regular Family	Extra Family & Medical, Etc.	Regular Family	Extra Family & Medical, Etc.
Mintun, J. F.	693.60	—	619.50	14.82
Muceus, Mrs. Peter	753.60	—	753.60	—
Mussell, F. T.	840.00	—	840.00	—
McConnaughy, J. C.	378.00	—	378.00	125.00
Okerlind, O. W. and Anna	1,320.00	161.06	1,320.00	871.41
Parsons, Mrs. A. H.	655.20	199.01	780.00	127.20
Peisker, Mrs. E. A. H.	531.27	—	744.94	104.26
Peterson, Mrs. J. W.	900.00	421.75	900.00	66.36
Prettyman, Mrs. C. W.	252.00	—	147.00	136.63
Pycoc, Mr. and Mrs. James	1,320.00	95.45	1,320.00	3.00
Quick, Mr. and Mrs. Lee	960.00	35.00	960.00	398.06
Riley, Mrs. J. T.	663.20	25.34	780.00	—
Robinson, A. V.	1,037.66	23.73	620.11	16.99
St. John, Mrs. Grant	945.60	—	945.60	—
Salyards, Mrs. R. S.	945.60	225.20	945.60	241.02
Sawley, Mrs. F. L.	457.65	—	499.20	—
Scott, Mrs. S. W. L.	504.00	—	504.00	—
Shields, John	600.00	28.27	600.00	3.00
Silvers, Mrs. A. C.	819.60	30.05	819.60	75.17
Slover, Mrs. F. M.	630.00	—	630.00	24.50
Smith, F. A. and M. Esther	1,575.60	603.13	1,575.60	711.74
Smith, I. M.	660.00	508.86	660.00	594.16
Smith, S. S. and Anna Pearl	1,380.00	267.60	1,095.00	56.81
Sparling, Mrs. William	300.00	180.00	300.00	280.00
Thorburn, Mrs. G. W.	630.00	—	630.00	—
Tucker, Mrs. D. E.	655.20	-19.62	109.20	44.50
Vanderwood, Mrs. Bertha	1,020.00	71.89	1,020.00	6.50
Vaughan, W. J.	696.80	70.20	358.38	14.17
Wells, G. R. and Adelaide	1,320.00	132.16	1,320.00	155.20
Whiting, Birch and Abbie A.	1,197.60	197.87	1,200.00	239.49
Wildermuth, Mr. and Mrs. L. O.	1,200.00	15.00	1,200.00	40.00
Woodstock, Mrs. C. B.	720.00	101.44	840.00	35.44
TOTAL INACTIVE	\$69,545.38	\$13,810.95	\$73,128.96	\$15,623.44

Schedule 3

Statement of Tithes and General Offerings (Excluding Bequests and Surplus)

STAKE OR DISTRICT	1948							
	Enrollment Dec. 31, 1948	Total	Tithes	Offering	Christmas Offering	Zion's League Missionary Fund	(Memo) Oblation	Bequests (Memo)
General Conference							\$ 3,406.44	
City of Zion	9,470	\$ 115,569.24	\$ 107,871.80	\$ 4,938.96	\$ 754.98	\$ 2,003.50	9,563.38	\$13,051.15
Far West Stake	3,198	35,381.60	33,966.07	217.76	646.90	550.87	2,327.05	
Central Missouri Stake	2,447	26,680.98	25,131.50	640.20	503.17	406.11	2,412.27	
Kansas City Stake	3,482	45,966.50	44,950.63	559.28	142.12	314.47	2,666.39	
Lamoni Stake	2,394	26,707.64	24,571.31	400.84	645.59	1,089.90	2,455.89	
Gulf States	3,574	16,915.35	16,070.05	25.40	470.08	349.82	1,809.77	
Arizona		7,608.54	7,094.13	160.84	182.29	171.28	585.61	
Arkansas	1,553	5,687.19	5,426.67	31.50	179.02	50.00	381.26	
California, Northern	3,049	32,739.93	30,134.49	415.03	1,439.77	750.64	2,782.61	
California, Southern	4,500	30,035.01	27,243.31	1,016.31	1,441.64	333.75	3,499.34	
Colorado, Eastern	2,340	29,132.44	27,625.13	549.78	886.53	71.00	1,772.45	
Colorado, Western	435	3,046.58	2,769.14	87.05	187.34	3.05	224.07	
Idaho	745	6,217.85	5,531.99	95.21	519.83	70.82	553.41	
Illinois, Central	1,110	9,913.21	9,125.11	45.13	329.57	413.40	598.80	
Nauvoo	1,080	9,936.83	8,966.74	117.70	726.84	125.55	803.58	
Illinois, Northeastern	798	9,913.42	8,961.45	159.87	504.50	287.60	634.82	
Rock Island	2,094	17,881.51	15,960.01	217.33	1,201.14	503.03	1,606.46	
Illinois, Southeastern	1,420	11,727.35	10,936.59	77.90	672.36	40.50	523.58	
Chicago	1,047	13,709.42	12,602.51	236.11	749.81	120.99	915.80	
Indiana, Northern	903	8,705.46	8,007.47	58.52	506.61	132.86	836.84	
Indiana, Southern	961	7,091.28	6,685.54	79.20	319.04	7.50	736.22	
Des Moines	2,075	19,492.45	18,716.95	416.55	339.60	19.35	1,504.82	
Iowa, Northwestern	2,154	17,375.17	15,490.59	327.18	1,250.76	306.64	1,457.22	
Iowa, Southwestern	2,210	18,310.15	16,799.59	781.14	629.42	100.00	903.70	
Kansas, Northwestern	358	3,605.79	3,466.10	42.29	69.62	27.78	53.47	
Kansas, Southwestern	856	10,224.00	9,800.01	35.85	281.14	107.00	699.16	
Kentucky and Tennessee	972	3,260.20	3,227.20	8.00	20.00	5.00	243.29	
Maine	1,242	8,399.86	7,248.98	227.82	887.13	35.93	843.56	
New England, Southern	1,171	17,553.51	15,640.96	761.93	645.62	505.00	2,183.55	
Michigan, South Central	1,270	7,913.50	7,340.41	14.75	220.22	338.12	827.86	
Michigan, Central	1,501	6,743.00	6,101.68	101.08	515.24	25.00	734.69	
Detroit-Windsor	3,033	35,191.17	32,143.75	385.44	1,713.53	948.45	4,330.78	
Michigan, Eastern	1,177	11,947.22	11,068.42	108.96	654.84	115.00	1,208.27	
Michigan, Northern	1,579	6,855.78	6,177.43	69.64	400.85	207.86	481.13	
Michigan, Southern	2,154	13,950.76	13,111.80	143.01	444.49	251.46	1,342.07	
Flint-Port Huron	2,624	23,424.69	22,146.15	183.03	894.91	200.60	2,057.12	

Minnesota	1,091	9,416.44	8,210.01	501.96	449.59	254.88	481.19	
Rich Hill	1,138	9,853.48	9,403.29	205.78	225.06	19.35	999.48	
St. Louis	1,593	19,600.16	17,708.80	140.72	1,201.64	549.00	1,041.48	
Missouri, Southern	832	5,180.63	5,079.38	9.59	38.16	53.50	415.32	
Spring River	2,524	21,005.27	19,613.10	325.38	913.79	153.00	2,113.26	200.00
Montana, Eastern	491	2,485.87	2,280.25	35.45	170.17		255.73	
Montana, Western	725	6,442.59	5,808.22	83.77	489.38	61.22	450.07	
Nebraska, Central	474	689.48	572.24	83.25	24.99	9.00	78.12	
Nebraska, Northeastern	1,419	6,688.59	6,390.63	68.76	85.50	143.70	422.87	
Nebraska, Northwestern*		1,816.64	1,689.02	32.50	95.12		237.93	
Nebraska, Southern	794	8,954.62	7,589.92	711.37	653.33		502.16	
New York	599	7,673.79	6,943.64	22.55	637.95	69.65	582.89	
New York and Philadelphia	2,039	23,920.02	22,613.85	379.61	926.56		1,821.65	
North Dakota	433	4,994.98	4,674.08	1.25	277.15	42.50	278.39	
Kirland	1,793	17,277.61	16,006.36	547.88	583.62	139.75	1,511.70	
Ohio, Northwestern	762	6,381.11	5,965.87	4.00	160.26	250.98	516.87	
Ohio, Southern	2,731	26,125.67	23,434.64	482.13	1,298.65	910.25	1,799.86	
Youngstown	572	11,906.68	11,316.16	64.32	496.20	30.00	436.41	
Oklahoma, Central	2,875	25,686.26	24,462.84	134.96	753.17	335.29	1,466.63	
Oklahoma, Western	876	4,846.62	4,523.13	21.75	283.24	18.50	494.57	16,575.00
Pittsburgh	714	6,206.33	5,383.91	124.73	463.66	234.03	534.17	
Texas, Central	1,167	9,275.21	8,351.27	147.52	408.87	367.55	884.49	
Texas, Southwestern	821	7,707.10	6,814.28	523.89	318.93	50.00	681.96	
Utah	418	1,687.45	1,433.86	14.60	238.99		212.20	
Columbia	660	5,620.16	5,022.33	68.00	337.69	192.14	625.43	
Oregon	1,921	14,627.15	13,770.05	250.90	579.10	27.10	1,559.17	
Seattle	1,640	12,324.42	11,329.83	154.68	512.72	327.19	1,416.02	
Spokane	976	6,733.71	6,206.58	77.88	349.25	100.00	825.92	
West Virginia	1,183	5,582.88	5,039.63	125.01	306.74	111.50	596.80	
Wisconsin	1,089	12,891.79	11,700.07	263.43	402.20	526.09	1,089.71	
Unorganized, Domestic	4,177	8,227.99	7,759.01	142.33	224.45	102.20	762.94	949.17
Unorganized, Canadian		2,576.57	2,465.26	18.14	73.17	20.00	164.33	
Alberta	751	5,549.16	5,018.31	135.52	308.46	86.87	273.23	
Chatham	1,149	11,351.32	10,831.71	19.50	365.74	134.37	727.92	
London	1,180	12,415.22	11,108.10	418.54	803.58	85.00	944.33	
Owen Sound	1,187	8,408.76	7,625.70	60.55	661.75	60.76	686.89	
Toronto	2,190	14,543.23	13,155.33	321.19	1,016.71	50.00	1,127.70	400.00
Sault Ste Marie	791	4,255.90	3,731.85	27.60	469.45	27.00	341.02	
Saskatchewan, Northern	676	5,696.49	5,407.53	29.80	148.16	111.00	248.11	162.70
Saskatchewan, Southern	380	932.14	818.59	8.15	98.37	7.03	50.07	
Australia	3,345	20,308.57	19,824.77	158.94	80.46	244.40	2,092.81	
British Isles	1,692	7,345.78	6,708.52	144.16	193.59	299.51	969.95	
Germany	768							
Hawaii	787	4,923.98	4,338.24	214.00	371.74		562.73	
Holland	349	382.38	331.19	51.01	.18		145.14	
Scandinavia	89	292.25	212.00	80.25			128.65	
Society Islands	1,903	7,117.77	5,305.64	1,605.53	206.60		508.99	
Unorganized, Foreign	213	238.22	221.05	17.17				
TOTALS	126,953	\$1,092,983.02	\$1,012,311.70	\$22,796.59	\$40,680.59	\$17,194.14	\$94,033.99	\$31,338.02

*—Indicates the boundaries of the district were changed during the year.

Schedule 3

Statement of Tithes and General Offerings (Excluding Bequests and Surplus)

STAKE OR DISTRICT	1949							
	Enrollment Dec. 31, 1949	Total	Tithes	Offering	Christmas Offering	Zion's League Missionary Fund	Oblation (Memo)	(Memo) Surplus
General Conference								
City of Zion	9,594	\$ 152,542.04	\$ 136,535.80	\$ 3,418.99	\$ 481.16		\$12,106.09	
Far West Stake	3,034	32,054.75	29,065.72	292.44	357.35		2,339.24	
Central Missouri Stake	2,587	27,426.01	24,035.75	132.64	464.29		2,793.33	
Kansas City Stake	3,428	40,936.63	37,872.62	344.26	138.48		2,581.27	
Lamoni Stake	2,361	30,251.05	26,699.75	921.22	258.45		2,371.63	
Gulf States	3,643	20,292.42	18,234.35	15.45	272.46		1,770.16	
Arizona		5,159.71	4,389.00	122.31	107.31		541.09	
Arkansas	1,607	6,150.63	5,547.21	40.16	154.47		408.79	
Metropolitan Los Angeles	3,046	21,363.20	17,701.78	689.25	606.32		2,365.85	
California, Northern	3,097	34,920.28	29,907.50	548.29	1,293.23		3,171.26	
California, Southern	1,592	11,927.65	9,786.53	188.87	546.19		1,406.06	
Colorado, Eastern	2,346	37,774.34	34,634.69	595.06	657.08	\$ 120.00	1,757.51	\$ 10.00
Colorado, Western	457	4,183.71	3,685.64	97.15	156.68		244.24	
Idaho	791	6,208.01	5,001.19	39.35	483.27		684.20	
Illinois, Central	1,138	8,664.96	7,553.10	18.42	365.48		727.96	
Nauvoo	1,064	10,533.85	8,879.84	102.30	812.86		738.85	
Illinois, Northeastern	823	9,368.32	8,045.00	139.60	464.90	6.03	712.79	
Rock Island	2,140	24,139.46	21,118.23	241.91	1,023.55		1,755.77	
Illinois, Southeastern	1,406	9,961.82	8,784.30	32.35	530.97		614.20	
Chicago	1,078	16,612.41	14,576.38	258.31	756.79		1,020.93	
Indiana, Northern	911	8,166.55	7,029.97	41.59	365.51		729.48	
Indiana, Southern	993	8,427.92	7,175.56	71.75	307.69		872.92	
Des Moines	2,167	23,297.21	20,343.53	726.48	280.02		1,947.18	
Iowa, Northwestern	2,177	22,600.76	19,260.97	345.24	1,265.22		1,629.33	100.00

Statement of Tithes and General Offerings — Schedule 3 (Continued)

1949

STAKE OR DISTRICT	Enrollment Dec. 31, 1948	Total	Tithes	Offering	Christmas Offering	Zion's League Missionary Fund	(Memo) Oblation	Requests (Memo)
Iowa, Southwestern	2,256	19,446.70	17,494.57	428.15	661.89		862.09	
Kansas, Northwestern*		17,161.09	15,934.05	48.96	385.41		792.67	
Kansas, Southwestern*	1,178	4,218.71	3,745.06	17.25	50.50		405.90	
Kentucky and Tennessee	1,005	4,180.11	3,921.57	10.50	34.93		213.11	
Maine	1,249	10,825.93	9,154.87	115.45	776.92		778.69	
New England, Southern	1,161	21,796.23	19,031.70	204.10	677.63		1,882.80	
Michigan, South Central	1,314	11,574.88	10,408.56	24.18	243.26		898.88	
Michigan, Central	1,527	7,919.04	6,635.83	58.34	444.23		780.64	
Detroit-Windsor	3,080	42,025.29	35,674.69	429.20	1,611.85		4,309.55	
Michigan, Eastern	1,148	16,230.98	14,461.42	36.32	605.60		1,127.64	
Michigan, Northern	1,602	8,076.40	6,947.99	138.60	523.85		465.96	
Michigan, Southern	2,177	14,601.70	12,853.99	136.55	351.75		1,259.41	
Flint-Port Huron	2,765	30,749.78	27,681.64	79.31	833.84		2,154.99	
Minnesota	1,067	8,109.00	6,855.02	295.81	460.72		497.45	
Rich Hill	1,119	9,876.53	8,539.39	71.13	183.88		1,082.13	
St. Louis	1,648	22,383.22	19,664.47	139.62	1,416.34		1,162.79	
Missouri, Southern	779	7,236.29	6,711.28	6.50	41.65		476.86	
Spring River	2,550	21,607.57	18,321.78	267.37	810.07		2,208.35	
Montana, Eastern	475	2,471.19	1,982.26	94.96	124.88		269.09	
Montana, Western	708	5,527.21	4,606.35	51.51	415.84	1.50	452.01	
Nebraska, Central	465	814.72	693.58	15.70	48.98		56.46	
Nebraska, Northeastern	1,431	6,316.98	5,665.58	88.35	102.94		460.11	
Nebraska, Southern	699	13,846.53	11,914.06	700.36	661.45		570.66	
New York	583	10,296.04	9,001.70	6.67	671.78		615.89	
New York and Philadelphia	2,111	26,912.07	23,060.04	422.04	1,093.59		2,335.90	.50
North Dakota	458	4,764.18	4,274.04	11.50	204.11	7.55	266.98	
Kirtland	1,811	18,312.24	15,875.10	377.37	472.33		1,587.44	
Ohio, Northwestern	764	6,832.11	6,052.10	.50	173.37		606.14	
Ohio, Southern	2,801	26,395.45	22,332.71	372.73	1,351.08	75.00	2,263.93	
Youngstown	592	4,189.48	3,298.16	15.00	386.38		489.94	
Oklahoma, Central	2,894	31,288.40	28,872.68	229.83	753.63		1,432.26	
Oklahoma, Western	851	6,437.22	5,130.77	155.00	415.19		736.26	
Pittsburgh	719	6,602.22	5,578.68	70.12	400.60		552.82	
Texas, Central	1,176	9,204.95	7,572.62	177.90	328.46		1,125.97	
Texas, Southwestern	765	6,643.61	5,506.42	23.36	367.50		747.33	
Utah	429	1,952.35	1,508.58	2.50	196.05		245.22	
Columbia	690	5,491.02	4,521.85	122.95	285.19		561.03	
Oregon	2,058	15,506.64	13,245.78	220.85	411.30		1,628.71	
Seattle	1,665	15,383.76	13,243.07	171.47	492.10		1,477.12	
Spokane	1,035	6,223.46	5,022.96	88.46	268.99		843.05	
West Virginia	1,239	8,161.93	6,971.36	79.77	354.34		756.46	
Wisconsin	1,077	14,276.59	12,637.84	188.95	377.53		1,072.27	
Unorganized, Domestic		15,964.77	13,733.17	194.96	730.26		1,306.38	
Unorganized, Canadian	4,621	2,969.85	2,554.82	110.27	100.14		204.62	
Alberta	740	6,430.85	5,618.17	51.00	357.64		404.04	
Chatham	1,166	13,122.90	11,908.68	22.10	368.99		823.13	
London	1,210	14,714.25	12,606.44	238.68	822.12		1,047.01	
Owen Sound	1,148	10,585.87	9,028.72	18.80	597.05		841.30	100.00
Toronto	2,195	19,065.22	16,536.47	172.25	985.03		1,371.47	
Sault Ste Marie	749	4,412.06	3,584.68	33.40	464.78		329.20	
Saskatchewan, Northern	683	6,832.27	6,259.69	52.33	65.49		454.76	
Saskatchewan, Southern	335	1,048.37	919.57		68.14		60.66	
Australia	3,387	20,377.91	18,579.40	244.66	74.78		1,479.07	
British Isles	1,587	4,620.81	3,776.29	72.88	138.27		633.37	
Germany	1,347							
Hawaii	827	5,845.17	4,692.52	178.46	382.89		591.30	
Holland	356	1,346.57	1,116.13	2.62			227.82	
Scandinavia	75	349.00	155.50	169.00			24.50	
Society Islands	1,999	8,505.77	5,360.47	2,360.92	153.43		630.95	
Unorganized, Foreign	76	760.00	755.00	5.00				
TOTALS	129,102	\$1,241,785.13	\$1,085,656.30	\$19,544.91	\$37,930.67	\$ 210.08	\$98,232.67	\$ 210.50

*—Indicates the boundaries of the district were changed during the year.

Report of Church Auditor's Report of Examination

To the First Presidency and
General Conference:

I have examined the records of the Reorganized Church of Jesus Christ of Latter Day Saints, an unincorporated association with headquarters at Independence, Missouri, and have prepared the balance sheets of the funds as of December 31, 1948, and 1949, the related statements of income and expense, and net worth for the two-year period ended on that date. Without making a detailed audit, the accounting procedures of the church, the accounting records, and other evidence have been reviewed in support of the financial statements. My examination was made in accordance with the generally accepted auditing standards applicable in the circumstances, and tests were made to the extent I deemed appropriate.

The following comments apply to the balance sheets at December 31, 1948, and 1949, and to the transactions for the accounting periods then ended.

Cash in banks was verified by direct correspondence with the depositories and by reconciliation.

United States Government and Canadian securities were examined at safe-deposit vaults.

GENERAL, LAND AND INHERITANCE, AND TEMPLE FUNDS

The assets, liabilities, and results of operations of the Central Development Association and the Real Estate Department are consolidated in this fund.

Cash in the hands of Bishops and Agents, except for funds held in missions abroad, was traced to subsequent receipts and deposits.

Funds due from the Australasian and Society Islands Missions are not included in the amount due from Bishops and Agents but are included in the assets of the Australasian and Society Islands Missions, respectively. Real estate contracts are assets of the Real Estate Department and are detailed in the Report of Examination of that department.

Accounts receivable, which includes amounts due from related institutions, were verified by reference to individual ledger sheets and by other supporting evidence.

Notes receivable were examined.

Inventories of feed, livestock, and supplies were taken and priced by farm managers. I tested the accuracy of pricing and computations of inventories and made tests of the physical count of the

inventories at the Atherton and Spring Branch farms.

The beneficial interest in the Stewardship-Endowment Fund represents the difference between the depreciated value of the Atherton and Spring Branch real estate and the amount due Graceland College in the form of bonds and an account payable. The beneficial interest is increased by the expenditure of funds for capital items and reduced by annual provisions for depreciation. Earnings on these lands from farm operations are held in the Stewardship-Endowment Fund as earned capital.

Additions to furniture, fixtures, and equipment were examined, and depreciation in the amount of \$1,800.00 for each year was charged to the General Fund as operating expense.

Unexpired insurance on real estate improvements and transportation deposits relative to the Society Islands Mission comprise the amount stated as deferred charges.

The assets entitled "Australasian Mission" represent the net worth of that mission at the close of each year as reported by the bishop in Australia.

Accounts Payable include accounts with vendors, active and inactive allowances payable, and withholding taxes payable. A major portion of the amount stated as payable at December 31, 1949, has subsequently been paid.

The Radio Room Improvement Fund was transferred to the Unexpended Appropriations Fund during the year 1949.

The amount carried as a Reserve for Exchange at December 31, 1948, has been eliminated, due to the revaluation of British and Australian funds.

Schedules of Administrative Expense (Schedule Number 1), Ministerial Expense (Schedule Number 2), and Contributions by Stakes and Districts (Schedule Number 3) are included in this report.

AGENCY FUND

The Agency Fund was created in 1942 in order to segregate from the General Fund and other funds all liabilities which for some reason could not be liquidated. It also acts as a depository for cash and bonds held for safekeeping for individuals and church organizations.

CONSECRATION AGREEMENT FUND

The Consecration Agreement Fund was set up during 1942 to record the assets and liabilities relative to certain agreements entered into by the Presiding Bishopric with certain individuals.

These agreements arise out of a desire of individuals to make a contribution to

the church and at the same time provide for themselves some security for the future. These agreements, as detailed in the accompanying schedules, are described as follows:

Class B: This class represents the type of agreement wherein the individual turns over to the church cash, bonds, or other negotiable assets as a consecration, in consideration of which the church agrees to pay the individual a regular amount each year, with the possibility of additional (liability reducing) payments in cases of need. The total amount of such additional payments is not to exceed the amount of the original consecration. Furthermore, when such additional amounts are paid, the amounts of the annual payments are reduced proportionately. The regular annual payments on the agreements do not reduce the maximum liability.

Class C: Under this type of contract the individual gives cash, bonds, and in some cases real estate as a consecration. There is no provision for regular annual payments, but the additional payment provision, as in Class B, is included. Some of these agreements provide for the payment of last sickness and funeral expenses. Where real estate has been conveyed to the church, the contract and the asset have been recorded at a nominal value. The liability in such cases is limited to the amount which is realized from the sale of the property.

Class D: This represents agreements where there is a definite amount payable per month or per annum but no additional payments are required.

Class E: This class represents non-negotiable notes, payable to the individual, which contain a provision that the note shall be canceled in the event of the death of the payee.

Class F: This class represents bonds payable, at the death of the payee, to the church and both the liability and the asset are carried at nominal value.

Real estate investment represents nominal values, plus costs of acquisition and improvements, of real estate consecrated under an agreement. Some of these agreements provide for a life estate in the real estate by the consecrator.

HOUSES OF WORSHIP FUND

Chapel accounts A, B, and C represent church buildings, reunion grounds, and historical properties respectively. As a result of a Houses of Worship appraisal survey, an adjustment was made as of December 31, 1949, to increase Chapel A properties to the appraised value of \$5,689,006.94. A like adjustment was made to increase the Invested Surplus account.

Mortgages payable in the amount of \$1,754.10 represent a liability of this fund to the General Fund (Real Estate Department).

Construction work on the Auditorium in excess of the appropriation in the amount of \$5,107.84 is carried as a deferred charge at December 31, 1949.

HOUSES OF WORSHIP REVOLVING FUND

A revolving fund in the amount of \$300,000.00 was established in 1946, and increased to \$400,000.00 in 1948, as a means of assisting branches by means of loans, at a nominal rate of interest, in the construction of houses of worship.

Notes Receivable representing loans to branches and districts were examined.

MINISTERIAL RESERVE FUND

The Ministerial Reserve Fund was created in 1937 and has been increased in subsequent years by appropriations from the General Fund and by income from investments.

The requirements of this fund are computed by the church attorney and are based on the life expectancy of those appointees now covered. The assets of the fund are held to cover retirement costs, death benefits, and other contingent costs relative to future needs of appointees. This fund does not accrue for the benefit of any one minister or his dependents. The annual transfers of cash, although based on individual cases, build up a fund which can be used to provide the necessities of life to the appointee and his dependents after his retirement or after he has reached the age of seventy. The fund balances are carried separately on the books according to the purpose for which each is intended.

Real Estate represents investments in Missouri farm lands.

Family allowances for those appointees who have reached the age of seventy was charged to the Retirement Reserve in the amount of \$14,289.00 in 1948, and \$14,024.76 in 1949.

The Unallocated Reserve represents the segregated reserves which have been accumulated for those ministers whose appointments have terminated.

The Graceland College Faculty Retirement Reserve was created in May, 1942, and is based on an appropriation of \$333.33 per month retroactive to January 1, 1942.

AUSTRALIAN MINISTERIAL RESERVE FUND

This fund was created by General Fund appropriation of funds received and held in Australia. Subsequent additions have been covered by Conference appropriations.

Cash in banks and government bonds are stated as reflected in the audited reports received from the Bishop in Australia.

MISSIONARY RESERVE FUND

This fund was set up in accordance

with General Conference action on April 6, 1944. The original appropriation of \$100,000.00 was to provide funds for appointment of personnel in interim conference periods, with further provision that up to \$5,000.00 annually could be expended for the cost of a school of instruction for ministerial appointees, and provision for the expenditure of an amount not to exceed \$2,500.00 to cover the cost of preparation and translation of missionary literature into foreign languages.

Subsequent appropriations have rehabilitated the fund and increased the Surplus to \$200,000.00.

OBLATION FUND

The Oblation Fund was created to record the contributions received as oblation subsequent to January 1, 1942, and to record the disbursement of these funds. This fund is restricted only to the extent that it shall be used "for the purpose of giving temporary aid and benevolences, and at the same time to make possible their use for the permanent rehabilitation of those who have become physically incapacitated or disabled, and who are worthy of the assistance and help of the church."

The surplus of this fund is increased or decreased by the operational deficit or surplus of Resthaven, Lamoni Saints' Home, and Liberty Home Farm.

Accounts, notes, and contracts receivable were examined and are considered to be well secured.

Real Estate Investment represents the Resthaven property, the Social Service Center Building, the Mark White property, and other property located in Independence, Missouri.

OPERATING RESERVE FUND

This fund was created by General Conference action of April 6, 1944, the purpose being that of providing a fund of sufficient amount to permit the appropriation of operating expense from this fund rather than from the income of the current year.

STEWARDSHIP-ENDOWMENT FUND

General Conference action of April 6, 1944, authorized the segregation of the Atherton and Spring Branch farm lands as collateral for the bonds issued to the Graceland College Endowment Fund. The net difference between the real estate investment and the amount payable to Graceland College Endowment Fund is designated "Beneficial Interest-General Fund" and appears in the General Fund as an asset.

It is the expressed opinion of the Presiding Bishopric that "The net income from these lands is to be made available for improvements as may be neces-

sary and required for the further development of the lands segregated." The capital account of this fund is the net earnings from operation of these lands.

The bonds payable to the Graceland College Endowment Fund mature January 6, 1956.

SUBSIDIARY INSTITUTIONAL FUND

This fund was created by action of General Conference on April 6, 1944, and subsequent action. The funds are held subject to disbursement in accordance with the requirements contained in the appropriation.

The institutions for which these funds are held are designated in the balance sheet of this fund.

UNEXPENDED APPROPRIATIONS FUND

This fund was created in 1947 in order to properly segregate funds held for future needs.

Allocation of these funds is detailed in the Surplus section of Fund Balance Sheet.

OPINION

In my opinion, the accompanying fund balance sheets and related statements of income and expense and net worth, present fairly the position of the Reorganized Church of Jesus Christ of Latter Day Saints at December 31, 1948, and 1949, and the results of its operations for the years then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

LLOYD L. BLAND, C.P.A.,
Church Auditor

Independence, Missouri
March 20, 1950



THE REORGANIZED
CHURCH OF JESUS CHRIST
of Latter Day Saints

It Was a Great Conference

(Continued from page 3.)

assist the Presidency. The new chaplain is J. C. Stuart. Carl Mesle, who has served the young people in Zion, will be in charge of young people's work for the church. Glaude A. Smith, to the intense gratification of his congregation, is retained as pastor of Stone Church.

A number of new appointees have been added to the list: G. Everett Berndt, to S. Cent. Mich. dist. and Midland; B. James Dallins, Kans. & W. Okla. dists.; James A. Everett, Utah dist.; W. Stanley Johnson, N. Y. dist.; Charles E. Kornman, Nauvoo dist. & Nauvoo; Aleah G. Koury, Brit. Col. & Alberta; Herbert A. Lynn, Calif.; Wm. L. McMurray, Ont. & Sault Ste. M. dist.; Harley W. J. Nagle, So. Ohio, Columbus obj.; Jacques V. Pement, E. Mich. dist.; James E. Renfroe, Ark. and La.; Wayne E. Simmons, Spanish speaking peoples; John G. Wight, Texas; Alfred H. Yale, Cent. Tex. and Houston.

Closing Thoughts

On Sunday afternoon an important and significant document, "Statement Regarding Surplus," was presented by the Presiding Bishopric and approved by the Conference.

President Israel A. Smith read the list of appointments. Among his final remarks he said, "I believe that we may reasonably expect that the eldership of the church will receive a great endowment. Like Israel of old, we are not great in numbers, but God is good to us, and we can prevail by the power of the Spirit. The Army of the Lord is on the march, and I am sure that we will make progress. The Book of Mormon is a great witness for Christ, and as it is true, there is no reason why we should not present it to the world."

This General Conference will be remembered for its spirit of peaceful unity and happy association, and for the desire of the people to work together. The outlook before the church is very hopeful, and there is before us the prospect of growth and achievement in the good cause. One feels like repeating to his friends the post card classic, "Wish you could have been here!"

L. J. L.

Recommended Appropriations for the Years 1950-1951

	Actual Expenses	Recommended	
	1949	1950	1951
MINISTERIAL—ACTIVE:			
Family Allowance	\$303,193.31	\$330,924.96	\$357,318.50
Ministerial Reserve	55,956.65	59,598.85	61,923.90
Elders' Expense	120,185.06	125,000.00	125,000.00
TOTAL MINISTERIAL—ACTIVE	\$479,335.02	\$515,523.81	\$544,242.40
MINISTERIAL—INACTIVE	78,474.49	71,909.60	74,406.60
ADMINISTRATIVE EXPENSE:			
General Church	91,723.12	121,395.75	129,846.00
Stakes and Districts	26,445.28	35,774.00	36,648.00
Missions Abroad	12,299.03	6,395.00	6,395.00
Depreciation—Equipment	1,800.00	5,000.00	5,000.00
TOTAL ADMINISTRATIVE EXPENSE	\$132,267.43	\$168,564.75	\$177,889.00
PAYMENTS TO GRACELAND:			
Appropriation	51,250.00	57,400.00	55,000.00
Retirement Reserve	4,000.00	11,000.00	11,000.00
Interest on Endowment	11,679.00	11,700.00	11,700.00
TOTAL PAYMENTS TO GRACELAND	\$ 66,929.00	\$ 80,100.00	\$ 77,700.00
HOUSES OF WORSHIP:			
Kirtland	6,340.54	4,030.00	4,030.00
Nauvoo	4,227.12	4,360.00	4,060.00
Salt Lake City	589.51	1,000.00	1,000.00
Other Houses of Worship	1,813.53	500.00	500.00
Houses of Worship Survey	442.13	500.00	—
Architectural Service	24.00	1,000.00	1,000.00
TOTAL HOUSES OF WORSHIP	\$ 13,436.83	\$ 11,390.00	\$ 10,590.00
EXCHANGE	378.61	7,256.00	7,508.00
MISCELLANEOUS EXPENSE:			
Library	—	1,000.00	1,000.00
Messiah Broadcast	—	3,000.00	3,000.00
TOTAL MISCELLANEOUS EXPENSE	\$ —	\$ 4,000.00	\$ 4,000.00
RADIO OPERATIONS	—	20,000.00	60,000.00
TOTAL BUDGET	770,821.38	878,744.16	956,336.00
TOTAL BUDGET LESS RESERVES	710,864.73	808,145.31	883,412.10
EQUIPMENT—			
Regular	* 6,082.93	6,656.57	4,305.00
Automobiles	*36,898.23	56,750.00	18,500.00
*Investment			

Schedule of Administrative Expenses—Recommended Appropriations, 1950-1951

	Actual Expenses	Recommended	
	1949	1950	1951
GENERAL:			
First Presidency	\$ 10,790.79	\$ 13,147.00	\$ 13,574.00
First Presidency Priesthood	1,933.42	2,317.00	2,342.00
Council of Twelve	6,285.33	8,769.00	10,050.00
Presiding Bishopric	18,322.22	22,955.00	23,903.00
Tithe Payers' Service	11,318.63	12,767.00	13,471.00
Department of Religious Education	6,007.32	9,222.00	10,268.00
Radio	9,481.26	12,361.00	13,176.00
Music	968.59	1,253.00	1,293.00
Department of Statistics	5,610.64	6,739.00	7,063.00
Historian	201.25	1,152.00	1,185.00
Auditor	28.18	2,041.00	3,116.00
Women's Department	—233.24	1,577.00	1,522.00
Legal Expenses	1,223.08	1,802.00	1,792.00
Guide's Booth	93.51	92.00	87.00
Auditorium Operating	19,692.14	24,551.75	26,354.00
Archaeological Society	—	150.00	150.00
Ministry College Students	—	500.00	500.00
TOTAL	\$ 91,723.12	\$121,395.75	\$129,846.00
STAKES AND DISTRICTS:			
Independence	9,006.75	11,024.00	11,898.00
Kansas City	3,206.34	3,935.00	3,935.00
Far West	3,936.41	4,140.00	4,140.00
Lamoni	3,940.80	4,030.00	4,030.00
Central Missouri	3,213.50	4,145.00	4,145.00
Los Angeles	—	2,000.00	2,000.00
Detroit	—	2,000.00	2,000.00
Districts and B & A	3,141.48	4,500.00	4,500.00
TOTAL	\$ 26,445.28	\$ 35,774.00	\$ 36,648.00
Missions Abroad	12,299.03	6,395.00	6,395.00
Depreciation—Furniture and Fixtures	1,800.00	5,000.00	5,000.00
GRAND TOTALS	\$132,267.43	\$168,564.75	\$177,889.00

APRIL 17, 1950

(387) 27

Special Appropriations

<p>INCREASE IN HOUSES OF WORSHIP REVOLVING FUND.....</p> <p>This increases this fund from \$400,000 to \$600,000. There are already applications and possible loans as of March 1, 1950, of \$207,500 more than is available in the fund of \$400,000.00.</p>	\$200,000.00
<p>WASHINGTON, D. C......</p> <p>This is a part of a contemplated appropriation of \$50,000 to supplement a similar amount to be raised by the local congregation to build a church edifice in our Nation's Capital.</p>	15,000.00
<p>REHABILITATION OF NAUVOO PROPERTIES AND GRAVE MARKERS.....</p> <p>This will provide for replacing logs in the Homestead and placing this historic property in good condition; also will provide suitable markers for the graves of the Martyrs and Emma Smith.</p>	7,500.00
<p>OPERATING RESERVE FUND.....</p> <p>It is to be noted that our Operating Budget now approximates \$900,000. The Operating Reserve Fund is therefore increased \$100,000, making a total of \$900,000 which is in harmony with our financial policy and previous action taken by General Conferences.</p>	100,000.00
<p>GRACELAND COLLEGE MEN'S DORMITORY.....</p> <p>Authorization was recently given for the College to proceed with the building of the Men's Dormitory. The estimated amount needed by the Board of Trustees to complete this is \$25,000, including a balance on hand saved on construction of the heating plant of \$7,526.82, transfer of which is hereby recommended to the Dormitory Fund.</p>	17,473.18
<p>INDEPENDENCE SANITARIUM LOT.....</p> <p>For several years the General Church has negotiated for the lot west of the Independence Sanitarium and Hospital, owned by the Kansas City Power and Light Company. Recently this was acquired in order to protect the Hospital from industrial development and to provide space for expansion in future years.</p>	14,752.70
<p>MISSIONARY RESERVE FUND—to rehabilitate up to \$200,000.....</p>	1,935.98
<p>INCREASE IN AUDITORIUM FUND.....</p> <p>It is contemplated that this additional appropriation will provide funds to meet costs for completion of the roof, offices for the Quorum of Twelve and Seventy, Music and Radio Departments; provide storeroom and record room, and a council room; establish a library on the third floor; complete dining room with necessary heating and ventilating facilities.</p>	75,000.00
<p>BARTHOLOMEW HALL REPAIRS.....</p> <p>The relocation of local offices, transferring them from the Auditorium to Bartholomew Hall.</p>	10,000.00
<p>MESSIAH BROADCAST.....</p> <p>To cover deficit for 1949. The total expense for 1949 amounted to \$3,041.45, with a balance in the fund of only \$843.06, leaving a deficit, as stated. This was inadvertently overlooked, as it was understood appropriations were made for 1949, but were not so set up.</p>	2,198.39
<p>RADIO STUDIO ORGAN DEFICIT.....</p> <p>An exchange of organs was made which provided an organ for the Auditorium at a net cost of \$1,166.24.</p>	1,166.24
<p>STONE CHURCH ORGAN.....</p> <p>The Stone Church organ is used about 25 per cent of the time for radio work. An appropriation was previously made by the General Church of \$3,000. The appropriation recommended here makes up the 25 per cent allocated to the General Church.</p>	2,000.00
<p>HOUSES OF WORSHIP FUND—TRANSFER OF</p>	
<p>HISTORIC PROPERTIES FROM REAL ESTATE.....</p> <p>In recent years properties have been purchased at Nauvoo and Kirtland to add to our historic properties. This provides for their transfer to the Houses of Worship Fund.</p>	15,805.18
<p>AUSTRALIAN MINISTERIAL RESERVE.....</p>	324.00
<p>AUSTRALIAN OPERATING RESERVE.....</p>	4,500.00
<p>AUSTRALIAN HOUSES OF WORSHIP REVOLVING FUND.....</p> <p>These are transfers made on our books in Australia.</p>	4,500.00
<p>APPROPRIATIONS RECOMMENDED.....</p>	\$472,155.67
<p>OTTAWA, CANADA, CHURCH</p> <p>The board looks with favor on the extension of general church assistance at Ottawa on a basis comparable to that governing the appropriation for the church at Washington, D. C.</p>	

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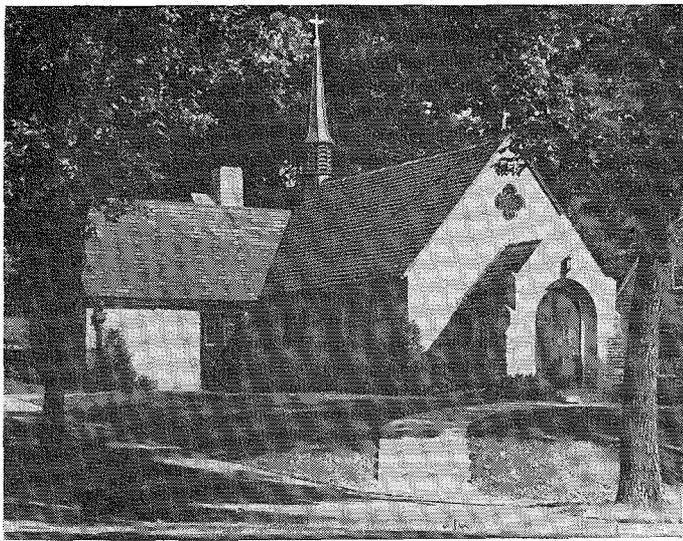


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HERALD HOUSE

INDEPENDENCE, MISSOURI



THE CHURCH BEAUTIFUL

TWO YEARS AGO we suggested a project intended to stimulate a desire on the part of our people to take more pride in the appearance of our church properties. Owing to conditions over which we had no control, it was impossible to follow through last year. We are resuming the project again now.

There are two places in particular in which we should take pride: our home and our church. A congregation and the church are judged by the appearance of the house of worship. Though the building may be small, it can be well-kept and made attractive. Some landscaping, a few evergreens, shrubs and flowers, a well-trimmed lawn, and a little paint can make an otherwise ugly place look beautiful.

This is a splendid project for a church school class or a young people's group to undertake, and it means much to the branch.

We hope all branches will take a greater interest in the physical appearance of their houses of worship and enter this contest. For the most attractive church lawn, we will give two beautiful religious pictures, and for the second prize we will give one picture.

Send photographs, one in color and one in black and white, any time before October 1 to "Church Beautiful Project" in care of the Herald Publishing House, Independence, Missouri.

C. A. SKINNER,
3118 North 27th Place
Phoenix, Arizona

Church School and Church Music Workshop

IN THE LIGHT of the ever-present need for us to better qualify for service in Christ's church, it is imperative *first* that opportunities be provided whereby we may become aware of our needs and obtain more of the "know-how" in problem-solving; and *second*, that we accept responsibility to support worth-while activities planned for our help. Church school work and church music endeavor both hold positions of vital importance.

Confident that you too are aware of needs and that you are anxious to give your wholehearted support to constructive ventures, the Department of Religious Education and the Department of Music are joining forces and promoting an officially approved General Church activity—the Church School and Church Music Workshop, to be held on the Graceland College Campus, Lamoni, June 5-11. This workshop will be under the able supervision of two general church directors—Apostle Reed M. Holmes and Elder Franklyn S. Weddle.

The following is a brief review of what is included in the activities for the week: worship and discussion of the principles and procedures of public worship, music in worship, hymnology, organ materials, children and adult choir materials, church school music materials and methods, audio-visual demonstrations and discussions, a church school seminar, recreation.

This excellent program will be conducted by a well-qualified staff, assisted by a number of visiting instructors who are specialists in their fields. The faculty will include Richard Carter, John Darling, Kleta Finley, Reed M. Holmes, Bethel Knoche, Marvin McDole, Aleta Runkle, Eleanor Sandy, Glaude A. Smith, and Franklyn S. Weddle.

The guest faculty will include Henry Anderson, Roy Benson, Roy Cheville, Paul Craig, Mrs. F. Henry Edwards, Deam Ferris, Evan Fry, William Graves, and Chris B. Hartshorn.

The complete fee of \$30 covers room and board, study materials, and instructional costs. What an opportunity to improve in the Master's work! Register now! Mail the completed registration form with \$5.00 registration fee deposit to the Department of Religious Education, The Auditorium, Independence, Missouri. The balance of \$25.00 will be payable at Graceland College on the opening day, June 5. (If emergency prevents attendance refunds will be paid till May 27.)

Date.....

I (we) are planning to attend the Church School and Church Music Workshop. Enclosed is \$5.00 registration fee deposit for each person listed. Please make reservations for the following persons:

Name	Street Address	City and State
.....
.....
.....

Signed.....

Business Session Briefs

(Continued from page 4.)

phones." It was announced that Elder James A. Thomas, whose ordination to the office of evangelist had been previously approved, would be ordained along with the others at the service to be held at Stone Church on Friday.

A new resolution regarding the selection and ordination of Seventies by the Council of Presidents of Seventy, subject to approval of the First Presidency and Council of Twelve, was adopted. A motion that the time limit for the introduction of new business at the Conference be set at 3:00 p. m. Friday was also approved.

The final item of business to be presented was the recommendation that the next General Conference convene on Sunday, March 30, 1952. It received unanimous approval.

Thursday:

F. A. Smith, president emeritus of the Evangelical Quorum, was presented to the Conference assembly by Presiding Evangelist Elbert A. Smith at the beginning of the session. The eighty-eight-year-old patriarch took his place at the tribune and related some of the high lights of his many years in the ministry and expressed his hopes for the future. Secretary Frank McDonald then gave the minutes of Wednesday's meeting, which were approved, and President Israel A. Smith read a letter from Kathryn E. Griffiths, wife of Gomer T. Griffiths, concerning Brother Griffith's illness.

The first business brought before the Conference for discussion was the Schedule of Recommended Appropriations (see pages 27 and 28). After Bishop G. L. DeLapp had analyzed the allotments and the schedule as a whole was approved, a motion was made to increase the amount designated for Ministry to College Students from \$500 to \$1,000. After some discussion, a vote was taken which defeated the motion.

A message from the Presidents of Seventy was read recommending Russell F. Ralston's

ordination to the office of President of Seventy. This was unanimously approved, and it was announced that the ordination would take place at the opening of Friday's business session.

Pauline Arnsen, Chairman of the General Council of Women, was then requested to introduce each of the members of the council. The ten women took their places on the platform and were presented to the Conference. Some of the members were unable to be present.

A Communication from The Presidency was read recommending that the Saints in Independence be organized into the Center Stake of Zion, with Elder Charles V. Graham as president and Harold W. Cackler as bishop. Following approval of this proposal, two other similar documents were presented recommending the organization of Los Angeles Stake, with Elder Garland E. Tickemyer as president and J. Stanley Kelley as bishop, and Detroit International Stake with Elder W. Blair McClain as president and L. Wayne Updike as bishop. After much discussion on the issue, a vote was taken and both proposals were approved.

Verne Deskin and Charles Grabske, whose six-year terms as trustees of Graceland College expire this Conference, were selected to succeed themselves, with L. F. P. Curry being selected to fill the unexpired term of John F. Garver. The motion to increase the number of members on the Board of Trustees from seven to nine was approved.

The final item of business to be presented was a resolution drafted by the Chicago District concerning the establishment of a Department of Planning and Research to expedite the Gathering. Due to the lateness of the hour, the matter was deferred for discussion on Friday.

Friday:

A brief worship service in observance of Good Friday preceded the regular business session. Elder John W. Rushton gave the invocation, Scripture reading, and memorial address. Music was provided by the Graceland

College Octet. At the close of this service, Russell F. Ralston was ordained to the office of President of Seventy.

Upon approval of the minutes of Thursday's meeting, Secretary Frank McDonald read a report from the Registration Committee which stated that as of 1:30 p.m., Friday, 5,416 delegates, ex officio, visitors, and hosts had registered. A report from the Committee on Administration revealed that 227 persons had received administration since the beginning of Conference. The resignation of A. B. Phillips, church historian, was read, and the Conference gave him a rising vote of thanks for his good work through the years. Elder John Blackmore was elected to take his place. The resolution for establishing a committee for Zion planning and research which was presented at the close of Thursday's session was again brought before the Conference. After much discussion the resolution was voted upon and defeated.

The last document to be presented was the resolution that the First Presidency and Statistical Department be assigned to perfect a system of selecting alternate delegates to be set up and placed in operation prior to the next General Conference. It was voted that the matter be deferred until Saturday for discussion.

Saturday:

The first matter to be brought before the Conference was the proposal for alternate delegates on which voting was deferred at Thursday's meeting. It was defeated. Apostle Reed M. Holmes presented a six-point program for ministry to Book of Mormon peoples, which included consideration of strengthening the church along the Mexican border and establishing a mission headquarters at Mexico City. It proposed that \$25,000 be set aside from the Missionary Reserve Fund to take care of this expansion and to finance the printing of the Book of Mormon and selected tracts in Spanish. The proposal contained the recommendation that a General Church appointee be authorized as soon as practicable to work with the Mexicans and other Spanish-speaking nationals. It also recommended that work among the Indians in the United States be promoted. After approval of this proposal, Secretary Frank McDonald read a recommendation from the Indian Welfare Committee concerning specific measures to increase proselyting among the Indians. It was unanimously accepted. Members of the Committee for Archaeological Research were re-elected for the coming Conference period, and a resolution from the Quorum of High Priests stating ideals for ministry in the home was approved. Revision of the *Rules of Order* (which appeared previously in the *Herald*) was also approved.

Statements regarding surplus were then distributed to be voted on at the final business session. The resolution to appoint a committee to decide trends in church architecture was discussed, and a substitute proposal recommended. After a lengthy discussion, the Conference voted to accept the substitute. The resolution on human rights was also replaced by a substitute proposal from the High Priests' Quorum, which proposal was accepted.

This, the longest business session of the Conference, was adjourned at 5:45 p.m.

Sunday:

The statement regarding surplus which was presented in printed leaflets to the Conference on Saturday was voted upon and unanimously accepted. President Israel A. Smith then called to the platform A. B. Phillips, C. I. Carpenter, and Gomer R. Wells for the honor of super-

For
Reunion Classes
Institutes
Conferences and
Women's
Department
.....

I Witness for Christ

by Blanche Mesley

a study course

50¢

herald house

Independence, Missouri

annuation C. A. Skinner, who was not able to be present, was also named for this distinction. Following a rising vote of thanks from the Conference, each man was presented a red carnation boutonniere by Pauline Arnsen, chairman of the General Council of Women. Superannuation pins will be provided later. A report from the Registration Committee stated that a total of 5,454 persons had registered for the 1950 General Conference; this exceeded all years subsequent to 1930.

Following the vote to sustain the Presidency, quorums, and departments of the church, President Israel A. Smith read the list of appointments. As their names were called, the appointees took their places on the platform; when all had assembled, Conference delegates and visitors joined them in singing the traditional, "I'll Go Where You Want Me to Go." After they were seated, Secretary Frank McDonald read the minutes of the final session, and the Conference was adjourned.

Bulletin Board

Wants to Hear of Saints Near Kodiak, Alaska

Brother C. E. Anderson, a schoolteacher in Kodiak, would like to get the name and address of any Reorganized Latter Day Saint living in or near Kodiak, Alaska. Please attend to this at once, sending the name and address by air mail to C. E. Anderson, Box 53, Kodiak, Alaska.

Books Wanted

Mrs. Nelson M. Van Fleet, Box 161, Ontario, California, would like to purchase the four volumes of *Church History*.

REQUEST FOR PRAYERS

Prayers are requested for Daniel E. Givens, Mahons, West Virginia, who is ill.

ENGAGEMENT

Rice-Robb

Mr. and Mrs. Percy J. Robb of Independence, Missouri, announce the engagement of their daughter, June, to Wallace James Rice, son of Mrs. Maxine Rice, also of Independence. Both are graduates of Graceland College. The wedding will take place next spring.

BIRTHS

A son, Fredrick William, was born on February 9 to Mr. and Mrs. Robert Julian Costello of Orlando, Florida. Mrs. Costello, the former Janet Rogene Fredrick, is a graduate of Graceland College, class of '47.

Mr. and Mrs. Ken Fisher of Saskatoon, Saskatchewan, announce the birth of a daughter, Elva Jean, born March 24. Mrs. Fisher is the former Isabella Shaw of Calgary, Alberta.

Mr. and Mrs. G. Wayne Smith of Kankakee, Illinois, announce the birth of a son, David Wayne, born March 8. Mrs. Smith is the former Rosaleene Coumerilh of St. Louis, Missouri.

A son, Russell Lowell, was born on March 26 to Mr. and Mrs. Jack Swall of Lee's Summit, Missouri. Mrs. Swall is the former Helen Martin of Orlando, Florida.

DEATHS

Obituaries should be sent in promptly by relatives or friends. They will be printed free as soon as space permits. In fairness to all, the editors reserve the right to cut the message to two hundred words.

TOOVEY.—Ada Florence, was born October 25, 1857, near Akron, Ohio, and died March 24, 1950, at the home of her son Roy in Torquay, Saskatchewan. She was married on July 29, 1882, to William Toovey, who preceded her in death. She had been a member of the Reorganized Church for over fifty years.

Surviving are four sons: Everett of British Columbia; Earl of Fort Quapelli, Saskatchewan; Ray of Radville, Saskatchewan; and Roy; twenty grandchildren and thirty great-grandchildren. Funeral services were held at the Torquay Lutheran Church. Burial was in the Torquay cemetery.

ACKLEY.—Cora Mae, daughter of William and Ellen Birk, was born at Allendale, Missouri, on October 25, 1877, and died January 10, 1950, at the Missouri Methodist Hospital in St. Joseph, Missouri. She was married on December 21, 1896, to Phil Eugene Ackley; four children were born to them. They spent most of their lives in or near Allendale. Sister Ackley had been a member of the Reorganized Church since her childhood. She will be remembered as a kind mother, devoted companion, and friend to all.

She is survived by her husband; three sons: Ralph of the home; A. V. of Elma, Washington; and O. D. of McCleary, Washington; a daughter, Mrs. J. W. Cree of Creston, Iowa; a grandson, Elbert Ackley, who made his home with her; three brothers: C. A. and Ruby Birk of Alturas, California, and Herbert Birk of Vancouver, Washington; fourteen grandchildren and seven great-grandchildren. Funeral services were conducted by Elder John Lane at Allendale.

SIGLER.—Ellie May, daughter of John and Phebe J. Huston, was born May 1, 1884, near Thurman, Iowa, and died at her home in Tabor, Iowa, on February 20, 1950. She was baptized into the Reorganized Church on September 5, 1898, and was married to Chancy C. Sigler on August 21, 1901. Two children were born to them. A son preceded her in death on October 21, 1940.

She is survived by her husband, Chancy; a daughter, Mrs. Claire Douglass; a sister, Mrs. Irene Pierce; and four grandchildren, all of Tabor, Iowa. Funeral services were held at the Reeves Mortuary in Tabor, Elder Lester Hunt officiating. Interment was in the Thurman cemetery.

STADE.—Frederick B., son of the late Frederick Stade and the late Annie Reichley, was born November 30, 1868, at Elmwood, Ontario, and died March 9, 1950, at Grand Valley, Ontario. He was baptized into the Reorganized Church on August 29, 1904, at Chicago, Illinois, and remained a consistent and faithful member until his death. For twenty-five years he served as an elder and bishop's agent in Owen Sound District. Following the death of his first wife, the former Matilda Malcolm, he married Elizabeth Taylor Simpson, who survives him.

He also leaves three brothers: Samuel, Daniel, and Walter; and a foster daughter, Esther Stade McLean. Funeral services were held at the Reorganized Church in Grand Valley, Elders John H. Taylor, Alex Cadwell, Robert J. Farthing, and Bishop Joseph E. Baldwin officiating. Temporary burial was in the mortuary at Grand Valley. Final interment will be in Harriston, Ontario.

TERRY.—William Merritt, son of James Wilson and Nancy Rebecca Terry, was born at Millersburg, Illinois, on October 17, 1870, and died February 8, 1950, at North Platte, Nebraska. At the age of twenty-one, he was baptized into the Reorganized Church, and on September 2, 1896, he was married to Edna Frank. Five children were born to them. In 1907 the Terrys moved to Perkins County and in 1911 to Keith County where Brother Terry engaged in farming until 1928 when they moved to Ogallala, Nebraska. He was a member of the Order of Odd Fellows, Ogallala Lodge Number 274.

He is survived by his wife Edna; four daughters: Mrs. Swan Monson and Mrs. Pete Gronborg of Paxton, Nebraska; Mrs. Thomas Linn of Brule, Nebraska; and Mrs. Ray Franken of Roscoe, Nebraska; a son Harold of Ogallala; eleven grandchildren and thirteen great-grandchildren. Funeral services were conducted at the Bracken Mortuary, the Reverend C. E. Mortensen officiating. Interment was in the Paxton Cemetery under the direction of the Ogallala I. O. O. F. Lodge.

CLARK.—John George, son of James and Ellen Clark, was born November 5, 1884, at South Melfort, Saskatchewan, and died at his home near Pleasant Hill, Missouri, on March 18, 1950. On May 23, 1909, he became a member of the Reorganized Church and remained faithful to it throughout his life. In 1913 he was married (wife's name not given) in Canada; two children, Gladys and George, were born to this union. Because of his wife's ill health, the family moved first to Independence, Missouri, and then to Arizona where she died in 1915. In 1919 he returned to Independence where he was married on April 2 of that year to Sadie Olinger; eight children were born to them. Leaving Independence in 1930, they made their home near Raytown, Missouri; then in Lone Jack, Missouri; and at Pleasant Hill from 1944 until his death.

He is survived by his wife, Sadie; four daughters: Mrs. Gladys Irby, Mrs. Elsie Van Gordon, and Mrs. Clara Miller, all of Kansas City, Missouri; and Mrs. Lucille Kill of Overland Park, Kansas; six sons: George of Los Angeles, California; Stanley of Kansas City, Kansas; Fred and Robert of Kansas City, Missouri; James and Joseph of the home; a brother, James, of Canada; three sisters: Mrs. John Waite, Mrs. A. E. Waite, and Mrs. H. M. Wilkinson, all of Canada; and nine grandchildren. Funeral services were held at the Reorganized Church in Pleasant Hill, Elder Merton Loveland officiating. Burial was in Mound Grove Cemetery, Independence.

YOUNG.—Rachel Zimmerman, was born on February 6, 1867, at Osseo, Minnesota, and died at her home in LaMoure, North Dakota, at the age of eighty-three (date of death not given). She had been ill about a year. At the age of twenty she went to St. Paul to learn the dressmaking trade. There she met her future husband, John Young, to whom she was married on May 14, 1891. They moved immediately to North Dakota, where Mr. Young had previously erected a pioneer home. As seamstress for the settlement, Mrs. Young was often called upon to make dresses for brides and shrouds for the dead. Although she experienced many pioneer-day trials, she never regretted coming to North Dakota. Until her death she kept abreast with world conditions and only a few hours before passing away, she expressed concern that her illness was keeping her son, United States Senator Milton R. Young, from Washington during the controversial farm support legislation. She was a member of the Reorganized Church.

Besides Senator Young she leaves two other sons: Dr. C. F. Young of Fargo, North Dakota, and Raymond J. Young of LaMoure; two brothers: Casper of LaComer, Washington, and Henry J. Zimmerman of Portland, Oregon; nine grandchildren, and eight great-grandchildren. A son and daughter preceded her in death.

CORRECTION

VAIL.—Katherine, was married to Frank Hewitt in 1885 rather than 1910 as stated in the obituary which appeared in the *Herald* of March 20.

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P.S.

* ON BEING ANGRY

Something ought to be said about being angry. We do it so often and bungle it so badly. We all need help with it.

Very few people can avoid being angry at some time, and they have to do a stiff bit of pretending. Even the sweetest tongue will distill some acid at times. David said, "The words of his mouth were smoother than butter, but war was in his heart" (Psalm 55: 21). That's how a cultivated person gets angry.

We need a technique for deflating anger. Some questions will help. 1. Whom does anger hurt most?—The angry one, of course. 2. Does it solve any problem? Rarely ever. 3. Whom does it help?—Nobody.

Anger is a fire that burns down the house of friendship. It makes a lot of rebuilding necessary.

Here are some rules that will help:

1. Avoid being angry as long as possible. Try not to do it at all.
2. If you are angry, keep quiet. Avoid speaking until you have cooled down. If necessary, ask for time before you decide anything or say anything.
3. Examine the whole situation and see where you are at fault. There is a reason for everything. If somebody says something mean to you, it may be your fault more than his. You may need repentance more than he does. A prayer to God for forgiveness, and an apology to the offended person will help you.
4. When you are angry, try to get over it as soon as possible, because it will make you suffer until you do.

* HUNTING

Someone mentioned the "Why Bird" recently, and we suppose he is back again. He always visits our office, too, and would anybody like to lend a good shotgun to the Reception Committee?

* BOOKS AND FAME

If you are ever tempted to attain immortal fame and temporary wealth by writing a book, go visit a secondhand bookstore, and share the apathy of the Preacher, "Of the making of many books there is no end; and much study is a weariness of the flesh" (Ecclesiastes 12: 12). Each dusty volume represents the once bright hopes of some author, pouring out his mind and heart to fill those pages. They all come at last to this dismal end, if not on the bonfire, their battered covers and dog-eared leaves gathering dust and waiting for final oblivion. Most novels are poor things from their beginnings, and factual works start their obsolescence at the moment of their publication. The world has traveled on down the highway of time, leaving such things as books far behind. . . . Dear friend, what you agonize to write today will not matter tomorrow. Really, must you write a book? Eat, live, and be merry, for time renders all thoughts obsolete alike. . . . A thousand will talk to an author for everyone that reads his book. Writers are more honored with lip service than purchase, and even those that are bought with money are often carried home and not read. . . . Must you write that book?

At Last The Messiah

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oratorio
recorded by our own
Independence
Messiah Choir
Album 1, now available**

We've just received the records and albums (from RCA Victor) for Album 1 of THE MESSIAH, sung by our own Independence Messiah Choir under Franklyn S. Weddle's direction. *They are marvelous!* (3 unbreakable red Vinylite records, both sides, the first in a set of three albums.)

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THE SAINTS'

Herald

VOLUME 97

APRIL 24, 1950

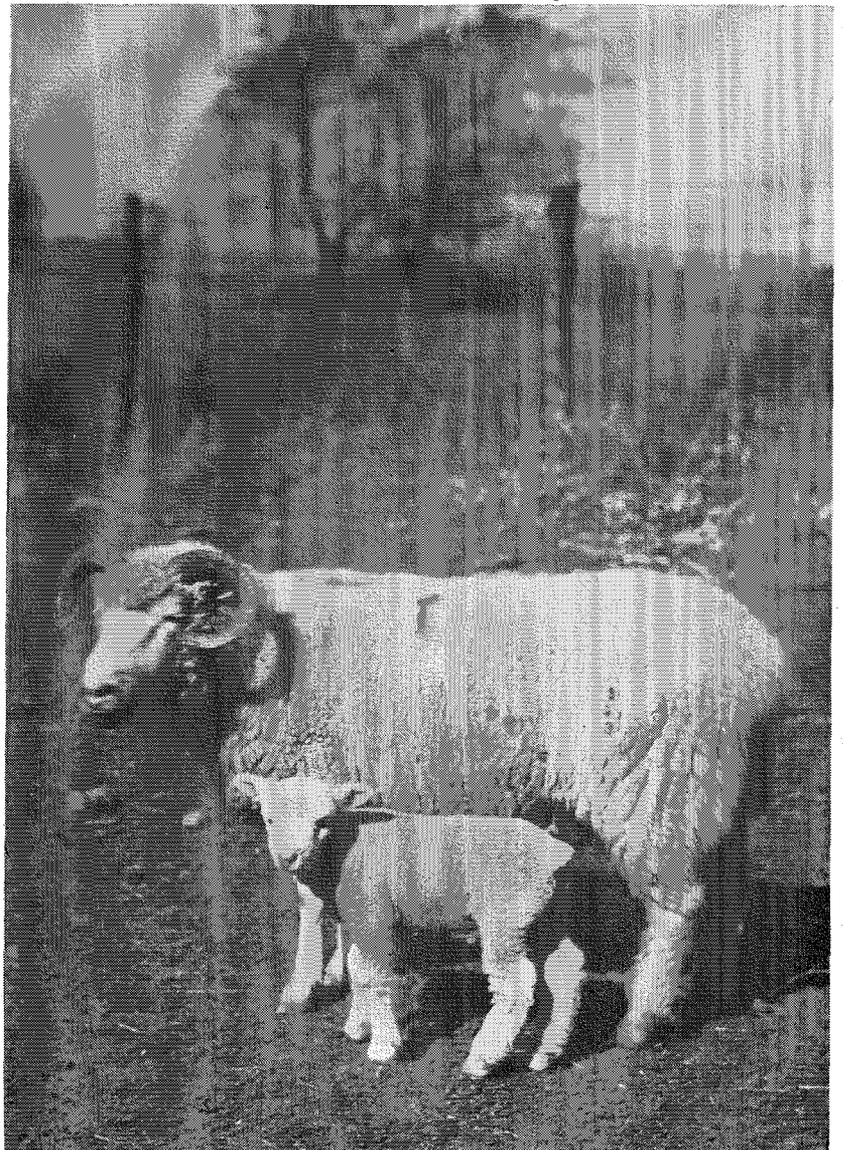
NUMBER 17

The April Lamb

*All in the April evening,
April airs were abroad,
I saw the sheep with their lambs,
And thought on the Lamb of
God.*

—Katherine T. Hinkson

A Bauer-Cotterell Photo



Pride — Vice or Virtue?

BY THEIR FRUITS ye shall know them," and even pride is not all bad. Teachers and parents frequently admonish their too-easily-satisfied children, "Have more pride about your work." We are really proud of our children and our friends when by the diligent application of their full capacity they succeed in a worth-while task. There is even a justifiable pride in one's appearance—cleanliness and clothing. It was not idle talk when the Lord said: "Men of God who bear the vessels of the Lord, be ye clean in your bodies and in your clothing."

Every good thing can be abused to our sorrow. There are no automatic brakes on automobiles to stop us from going to roadhouses of vice and crime at dangerous speeds. Neither are there automatic brakes to keep us from eating ourselves sick. Likewise there is a point beyond which pride ceases to become a virtue.

"Pride . . . do I hate," said the Lord. In the first year of the church's existence, the Lord warned three times, "Beware of pride." Twice the revelations have pointed out that there was danger in becoming proud of our garments. "Thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands."—Doctrine and Covenants 42: 12; 119: 3.

There is another aspect of the vice of pride. It is a little harder to describe, but just as important to recognize. It is the opposite of humility. It makes it difficult for us to see that we are wrong; that the ideas of others have value. Thus we become intolerant of criticism and hard to work with. "Only by pride cometh contention."—Proverbs 13: 10. Since we have been repeatedly admonished to "let contention cease," this church must also be guilty of carrying the sin of pride.

"Compendium of Faith and Doctrine"

The Editors are revising this work under the direction of the First Presidency, and would appreciate receiving any suggestions and helps from those who have used the book and would like to see it improved. Our readers can help by pointing out errors, additional texts of value, and new material that should be included. All items will be considered in relation to the purpose of the book. Write: Editor of Books and Tracts, Herald Publishing House, Independence, Missouri.

THE SAINTS' HERALD

Volume 97

April 24, 1950

Number 17

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

APOSTLES

Members of the Council of Twelve are kept as busy with follow-up business of Conference as with business during Conference. Appointees must be interviewed by the Apostles in regard to their new assignments. Schedules and supplies must be arranged for the men before they enter their fields.

Immediately after Conference Apostle Percy Farrow returned to his home in Michigan because of the illness of his wife.

SUNRISE SERVICE

The annual presentation of the Easter pageant, "He Is Risen," was given Easter morning at the Floral Hills Memorial Gardens near Independence. E. J. Gleazer, Jr., president of Graceland College was a speaker at the program. Elder Daniel Belcher was the director of the play.

The White Masque Players have presented this pageant for seventeen years. Several of the actors have taken the same parts for a number of years.

Although the morning was cloudy, 3,000 people attended the program. Kansas City Public Service busses left Stone Church at 5:45 in the morning to take people to the sunrise service.

NEW ASSISTANT

Roy Stearns of Everett, Washington, has become the executive secretary to the Council of Twelve. Brother Stearns comes to his office from a position as secretary to the western traffic manager of the Milwaukee railroad at Seattle. During General Conference he served as a stenographer on the Conference platform.

SANITARIUM

Dr. Roy A. Cheville of Graceland College was guest speaker at the Student Fellowship Service on March 16 at the Independence Sanitarium and Hospital. He presented an interesting review of his travels last summer in England, France, Belgium, Holland, and Germany.

FORMER MEMBERS

Elder Garland Tickemyer presented an Easter message to the Lion's Club at its weekly meeting, April 5. Brother Tickemyer was one of the founders of the club. Brother Ed Larsen, a former officer and charter member of the club, and Brother John Sheehy of Toronto, Ontario, were also present at the meeting.

GUEST SPEAKER

Elder Glaude Smith, pastor of Stone Church, was the guest speaker at the community Easter Service held in Maysville, Missouri, on April 5. About 150 people of several denominations attended the service which was held in the Maysville Methodist Church.

INDIAN YOUNG PEOPLE

Representatives of three tribes, the Pawnee, Omaha, and the Kaw Indians, from Haskell Institute, the government school at Lawrence, Kansas, were among the Conference guests. Lyman Edwards, son of President and Mrs. F. H. Edwards, instructor on the teaching staff in the printing department of Haskell, brought the group of students to the Conference. Mrs. Lyman Edwards is also an instructor at the Institute.

Your Place of Service

"Serve Where You Are"

—The Pastoral Theme for May.

Your place of service is where the nearest need occurs.

* * * * *

One morning of the recent General Conference there was snow on the ground, and it covered the wide concrete terrace at the north entrance of the Auditorium. It created a hazard for the hundreds of people who would be entering the building that day. Then a brother came along, looking for work. Most people expect pay, but he was looking for work that offered none. He found a snow shovel somewhere and immediately began to clear the snow away. In a little while a younger man saw him, got another shovel, and began to help. In less than an hour they had the job done They were looking for work for their hands, not for their tongues. Such men are God's volunteers. They found plenty of work near at hand.

* * * * *

Even if you have read this before, or heard it read, you should consider it again very carefully:

Ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work.—Doctrine and Covenants 4: 1.

Henry van Dyke's very beautiful narrative poem, "The Legend of Service," is recalled from memory. It tells of an angel who obtained permission to go on a quest to learn which of God's servants on earth loved Him best. He selected three men of renown and gave them the test. To each man he whispered these words:

He whom thou lovest bids thee go
To Spiron's huts, across the snow,
To serve him there.

Two demurred at the humble task to be performed in that isolated and despised place. The third accepted joyously, and received the prize of God's blessing.

There is no place too small for service.

* * * * *

Some years ago there was in a large congregation a brother who often complained that he was never given anything to do. A little on the "high and mighty" side, he expected something important.

On Communion Sundays crowds were large, and there was an overflow service in the basement. It was a humble gathering, but the good Spirit often blessed the people. Help was needed, and one Sunday he was asked to assist. But when he saw the setting and the small crowd, he snorted, "You haven't anything for *me* to do here!" turned his coattails, and went upstairs. He was too good for so humble a service. . . . He has gone to his reward—whatever it may be—and one trusts that he has received instruction in the spirit of service.

It is not in the spirit of Christ to be too good for any of his work.

* * * * *

Jesus ministered to many humble people, as well as the great: blind beggars, a poor woman, numerous sinners, and little children. Do you suppose he would have been too proud to go downstairs to talk to the junior department? Would he have been too important to take charge of an overflow service?

Paul's first missionary work in Europe was done at a little gathering of women who met by the river for

prayer. Imagine how the work at Philippi would have gone if he had insisted on speaking in the synagogue, or at the leading heathen temple!

When we are asked to perform some humble service, let us think of these things.

* * * * *

Wherever you are, Christ has work that needs to be done, and you can help do it. Perhaps you live near some small, struggling branch that calls for your attendance and support. Perhaps there is a class that needs a teacher, a group of women without a leader, some young people who want a friend. These are your opportunities.

Wherever there are people, there are souls to be saved, and in need of ministry. The member in a little branch is just as precious to God as one in a big branch. People are saved as individuals, not as groups.

Christ is calling you. He needs you where you are. You don't have to cross the seas to serve him. You may only cross the street to find the place where he wants you to serve.

Locally, you may find only the old frustrating combination of people, problems, and perplexities. To labor for Christ, you would like to go far away, perhaps to a foreign country. You pray, "Send me anywhere, Lord, but here!"

There was a nostalgic little song on the radio about "Far Away Places." That lure gets all of us at times. There isn't much to it. Westering pioneers had a saying, "The hills look green a long way off." The mirage is always at a distance; no one ever caught up with its fringed palms and its cool waters.

Serve where you are. God needs you there. Do not abandon the little flock for the hope of a greater one. Remember how far the Good Shepherd went for one lost sheep!

L. J. L.

E d i t o r i a l

Mailing of Tithing Payments

It is recommended that tithing and general offerings be made through the regularly appointed solicitors in the branches and bishop's agents or bishops of the various stakes and districts.

However, when these officers are not available and contributions are mailed to headquarters, the remittances should be by check, postal note, or money order made payable to the Presiding Bishopric, and the letter addressed to THE PRESIDING BISHOPRIC, THE AUDITORIUM, INDEPENDENCE, MISSOURI.

Eastern Montana-Western North Dakota District

Elder F. L. Ballantyne, of Dore, North Dakota, has been appointed president of the Eastern Montana-Western North Dakota District to fill out the unexpired term of Elder V. W. Ditton, who departed this life on March 7. Elder John Hentz, of Hinsdale, Montana, will be associated with Brother Ballantyne in the presidency of the district.

We also announce the appointment of Lawrence Brown of Savage, Montana, as district treasurer, to succeed W. R. Hillman, resigned.

These appointments are made subject to the ratification of the next district conference.

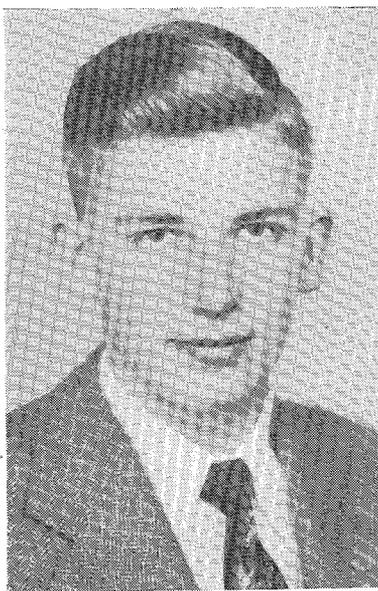
THE FIRST PRESIDENCY,
By F. Henry Edwards

March 30, 1950.

Independence, Missouri

Talk Versus Song

Henry Anderson, director of the concert choir of Graceland College, made this statement to a newspaper reporter: "We hope this group will be able to carry on its ministry of music in a world where there is too much talk and not enough song."



"Religion and Life" Award Presented to Canadian Boy Scout

By John R. Darling, Associate Director,
Department of Religious Education

STANLEY CAMERON JAY of Hamilton, Ontario, has the honor of being the first Boy Scout of Canada to be presented the Religion and Life award as sponsored by our church. This is the Canadian Boy Scout religious award comparable to the God and Country award of the Boy Scouts in the States.

Cameron's life and accomplishments can well serve as an example to other boys of the church; he is to be commended for his high ideals and unwavering consecration. While Cameron is only twenty years old, he already has accomplished much toward his life's work.

In response to a request for information, a sketch of his life was received from Brother and Sister Leslie Hill, with whom he made his home while attending school in Hamilton. Brother Hill, too, has supervised his requirements in the Religion and Life program, and we are sure Cameron would desire that credit be given to the Hills for their share in his success.

Brother Hill writes:

Cameron was born on April 4, 1929, at Lauder, Manitoba. He lived there until 1935 when he moved to Hamilton. He became very active in the Boy Scout program, working his way up to Patrol leader and assistant Scout leader. He has also won the Bushman's Thong and the King Scout Badge, two much-coveted awards of the Boy Scouts of Canada.

He attended the Tweedsmuir school in Hamilton where he received his public school training. He then went to Central Collegiate for five years and obtained his Normal School entrance. In 1949 he obtained his teacher's certificate, and is now teaching in Fairfield school at Hamilton and working toward his B.A. degree.

Cameron was baptized on April 5, 1943, and has always been very active in church school and Zion's League activities. At the present time he is president of the League in Hamilton. In November, 1949, he was ordained a priest. He is much interested in his church, and every indication points to the fact that he will make a worthy contribution to the work of the church wherever he may be.

He is active in Scouting and hopes that some time in the near future he will have more time to devote to it.

Pastor F. Eldson Oliver adds:

I have known Cameron for the past fourteen years and have watched him grow up from a young boy into a fine young man. We have noted his spiritual growth, his expanding knowledge of the doctrine of the church and its applications in his everyday life. In his school-work he has applied himself diligently, and through his own personal labor has been able to continue his education. It has been a long, hard struggle, and he has richly earned his reward. We do not hesitate in recommending him as worthy to receive the highest award in Scouting, the Religion and Life award. He is a credit to this splendid youth organization and a decided asset to our own church.

The Department of Religious Education and the church extend congratulations to Cameron for his good work and wish for him God's rich blessings and guidance throughout his life.

Our Economic Goals

The Address Given at General Conference on Sunday, April 2

By BISHOP G. LESLIE DeLAPP

SCRIPTURE READING: Our critics have missed more than all else this Zion-melody in their telling, perhaps because its notes have not been clear enough, but the fact remains that without it, the story would scarcely be worth telling, for the greatest heritage we have from our fathers who wrote the story of their faith in blood and tears, is the belief that this "leitmotif," this plea for universal brotherhood, will someday rise at last to a grand triumphal chant—the glorious finale which has been the dream of our youth, the goal of maturity and the heart's longing of our aged ones through three long generations—"the redemption of Zion."—*The Story of the Church*, Inez Smith Davis, pages 9, 10.

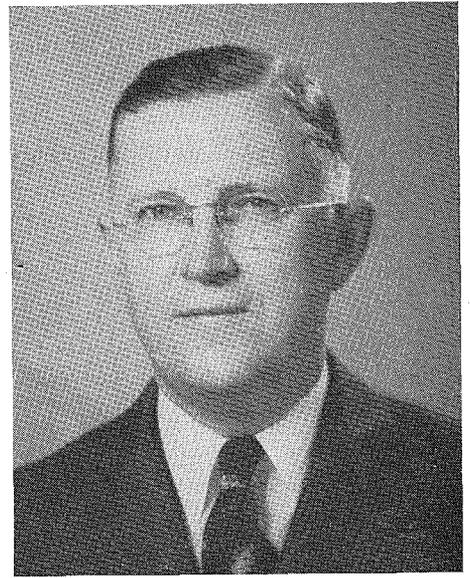
IT SEEMS FITTING as we think of the economic goals of the church that we evaluate them in the light of the deep yearnings and emotions that have activated our people toward their accomplishment since they were vitalized in the minds and hearts of those who were responsible in bringing forth the Restoration Movement. We must think of them in terms of their spiritual implications and their relationship to the development of Christian personality.

Zion has been the great objective since the beginning of time, and its fulfillment is to be realized in the consummation of the purposes revealed in the revelations given through the latter-day prophet. This statement is essential to emphasize my fundamental belief and conviction relative to the ultimate accomplishment of God's divine purpose in us and of my faith in the reality of Zion. This conviction is forcefully emphasized because much of that which I have to say may be considered by many to be negative and a deterrent to the enthusiasm which some have relative to the immediacy of solutions to the problems respecting Zion's establishment.

A review of our history should be helpful in clarifying some of the conditions which have prevailed in the past and which have been a definite factor in the progress—or lack of

progress, as one may look at it—of the church in its march toward Zion. The goals of the church may be restated briefly as the preaching of the gospel of Jesus Christ and the development of a truly Christian philosophy of life; associated with this is the practical organization of life in its economic and social aspects in harmony with Christian principles—this we term Zion.

In section 38 of the Doctrine and Covenants, the church was advised that in Ohio, where the members were commanded to go, they would be given the law. In that same revelation, certain men were to be appointed to look after "the poor and needy, to administer to their relief . . . to govern the affairs of the property of this church." Subsequently, in compliance with that commandment, the law was given which we know as Section 42, sometimes referred to as the "constitutional law of the church." This had to do with the consecration of properties for the support of the poor, the rendering of accounts to the bishop, establishing stewardships, making provision for the storehouse, the purchase of land, the building of houses of worship, and for the gathering. This law comprehended a vast social program which challenged the best that could be given to it at that time. Today it still stands as a challenge to us.



IN THE LIGHT of the objectives set forth, it is interesting to note that the broad aspects of the movement were undertaken, and the church moved westward to Kirtland, to Independence, Missouri, finally to Far West and Nauvoo, where it consistently attempted to organize and put into effect the principles of the gospel as they were revealed through the prophet, Joseph Smith. While the history of that period shows it was one of opposition and persecution from without, the church possessed elements of growth which might have eventuated in a more complete practical demonstration of its social ideals and objectives, had it not also possessed elements that produced internal dissension and contention.

It is rather difficult for the average student today to evaluate all the forces and factors which brought about the breakup and disintegration of the church in 1844. Some of these factors, however, can be understood. Chief among them was the rapid increase in membership, which made difficult complete indoctrination of ideals and philosophy; attempts at economic organization beyond the strength of the membership either financially or in qualified personnel; and internal strife and dissension. I mention this only because it may be helpful to us in

understanding our present situation, to which reference will be made at considerable length subsequently.

Following the breakup of the church in 1844, there were seven dark years in which little life was evidenced on the part of those who remained true and loyal to the original teachings of the church. In 1851 the process of reorganization began which resulted in the drawing together of various small nuclei, and by 1860 it was possible to effect the reorganization of the church.

AS ONE STUDIES our history he sees the particular period from 1860 to 1895 as one of reorganization, a period of restatement of our basic beliefs and philosophy, a period of defense against the false doctrines which were adopted and made effective by the great body of the church which moved westward. So these thirty-five years were spent in the groundwork of reforming and reorganizing the church, most of which necessarily was done in the field of missionary endeavor and in an attempt to draw the Saints together in common endeavor.

That there were real problems confronting the church in those days and great concern regarding those who had moved westward is evidenced in the admonition given in April, 1877,

That the work of restoration to which the people of my church are looking forward may be hastened in its time, the elders must cease to be overcareful concerning the return of those who were once of the faith but were overcome in the dark and cloudy day, fearing lest they should bring in hidden heresies to the overthrowing of the work; for verily, there are some who are chosen vessels to do good, who have been estranged by the hindering snares which are in the world and who will in due time return unto the Lord if they be not hindered by the men of the church. The Spirit says, "Come"; let not the ministers for Christ prevent their coming.—Section 119: 4.

As one studies that period, he may marvel that progress was actually made. The fact that progress was made is an evidence of the divinity within the movement and of the basic integrity and loyalty of those who felt responsible to further the work of the church. This period was spent in reaffirming the original precepts, doctrines, and beliefs of the church, and there came the development of a spiritual philosophy as a base upon which the church could build.

Because of the scattered condition under which our members lived, there was little need and opportunity for emphasis on the social or Zionite phases of our work, but with this primary work established, there was an enlargement of a social concept on the part of the church.

With the gathering of our people, there was developed a sense of responsibility to its members in both benevolent and educational fields. It was at this time that Graceland College was founded and the Saints' Home established.

WHETHER THE DEPRESSIONS of 1893 and 1894, 1896 and 1897 had effect upon the thinking of our people is a matter of conjecture. However, there seems to be a tendency for members to turn more toward the Zionite philosophy in times of economic adversity than when business conditions are more favorable. This is also true in times when there is evidence of potential strength of unfriendly nations, which causes us to fear the possibility of oppression. Whatever the cause, there is evidence that through this era and beginning more noticeably in 1915 there was an expansion of the educational effort to relate our spiritual philosophy with our financial and social emphases, all of which was inherent in the original doctrine of the church in 1830.

There is an important point here to keep in mind: this emphasis was out of proportion to and without due consideration of the economic costs involved—that is, because of the intense drive put forth by those who were in positions of leadership and undoubtedly because of the desires of the people, the momentum of the church in this direction was greater than its numerical and economic strength seemed to justify. There was no question about the urgency of the call or the desire to make progress, for the word to the church, as found in Section 132 given in 1916, was:

Everywhere the demand for greater activity exists, and for the accomplishment of our work the great essential is fraternal co-operation in service to man and devoted consecration to God and his work,

and again in 1925 (Section 135) there was emphasis of the hastening time and the promise of real accomplishment:

The promise has been given that no power shall stay the hand of God in the accomplishment of his purposes among his people; and as the church shall move forward in its great work, the fulfillment of prophecy may cause the Saints to tremble at the exhibition of divine power, yet they shall rejoice in the protection of his grace.

It is also evident that the efforts made were undertaken without adequate preparation and without sufficient consideration of all of the factors involved, which were essential to the success of such undertakings.

IN 1917 the church was practically free from debt, and it is almost inconceivable that in a short period of eight years it could have become heavily involved

financially; nevertheless the record is clear in this respect. During those eight years projects were undertaken which, though of considerable merit, were obviously beyond the ability of the church to finance, or at least beyond the willingness of its members to support. There are always those who say, "We could have done it if . . ." but Zion cannot be established upon potential strength alone; it must be built upon actual strength indicated by the willingness of people to consecrate and to give. So this period of eight years was marked in the financial sense by an overworking of limited capital.

The Graceland Endowment Stewardship project, involving between \$200,000 and \$300,000, was started. The Auditorium project was undertaken, and in a statement put out by the then Presiding Bishop, B. R. McGuire, \$500,000 was asked for this purpose, an amount of \$878,000 was subscribed, and the amount actually received was \$481,137.92. On the face of it this was a remarkable achievement, but the total program undertaken was beyond the ability of the church to finance.

With the depression of 1921, a considerable number of men were added to the missionary lists only to be dropped in 1922 because of financial difficulties. Operating losses were sustained in the fiscal years 1921 to 1925 inclusive, totaling almost \$300,000, and money was borrowed from the Auditorium Fund to meet operating deficits. The whole period from 1921 to 1931 was marked by projects undertaken, in addition to the Graceland Endowment, the stewardship project, the Auditorium, a sheep-raising project in the Ozarks, an insurance company, the expansion of the Independence Sanitarium and Hospital, and the building of a dormitory for Graceland College (with borrowed money). All of this resulted in the intermingling of funds, the accumulation of obligations including encumbrances on the Auditorium, on farm lands, on real estate, on the hospital, on the Graceland dormitory, short-term debenture notes unsecured, and obligation on short-term notes to banks, totaling approximately \$1,866,000.

AS WE LOOK BACK at that period, we see and understand the tremendous urge to expand our facilities, to speed up the gathering, to broaden our educational horizons, to enlarge our missionary endeavors.

What is said here is not said in criticism but matter-of-factly, because I wish to point out that there is a definite relationship between the attainment of economic and spiritual goals and financial administration. Undoubtedly many of

these projects were undertaken in an attempt to carry out the provisions of the law:

The bishop should be directed and authorized to proceed as soon as it shall be found practicable by consultation with the general authorities of the church who are made the proper counselors in spiritual and temporal things to carry out the provisions of the law of organization which are by the law made the duty of the bishop.—Doctrine and Covenants 128: 9.

Without question, there were attempts to achieve the purposes and goals of the church as set forth in Section 42. But as we review that history, we need to keep in mind the total scope of the law which has to do with the laying of foundations for the church as such to enable it to have the spiritual and economic stability to assure success in the endeavors that it undertakes.

To climb up a mountain part way, to become exhausted again and again in the attempt, brings neither satisfaction nor comfort. The mountain-climber who has not provided himself with adequate equipment and has not developed the stamina—both physical and spiritual—essential to the ascent of great heights, had best make preparation to provide that equipment and that spiritual and physical stamina if he expects to envision the beauties of a world visible only from that mountaintop. Likewise those who would build Zion must develop a spiritual stamina which will be evidenced by the development of talents and the consecration of those talents and material resources to the cause of Zion. The church made the effort but exhausted itself in the attempt because of inadequate preparation.

It was because of this experience that the councils of the church, in 1931, adopted its financial policy which was approved by the General Conference of 1932, and which has been approved subsequently by conferences as the reports of the Bishopric have specifically referred to this policy and have received the endorsement and approval of General Conferences. The policy adopted was designed not only to correct the difficulties which the church encountered when it was faced with the depression of 1931—an economic collapse greater than any that has ever been experienced in the history of our country—but also to maintain the church on a stable and going basis in the years following. Within that financial policy which had at the time, in addition to the five fundamental principles:

1. Arrest expansion
2. Liquidate assets
3. A balanced budget
4. Operate economically
5. Pay indebtedness

the additional principles of "Create Reserves." Herein those of us who had specific responsibility felt that we were in harmony with the divine will respecting the creation and organization of the storehouse, for the storehouse principle is that of the establishment of reserves to meet the economic needs of society in times of low income and economic adversity.

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people.—Doctrine and Covenants 42: 10.

THE BEGINNING necessarily had to be the strengthening of the financial status of the church and applying the principles of the storehouse to the financial administration which was to affect the entire church. The result of the application of this law has made possible the segregation of funds to meet the specific needs for which these funds were raised.

In 1931 eighty-four men were released from the missionary force. Some of us had the unhappy and unpleasant experience of sitting down face to face with men who had dedicated themselves to the preaching of the gospel of Jesus Christ and saying to them: "The church can no longer use your services. It is your responsibility to go out into a world where unemployment is widespread, and despite inexperience and lack of training in the field of industry and business, see what you can do to provide yourselves a livelihood."

Nevertheless in this period of depression there was evidence of a devotion and a spiritual fiber within the church which was indicative of the extent to which the philosophy of the church was ingrained within the hearts and souls of its members. Despite all the privation and heartaches and human sufferings, men adjusted themselves to the situation, and the members of the church responded in depriving themselves of just wants, and many times of the basic necessities of life, to conform to this policy of debt-elimination and the strengthening of the church.

The recent reports of the Presiding Bishopric have shown the results of the application of this policy, and any thinking person must recognize that through a period of depression and war, many of the larger aspects and objectives of the church have necessarily not been attained. Nevertheless they are yet before us for attainment. It must be remembered that during this period a great deal of progress has been made. There is substantial evidence of results attained—not just accidentally, but because of thorough planning and the organization of our forces to the attainment of specific goals.

The strengthening of our financial position is, without question, a remarkable achievement, and credit must go to that small section of our total membership which has consistently adhered to the financial law of the church and which has, month after month, year after year, contributed in tithes and offerings not only to maintain the work of the church, but also to help in the establishment of reserves which have given the church its present stability.

THE GATHERING has not been overlooked during this period. It has been discussed, policies have been developed, and direction has been given to those who are interested in locating in the central areas. Specific areas and communities were designated; meetings have been held consistently with the stake officers (particularly with the bishops who gave unlimited time and attention to those who have indicated their desire to gather and who have been in a position to do so). Questionnaires have been developed, calling for information to serve as a guide in giving such direction. Agricultural programs have been carefully and systematically developed and followed. The utilization of some 5,500 acres of land has served to provide a livelihood and the opportunity for the accumulation of resources with which to purchase individual farms for a number of our members. Studies of the soil and balanced farming programs have been carried on in connection with land usage. Additional land has been acquired looking toward the time when it would be available for needed community development. Our stakes have been strengthened by adding trained personnel as personnel or funds became available.

Progress has been made in caring for the aged and the poor. Additional homes have been purchased for the aged in Independence, and plans are under way for the enlargement of the property across from the Sanitarium to provide adequate facilities for the care of the aged. We

are now at a point where we need to use again the Home for the Aged at Lamoni, Iowa, and this will be done as soon as provision is made for the needs of the college for additional dormitory facilities to release the Home for the Aged building.

A new project which involves the investment of thousands of dollars is now in process and will serve as a Social Service Center for this area. It is anticipated that facilities are to extend throughout all the districts of the church, in so far as may be possible and practicable.

Training has been carried on for the Aaronic priesthood, and studies have been made available to the Aaronic priesthood pertaining specifically to the care of the poor and needy, and ministry to the home.

The Independence Sanitarium and Hospital has been substantially completed. This building was without a roof in 1931 and stood uncompleted until 1940. An additional \$175,000 has been appropriated and is now available for providing additional facilities for this institution, the plans for which are in process of completion.

Considerable work has been done on the Auditorium, which—some of you will remember—was covered in front with tar paper and boards in 1931. Now a project is under way to roof the building, including the facing of the walls supporting the dome.

In connection with Graceland College, a new steam plant building and workshop has been provided out of appropriations from General Funds. Also the new Student Center Building has been built, funds for which have come largely from the College Day contributions and gifts of the Alumni. An additional appropriation of \$269,000 has been made and is available for the boys' new dormitory. In referring to Graceland College, we note that since 1931 the church has spent in budgets and in outright appropriations the total sum of \$1,030,669.18 for this institution (exclusive of College Day offerings).

The Herald Publishing House has, under the management of its Board of Publication and administrative officers, made substantial progress.

And we might say, incidentally, that an addition has been made to Mound Grove Cemetery.

An appropriation of \$400,000 has been made for a Houses of Worship Revolving Fund which has made possible the extension of help to more than fifty of the congregations of the church.

From 1931 to 1935 it was not possible to add any men to our ministerial lists, and the first appointments (few in number) were made in 1936 and in 1937 the Ministerial Reserve Fund was started, which fund subsequently has increased to over \$700,000.00. In addition to this Ministerial Reserve Fund, we have set up the Missionary Reserve Fund primarily to strengthen and maintain a sustained missionary program, and our work has been strengthened in the Society Islands by an additional appointee and by providing an automobile and other equipment needed. In the British Isles we have purchased two properties; also a headquarters building in Rotterdam, for the European Mission. Our missionary list has increased and, with the appointments that we have just made at the last Joint Council, we have now a list of 159 men serving the church full time.

THESE ARE NOT ALL, but represent the obvious accomplishments during this period since our financial policy was adopted. As we look toward the future, we still see before us specific goals which will demand not only our attention but our resources and the best that we have in the way of devotion if we are to attain them. They can be classified into two groups—first, those to which we have already given attention and are in process, these are not listed in the order of their priority but will make recurrent demands for our support.

1. Further enlargement of our ministerial list, which we trust will include a reasonable number of bishops to provide the personnel needed for the development and programming of the work of the gathering.

2. The expansion of the Independence Sanitarium and Hospital, the demands on which are becoming increasingly greater year after year. Additional operating room facilities are needed (as well as additional bed space), a modern dormitory for nurses in training, and provision for a department of geriatrics (care of the aged).

3. Graceland College will continue to be a growing institution. Its dormitory facilities will be inadequate even when the new dormitory for men is completed, and other buildings will be required, as this institution develops. A retirement program is an essential for the personnel of this institution.

Similarly, a retirement program is essential for our General Church office personnel.

4. The Auditorium needs are more or less obvious to all who see the building.

I am not stating, in any of these instances, the amount of money that will

be required, but if we continue on the basis of our present experience, we will do well to meet all of these needs in a financial way within a period of two decades, and I say this despite the fact that when we launched our program of debt payment, there were those who said it could be done in thirty to sixty days; we set our goal for fifteen years, and accomplished it in a little under twelve years. Let us not underestimate the task head of us, but let us not be afraid to move forward toward its accomplishment.

The foregoing are the projects to which we are already committed. The second category includes areas in which up to the present time we have done very little. These have to do with economic planning and organization, and I wish to state a principle which it seems to me should govern our action in this connection; this is that funds for industrial and business development must come from one of two sources—private investment and private capital, and funds which have been consecrated by way of surplus. We are, therefore, in a position where, if we are to do much in the field of industrial and business organization, the time has come for us to ask for the consecration of surplus for this particular purpose.

It is my opinion that funds to be appropriated for any planning or any research for this field of our Zionics endeavor (which would include community planning, housing, industrial location) should be allocated from surplus consecrations. Therefore this is dependent upon the extent to which our membership will comply with this phase of our law. We have made real progress in respect to individual compliance with the elementary steps of stewardship; the individual can measure his own development as a steward if he will use the "Standards for a Steward" prepared by the Order of Bishops, as a yardstick. The pamphlets covering this are available from the Herald Publishing House, or can be obtained from the office of the Presiding Bishopric.

Further development of our program for the care of the poor, training personnel to minister to them, improving our facilities for their care and rehabilitation, using the institution now being enlarged which we have designated as our Social Service Center as the nucleus.

The attainment and the accomplishment of these economic goals of the church is, in the final analysis, dependent upon the following:

1. An increase in the number of contributors and filers of financial statements.
2. A sustained support of the financial policy which has governed the ad-

ministration of the business affairs of the church.

3. The additional selection of trained personnel to assume specific responsibilities in the work of the gathering and of ministry to the Saints.
4. The acceptance and discharge of the supreme test of stewardship in the consecration of surplus.

WE ARE DEEPLY GRATEFUL to God for the blessings given which have resulted in progress to a point where the church has no apologies to make relative to its financial stability, with its Operating Fund Reserve, its Ministerial Reserve Fund, its Missionary Reserve Fund, its Houses of Worship Revolving Fund, its Oblation Fund, all of which are segregated for the purposes for which they are to serve. If there is a sustained adherence to the policies which have been adopted, surplus can be consecrated with a definite assurance that the purposes of its consecration will be realized.

May I say in conclusion if we as a church have made errors, let us pray that God will forgive us and enlighten our minds that in the future we may be free from any which will retard the glorious work. If we have made progress, let us give thanks to him and to those who have sacrificed for his cause, and may we above all move forward in faith, not fearful of atomic bombs or economic disaster, but conscious of God's great love for us made manifest in the giving of his Only Begotten Son that through him we might know our Father, who said:

Now, as you have asked, behold, I say unto you, Keep my commandments, and seek to bring forth and establish the cause of Zion.

Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.

Behold, I am the light and the life of the world, that speaketh these words; therefore, give heed with your might, and then you are called. Amen.

Visitors Welcome

Eight young men from the Spanish-American Baptist Seminar in Los Angeles, California, are visiting in Independence. They are from a class that is studying comparative religions. Some of these men come from Mexico, Colombia, and Guatemala. After their period of study in the seminar, they will do missionary work in South America.

At present they are touring the United States and visiting various religious institutes. One of the places visited was The Auditorium. Brother Gomer Wells showed them about the building and explained our religious beliefs to them. The leader of the group said that the young men would return to their class with a better understanding of this church and the ways in which it differs from other religious sects.

—EMMA M. PHILLIPS.

"Equal Rights" for Women

WITH ABSOLUTE EQUALITY with the men, would women have more or less?

I have a vivid recollection of the discussion respecting women's rights in the sessions of the Missouri Constitutional Convention in 1943 and 1944. As a member of that body, I was pleased to cast my vote to remove everything in the old Missouri Constitution that amounted to a discrimination against the women of Missouri. These former restrictions, now abolished, consisted mainly in provisions limiting State and County offices to male citizens. Today there is no office, State or County, to which women citizens of lawful age are not eligible, from governor down to township officials.

In one particular, women were excluded from the *disabilities* involved, and that was in the provision for drafting citizens for military duty. Notwithstanding there were women lobbyists who were almost blatant in their demand for what they considered and called equal rights, the Convention took the view they did not want women to be forced into the hardships of armed conflict.

In another instance, that of jury service, women were made eligible for it; but, when drawn for service, upon their request, with no necessity for a reason (as is required for the men), the court is obliged to excuse them.

Thus the Convention paid their respects to chivalry and their women, and the voters of the State approved their resolution of these problems.

THE EIGHTY-FIRST CONGRESS is now debating Senate Joint Resolution No. 25 which proposes an amendment to the Constitution of the United States relative to equal rights for men and women. If adopted by the Congress it will of course have to be ratified by thirty-six States to become effective. The outcome of this movement is of course extremely speculative. Being somewhat familiar with special legislation in the various States in *favor* of the women, laws that would be jeopardized or canceled by such an Amendment, in justice to our wives and mothers and sisters I am impelled to recommend to the women of the church that before they vote for such a change, they get a comprehensive knowledge of what effect such an amendment would, if adopted, have on their *present* rights under the codes of their respective States.

THE NATIONAL CONSUMERS LEAGUE has compiled a list of these rights showing state laws that would be affected, or abolished, and it may be well for our women leaders to secure copies for their study.

I would not attempt to treat the question exhaustively, but we might take the special provisions of Missouri, as an example, and see what our laws do for the women of the State. Perhaps it will enable the women to decide if they want to exchange present preferments for what they would gain by such a change.

Missouri has the common law responsibility of the husbands to support their wives.

A widow has the right to occupy the family home during her widowhood.

She has the right to receive, free of claims of creditors against the estate, the proceeds of insurance on the life of her husband for her benefit, to the amount purchaseable by five hundred dollars annual premiums.

An unmarried woman has the right to receive insurance to the amount covered by annual premiums up to five hundred dollars for her benefit on the life of her father or brother, free of creditors' claims against the deceased person.

For working women, a nine hour day, fifty-four hours a week; seats must be furnished. It is unlawful for them to enter into any mine to work therein; to clean any part of the mill, gearing, or machinery while it is in motion; to work between the fixed and traversing parts of any machine in motion by the action of any mechanical power except the machine she is operating. And there can be no industrial labor in homes.

The foregoing is from the digest furnished by the National Consumers League. However, my memory suggests there are other benefits for wives and widows under the Missouri laws not covered by the foregoing. And I believe California and some of the newer States have laws even more favorable to the women.

Aesop told the fable of the dog that lost his bone by grasping at a reflection of another bone. Let not our women be deceived: "Equal Rights" has an appealing sound; but be sure you are leveling your rights upward and not downward.

Get a copy of the document referred to and learn what *your* rights already are in *your* State.

ISRAEL A. SMITH.

Missionary Businessman

A series based on the biographical notes of Gilbert J. Waller

By LILLIE JENNINGS

Part Seven

DURING 1919 Brother Waller was back in Honolulu assisting until the arrival of Elder V. B. Etzenhauser, General Conference appointee, arrived in August and was elected president of the branch.

In November, while Brother Waller was staying in Waimea, on the island of Hawaii, a drought was seriously affecting many of the cattle ranches. On Sunday, November 30, he visited the Hilo Branch, and at his request the morning preaching service was changed into a prayer meeting with Elders Waller, McConley, and Etzenhauser in charge.

At the request of Brother Waller, who explained the serious situation caused by the drought, earnest and fervent prayers were offered by many of the members present for the much needed rain. Brother Waller requested the members to continue their supplications until Wednesday evening, urging them to come to the midweek meeting in fasting and prayer. On the Thursday morning following, rain began to fall in Waimea and other drought-stricken districts of Hawaii. The coming of the rain on this particular Thursday morning was remarkable since Brother Waller had requested the members of Hilo Branch to keep up their prayers until Wednesday night prayer service. One of the men who worked for a rancher called Brother Waller "rain bringer." It was a wonderful response from the Lord.

In the *Autumn Leaves* of January, 1927, appeared an article by Sister McConley, which supports what Brother Waller testified in regard to the remarkable answer to prayer when the drought was broken:

Christianity in Business

Gilbert J. Waller is a man greatly beloved by all who know him. Were I to pen a picture of him, it would be as I have seen him many times with his face radiant with the Holy Spirit as he earnestly delivered the gospel message; or as I have seen him at the bedside of a sick brother or sister or little one, with his heart full of love and compassion and anxiety to do what he could.

Sympathetic and kind to all, he rejoices and

sorrows with them. No home is too humble for him to enter. Even the children on the street cry out to him as he passes, "Hello, Mr. Waller," which shows how fond he is of children.

One of his outstanding characteristics is his great faith in God. In times of emergency, not only have the Saints relied on his faith, but his business associates have also done so in a remarkable manner. At the time of the great drought in 1919, springs and streams that had never been known to go dry failed. Especially was this true on the north end of the island of Hawaii, where water sold for twenty-five cents a bucket. Thousands of acres of sugar cane died in the field, and livestock perished wholesale. The president of the Hawaii Meat Company called Brother Waller to come to the Parker Ranch at Waimea, Hawaii, to give counsel in meeting the emergency. This ranch carries about 10,000 head of cattle and 25,000 sheep, and the very lives of the people in that section of the country were in danger. When they had reached their extremity, the president of the company suggested that Brother Waller take the matter to the Lord. He immediately went to Hilo, arriving early Sunday morning, and at his request a prayer meeting was held, and the Saints were asked to continue in prayer and come fasting at the Wednesday night meeting. Brother Waller returned to the ranch. Monday, a small black cloud formed above Mauna Kea, the lofty mountain just to the south. Tuesday, it increased in size; and Wednesday, it threatened rain.

Thursday morning Brother Waller called us over the long distance phone and informed us that it had been pouring down for about two hours, and the drought was broken.

His devotion to duty is very marked. He allows nothing to take precedence over his church work and is always subject to official calls for service night or day. His integrity is such that he is generally recognized as one of the "squarest" men in the Islands, and his culture and refinement offer him an open door to the best society there.

A sad feature in his life is his enforced absence from his family for long periods of time, made necessary by his business interests in Honolulu and the inability of his family to reside there. However, he has made his life one of service to mankind, and we have often been reminded of the quotation from Longfellow: "Patience, abnegation of self, and devotion to others," as we have seen him ministering among his flock.

Surely he is a man in whom the fruits of the Spirit have been made manifest.

The reason Brother Waller's family lived on the Coast was because a doctor in Honolulu said if he would allow his wife to live in a different climate, he would add ten years to her life. Afterwards when she was planning to return, another doctor said to Brother Waller's son, "Well, you know that will be the

beginning of the end," so Brother Waller arranged for her to stay in California.

The following from a letter also written by Sister McConley was interesting and encouraging to Brother Waller:

Missionaries have since come and gone and done their bit, but in all these years Brother Waller has been like a father to those in the Honolulu Branch and has continued to be the spiritual and financial anchor to the work.

Because of his wide experience and understanding of the different races of people in the Islands, his counsel has been sought by the church in regard to our work there. His business has brought him intimately in touch with the Hawaiians, Chinese, and Japanese, and most of his ministry, as a result, has been among those nationalities. Today, largely due to his efforts, there are three branches of the church in Honolulu—one Hawaiian, one Chinese, and one Japanese.

He has been especially blessed in his labors among the Hawaiians. And in addition to his church work he has always borne his share of responsibility in civic affairs. He was prompt to sign up as an American citizen when the Islands were annexed by the United States in 1898, and served as National Committeeman of the Democratic party for many years. At the Baltimore Convention, when Woodrow Wilson was nominated for President, Brother Waller was present as a member of the Platform Committee. He served for many years as head of the Anti-Saloon League and has also served as a member of the Territorial Prison Commission and the Territorial Board of Health, besides holding other important civic positions at different times.

I would not have you think, however, that all of Elder Waller's efforts have been confined to the three nationalities above mentioned as he has brought a number of excellent white people into the church in Honolulu, and for some time he was president of the San Francisco Branch during Elder C. Ed. Miller's sojourn in the Islands.

At a special meeting of the Honolulu Branch on August 11, Elder Waller, bishop's agent, was authorized to arrange for the purchase of the lot on Young Street (now South Hotel Street) at the rear of the church.

A Trip to New Zealand

During 1921 Elder Waller left for New Zealand on a business trip. He visited Australia, also, meeting with the Saints in Sydney and Melbourne and preaching at the different branches in these cities. While in Auckland, New Zealand, where he spent considerable time, he assisted Elder A. V. Robinson, who was in charge of the work in that city. Under his direction and with the approval of Elder Hinman Savage, the missionary in charge of New Zealand, and Elder Robinson, Elder Waller organized the Auckland Branch.

Elder Waller's visit to Auckland was seen in a dream by Elder Robinson, who describes his experience in the *Saints' Herald* of January 6, 1922:

I dreamed we were sailing in a beautiful, new, motor auxiliary ship. Everything seemed in perfect order, and the ship rode the mighty waves with ease. Presently a man stepped up and took hold of the wheel. We had not seen him before. He began giving instructions, and the people did not want to carry them out, but when I looked in his face, I turned to the people and said, "Why do you refuse to carry out his instructions? He is a safe pilot." Then they began to obey. He ordered the sail to be set properly and gave instructions for the benzine to be turned on so that the motor might be set going. We were soon to realize why these instructions were given so hastily, for when we looked ahead, we saw that we were sailing straight for the rocks on the shore. The pilot was just in time, and he turned the ship. So close were we to the rocks it seemed as though we could touch them from the side of the ship. He guided the ship into the right channel until the danger was passed; then he left us.

During Brother Waller's visit he gave us good instruction, and while I was presiding at our midweek meeting, the above dream came before me again as clearly as though I were dreaming it all over again. This was impressed upon my mind. I began to pray about it and asked God to shut it out of my mind if what had been given to me was not of him. As I prayed the plainer it became, and this is what was given to me as the interpretation of the dream: The ship was the New Zealand Mission (a new mission, especially this end) which was fully equipped with the gospel. We were riding over the waves of opposition, and thought all was going along all right, until this pilot came and gave his instructions. (I asked that I might see the face of that pilot again and Brother Waller's face came before my eyes.) He showed that the Spirit of God was the all-important thing to carry us into the right channel. So it seemed as if he turned on the Spirit of God into our lives which guided all into the right channels; then he left us.

Brother Waller considered the organization of the Auckland Branch under his advice and direction an important work. In Auckland there was a branch of the Mormon church and a church building. Our members were holding meetings in Brother Robinson's home, and in a hall, and on Sunday afternoons Brother Robinson was preaching on a prominent street to good-sized audiences. Still Brother Waller felt that it would be better and safer for the work if the members in Auckland had an organized branch with a pastor. Brother Waller's advice saved the New Zealand Mission, so far as Auckland was concerned, from trouble which might hinder the work.

The Work Revived

During 1922 Brother Waller decided to try to revive the work among the Japanese. With the help of Sister Emily Inouye and her husband Henry, a church school was started in the Kalihi district, where some years previous church school work had been done, and a number of Japanese young people had

been baptized by Brother Waller. A number of Japanese children responded to the invitation to come to the school, which met in a cottage rented for that purpose, and before long there was an enrollment of about fifty children.

On November 7, Brother Prescott and Sister Lois Foo arrived in Honolulu by the steamer "Matsonia." Brother Foo had been appointed by the General Conference to labor in the Hawaiian Islands. In order to start the work again among the Chinese, Brother Waller and Brother Foo thought it best to try and organize a church school. With this purpose in view, they visited the homes of several Chinese and invited them to attend meetings.

Desiring to encourage the few Japanese members in the Kalihi district and others who were showing interest in the work, the elders arranged for a weekly prayer meeting to be held at the home of Brother and Sister Inouye. This, the first Japanese prayer meeting, was presided over by Brother Waller and Brother Foo. There were eleven in attendance, and a good Spirit was present. This prayer service was a new experience to several of the Japanese attending as they had probably never been on their knees in prayer before.

The year 1923 opened with encouraging prospects, especially in the work among the Orientals; Brother and Sister Foo devoted their main attention to this work, assisted by Elder Waller and Sister Inouye. There were now three church schools among the Orientals, two Chinese and one Japanese. The Japanese school was located in the Kalihi district, as well as one of the Chinese Sunday schools. The other Chinese school was located in the Palama district. The purpose of these schools was not only to instruct the children in the work, but also to draw the children's parents to the church. In addition to the Sunday school work a prayer meeting was held each week, attended by the children and Japanese members. Another prayer meeting was also held for the benefit of the Chinese Saints.

The weekly prayer services held at the old mission house, as well as the preaching services conducted by Elders Waller and Foo each Sunday evening at the Wah Mun School, Kukui Street, had been very helpful to the Chinese members and nonmembers who attended. There were now eighteen members among the Chinese. The brethren in charge, encouraged by the prospects, thought it would be advisable to recommend to the members that a Chinese branch be organized without delay. At this time Apostle McConley, with his wife and child, arrived from Australia en route to the States. Since Brother

McConley was in favor of the organization of a Chinese branch, the matter was brought to the notice of the members at a meeting, and a resolution was adopted authorizing the branch organization at the earliest opportunity. It was known as the Honolulu Chinese Branch of the Reorganized Church of Jesus Christ of Latter Day Saints.

In order to care for the Japanese members Elders Waller and Foo advised that a Japanese branch be organized. On November 18, a meeting was called for the purpose of organizing the Honolulu Japanese Branch of the Reorganized Church of Jesus Christ of Latter Day Saints. Elder G. J. Waller was elected pastor. As no hall was available for holding the different services in the Kalihi district, a small dwelling house was rented for Sunday school purposes, while the branch meetings were held in the home of a Japanese brother.

The prospects early in 1924 were encouraging. The Honolulu Main Branch and the Japanese Branch were presided over by Brother Waller, while the president of the Chinese Branch was Elder Charles A. Lee.

At this time Brother Waller was planning a visit to the States, and arrangements were made for Elder D. J. Williams and his wife who had charge of the work in Hilo, to come to Honolulu to look after the local work during his absence.

(To be continued.)

Gossip?
No!

Each One Win One!

The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

My question concerns the deacon and General Conference Resolution Number 449, which says, “. . . labor as preachers within the branches to which they belong . . . or with the consent of the chief presiding officer.” On occasions of visits to other branches would I, as a deacon, be eligible to preach upon the invitation and consent of the pastor or other presiding officers?
Washington L. B.

ANSWER:

A general rule of determining the intent of a resolution which defines certain activities of an officer is: that which is not specifically prohibited, is permissible.

Section 17:11 defines the deacon's duties, as follows: he is “to warn, expound, exhort and teach and invite all to come unto Christ.” In fulfilling these responsibilities, however, it would be ill-advised to do so in organized branches or districts without the knowledge and approval of the officers in charge. Section 120:4 covers this point quite clearly. “In both branches and districts the presiding officers should be considered and respected in their offices.” To occupy the pulpit in any branch or district, upon the invitation of the officers in charge would not be in violation of General Conference Resolution Number 449.

In this connection, see the *Saints' Herald*, Volume 43, page 625, September 23, 1896, “The Duty of a Deacon” by President Joseph Smith III.

James F. Keir.

QUESTION:

Is it true that if our church members are not married by an elder of our church or one of proper authority, they are not married in the sight of God and are committing adultery?

E. S.

ANSWER:

The law of the church does not require members to be married by our priesthood. (References made here are

to Section 111 of the book of Doctrine and Covenants.) However, it is desirable that the members of the church shall be married in the church with an elder or priest officiating. The ceremony should be performed in a public meeting and attended with prayer and thanksgiving (Doctrine and Covenants 111:2).

We believe it is not right to prohibit our members from being married by other ministers or in other churches or by authorized civil authorities, although neither is as desirable as marriage in our own church and by a member of our priesthood.

In view of the foregoing, non-Latter Day Saint marriages are recognized by the church and do not carry any stigma whatever.

A. Orlin Crownover.

QUESTION:

We are told to forgive our brother his trespasses. Yet there are those who say, “We don't do the forgiving; only God can do that.” Please explain.
Oregon Mrs. N. W.

ANSWER:

Mark 2:7 asks the question, “Who can forgive sins but God only?” But Mark 11:26 comes back with the statement, “But if ye do not forgive, neither will your father which is in heaven forgive your trespasses.” At first, the whole thing appears paradoxical until we know what the writer apparently was saying. We can and should forgive our brother's trespasses against us. When he has wronged us and indicates his sorrow and repentance, we should be eager to forgive him and forget the injury that has been done.

This does not mean, however, that we have the prerogative or power to absolve our brother of guilt for his sin. As a church we have held to the belief that no man has the right to expunge a fellow mortal's sins. It is interesting to note here that the Bible usually uses the word “trespass” when the offense is against a fellow man, and it uses the word “sin” for the act or state of rebellion against the purposes of Deity. In release from the latter, only God can

grant forgiveness; while in the former, both the sinner and the one he has trespassed against must be active with God in bringing about a reconciliation to the purposes of Divinity. In this connection, we will do well to always remember the statement from the Lord's prayer (Matthew 6:13 Inspired Version), “. . . and forgive us our trespasses, as we forgive those who trespass against us.”

A. Orlin Crownover.

QUESTION:

Will those who die without law (Doctrine and Covenants 76:6) have a chance for the highest glory? If so, what Scripture may be referred to? Is a baby one without law?
California F. G.

ANSWER:

There is no positive assurance that those who die without law will receive the highest glory, but the Scriptures seem to indicate that there is such a possibility. Doctrine and Covenants 45:10 states that they shall come forth “in the first resurrection and it shall be tolerable for them . . . Their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them and he will be their king and their law-giver.”

In Section 76:6 we learned that these will be of the terrestrial world. Of the three classifications the celestial is the highest glory and the telestial is the lowest. Only of the telestial is it said that “where God and Christ dwell they cannot come, worlds without end.” From Section 76:7 we learn that those of the terrestrial world shall be ministered to through those of the celestial world, while the telestial receive through “the administering of angels.”

To reason that all people who died without the gospel law would receive the highest glory would be to put too high a premium upon the human failure to teach the gospel. For if ignorance of the law would save a man, it would be better that he not be preached to. On the other hand, the fact that they come forth in the first resurrection and that it will be tolerable for them rather indicates that should they respond to the ministry from the celestial glory that they might eventually inherit this glory.

Babies should not be classified as “one without law,” rather, they are innocent and redeemed through Christ from the foundation of the world. See Section 28:13.

C. B. Hartshorn.

Tributes to Church Pioneers

IN THE *Nauvoo Independent* of April 28, 1949, under the THIRTY YEARS AGO heading appears the following item of interest to our church.

Heman C. Smith, historian of the Reorganized L. D. S. Church died at Lamoni, Iowa, April 17, aged 69 years.

A capable man; a fearless man; a good man.

In the same issue in the column for SEVENTY YEARS AGO, April 25, 1879, this item appears:

Joseph Smith of the *Saints' Herald* and his brother, A. H. Smith of Andover, Missouri, were called here by the illness of their mother, Mrs. L. C. Bidamon.

Mrs. Bidamon was Emma Hale Smith. She passed to her reward on April 30, 1879. The funeral was held in Nauvoo. My grandfather, Richard Lambert, had charge of the music; the sermon was by Joseph A. Crawford, a missionary of those days; and the service was in charge of Apostle John H. Lake. Five of the pallbearers were nephews: Solomon J., Alvin, Don Carlos, and Frederick Salisbury, and Don C. Milligan, whose widow still resides in Hamilton twelve miles from Nauvoo. In company with Emily Smith Steward, daughter of George Albert Smith, President of the church in Utah, I visited her in April, 1948. She is feeble and did not recall our childhood together. The other bearer was Elder Daniel D. Babcock of Montrose.

Of that service the *Nauvoo Independent* carried a long article. After going somewhat at length into her early family life and the early active years she lived in the formative period of the church, the article says of Emma Smith Bidamon:

After the services were over, the large company filed through the room past the coffin, viewing the face of the deceased as they passed. It was a touching sight to see those citizens so long acquainted with the silent sleeper, while she was

living, pausing beside her to take a last look at her peaceful face, so calm amid the grief of the assembly. Now and then one to whom she had been dearer than to others, would caress the extended hand, or gently stooping lay the hand upon the cold face or forehead, some even kissing the pale cheek in an impulse of love and regret. But scenes of grief must pass—the family at length took leave of her whom they had so long known and loved. The coffin lid was put in place, the six bearers raised their burden reverently, and with the mourning train, passed to the place of interment, upon the premises of her oldest son, near by, where with solemn hymn and fervent prayer the remains were left to their long repose.

The assembly was large; almost every one knew Mrs. Bidamon, some intimately and for many years; some but for a few months, but it is safe to say that the respect, esteem, and love with which she was regarded by all is but a just tribute to the sterling virtues of the woman, wife, and mother, whom the community so soberly, so sadly, and so tenderly laid away to rest, on that beautiful May day, by the side of the Father of Waters, the mighty Mississippi.

Mrs. Bidamon was a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and her funeral services were conducted by elders and members of that body of believers, and the sermon was indicative of their hopes in the millennium yet to come.

Her neighbors and friends knew her as an honorable woman. I well recall an interview with Judge George Edmunds in his office in Carthage about 1908 or 1909. Several of us were present on the occasion when I asked him if he knew Emma Smith. He informed me that he knew her well. I asked further what he thought of her honor and veracity for telling the truth. He was sitting with his feet on the desk propped back in his swivel chair. When that question was asked, he promptly brought his feet from the desk, pointed his index finger at me and replied: "Young man, no one could tell a lie in her presence: she would detect him at it."

By M. H. SIEGFRIED

She kept faith with the testimony and evidence she signed with Elizabeth Ann Whitney, Sarah M. Cleveland, Eliza R. Snow, Ann Hunter, Ann Law, Phebe Woodruff, Lenora Taylor and a number of others which was published in *Times and Seasons* on October, 1842, in which they all solemnly declared there was no rule of marriage other than the one published in the Doctrine and Covenants of that time. Several of these women did not have the honor, courage, and devotion to live by their testimony. She did.

I ALSO WELL REMEMBER the long vigil which a few of us kept in this same Mansion House in 1909 over the ebbing life of Alexander Hale Smith, a son of this good woman. In this house he died. From this house a short service was held before his quiet, sleeping body was taken to Lamoni for burial. He lived in this house with his mother for many years; in this house, he lived with the wife of his youth, here some of his children were born; here he died. Only one of his children was present—Vida Elizabeth, wife of Heman C. Smith. A grandson, Glau A., son of Frederick A. Smith, was there, his secretary, W. R. Dexter, and myself. His family was widely scattered in church work and could not be reached. We did our best to make his last hours as comfortable as possible.

It was a quiet, sad, hot August afternoon when the body was removed to Montrose for the last journey of Brother Alexander H. Smith from the house, the place, and the city which he loved.

They Also Serve - By EMMA M. PHILLIPS

A Blue Bird-Oriole Week Story

WE CANNOT TRULY celebrate Blue Bird-Oriole week without giving some recognition to the leaders of these girls, to the women who devote hours of time in actual work with the girls and still longer hours in finding material and planning for its use. And as for compensation—there is only the joy of serving these girls and of seeing them grow into respectable womanhood, and of knowing that at times the girls can bring consolation to their leader. Such a time occurred a few years ago to Sister Charles Irwin, who lives in Independence.

Mrs. Irwin was not a young woman when she took over her group of girls, in fact, there were gray hairs already appearing among the dark. Some people thought she was too old for such an undertaking, and there were times when Mrs. Irwin almost thought it herself.

There were eight girls in her Blue Bird Band—eight lively, talkative girls. Under the careful guidance of Mrs. Irwin, the girls studied lessons, sewed, did various handcraft, and had happy times together—picnics, parties, and such as pleases the fancy of little girls.

WHEN THE WAR CAME, Mrs. Irwin suffered the same sorrows that befell so many other mothers. Her two sons, her only children, left their home to serve their country. And that service for their country took them to distant lands. They wrote often, but letters—well, letters can't compare to a greeting of "Hi, Mom" or a friendly smile. But Mrs. Irwin continued on with her eight lively, talkative girls. She was serving them and helping them as they needed her through their childish trials and temptations.

To the sorrow of being separated from her two sons, a deeper sorrow was added. Her husband was taken to the hospital in a critical condition. There followed weary hours of tears and doubts. She longed for the touch of a son's hand, but the broad Atlantic separated her from such consolation. Then came the tragic hour when her companion was taken from her. Now, she felt, she was really alone in the world. To whom could she turn for consolation?

With tears in her eyes, she left the hospital room. Then through moist

lashes she saw them—her eight little Blue Bird girls. They murmured low words of sorrow as they gathered about

their loved leader. They placed their arms around her neck, they kissed her, and did all that children could do by way of consolation. Mrs. Irwin found peace and comfort in their sincere words of regret. And with that peace and comfort there came the realization that these lively, talkative girls were serving her even as she served them.

The Inspired Version - By JOSEPH A. FERRIS

Is It of Man or of the Lord?

"The Holy Scriptures" is the correct title of the Inspired Version. If the work of correcting the errors in the King James Bible were of man, if the idea originated in the mind of man, then it would be at least partly of man. What are the facts? In the Preface to the Holy Scriptures (The Inspired Version) we read: "It was done by direct revelation from God."

What Is the Lord's Commandment?

In the Doctrine and Covenants 42:15, the Lord states: "Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety; . . . And I give unto you a commandment, that ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues and people."

What does the Lord say regarding those Saints who honor the Scripture in the Inspired Version? "He that doeth" according to these holy Scriptures "shall be saved," and "he that doeth them not shall be damned, if he continues" is the voice of the Lord in section 42, verse 16.

The Elect Safeguarded

None but "the elect" will accept this revelation from the Lord: "And the Scriptures shall be given even as they are in mine own bosom, to the salvation of mine own elect."—Section 34: 5.

For whose sake did Jesus say he gave the prophecy concerning conditions which would prevail in the last days just before his second coming? Listen to the Son of God explaining his chief reason for giving his prophecy concerning the last days: "Behold, I speak unto you for mine elect's sake."—Matthew 24: 29.

The Only Ones Not Deceived

Matthew 24: 39, 40 gives the key to the situation regarding who will be selected from the world before the destruction of the wicked begins at Christ's second coming: "And whoso treasureth up my words, shall not be deceived. For the Son of Man shall come, and . . . shall gather together the remainder of the elect from the four winds; from one end of heaven to the other."

The Inspired Version Not of Man

The Moffatt Translation, by James Moffatt, D.D. D. LITT., M.A. (Oxon) was revised three times after it was first translated. The author admits in his last printing that his previous work on changing the Bible has been "re-studied in the hope of rendering the work more effective and trustworthy. The net result as here printed may not amount exactly to a new book, but it is a revision which is as thorough as I can make it, and I mean it to be final." I am very thankful for this promise.

Drinking From Other Fountains Than the Fountain of Life

A prophet of old warned against "leaving the fountain of life" in order to "drink from every fountain." When the Lord guarantees that the Inspired Version, which came as a result of the Holy Ghost directing Joseph Smith the Martyr, that the Scriptures contained therein are the same "as they are in mine own bosom," what greater guarantee do we need to keep us from using Bibles other than the Inspired Version? Shall we be among "the elect"?



The Long Beach, California, Branch

By Mrs. Tom Perrigo and R. A. Wight

THE SCRIPTURE, "By their fruits ye shall know them," is aptly illustrated by an experience of the Long Beach Saints in obtaining a solution to their problem. Several years ago the branch secured its present property, and while it was a great improvement over the previous location, the lack of classrooms and church school facilities was serious. In 1947 several meetings were held to discuss this problem, and many things were considered, including drastic alterations of the building. Then came the opportunity the members had longed for. The people owning property just north of the church decided to sell, and the Saints were given first opportunity to buy, due to the courtesy and consideration of our members in treatment of their neighbors.

This property consisted of a 50 by 150 foot lot, with a beautiful six-room

home, a small garage with front entrance, an outside den, and a large twenty by forty foot reinforced brick garage at the rear of the lot.

The price finally agreed upon was \$18,500, though the owners had two other offers of more money. Again they said they wanted the Saints to have the place as they had been "good neighbors."

With only \$7,000 in the building fund and the possibility of a loan from the General Church of one half of the amount (\$9,250), there still remained \$2,250 to be raised in only a few days. An appeal went out to the membership, and within a week \$3,000 in donations were received. The purchase was made and possession granted in June, 1947.

The twenty by forty garage could not be used without some remodeling. This offered an excellent opportunity for the young people to make a recreation hall. It could also be used for junior church and social gatherings. The building committee was called to meet with the pastor and plans were made to raise \$2,000, the estimated amount needed for remodeling.

The women of the branch served a benefit dinner that netted \$338. The Men's Club, which had been organized shortly before to give more men an opportunity to serve, also helped. Soon the required amount was on hand, and work began in October.

The outside den was converted into a nursery at very little expense. It seemed that all this activity gave an added impetus to the local priesthood work and

there were thirty-one baptisms during the year.

IN 1948 plans were made to remodel the interior of the church. This, of course, had to be done step by step, with the money being raised before the work was started. First the windows were repaired at a cost of \$300. Then the rostrum was enlarged to accommodate the choir as well as the priesthood.

The choir for years had been seated on the main floor near the rostrum, so the whole appearance of that area had to be changed. This was estimated to cost about \$1,000 so plans were started to raise the money. Each member was given an envelope with pledge card enclosed, and an appeal was made by the pastor at an 11:00 o'clock service. After the meeting receipts of \$980 in cash and thirty-day pledges were received.

The interior of the entire church was painted by six men of the congregation in one day.

Eight indirect lights were installed by eight different sponsors at a cost of \$17.50 per fixture, and Venetian blinds were purchased.

During this period of reconstruction, members of the priesthood continued their missionary work, and twenty-one new members were added through baptism during the year.

The year 1949 will long be remembered for its achievements. The pews were remodeled and painted and the entire floor of the main auditorium covered with a carpet.

One very important step was the organizing of a mission in Lomita, California, under the leadership of Richard Hacker. Since its organization in June, 1949, four persons have been baptized. The group now has \$600 in its building fund and is looking forward to establishing a permanent church home in 1950.

A boy's club was organized in Long Beach Branch during the summer months, and just recently a junior choir, composed of Zion's Leaguers, was organized to sing for the evening services under the leadership of Harry Penn.

The regular choir, with Mary Rasmussen as the leader, presented a Christmas cantata on December 25.

Fourteen new members were baptized during the year in addition to the four at the mission. Present membership is 507. The church school, under the leadership of R. E. Niles, has a corps of fine workers and is making steady progress. A credit class instructed by Guy M. Smith ran a full year with twenty-two completing the course.

John P. Davis is pastor.

THE CHURCH SCHOOL HANDBOOK

Here is a brand-new loose-leaf handbook for church school workers and leaders. It covers every phase of church school work including organization, administration, curriculum, teaching, worship and activity programs. There are several blank pages in back for notes.

\$1

herald house

INDEPENDENCE, MISSOURI

Briefs

NORTHEASTERN ILLINOIS DISTRICT CONFERENCE.—The semi-annual district conference was held in Plano on March 12, opening with a prayer service. During the 11:00 o'clock worship hour, Evangelist Leslie Wight of Chicago brought an inspiring message.

Following a brief musical program, the business session convened at 2:00 p.m. Plans for a joint reunion this summer to be held with the Chicago District were discussed. It was voted to have a finance committee of three members, to be appointed by the district president, to make the budget and work out appropriate financial objectives for the district. The following delegates were elected to represent the district at the General Conference: Kenneth Mulvaney, Mission Branch; Pearl Pement, Deselm Branch; Clarence White, Aurora; Nina Jamieson, Ottawa; Lloyd Hadley, DeKalb Branch; James Martin, Forrest Mission; Lester Wildermuth, Plano; and Mamie Hayer, Forrest Mission.

During the morning, church school classes were held for the children, followed by a Junior Worship service, in charge of Sister Ilah Nelson, district supervisor of children's divisions.—*The Bulletin*.

INDEPENDENCE WOMEN'S DEPARTMENT.—The sixth preparation day service was held in Walnut Park Church in March. A fellowship service was held during the forenoon. Mrs. Harold Higgins was organist and Mrs. Kenneth Steele gave special violin numbers for the service. The picture of the "Good Samaritan" was the central item of the worship center.

A lunch and social period was held at the noon hour. There were two speakers for the afternoon session. Elder Glaude Smith spoke on the subject, "The Church Member Is a Good Citizen." Mrs. Gail Wilson spoke on the subject, "The Open House."

The next meeting will be held May 4 at Stone Church. Mrs. Mildred Nelson Smith of the Iowa State College at Ames will be the speaker.—Reported by MRS. BERTHA STECK and MRS. BEATRICE DARLING.

ROSEBURG, OREGON.—On February 5 the Saints met in the Adventist church for the morning services and the baptizing of Barbara Rodley, daughter of John and Maxine Rodley. Priest John Rodley officiated. The confirmation was by Elders James F. Ruchaber and Jasper Giberson.

The local priesthood is very active. The women's department are meeting every other Thursday for study class. They have held several socials and are preparing articles for a bazaar they plan to have soon.—Reported by THELMA RUCHABER.

SOUTHERN CALIFORNIA DISTRICT.—A youth institute was held in San Bernardino on February 11. The theme was "Be Ye Doers." At 1:00 p.m. a panel discussion, "Objectives for 1950," was led by Douglas Carmichael, young people's supervisor. At 2:00 o'clock, Hugh Kensler of Santa Paula, taught a class with the subject, "How Can I Serve Christ?"

The Zion's League of Bakersfield conducted the concluding panel discussion with "Youth and the Church" as the central theme. Brother Harry Hampton, pastor of Bakersfield, led the group, and Tommy Conduif of San Bernar-

dino gave an excellent summing up of the thoughts expressed by the young people.

After the discussion period, a motion picture, "Oliver Twist," was shown. In the evening Patriarch L. J. Ostertag was in charge of the recreation hour with Garland Tickemyer as the guest speaker. Brother Tickemyer showed pictures taken at the last summer's youth camp and told of plans being made for the coming summer. There was group singing, vocal duets by Beverly Landon and Janice Green, of San Bernardino and Patty Fink and Roland Best of Santa Ana, concluding with a piano solo by Kenneth Cave of Santa Ana.

More than fifty young people were in attendance at the institute.—ZION'S LEAGUER, SOUTHWEST MISSION.

NORTHEASTERN ILLINOIS DISTRICT WOMEN'S DEPARTMENT.—The quarterly meeting was held March 5 at the DeKalb church. In spite of cold weather, a large group of women attended. A lunch was served by the women of DeKalb in the lower auditorium preceding the meeting. A brief worship service given by the Mission Council opened the meeting. Sister Stella Williamson sang a vocal solo as a part of this service. Sister Cleo Settles was in charge of the business meeting. Sister Genevieve Lusha of Chicago was the guest speaker.—*The Bulletin*.

AURORA, ILLINOIS.—The women's department served meals at the district retreat that was held February 18 and 19. Apostles D. T. Williams and Maurice Draper were the instructors.

The monthly potluck dinner was held at the church, February 26. Clarence White was the speaker.—Reported by ETHEL MALCOR.

MUSKOGEE, OKLAHOMA.—On March 19, the group became a branch with over fifty charter members. Brothers V. J. Witte, district president; Raymond Yeubanks, counselor to the district president, and Seventy W. E. Haden were in charge of the meeting. A basket dinner was served at the church.

Brother Haden held a two-week series of cottage meetings. On the morning of March 26 eight people were baptized.—Reported by BETTY BULLOCK.

TWIN FALLS, IDAHO.—On February 26 there was an ordination service. The pastor, Elvin Dennis, was ordained an elder by Philip Moore and Lyle Gilmore. Arthur Dey was ordained a teacher by Merrill Gilmore and Harry Dennis. At the same service the infant son of Brother and Sister Dean Harmon was blessed by Lyle Gilmore and Philip Moore.

BOISE, IDAHO.—The School of Evangelism, in charge of Brothers E. Y. Hunker and Philip Moore, started January 29. Each evening Brother Hunker taught "Spirit of Evangelism" to the joint class. This was followed by two separate classes with Philip Moore teaching one and Brother Hunker teaching the other.—*The Rocky Mountain Vigil*.

KIRTLAND LAKE, ONTARIO.—Elder Ray Ashenburt of Ohio conducted a two- and half-week missionary series from March 8 to 26. Meetings were held in the homes and in the church. Slide lectures were given in the homes and thirty-seven nonmembers were contacted in this manner. There was good attendance at all meetings. A meeting of the Northern Ontario Reunion Committee was held the last Sunday of the series.—Reported by B. E. MACGREGOR.

CHICAGO, ILLINOIS.—Central Church held a farewell party for Elder Wilford Winholtz, pastor, and his wife. After General Conference, Brother and Sister Winholtz will move to Washington, D. C., where Elder Winholtz will be employed by the government.

Representatives from the nine women's groups met March 11 to hold a business meeting. Sister Hattie K. Bell, district leader of religious education, gave the devotional.—*The Chicago District News*.

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By Arthur E. Starks

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HERALD HOUSE

Independence, Missouri

Letters

Notes of Thanks

I wish to thank all who prayed for me during my recent illness. My health has improved rapidly, and I am very grateful that the Lord has been so good to me.

ELLA HAWKINS

Route 3, Box 211
Kennett, Missouri

Members of the L. O. Wildermuth family extend their appreciation to all who remembered them with sympathy and condolences at the death of Mrs. Jennie Wildermuth, wife of L. O. Wildermuth of Plano, Illinois.

I wish to thank all who remembered me with cards and flowers and helped in other ways during the illness and death of my husband.

MRS. JOHN H. SMITH

Route 1
Sibley, Missouri

I wish to thank the many people who have written to me since my letter appeared in the *Herald*. I want to explain too that I am not isolated. There is a fine church here in Rock Island, and we have wonderful meetings.

JOSEPHINE L. GREEN.

827 Fourteenth Street
Rock Island, Illinois

Outstanding Communion Service

At our regular Communion service on Sunday, March 5, we experienced such a rejuvenation of the Spirit that I thought it should be shared with others. Many times we drift along, never realizing that we are really drifting until something happens to clear the mist from our eyes so we can understand what we see.

Like dreamers in a boat we drift, with idle oars, toward the rapids without sensing our danger. Suddenly we hear the roar of the rapids and awake to reality; then it takes strenuous rowing to get back to safety. Such was our experience as a branch. The illness of our pastor and other misfortunes seemed to have awakened us from a trance. Each member seemed to realize he was partly responsible for this lethargy and came to the service with humble heart and contrite spirit. As each testified, rededicating his life to Christ and pledging to do more for the church, the spirit of rejuvenation came to the branch.

One of the high lights of the service was the reading of an original poem by Mrs. William Cottrill, a recent convert.

ORVAL E. COTTRILL, *Correspondent*,
Parkersburg Branch

Central Station,
West Virginia

Emma Smith Millikin Passes

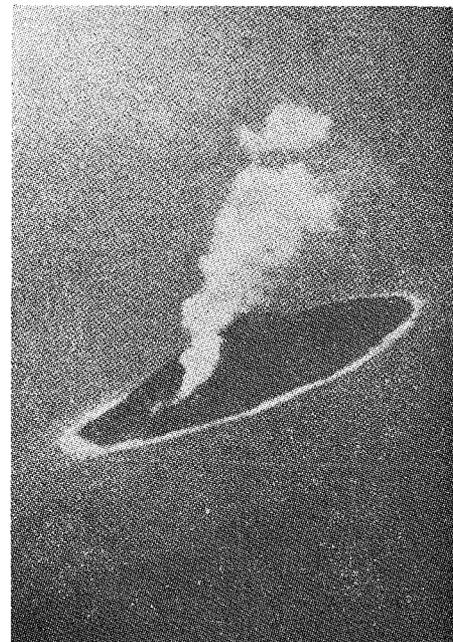
This member was a young lady when I was a boy growing up in Hancock County, Illinois. In 1900 she married Don Carlos Millikin, son of Lucy Smith Millikin, youngest sister of Joseph, the Prophet. Brother Millikin was a fine, even-tempered, cheerful man, and a firm believer in the Restoration. He converted his wife who remained faithful to the end of her life.

She died in Powellton, Illinois, on March 17. The funeral was held in Hamilton, with Elder James C. Page of Nauvoo in charge. I believe Sister Millikin was the last of this family to belong to the church. Brother Millikin died in 1932.

It is rather sad to see these crusading Latter Day Saint families slowly closing out, whereas the children and grandchildren should be devoted, steadfast members of the church. God grant that it may some day be so.

—M. H. STEGFRIED.

1417 West Walnut
Independence, Missouri



Strange Happenings Near the Island of Epi

"And God said, Let there be a firmament in the midst of the waters."

THE FRENCH CATALINA "Trapas" on its way to Tahiti, September 13, 1949, was flying past the island of Epi in French Oceania when the attention of the crew was attracted to a pillar of billowy smoke rising some 3,000 feet above the sea. Pilot J. A. Pommier brought his plane down below the clouds and prepared the rescue equipment. He had thought it was a ship in distress, but to his amazement he was witnessing the birth of a Pacific island. From its north side was issuing forth the volcanic refuse which attracted the attention of the "Trapas" crew.

The position was fixed at sixteen degrees, 50 minutes south latitude and 168 degrees, 32 minutes east longitude. The island began rising from the trembling sea about September 13, and by the time the above picture was made it had risen to a height of over 300 feet.

We of the missionary staff in Tahiti could find little comfort in the statement of John who saw in his revelation of the last days, "Every mountain and island were removed out of their places."—Revelation 6:14.

—Seventy F. Edward Butterworth.

There are no punishments in the world—only consequences.

True religion is betting one's life there is a God.—Donald Hankey.

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The Word of Wisdom - Part II

By FLORENCE SANFORD OURTH

CHRIST taught us to pray, "Give us this day our daily bread"—not in the form of white flour, nor in the form of the denatured, prepared cereals with which the country is flooded today, but in the rich whole grains which come to us from the hand of nature.

Not only is the bran and wheat germ discarded to make our flour white, but until recently it has been bleached with a poisonous acid, nitrous oxide, which process also ages and preserves it. Tests show that even after baking, a nitrous acid reaction is plainly evident.*

The Lee Foundation for Nutritional Research says concerning the bleaching of flour:

Valuable vitamins are destroyed by the bleach chemical. When cattle are fed grain without these vitamins, they show no harmful effects until they drop dead suddenly. (See *Science*, Volume 104, No. 2701, page 212.) Note that heart disease is the leading cause of death in this country. Is it the bleached flour we eat? Heart disease is rare in China where bleached flour is also rare. Bleached flour is so poisonous to dogs that they get "running fits" from eating white bread, a common disease known to all veterinarians. Heretofore considered due to the wheat proteins, the disease has been recently proven to be due exclusively to the bleach chemicals in the flour.—Article "Agenized Flour," in *Nature*, June, 1947.

Bleached flour was declared unfit for human food by the United States Supreme Court in 1919. (Notice of Judgment No. 6380.) The enforcement of this decree, according to Dr. Harvey W. Wiley, was halted through the political influence of the flour millers, and no notice of violations has since been made by the inspectors of the United States Food and Drug Administration. Thus the very law which the Supreme Court has said was enacted to protect the public health has turned into a measure to threaten public health and to defraud the purchaser of flour. (Dr. Wiley was first chief of U. S. Food and Drug Administration.)

*Editor's Note: According to Sister Mildred Nelson Smith, Nutritionist of the Iowa State College Extension Service, "There has been a tremendous effort to stop using 'agen.' Now a chlorine product is being used which, it is hoped, will not be harmful."

Alfred McCann in *Science of Eating* says:

The mortality statistics prepared by the Bureau of Census, Department of Commerce, tells us that nearly four hundred thousand little feet cease pattering every year. Denatured foods, chief among which is the robbed and poisoned grain and the artificial sugar, are largely responsible. Many a little heart is pumping impoverished blood to hungry tissues, feeding starved nerves with an unhealthy stream, nourishing a tired little body and a weary little brain with debased foods.

Dr. William Brady says:

Plain wheat as it comes from the threshing machine without any other preparation than cooking, if you prefer it cooked, is a fine food which should be in every household. Just the undoctored grain which you may buy at the mill, seed store or feed store or from the farmer who raises the wheat. It is an excellent thing to chew in the raw, especially for children. Cooked, it makes the finest breakfast food.

We are reminded of the simplicity of a dinner in Palestine when Jesus and his disciples plucked the grain in the field, rubbed it in their hands and ate it raw.

Brother Walter Sanford, owner of the Seed and Feed Store in Fort Madison, Iowa, tells us that the wheat from the threshing machine is preferable as it has had a chance to dry out in the shock. Combined wheat is not always as dry as it should be and may develop a musty taste or it may heat in the bin, which destroys the wheat germ. Some grain is treated, particularly if it is to be shipped, so be sure you get the "un-doctored grain."

BREAKFAST, we are told, is our most important meal. After fasting all night, every cell is hungry, ready to absorb whatever we eat. That is a good time to give them these rich, whole grains. That is why whole grains, particularly wheat, have come to be the breakfast most often served in the homes of Nauvoo women.

Sister Mabel Sanford Atkinson prefers canning the wheat. Here is her recipe:

Pick over two thirds cup of wheat. Wash by putting in pint jar, filling with water, stirring with spoon and pouring off. Then fill

jar with water, add one-half teaspoon salt. Screw covers on loosely with jar rings as for canning. Fill as many jars as cooker will hold, set jars on low rack as in cold packing. Fill with water to neck of jars. Cook four hours or longer if desired. Wheat will have absorbed all the water and swelled to fill the jar. Seal. Serve hot or cold with cream and honey.

Sister Ralph Tripp likes to cook hers in the pressure cooker:

Use two cups of water and three-fourths teaspoon salt to each cup of cleaned, washed wheat. Cook at fifteen pounds pressure for one hour, then allow the cooker to cool to room temperature before the pet cock is opened. Opening the pet cock while the contents are hot seems to force water out of the grains and leave them small and hard. Enough can be cooked for several mornings and stored in the refrigerator. Each cupful of dry wheat will make about three cups of the cooked product. Soft wheat will absorb more water and cook up in somewhat mushy, broken kernels, while hard wheat is apt to remain whole but plump with a considerable amount of slightly thickened water which can be drained off before using and saved for soups.

Sister Harold Smith likes the cracked wheat, and her husband grinds their own in a coffee mill. However, on their recent trip to Mexico with Brother and Sister Harold Velt, they took thirty jars of canned wheat, one for each morning they were gone. This is the way Sister Smith cooks the cracked wheat:

Stir one cup of cracked wheat into two cups of boiling water containing three-fourths teaspoon salt. Cook slowly for twenty minutes.

This was our initial step in the keeping of the Word of Wisdom.

The Home-baked Loaf

(From *Blue Pencil Notes*.)

Her plump little body wrapped in her favorite apron, her sleeves rolled up, and flour on her arms, Grandma Honeywell came to the door of the parlor: "Betty, bring your young man and come with me. I want you to smell my favorite perfume. When you are married, if you will keep it in the house you will not be likely to have a divorce."

"All right, Grandma," said Betty.

"Sure thing," said the young man.

Grandma Honeywell led them to the kitchen and opening the oven door took out two fat loaves of bread. She broke them apart over the edge of the table and a fragrant cloud of steam arose from the heart of each, the old-fashioned aroma of old-fashioned, homemade bread—an aroma never smelled in a bake shop, but only in a home.

"Isn't Grandma funny?" asked Betty.

"I don't know," said the young man, "but I wish I might have an end crust from one of those loaves."

"You may," said Grandma Honeywell, "and, Betty, take notice, your

The Home Column

young man is not a bit different from what Grandpa Honeywell was fifty years ago."

* * *

Some years ago I dined with Brother and Sister Earnest Webbe in their home near Kirtland. They had some of the best brown bread I have ever eaten. Brother Webbe said, "It was in our marriage covenant that Sister Webbe should make me brown bread." How would that do for a covenant? "I promise to love and cherish this man and bake brown bread for him." Not so bad? Better than this: "I promise to stick by this man until his dough is all gone."

If I were an artist and were to paint a picture of "The Angel of the Home," I would paint her with her apron on, her sleeves rolled up, flour on her cheeks, and her hands in the dough—I mean the bread dough.

Oh, yes, of course, I know many are so situated that they are compelled to buy baker's bread—more is the pity. Baker's bread is generally a poor "staff of life." Daniel Macgregor used to say: "If there is any sight sadder than a cr-r-ipple on a cr-r-rutch, it is a cr-ripple on a cr-rippled cr-r-rutch." The average baker's loaf is a crippled staff of life; it is as near ten cent's worth of nothing as anything I can imagine.—
By ELBERT A. SMITH.

I had been privileged to live near Kirtland for eight years and came to know Brother and Sister Webbe very well. Brother Webbe runs the little village grocery store in Kirtland. I always liked to trade there because of the encouragement he gave me in keeping the Word of Wisdom and because he helped strengthen my will power to say "No" to the many things that "conspiring men in the last days" have designed to tempt the appetite and lighten the purse. We, too, had the privilege of dining with them and enjoying Sister Webbe's brown bread.

The Nauvoo women were ready for the next step in keeping the Word of Wisdom. They agreed with Brother Elbert that baker's bread is generally a poor staff of life. They decided they should be baking their own whole wheat bread for their families. But to many, bread-making seemed quite a chore.

I had been baking ever since I had been married. But as five boys came along to take their places in our household and it took from twelve to sixteen loaves a week I had simplified the recipe to the utmost. We had a bread-baking demonstration to show that it was really quite simple. At first we put a little white flour in our bread, but after Mildred Nelson Smith had given

us a week of lectures on foods at the Nauvoo Reunion, we have changed to 100 per cent whole wheat.

Here is our recipe:

100% Whole Wheat Bread

(Using fine-ground hard wheat flour)

Makes two loaves

- 1 cake compressed yeast or 1 package quick rising dry yeast
- 2 teaspoons honey or sugar
- ½ cup lukewarm water
- 3 cups hot water or scalded milk
- 2 tablespoons shortening
- 1½ tablespoons salt
- 7 cups whole wheat flour

Mix yeast, honey, and ½ cup lukewarm water. In large bowl or pan put 2 tablespoons shortening and 3 cups of hot water or milk. Let cool to lukewarm (80°). Add yeast mixture. Add 7 cups whole wheat flour and 1½ tablespoons salt (not necessary to sift). Stir. Dough will be somewhat sticky, but not runny. Cover and let rise until double in bulk (from two to three hours if kept warm). Remove dough to floured board, divide and knead only enough to shape into loaves. Place in two 9" x 5" loaf pans. Grease top, prick with fork to let out air bubbles. Let rise until double in bulk. Bake at 425°F, 40 to 45 minutes. Remove from tins immediately after taking from oven. If desired, take the dough of one loaf, form into rolls, grease tops, put in refrigerator until ½ hour before they are to be baked. Let rise in warm place. Bake at 425°, 15 to 20 minutes.

The success of 100 per cent whole wheat bread depends mainly on the flour. Some of the dark wheat flour on the market is made by assembling some white flour with a little of one or another of the by-products of white flour and is not satisfactory. Other real whole wheat flours may be coarsely ground and made of soft wheat that does not make light bread. If you are not able to get the genuine finely ground, hard wheat product, you can send to Old Fashioned Millers, St. Paul 1, Minnesota, for Enright's Stone-ground "All o' the Wheat" flour.

WHILE we were living in Kirtland, Sister Guy Hammond was district leader of the women. She had been baking whole wheat bread for a health food store and came to give us a demonstration lesson. Later she invited me to meet her in Akron where she took me to a mill over a hundred years old. Here the flour was ground on big stone buhrs, run by a water wheel. She made arrangements for us, and we got some lovely whole wheat.

At our next meeting, of course, the

women were comparing notes on their baking and also as to how acceptable it had been with their families, for it takes a while for some people to get used to the brown bread. Our tastes have become perverted over the years. But they reported that the husbands were delighted with their efforts and had secretly been wishing their wives would bake for them. Sister Roberta Lewis Garret said her children told her it was the best bread she had ever made. While Sister August Lee, who for years has furnished the bread for the Communion said, "Did you notice I used my home baked bread for the Communion?"

It reminded me of an experience I had while at Kirtland. There whole wheat bread is always used for the Communion. Sister Webbe bakes it. She was away on vacation one summer and I was asked to bake the bread for the Communion. I said I would be glad to do so. Then I began to realize the importance of the thing I was undertaking—I was to bake the bread that was to symbolize Christ's body which would be served in his temple. I felt I must make it the very best I could. I did a few extra things that ordinarily I did not do for our own bread. It was late that night when I finished baking it. I did not think it looked as good as usual when I took it out of the oven, and in the morning when my husband sliced it to get it ready to take we found it was very heavy and sticky, in fact it was the worst bread I had ever made. I don't know what I did wrong. Perhaps I forgot to pray about it. We wrapped it up and took it, but stopped at a corner grocery and bought a loaf of baker's bread. We explained to Brother Harry Gaskill who had charge of the preparation of the emblems and gave him the baker's bread. "No," he said. "We are going to use your bread."

I sat at the back of the church that morning and felt very humble indeed as I listened to the prayer of blessing on the bread, "bless and sanctify this bread to the souls of all those who partake of it," and watched as the priests passed it to the congregation. When it came to me and I reached out to take a piece, I could hardly believe my eyes—it was as light and nice as any bread Sister Webbe had ever baked.

Truly a miracle had happened in the blessing of that bread. And truly a miracle takes place in our bodies when our daily bread, made from the whole grain which God has ordained to be the staff of life, is transformed into physical strength, mental alertness, and spiritual vigor.

Post-Easter Reflections

ALL THE GALA, color, and excitement of the Easter Parade is over; Easter, 1950, is only a memory now. The styles change from year to year, and the "parade" changes accordingly, but the thing that the first Easter typified to the world thousands of years ago continues to challenge us. This challenge was brought by the living Christ when he said, "I am come that ye might have life and have it more abundantly."

As Christ looks down on the world of today, I doubt that he is interested in fashions or thrilled by the throngs who attend church on Easter morning, leaving at the close of the service with no intention of returning again until next Easter. I think rather that the living Christ is concerned about whether or not we have caught the challenge of living life more abundantly.

To live abundantly, we must live in tune with the Christ of Galilee that we might know of his way of life. We cannot be hermits and live with Christ for he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

If a man building a house went out and poured the foundation one Easter and didn't do anything more to it until the next, he would take a long time in reaching his goal. The same holds true in life. Easter Sunday may be a good time to lay the foundation, but if this foundation is to grow, we must constantly build on it.

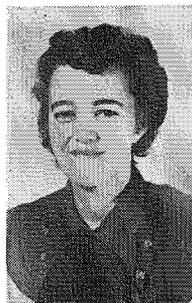
To complete the building of the house, lock it up, and leave it would be futile also. Soon the ravages of weather would destroy its beauty, and it would become only a symbol of what might have been. It takes

people to make a house—a home—people who are living close together and close to God.

AGAIN WE CAN MAKE an analogy to life. If we are concerned only with ourselves and our own progress, we cannot grow, each of us has a purpose and talents to be developed and shared with others. Christ meant it when he said, "He who loseth his life for my sake shall find it."

Here Is the Writer

Grace says that nineteen of her twenty-two years were spent in the town of Jonesport, Maine. She then left the east coast to attend Graceland College, from which she was graduated last spring. Since September she has been teaching the second grade at Carson, Iowa. She was baptized at the age of fourteen and has served as church school secretary, Blue Bird leader, and in the Zion's League. Next to working with children, her ambition is to write to church publications.



All about us in everyday life we find laws we must abide by. We cannot plant corn and expect peas to grow. We cannot go racing down the highway with no concern for the rules without endangering others. If we plant the seeds of kindness, love, humility, faith, and wisdom in our lives, they will grow, and we'll find ourselves more capable of fitting into God's divine plan as we work and play and worship with others. As we take from others a part of their personalities and incorporate it into our lives, so we find that they

By GRACE E. CROCKER

are affected in some way by the things we say and do.

I know of a man and woman whose home is always open to college students. Those who go there partake not only of the material blessings of life but of the lives of these two persons. They have built on a sure spiritual foundation, and those who share friendship with them are blessed because of it.

IN THE CLASSROOM where I was practice-teaching one day, a blue-eyed little girl looked up at me and said, "Miss Crocker, when I grow up I want to teach black people." Surely the world would be a happier place if each of us could accept those of another race as easily as that little girl did. Perhaps in her childish way of thinking she included the things we so often forget—love and service.

Last summer a group of young people from various churches went on a picnic together. On the way I sat next to a colored lad, and we talked quite a bit. During our ride, he took an orange out of his pocket and gave it to me. I thanked him, peeled it, broke it in half, and shared it with him as we kept on talking. I found out later that orange was all the lunch he had. A lesson might well be taken from this. He gave all that he had and gave willingly to someone he didn't even know.

LIVING WITH CHRIST is a wonderful challenge. Each day brings it anew as avenues of service open to us, and we reach out to help others. Perhaps, after all, that is what Christ meant when he said nearly 2,000 years ago, "I am come that ye might have life and have it more abundantly." This is the challenge that comes with Easter as we invite the living Christ to become a part of our lives.

New Horizons

A Prophet Came to America

IN MODERN CHRISTIAN thinking, prophets have been "typed," as Hollywood would say. In our thinking they have all been poured in the same mold—long-haired ancients breathing thunderous threats—not really human.

Nothing could be farther from the truth. Prophets have always been very, very human. Think of them: Moses—haughty soldier, statesman, then shepherd of Midian, and finally lawgiver and founder of a great nation; Isaiah—courtier, polished man of affairs; Daniel—fantastically successful kingmaker, the most capable politician of all time; David—shepherd boy to king—a Horatio Alger character—sometimes a sinner, but a great prophet nevertheless.

Of these mentioned only one, Isaiah, met violent death because of his principles. Many of the prophets never grew old. They were not allowed by their contemporaries to grow old, but died violently in full fruit of a powerful testimony, killed by those to whom the truth was a curse.

Seers and Revelators

Prophets throughout the ages have had one thing in common—they were seers. Their seeing included events in the future. We usually think first of this part of their seeing when we think of prophecy, but there are other fields in which their seeing is quite as remarkable.

A prophet's seeing often includes a foreknowledge of ideas, sciences, and mechanics not common to his day. It is not unreasonable to believe, if prophets are of God, that they should see some things in the light of truth as God sees them, rather than in the light of the ignorance of their day. This light of ignorance usually distorts events to the point where no contemporary is a good judge of his own current history. Prophets, being seers, have

looked upon their day and their current events as if with historical perspective, that is, in the light of truth.

Each prophet has had an urgent message for his nation or people. This message plows through oceans of prejudice and ignorance to stand in some future generation, proved, obvious, a common principle of good living.

The enormous effect of prophets upon the history of mankind cannot be explained by studying the life of the herdsman or the soldier or the statesman who has become a prophet. These prophets have become outstanding men because they were both seers and revelators, boldly putting their seeing on record to stand the bitter test of time. This they invariably did before adequate proof of their seeing existed. The fate of a prophet is death; the fate of the prophecy is life—an increasingly important one until its mission is fulfilled.

America's Prophet

A prophet came to America. He died violently, but his prophecy lives today. He both foresaw the future and his own day in the light of truth.

This prophet produced a record of the progenitors of the American Indians and gave it to the world to stand on its own merits. In 1830 he asserted the horse had been here on this continent. He located ruins found a hundred years later and described arts and crafts that scientists, until recently, denied that these ancient people had. On page 625 of the Book of Mormon there is a detailed account of an earthquake that seismologists of today say is an accurate account of an earthquake. Scientific studies of earth upheavals are of recent date, and Joseph had never had any experience with them.

By ROLAND C. LAMBKIN

It would have been impossible for him from study or experience, to have given such an accurate description of this stirring experience.

This American prophet's treatise on the interrelation of the forces in the universe is as modern in theory as any in print today, and it was given by him in 1832.

True to his prophetic calling, the American prophet came with an urgent message to his nation. This message is desperately urgent today. Read it in the Book of Mormon, pages 78, 79, 660-664, 717.

The American Sphinx

Proof positive of the work of the American prophet is written all over the silent walls of South and Central America. As uncommunicative as the Sphinx, volumes of strange hieroglyphics stand aging in the wind and the sun, waiting to vindicate the prophet who came to America. In the words of Isaiah they whisper, "Who hath believed our report?" and "To whom is the arm of the Lord revealed?"

What miracle shall come in our day to make plain these sealed records? Where is the Rosetta stone of American hieroglyphics? To whom will the arm of the Lord be revealed in *our* day?

Miracles

A miracle is a supernatural event, whose antecedent forces are beyond our finite vision, whose design is the display of almighty power for the accomplishment of almighty purposes, and whose immediate result, as regards man, is his recognition of God as the Supreme Ruler of all things, and of His will as the only supreme law.

—A. E. Kittredge.

"It Is Worth Study"

The following editorial from the "Decatur (Illinois) Herald and Review" was written by the late Sam Tucker on January 15, 1941. Coming from the pen of this learned editor, the editorial, written nine years ago, came into our hands just recently through Brother A. L. Henson, and we are reprinting it by permission of the editor. He advises us that Mr. Tucker died last January. Tucker was an alumnus of James Milliken University holding a B.A. degree.—Editor.

As I View the Thing

By Sam Tucker

Here on my desk, as I write, is a copy of the Book of Mormon, as it was set into English by the inspired translator, Joseph Smith, who was taught to read it from the golden plates of Nephi.

It is a remarkable, a most curious and interesting work of literature, even if you will admit no more. What I mean is, if you will not admit that God's voice spoke through Joseph Smith. It tells one of the most romantic and exciting stories ever conceived: how the prophet Nephi, inspired from heaven, led a fragment of the Israelite race away from doomed Jerusalem; how they were taught to build a great ship and sail the ocean to the New World.

Here, it is recorded, they multiplied and became a great people, building cities that have since been destroyed, keeping the covenants of God, fighting long and exhausting wars with the savage Lamanites. They held their own remarkably well until at last, weakening in their faith and no longer repenting of sins as God commanded they were overwhelmed by the savages and perished by the thousands. Their cities were burned and crumbled into dust.

In these last, desperate wars, Mormon was chosen as general-in-chief for all the Nephites although he was only sixteen years of age at the beginning. He was large in stature for a youth, learned, and devout; a sort of male Joan of Arc for his people. There were terrific battles in those days; cities were lost and retaken, then lost again. Thousands were put to the sword.

The land was filled with robbers and Lamanites [Mormon says], and notwithstanding the great destruction which

hung over my people, they did not repent of their evil doings; therefore there was blood and carnage, spread throughout all the face of the land, both on the part of the Nephites and on the part of the Lamanites; and it was one complete revolution throughout all the face of the land.—Mormon 2: 8.

Having neglected their worship, the Nephites were doomed. They drew their bows still, and swung about them with their great swords, but the flaming spirit that had preserved them in earlier times no longer abided among them. "Their armies were scattered like chirping sparrows; their kings lie slain, feathered with arrows." Mormon, grown old in the warfare, lamented "the depravity of my people! They are without order and without mercy. Behold, I am but a man, and I have but the strength of a man, and I cannot any longer enforce my commands."

And so, seeing his approaching doom, he admonished his son Moroni to be faithful in Christ. In order that the record of God's nation in the New World might be preserved for future generations of men, Moroni in the year A.D. 420 sealed up the chronicles of his people, inscribed upon golden tablets, and buried them on the sacred hill in what we call New York state. Then, it appears, like the last of the Mohicans, he joined his fathers. Only the barbarian Lamanites were left in this land, to welcome the next migration of Christians after a thousand years should pass.

So runs the story, in utmost brevity. It is worth study in much more detail, even by nonbelievers. For, if you choose to deny that Joseph Smith was a true and inspired prophet; if you doubt that the Lord's angels taught him to find and translate this ancient record of the Nephites; if you disbelieve the eight witnesses

who testify that they, too, saw and handled the golden plates, then you must concede that young, unlettered Joseph Smith was one of the most imaginative of all men in literary history.

For the purpose of this column, it is not important whether you choose to call Smith prophet or literary genius. It is not our business to be a missionary or theologian, but only a commentator upon secular affairs in the world. In that role, however, I must remind you for millions of our fellow Americans, the Book of Mormon is a sacred writing. For them, it has exactly as much authority as the Book of Matthew, and it behooves none of us to treat lightly what our neighbors hold sacred.

The large group of American citizens who accept this particular gospel have proved themselves good and loyal patriots. They are devout, thrifty, God-fearing, and successful in the world. If faith is proved by works, every American must concede the good works of these neighbors.

Here we come to our point, which you have been wondering about in all the preceding. If we are to have any Bible reading in the public schools of this country—schools supported by taxes upon the peoples of all creeds, and attended by children of all faiths—then our neighbors of the Saints have a perfect right to demand that the Book of Mormon shall be read, with exactly the same reverence that is shown the books of Moses. If we are going to have religious teaching in the public, tax-supported schools, the missionary elders have exactly the same right as the representatives of any other faith to do the teaching.

Our constitutions, national and state, assume of course that the things which are Caesar's, including the use of tax-supported schools, shall be kept separate from religion. If we have decided, however, to whittle away the constitutional plan, then we must still have fair play and equality. It is time to introduce the Book of Mormon into the school-room.

Bulletin Board

Notice to Wisconsin Members

The following schedule of services at Sparta Branch, 820 South Court Street, is published for the benefit of members in that area, especially any servicemen stationed at Camp McCoy who may wish to attend church.

Sunday: 10:00-11:00 a.m., Church school; 11:00-12:00, preaching.

Wednesday: 8:00-9:00 p.m., Book of Mormon study class; 9:00-10:00, prayer service.

Saturday: 8:00-9:00 p.m., priesthood class.

ISAAC BROCKMAN, *Pastor*.

402 Pearl Street
Sparta, Wisconsin

Books Wanted

George A. Tenos, R. D. 1, Wexford, Pennsylvania, wishes to obtain a copy of Spaulding's *Manuscript Found*. Please state price before sending book.

Dorothy Raisbeck, 1330 Fallowfield Street, Pittsburgh 16, Pennsylvania, wants to purchase a copy of *Presidency and Priesthood*. Please state price before sending book.

A church member who is suffering from a prolonged illness wishes to purchase two church books that are out of print: *Into the Latter Day Light*, the autobiography of J. J. Cornish, and *Beatrice Witherspoon*, by Emma Burton. Any members who have these books for sale, please write, giving condition of the books and price desired, to Mrs. Calton Fuller, 10200 East Fifteenth, Independence, Missouri.

REQUEST FOR PRAYERS

Charles A. Peck, 2333 Camden Avenue, Grand Rapids, Michigan, requests prayers that he may regain his health and find employment again. He has not been able to work for nearly three years.

Prayers are requested for Mrs. Vera Martens of Persia, Iowa, who is ill with heart trouble. Her service is much needed in the branch.

Mrs. Florence Hungerford, Box 95, Harrisville, Michigan, requests prayers for her husband who suffered a stroke two and a half years ago and is still unable to walk.

ENGAGEMENTS

Hargrove-Goodwin

Mr. and Mrs. I. B. Goodwin of Kellyville, Oklahoma, announce the engagement of their daughter, V. Eloise, to Henry Hargrove, son of Mrs. Lulu Hargrove of Tulsa, Oklahoma. The wedding will take place in June at Tulsa.

Maxwell-Grice

Evangelist and Mrs. John R. Grice of Port Huron, Michigan, announce the engagement of their daughter, Vida Eleanor, to Delbert V. Maxwell, son of Mr. and Mrs. Henry Maxwell of Carsonville, Michigan. The wedding will take place on June 24 at the Reorganized Church in Port Huron.

WEDDINGS

Young-Whiting

Bilaine Whiting, daughter of Elder and Mrs. Ray Whiting, Independence, Missouri, and George Patrick Young, Jr., son of Mr. and Mrs. George P. Young, Butler, Pennsylvania, were married April 8 at Stone Church. Elder Whiting read the double-ring ceremony. The bride, a graduate of Graceland College and the University of Kansas, recently returned from a tour of Europe. The groom, also a graduate of the University of Kansas, is now a graduate student in clinical psychology at the University of Pittsburgh, Pennsylvania. They are making their home in Pittsburgh.

BIRTHS

Mr. and Mrs. William J. Griffin of Grand Rapids, Michigan, announce the birth of a daughter, Shelley Ann, born March 13.

A daughter, Sharon Lee, was born on March 6 to Dr. and Mrs. Thomas O'Neill of Gilman, Colorado. Mrs. O'Neill is the former Frances Deck.

DEATHS

Obituaries should be sent in promptly by relatives or friends. They will be printed free as soon as space permits. In fairness to all, the editors reserve the right to cut the message to two hundred words.

GULICK.—Lydia, daughter of Levi and Anna Phelps, was born on June 17, 1893, at Juniata, Michigan, and died on March 20, 1950, at her home in rural Ithaca, Michigan. She was baptized into the Reorganized Church at the age of ten and had been an active member in Alma Branch since 1914. She was married on August 10, 1917, to Vernon Lee Gulick; four children were born to them.

She is survived by her husband; three sons: Lee of Alma, Glenn of rural Alma, and Harold of the home; a daughter, Fern Dilts of Alma; four brothers: Warren of Mayville, Michigan; Alvin of Kansas City, Missouri; Gaud of Sarasota, Florida; and Eli (address unknown); and two grandchildren. Funeral services were held at the Reorganized Church in Alma, Elders Byron H. Doty and Ray Pearsall officiating. Interment was in Pine Grove Cemetery.

BARTON.—James E., son of Watson V. and Sophia Young Barton, was born at Vinalhaven, Maine, on November 14, 1880, and died at Westerly, Rhode Island, on February 18, 1950, after several months of illness. He was baptized a member of the Reorganized Church on October 15, 1915, and for thirty years held the office of teacher in the Vinalhaven Branch. He was active in the work as long as his health permitted.

He is survived by his wife, Freda C., of Westerly, Rhode Island; and two sons: James W. and Robert E. Barton of Vinalhaven. Another son, Frederick, was killed on June 6, 1944, at Normandy. Funeral services were held at Vinalhaven, Elder Newman Wilson officiating.

FINCH.—Armetha, daughter of Margaret and Thomas Radcliff, was born August 4, 1878, at Bay City, Michigan, and died at her home in Detroit, Michigan, on August 12, 1949, following ten months of illness. She was devoted to the church and in her will bequeathed \$608 as a love offering to the church. She was baptized at the age of ten and was an active worker for sixty-one years. She was married in Bay City and remained there until moving to Detroit where she spent the rest of her life. Her husband, Henry, preceded her in death forty-one years ago.

She is survived by one daughter, Mary Jane Hansen; a sister, Mrs. Nellie Notter; a granddaughter, Mrs. Margaret Wilson; a great-granddaughter, Nancy Jane Wilson; and sixteen nieces and nephews, including Mrs. Viola Leaf whom she mothered for several years. Funeral services were conducted on August 15 by Elder David Dowker and Elder Coats at Central Church in Detroit. Interment was in Evergreen Cemetery, Bay City.

BISHOP.—Frederick, son of Charles Albert and Anna Wheatland Bishop, was born in Thun, Bern Canton, Switzerland, on July 31,

1856, and died March 18, 1950, at the Independence Sanitarium where he had been a patient for six days. With his family he came to the United States as a boy. On August 22, 1868, he was baptized into the Reorganized Church at DeKalb, Missouri. Later he moved to Independence with his parents and witnessed the building of Stone Church. His wife, Anna, preceded him in death. During his active years he was a railroad contractor.

Surviving are four sons: William R., Placer-ville, California; Leon, Reno, Nevada; Arthur and Alva, Alta, California; three daughters: Mrs. Rucy Craig and Mrs. Ruby Martensen, Auburn, California; Mrs. May Evans, Rifle, Colorado; and a brother, Albert Bishop, Bremerton, Washington. Funeral services were held at the George Carson Chapel in Independence, Elder Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

ROSS.—Carl, was born June 17, 1893, at Guthrie Center, Iowa, and died at his home near Logan, North Dakota, on March 9, 1950. In 1915 he was married to Anna Stredwick at Logan and moved to the farm where he spent the remainder of his life. He had been a member of the Reorganized Church since his youth.

He is survived by his wife, Anna; his mother, Mrs. Lenore Ross; a son Dennis of the home; two daughters: Mrs. Glen Bunker and Mrs. Leon Beeter, both of Logan; two brothers: Vern Ross of Burlington, North Dakota, and Elmer Ross of Hillsboro, Oregon; five sisters: Mrs. W. J. Wilson, Burlington; Mrs. James O'Brien, Surrey, North Dakota; Mrs. Don Mahoney and Mrs. L. G. Wilhelm, Minot, North Dakota; and Mrs. Floyd Dudley, Oakland, California. He also leaves eight grandchildren.

FREER.—Albert Wellington, was born (no date given) at Kerwood, Ontario, and died February 19, 1950, at Petrolia, Ontario. On December 25, 1889, he was married to Matilda Edwards. They celebrated their sixtieth wedding anniversary last Christmas. Brother Freer had been a member of the Reorganized Church for more than forty years. He held the office of elder and had served as pastor of the Glen Rae congregation and Petrolia Branch. He was counselor in his township for several years and secretary of the school board. He attended church on the day of his death and bore testimony that he had always tried with God's help to do his best. His wife, Matilda, died three weeks later.

Surviving are seven children: Gordon of Watford; Willard of Galt; Mrs. Edgar Welch, Mrs. Clayton Dennis, and Cecil of Petrolia; Basil of Sarnia; and Mrs. G. Routley of Forest. The funeral service was held at the Reorganized Church in Petrolia, Evangelist John R. Grice, Elders Louis Zonker and Elwood Smith officiating. Interment was in Hillsdale Cemetery.

FREER.—Matilda Edwards, died March 12, 1950, at the home of her daughter, Mrs. Edgar Welch, in Petrolia, Ontario. She was seventy-eight years old. Her husband, Albert, preceded her in death on February 19, 1950.

Besides the seven surviving children, she leaves a brother, Albert Edwards, and a sister, Mrs. Mary Lucas, both of London. The funeral service was conducted at the Reorganized Church in Petrolia by Evangelist John R. Grice, Elders Louis Zonker and Elwood Smith. Burial was in Hillsdale Cemetery.

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P.S.

Elroy Hansen
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Denison, Iowa

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*** OUTLINES**

There are good ones and bad ones, of course. Have you ever tried to make literature out of them? It will give you a headache that all the aspirin Bayer ever made won't touch.

At first they look orderly and efficient. They reduce a chaos of ideas to intelligible system. In the end you discover they may conceal a terrible confusion.

After days of work on them, you go to bed with a migraine torment. You sleep, but outlines come riding nightmares into your dreams . . . the stars are like alphabet soup with neon lights, the signs of the Zodiac a menagerie of fierce animals. Then the cavalcade rushes at you. . . . Roman legions of "I, II, III, IV," pompous pedagogues "A, B, C, D," Arabic "1, 2, 3, 4," and the minikin hosts "a, b, c, d." They swarm at you, riding brackets and parentheses, armed with sharp pens and paper clips. You try to fight them off by throwing books—"Webster's Collegiate Dictionary," "Roget's Thesaurus," "Crabb's Synonyms," "Cruden's Concordance"—but it is futile. They bear you down in a swirling maelstrom. You wake up on the floor in a sweat, the covers wrapped around your neck. What a narrow escape!

Then you see on the floor in a beam of moonlight a note you had written the night before: "An outline is the refuge of a disorderly mind." It's probably wrong, but that's the way you feel about it.

A good outline is a scholar's delight. A bad one . . . well, it may be better, after all, not to attempt this one.

*** SOIL**

A great tree cannot be grown in a flower pot. You dare not stint a tree. It needs soil and space; it must bathe in the sunlight, drink deeply of the rain, bend its branches and refresh its leaves in the wind. If you want a good tree, it must have a place and the means of growth.

A great soul cannot be developed from nothing. It cannot grow in isolation and seclusion. The mind needs books for knowledge, experience for wisdom, work for discipline, and the companionship of other minds for adventure and discovery. One needs the beauty of nature and art, the joy of music and the imagination of poetry. Only in such a soil can the personality flourish.

*** FLOWERS**

The Lady was absorbed in the richly colored pages of a flower catalog.

"But you know you won't have time for a garden this summer," she was told.

She looked up smiling. "This is just my daydream stuff," she replied.

The flowers that bloom in our daydreams are often more beautiful than those we get, a little later, from our gardens.

But isn't it pleasant to have something around for our daydreams? All real happiness has a certain percentage of hope in it. When we quit hoping, we are through with life. We can keep it alive with a bit of "daydream stuff."

*** MOVIE OR BATH?**

So many people are busy taking in the Saturday night movie that they have forgotten all about the Saturday night bath.

At Last The Messiah

**Handel's immortal
oratorio
recorded by our own
Independence
Messiah Choir
Album 1, now available**

We've just received the records and albums (from RCA Victor) for Album 1 of THE MESSIAH, sung by our own Independence Messiah Choir under Franklyn S. Weddle's direction. *They are marvelous!* (3 unbreakable red Vinylite records, both sides, the first in a set of three albums.)

If you have facilities for playing records (78 rpm), then you should own these wonderful recordings of THE MESSIAH. Use order form below price, \$7.50 plus 50c Excise Tax.

USE THIS ORDER FORM

**Stone
Church
Recordings**

Please send me albums of your recordings of THE MESSIAH by the Independence Messiah Choir. I am enclosing \$..... in check or money order.

..... NAME
..... ADDRESS
..... CITY STATE

Herald House INDEPENDENCE, MISSOURI

THE SAINTS'

Herald

VOLUME 97

MAY 1, 1950

NUMBER 18

Friendly Children

"Of Such Is the Kingdom"

*Their world is small;
their joys unconfined.*

(See page 14.)

Photo by Robert Witt



Are You a Christian?

IN 1922 the late Charles M. Sheldon, author of *In His Steps*, challenged a group of us with the above question. Had he asked us to tell him if we were Presbyterians, Mennonites, or Reorganized Latter Day Saints, we could have answered without a moment's hesitancy. But belonging to a denomination is not the same thing as being a Christian, as we ordinarily think of these terms.

But Mr. Sheldon did not leave us in doubt for a moment as to what his question meant. "Back up to a building where the busy throng of toilers pass as they stream out at noontime. Look them over, all colors, races, and creeds," he said. "If you can say in your heart, 'Oh, how I love them all,' then you are a Christian."

You may be inclined to challenge the distinction made in the opening paragraph by saying, a man cannot be a *good* Saint without being a Christian. Perhaps that is true, but an important element has been added by the qualifying word, "good." Who is to be the judge of how good a Saint a certain church member is? To argue that every person who has entered into covenant relation with the church should be a Christian as well as a Saint is begging the question at issue. However, no one is likely to want to affirm that every member of this or any other church can pour out his heart in love to all races and creeds. It is hard enough to love all of the Saints all of the time, isn't it?

Introducing...

VERNER DELBERT RUCH, Council Bluffs, Iowa (page 5), was born in Bevier, Missouri, in 1890. He was baptized there in 1899 and attended Bevier public schools. In 1913 he married Zella Mae Vanderbeck. He was a member of the Graceland College religious education class from 1920 to 1921. Following this he entered the mission field and served in the Northeastern Missouri District for sixteen months.

In October of 1922 Brother Ruch was appointed to the Scandinavian Mission. He was accompanied by his family and labored there for twelve years. However, this period was interrupted by a return to the United States. In 1927 and part of 1928, Brother Ruch served as city missionary for Independence, seventeen months in all. At the General Conference of 1936 he was appointed pastor of Tulsa, Oklahoma, and seven months later he was appointed pastor at Council Bluffs, Iowa, where he has served since.

Brother Ruch was ordained to the office of priest in 1919, elder in 1920, seventy in 1923, and high priest in 1943.

The Ruches have one daughter, Velma, who is an English instructor at Graceland College.

GEORGE KENNETH FLORO, Lawrence, Kansas (page 14), was born in 1918 at Oak Harbor, Ohio, and was baptized there in 1927. He was graduated in 1937 from Oak Harbor High School and in 1939 from Graceland College. He received his bachelor of education degree from the University of Toledo in 1947 and his M.A. degree from Northwestern University in 1948.

In 1943 he was married to Martha J. Ford. They have two children: Charles Douglas, 4½; Beverly Joan, 1 year.

Brother Floro labored at farm work and commercial fishing during his high school days. While attending college he was employed at maintenance work and railroading. He served in the United States Navy from 1941 to 1945 and was awarded the Purple Heart. He is now an instructor at the University of Kansas.

He is a member of the Midwest Sociological Society and the American Association of University Professors.

At the age of eighteen, he was ordained to the office of teacher. He has acted as church school director at Oak Harbor and Toledo, Ohio, and Lawrence, Kansas.

THE SAINTS' HERALD

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May 1, 1950

Number 18

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

ANOTHER CHURCH DEDICATED

Apostle E. J. Gleazer was the guest speaker on March 19 in St. Charles, Missouri, when the new church building was dedicated.

Seventy James Menzies held a two weeks series of missionary services in the church during the latter part of March.

MOVE TO ZION

Apostle Donald O. Chesworth visited Lamon, Iowa, on April 16. He is planning to move his home from Fall River, Massachusetts, and to establish it in Lamon.

GUEST SPEAKER

Doctor Floyd M. McDowell, Supervisor of Priesthood Education, was the guest minister at the morning services of April 16 in Tulsa, Oklahoma. On the evening of the same day, he spoke at a meeting of the priesthood of the branch and conducted a panel discussion on the high points of the 1950 General Conference.

MUSIC

On April 17 the music faculty of the church school and Church Music Workshop held a meeting. Further plans were made for the one-week workshop that will be held June 5 to 11 in Lamon, Iowa. Apostle Reed M. Holmes and Elder Franklyn S. Weddle are in charge of the workshop.

GIRL OF THE SPORT

Irell Turley, a sophomore at Graceland, has been named by the Women's Athletic Association as the "Girl of the Sport" for the 1950 basketball season. She was elected by an overwhelming majority for her sportsmanship, playing ability, and co-operation. In addition to her athletic ability, she was recently made a member of the Lambda Delta Sigma Honor Society for her scholastic work. Her home is in Bald Knob, Arkansas.

ORGANIZER

Cedric Siegfried, an R.L.D.S. lawyer in Independence, has been named to head the annual fund drive of the Jackson County Chapter of the American Cancer Society. Brother Siegfried is organizing captains and workers and formulating plans for the conduct of the drive in the Independence area.

R.L.D.S. ARTISTS

The first annual Independence Art Exhibition and Festival was held in Memorial Hall on April 15 and 16. Over a thousand people attended the festival, and nearly one hundred people had paintings exhibited. Many R.L.D.S. members were among the exhibitors.

B. I. E. DAY

On Business-Industry-Education Day, April 14, thirty schoolteachers of Independence and district visited the Herald Publishing House. Kenneth L. Graham, manager, Chris B. Hartshorn, managing editor, and Mrs. Jeanne Scott Miller, assistant in charge of sales, spoke to the group.

Guides on the tour were Mr. Graham, Herman W. Johnson, office manager, and Mrs. Audrey Howard, bookkeeper. The composing room, the pressroom, bindery, shipping, and mailing departments, and the bookshop were visited.

Each teacher was presented with a souvenir booklet, The Herald House Reminder.

Meditations

"Meditate upon these things."

The Higher Duty

Duty sometimes calls us, not to go on distant missions to great adventures and exotic shores, but to remain where we are and bear a burden for God.

It is fun to pick up and travel; it is dull to stay and work. But it is sometimes necessary, sometimes best.

A good man recently passed away. All his life he had wanted to move to Zion. But he had been called to live on the frontier, and he remained there in his little outpost of the kingdom, guarding his tiny flock, waging his one-man war against the worldly host that tried vainly to beat him down. He said, "I cannot leave these people until God sends another man to take my place." Recently a young man who had grown up under his ministry was called and ordained. And not too soon. It was the release the old servant was waiting for, and he was called home, not to Zion, but to heaven.

A Postmaster, or a King

A story that touches the heart was told by Ronald Bridges on NBC and printed in the *March Reader's Digest*. Erling Eidem, primate of the Swedish Lutheran Church, felt that he wanted to be a pastor, not an archbishop. His first request was turned down. At last he went to see King Gustav about it. "Your Majesty," he began, "there is a village on a lovely island off the coast of Sweden, and there is one church in that village. More than anything else, I would like to be appointed the minister of that little church."

After a silence, King Gustav said gently, "I know that little island and that village. It is a beautiful, quiet place. And I am going to tell you something. For years and years I've wanted to be the postmaster on that island."

An archbishop who wanted to be a pastor, and a king who wanted to be a postmaster, but both denying themselves for a higher and a harder duty. And sometimes people are called to be pastors and postmasters on little islands, when they have wished to go on to greater things. But they remain faithful to duty and responsibility.

The Rock and the Pit

The Prophet Isaiah exclaimed to Judah, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."—51: 1. We need to think of our origins and natures. People pay much attention to the paint on a house. They had better consider the quality of the wood under the paint.

They were tearing up a section of the sidewalk in downtown Kansas City one day last week, and only three inches below the concrete slab was exposed the broken rock and yellow clay composing the bluffs on which the town was built. This was the stuff that caused the pioneers so much trouble as they climbed the precipitous slopes from the shores of the river to the wooded hills and prairies above. It made the mud in which horses floundered and men soiled their boots, and holes where wagons mired and people lost their tempers.

All the streets and walks of the city are a thin veneer on the deep bosom of the aged earth. People are seldom more than a few inches from the soil, though they may forget it is there.

Veneers sometimes make us forget the true natures of things, the raw physical facts in which we had our origins. We see people as clothes

rather than as human beings, as mere traveling racks upon which pieces of finery are displayed.

Physically, we are nothing fine or wonderful. The veneer of civilization is thin. We belong to the earth.

But the spirit is another matter. We cover it with a veneer of worship, formality, and restraint. We make it pretty until we forget its inner reality. The outside gives no hint of God. But, underneath a thin layer of form, we belong to him. There is a subject for a long meditation.

The Auditorium

Visible for miles, the beautiful white stone covering that has been added to the Auditorium just below the dome is a great improvement. It was enjoyed by Conference visitors, as well as all others. It is another fine step toward the protection, beautification, and completion of our most important building.

Some people worry and lament about our slowness in finishing the Auditorium. If we went ahead and finished it, those same people would complain about the debt. "Pay as you go" isn't a bad idea. It saves interest charges.

Some of the greatest cathedrals of Europe were in process of construction for hundreds of years. The American Cathedral of St. John the Divine in New York has been developing for many years, and will take many more to complete. Let's not worry nor be in a rush about it. This way, we can appreciate every new feature as it is added. Some new ideas will be better than the original ones. We learn by experience as we go along. And while we are working on this one, nobody can bother us about erecting a new one. We are grateful for this improvement, and happy that it is so beautiful.

L. J. L.

E d i t o r i a l

Across the Desk

At the recent General Conference, Elder A. B. Phillips handed to the Presidency a letter which breathes such a splendid spirit that we are sharing it with *Herald* readers:

April 7, 1950

The First Presidency,
The Auditorium.

Dear Brethren:

Somewhat more than a half century ago I entered the mission field in California by request of church officials in charge, after seeking light and divine guidance in the matter with the conviction that the rest of my active labors in life would be devoted to the service of our Lord and his church. Today, in my seventy-eighth year, my spirit is no less willing than it has ever been in the past, but physical infirmities do not permit so full or so constant responses to the demands my spirit would fain make upon activities of the body.

Knowing the meaning of this portent, my desire to serve must not in the slightest delay the appointment of others who will more adequately perform tasks that have been assigned me, hence I am willing to resign them either now or when in your judgment it appears advisable, leaving it thus with you and knowing that in our mutual concern for the work of God and his church our aims are one.

Respectfully and fraternally yours,

A. B. Phillips.

From E. Y. Hunker, Senior President of Seventy, April 12, 1950:

This is to inform you that on April 10, 1950, Brother George A. Njeim tendered his resignation as secretary of the Council of Presidents of Seventy. His resignation was accepted on the basis that he had previously stated, upon accepting it in 1948, that he would do so only until someone else could be found who would take over the work.

The Presidents of Seventy chose Russell F. Ralston as secretary of the Council.



Church Women in the News

Lucinda Nieman Madden, attorney who has been practicing law in Columbus, Ohio, for the past twenty-one years, was the only woman speaker at the Legal Secretaries' Institute held at Neil House in Columbus on March 27 and 28. For ten years Mrs. Madden was employed as a legal secretary; during the last four of those years she attended night school at Franklin University to get her degree. Three years out of the four, she received scholarships. Very few people took her aspirations seriously when she entered law school. "Mother was the only one who really encouraged me," she says, "but Father was the first to brag after I graduated."

Following her admission to the bar, she became the associate of Clayton A. McCleary, her former employer. They shared offices until Mr. McCleary's retirement six years ago. Mrs. Madden is still at the same address: 16 East Broad Street, Columbus.

On September 10, 1924, she was married to Robert E. Madden, an engineer at the Jeffrey Manufacturing Company in Columbus. Despite her busy life, she finds time to lead an Oriole Band, teach a junior class, and serve as music director at Second Church in Columbus. She holds membership in the American Bar Association, Ohio State Bar, Columbus Bar Association, Women Lawyers of Columbus, and the Y.W.C.A.

She is also a past president of Zonta International.

Mrs. Madden was the only woman at the lawyers' banquet held on Tuesday evening during General Conference.

Church Books for High School English Assignment

Editor's Note: This high school junior, required to read a certain number of books during the year as part of her English assignment, thought she might as well read one of the church books as some current fiction. She selected "Square Blocks" and found it so interesting and helpful that she wrote its author to thank him for the inspiration she received. In turn he passed the letter on to us, thinking that if published it might carry a helpful suggestion to other high school boys and girls. We are happy to present this letter to our readers.

DEAR BROTHER ELBERT A. SMITH:

I am a junior at Jacksonville High School. In our English classes we are required to read a certain number of books a year. I thought, "Why should I be reading a lot of fiction when I could be reading something worth my while?"

Since my father is in the Aaronic priesthood, we have quite a few books written by men of our church and things about our church. I kept looking at your book, *Square Blocks*, and decided that it was the one I should read.

I am writing this letter to tell you how much I enjoyed it. It gave me so much inspiration and cleared up so many things that I had wondered about. I am sure that God inspired you to write such a spiritual book. I am now beginning on the Book of Mormon, and I ask an interest in your prayers that I may thoroughly understand it as I did your book.

I was born in Chicago and nine years later we moved twelve miles from Jacksonville, Illinois. Here in Jacksonville we have built up a small group of ten people. I am the only young person in our group, so you can see why I enjoy reading these books.

With God's blessing,

SHARON LYNN BLAKEMAN
Munayville, Illinois



Stewardship of Motherhood

A sermon delivered on Mother's Day, 1949, at Walnut Park Church in Independence, Missouri

By V. D. RUCH
Pastor, Council Bluffs, Iowa

(From a transcription by Milo Barnhardt)

Wives submit yourselves unto your husbands as unto the Lord, for the husband is the head of the wife, even as Christ is the head of the Church, and he is the Savior of the body; therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives even as Christ also loved the church and gave himself for it that he might sanctify and cleanse it with the washing of the water by the word, that he might present it to himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth it and cherisheth it even as the Lord, the church. For we are members of his body, of his flesh and of his bones. For this cause shall man leave his father and mother and shall be joined unto his wife and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself and the wife see that she reverence her husband. Children obey your parents in the Lord, for this is right. Honor thy father and mother which is the first commandment with promise that it may be well with thee and thou mayest live long on the earth. And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.

—Ephesians 5 and 6.

MOTHERHOOD IS A GREAT STEWARDSHIP. A woman who is worthy of the title of mother is interested in her home, in the welfare of her husband, and in her children. Because this is true, I have chosen to speak on the family and home. I have made this choice because I consider the home to be one of the foundation stones of our civilization. Many homes are breaking up today, and even Latter Day Saint homes are unstable in a large measure.

We do know that there are many kinds of homes—happy and unhappy, rich and poor, large and small, homes of luxury, and homes of misery. It is sad to see an unhappy home. There is much more discontent in our homes than most of us realize. People don't often talk about their unhappiness, but when they do, they usually confide in their pastor or some other trusted friend. And we discover quite frequently that people willfully make their own homes unhappy. At least upon many occasions when they could help the situation, they continue to make their homes unhappy.

In my pastoral work I have been called into homes where young people are having difficulty making the adjustment to married life. I discovered in most instances that stubbornness is one thing which stands in the way of reconciliation when any trouble arises. Not so long ago I

was called into the home of one of our young couples. They had been having considerable trouble, and I talked to them for quite a while. Finally I said, "I think the only thing that stands in the way of your reconciliation is your stubbornness." You see people often feel that if they make one step toward reconciliation, that the other person—the wife or the husband—will think it is an admission of being wrong. But that isn't the point. A man and a woman united in the bonds of matrimony have promised to love and to cherish each other as long as they live. They shouldn't allow little insignificant things to arise which destroy their happiness and lead to divorce. When one of them is humble enough to make some advance toward reconciliation, the trouble can be settled very easily.

I was called into another home where a young wife told me that her husband hadn't spoken to her for three days, and that often, after she would prepare the meal, he wouldn't eat it. Now a condition of that kind is deplorable. I asked her if she thought she was stubborn in this case. She said she didn't think so. Then, I said to her, "If you are willing to make the first advance in this

reconciliation, when your husband comes home from work tonight, you will meet him at the door with some gesture of love." When I went back to see her a few days later, she told me that when he came home that evening, as he came in the door, she put her arm around him, and he pushed her away from him. But a little while later he came over to her and put his arm around her. She had made the first move toward reconciliation, and it touched him. In spite of his stubbornness, he, too, was willing to make some adjustment in this matter, and they soon had their trouble settled.

THERE ARE MANY CAUSES of unhappiness in our homes. There's an unwillingness in people to cooperate with each other, to make the necessary adjustments and to determine to solve their problems. Some time or another most husbands and wives could have gone to the divorce courts if they had chosen to do so. That's the easy way out. It's much more difficult to try to solve problems. Disagreements often arise over money, recreation, the children, sexual relations, and religion; and

neither husband nor wife should insist on having his or her own way all the time.

Marriage is a partnership between husband and wife but God should also be included. Nearly every time I perform the marriage ceremony, I admonish the couple to take God into their partnership and constantly think of him as an unseen guest in their home. He may then be available in times of trouble, sickness, and sorrow, as well as in times of joy, peace, and happiness. God loves his children and wants to have part in their marriage relationship. It is he who has placed a seal of approval on marriage. He wants to bless every couple that enters into this relationship.

The greatest help in solving our problems and making our homes happy is the developing of Christian homes where prayer is engaged in, where the Scriptures are read, and where love and Christian virtues are manifest. We should make prayer the center of family life. Instead of being self-centered, we should be Christ-centered and ask God to help us in the solving of our problems.

I AM VERY PLEASED to say that I was born of a Christian mother. My father was not a member of the church, but in spite of that my mother had the courage to take me to church even when I was so small she had to carry me. I am glad she was willing to kneel with me at my bedside when I was a little child, to teach me to pray, and to pray with me before retiring at night. That has meant much to me.

Yesterday was a very important anniversary in my life. It was my birthday. Not the date, however, on which I was born into the world, but the day I was born into the kingdom of God. I was baptized in a little coal mine pond in Bevier, Missouri. How grateful I am for that experience! I can still remember how I felt on that day when I was led down into the waters and buried with Christ. I remember how light I felt and how clean. I remember, too, that I resolved on my way home to keep my soul as clean and pure as I possibly could for as long as I could. I know there are those in the church today who do not believe children are ready for baptism at the age of eight, but I shall never forget the words of our late President Frederick M. Smith at one of the General Conferences when he cried out, "Why are your children not ready for baptism at the age of eight? If they are not, it is your fault, and God will hold you responsible for it."

Yes, I believe it is a stewardship that

God has given us. He has loaned our children to us, that we might rear them for him, that we, co-operating with the church, might get them ready for baptism at the age of eight.

IT WILL SOON BE Children's Day, and I hope there is not a parent anywhere who will prevent the baptism of his child if that child desires to unite with the church. Our children should be so taught in the home and church school that they are eager for the time to come when they can be baptized.

We were in Scandinavia when our only child, Velma, became eight years of age. Her birthday is on February 28, and it's very cold in Norway in the wintertime. We didn't have any fonts inside the church buildings we were using, and all baptisms had to take place in the open. Although I had to be in Denmark for two or three months, Velma could hardly wait until I returned from my trip to baptize her.

Today she seems to have a spiritual quality in her life that, to me at least, appears to be outstanding. I don't say that because she is my own daughter, because I see this same quality in the lives of other young people of the church. As we have gone about in our missionary work, taking her from place to place, from school to school, she has co-operated in a most wonderful manner. She has manifested a faith which has been a blessing to us and to others with whom she comes in contact. It seems there are some children who are destined to have this sort of disposition and faith, and I am grateful to our Heavenly Father that he gave us such a child.

I am glad that God came into my home before I was born, that I had a Christian mother and that I had grandparents who were members of this church. I'm glad God took hold of my life so that when I reached the age of eight years I had a desire to unite with the church. I'm grateful that after I was married to a good Baptist girl God came into my home again, found my wife and caused her to become a member of this church. How God does move in our lives if we allow him to. He is interested in our homes. He is striving to bring about his righteous purposes, and as we respond to his leadership we find him blessing us and opening the way for us in order that we might carry out his will.

I HAVE BEEN DRAWN to that story of Hannah's experience in Old Testament times. You remember that her husband Elkanah had two wives. His

other wife's name was Peninnah. She had children, but Hannah didn't have any, and, oh, how she longed for a child—especially a son. She pleaded with God to give her a son, and God heard her prayer. Before the child was born she promised God that she would lend her son to him. After Samuel was weaned, she took him to the house of God where Eli, the high priest, was serving. There he grew up and did such chores as cleaning the floor, lighting the candles, opening doors, and taking care of the incense.

When he reached the age of twelve, he had a most wonderful experience. God spoke to him. We're all acquainted with this beautiful story from the Old Testament. It emphasizes the fact that God is able and willing to use children in his service. I have often wondered if one of our children would stand up today in one of our prayer meetings and speak in tongues if we would be willing to accept it. Suppose a child of ten or twelve would speak in prophecy—we'd be very skeptical, wouldn't we? But God is able and willing to use children in his service even as he used Samuel who had grown up in the house of God. His mother, visiting him year after year, was happy to see him engaged in the work of the Lord. It is strange, however, in this story of Samuel that we have two opposite examples. The message delivered through Samuel to Eli was not a pleasant one. It pointed out that Eli had been neglectful toward his own sons. Let me read two or three verses from the third chapter of I Samuel:

And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin I will also make an end. For I have told him that I would judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

Eli loved his sons, even though they had made themselves vile. Knowing their sins he still did not restrain them. Notice in this story that the responsibility is placed upon parents when they know their children are not living right. It is their duty to admonish and teach them, to do all within their power to prevent their children from doing that which they know to be wrong. Eli was held responsible to God for his negligence and punished for it.

We often say we're not responsible for the behavior of our children, and in many, many instances it is true, but

if we fail in our duty, in our stewardship, God will hold us responsible even as he held Eli responsible for the conduct of his sons.

ONE OF OUR PASTORS bore testimony recently that his parents did not leave him one cent of money when they died. He said they even left debts for him to pay, but "They did leave me a heritage in this church that I would not take a million dollars for." That's what we as parents must leave to our children. We must leave to them a heritage of faith in the divinity of this church, and we must tie them to it in some way or another.

We need to have more united families. It is a sad thing to see the many divided families in the church. How it hinders those people from worshipping God as they should! Those who are married to nonmembers should make an effort to win their companions and children to the church and to give them spiritual experiences they will never forget.

This is a great work in which we are engaged, and when we see our children becoming weak in the faith or losing contact with the powers of heaven, we must try to reunite them in some way with this power which will lead them to eternal life.

Not long ago there was an electrical storm in Council Bluffs. It blew one of the trees over on a power line which lead to Mercy Hospital in the city. In the hospital was a young boy in an iron lung with polio, and the power for that iron lung was off four hours. The people who were serving around the hospital pumped this lung by hand for these four hours in order that the child might live. When I read this account in the newspaper, I thought how much the story resembles our work. Often our children, our friends, or our companions lose contact with the power of heaven, and those of us who believe we have contact with that spiritual source do all in our power to keep life within these loved ones until they are able to establish contact themselves with the powers of heaven. Christ is the Savior of our home, and he desires that our homes shall be saved completely—father, mother, and children. Christ loves us all.

IT IS INTERESTING TO NOTE in the Scripture that often households were saved. For example the Philippian jailer and his household were united with the church. Lydia and her household were converted also. We are told in the New Testament how parents and their children united with the church together. What a beautiful thing it is to see that happen. Often we do not give the best we have to our children. Paraphrasing

the statement of Winston Churchill, I think we often give our children too little, and too late.

I read a story not long ago of a mother who was supposed to be a Christian but she had become indifferent to the church. She allowed her time to be taken up with social activities rather than devoting her life to the work of the kingdom. She was going out to spend the evening and had engaged a baby-sitter to stay with her little child. As the mother put on her coat to leave home, the child began crying and wanted to go along. The mother picked up a bunch of grapes from a bowl on the table and said, "If you will be a good girl and go to sleep without crying, you can have this bunch of grapes." And the child's face lit up as she took the grapes and agreed to stay home. When the mother returned about midnight, she asked the baby-sitter about the child. Then the mother went into the bedroom, knelt down, and kissed the forehead of her daughter. As she did so the child opened her eyes, looked up into the face of her mother, and held up her clenched fist. "The best for you, Mother," she beamed. The mother pried open the little fingers, and there were three mashed grapes. The child repeated, "I saved the best grapes for you." The mother took the grapes and placed them over on the mantel in the room, and retired.

That night the child died. The next morning when they found the mother she was very bitter—bitter against God and bitter against the world. The husband, trying to console her, asked her to kneel by the side of the bed with him that they might pray to God for help. But the mother in her bitterness cried out, "Pray to a God who has taken the very heart out of my bosom! No, I will not pray." She paced up and down the room and as she did so, her eyes caught a glimpse of the three mashed grapes upon the mantel. Then she recalled the words of the little child, "The best for you, Mother." Those words seemed to soften her heart. She called her husband in, and they knelt together by the side of the bed.

The mother thought about the words of her child, "The best for you, Mother." It was the best thing that could happen to her to wake her up, that she might see the folly of her indifference, her lukewarmness to God. It was the thing she needed to make her want to consecrate her life to God and render him the best service possible. As I read that story, I thought of how many times we wait until some tragedy wakes us up to the seriousness of living—the responsibilities that are placed upon us—

before we consecrate our lives and talents to the honor and glory of God.

On this Mother's Day it seems to me that the lesson we should learn is that we must have Christian homes. As our homes go, so goes the church. The world at its worst needs the home at its best. As Latter Day Saints, we should have homes that shine out in our communities. Let us not neglect the responsibility that is ours in rearing our children for God. Unless we are willing to live our own lives in harmony with his divine will, we cannot expect our children to do so. Let us not blame God, the church, nor anyone else for any failure of our own, but let us try to measure up to this responsibility of establishing Christian homes and living our lives in harmony with God's divine will.

She Tunes in on God

During the early years of her life, the brilliant Chinese girl who is now known to the world as Madame Chiang Kai-shek emphasized the importance of what she called the material. She liked to think she was practical. Her mother, whom she loved, did the praying for the family.

It was not until long after she was married and was confronted by problems too great for her to solve that Madame Chiang Kai-shek sought help from the source that had held the loyalty of her mother.

At first, when she turned to prayer, she used to tell God what she wanted. "I used to pray that God would do this or that," she says. "Now I pray only that God will make his will known to me."

She is convinced that "Prayer is our source of guidance and balance. God is able to enlighten the understanding." "I am often bewildered," she says, "because my mind is only finite. I question and doubt my own judgments. Then I seek guidance and when I am sure, I go ahead, leaving the results to him."

She does not think it is possible to make this understandable to one who has not tried it. "To explain what it means to one who has had no experience of getting guidance," she says, "would be like trying to make a stone-deaf person understand the beauty of a Chopin sonata.

"What I do want to make clear is that whether we get guidance or not, it is there. It is like tuning in on a radio. There's music in the air, whether we tune in or not. By learning to tune in, one can understand. . . . With me religion is a very simple thing. It means to try with all my heart and soul and strength and mind to do the will of God."

—Thomas Dreier.

Letters Worth Sharing

By ROY A. CHEVILLE

THESE PAST FOUR MONTHS letters have been coming to Graceland Campus that are significant enough to be shared with the church at large. They have crossed the Atlantic or the Pacific Oceans. Many were in a strange language. Usually they came by air. This rapid transit made them fresh in spirit. A few years ago two months would have gone by in their passage. Many of them closed with a familiar old phrase, "Your brother in Christ." They remind us of letters Paul used to write to congregations. These Pauline letters were passed on from group to group because they were of general concern. They carried a spirit common to early disciples. In less measure we can do this today.

BRANCHES ABROAD ADOPTED

Last September the students at Graceland were assigned into sixteen pastoral groups. This meant about thirty in each one. A student member of the priesthood was head of each group. With him was a woman student as associate and a faculty member as counselor. Each adopted a "branch abroad" for six months. The "church universal" was to become more than a slogan. Its fellowship was to be a reality. At first I sent a letter of introduction, explaining what the year's project was to be. Immediately each pastoral group sent out a first letter to the branch through the local pastor. We were trying to become branch conscious.

At Christmas time each group sent gifts of their own choosing. These were not intended to be contributions to charity but good-will gestures. Already the college has sent almost five hundred neckties and three hundred handkerchiefs to German congregations. Some pastoral

groups sent candy to be distributed among the children. Some sent Christmas cards to the members. Some sent tracts where English could be understood. Some sent books autographed by all the group. Fellowship became very real. At Christmas Vespers it was not mere dramatic staging when a representative of each pastoral group lighted from the central altar candle of Christ a candle for his adopted branch. These students were symbolizing the light of the gospel that was reaching round the world.

A BERLIN LETTER ARRIVES

"It's come!" I looked up to see Bill Ruoff holding a letter. Bill comes from St. Joseph in the Far West Stake. His paternal grandparents had come from Germany. Now at long last had come the awaited reply to the letters of this group to the Saints in Berlin. As the group met and listened to the reading of the letters from the Berlin Branch, miles dropped out, and it seemed just a short way to the east German mission. Edward Thum, the pastor, wrote thus:

I have read and learned with interest how the love of your brothers and sisters is expressed for us. I read the letter aloud to the Berlin Branch and there was a great rejoicing over it. . . .

We have a total of 161 members. Every Sunday we have worship service and Sunday school in the morning and worship again in the afternoon. On Wednesdays in the West zone and on Thursdays in the East zone, there is Bible study. The choir practices on Friday evening.

We are deeply touched by the good spirit of Graceland, and we feel that spirit as we read your letter.

A member of the Berlin Branch, Fritz Burisch, wrote for the members.

Our joy is always great when we hear something from our American Saints.

The distribution of the ties and handkerchiefs brought forth much fun. We write our gratitude to you who have thought of us in such a friendly manner.

FROM NÜRNBERG

Group IX, with Cecil Robbins of British Columbia as student pastor, sent letters to the Nürnberg Branch. George Baier, the pastor, writes and speaks a cultured English. A packet of letters came from this city, most of them in German. Some of them were from working people to whom writing did not come easily. Out of this parcel of letters we send these extracts:

We are all of one family, no matter how far we are apart, what languages we speak and under what climate or other conditions we live.

We are displaced persons from the U.S.R. We were baptized in the spring of 1949. We like to go to church. In the time of our great sorrow, it has been a comfort and now it is for us a necessity. Nürnberg was 90 per cent bombed out, but life goes on. We look forward with the church.

Our family has not been long in the church. We came out of the Sudetan area. We lost all our property, but we found the church. I want to learn to know the young Saints of America.

This autobiographical letter from a youth of the Nürnberg group needs no introduction, no interpretation:

I was born in 1935. Even in my early childhood my life began to be rather difficult. My father was opposed to the Hitler government and was imprisoned. . . . After six years he died at a concentration camp at Dachau in 1945. My mother became ill, and we lost our home. So at the age of five I went to an orphanage for four years. Then mother and I went to work in the fields. I went back to Nürnberg to find our home gone. It was then we received the message of the Reorganized Church from the Sisters' Circle. I had always prayed to our Heavenly Father to protect us. Everyday we thank God for his goodness. I desire to serve his church faithfully in return.

IN ENGLISH FROM OSLO

Group XVI had a friendly contact with the Saints in Oslo, Norway. Its faculty associate was Velma Ruch.

who had spent several years of her childhood in Scandinavia. Olaf Fossum, their leader, can read and write English. Lynn Weldon of Warrensburg in Central Missouri Stake led the group in its pastoral and evangelistic activities. At Christmas time they sent a picture album with scenes of the college included. They ordered a year's subscription to the *Herald* and to *Daily Bread*. It was expected the pastor would interpret into Norwegian. From Oslo came replies. From these we take the following excerpts:

These greetings from you are appreciated very much because they do remind us of you youths at Graceland and of our church as an organization which has been of greater importance than many people can realize.

A great work is ahead for the church to do. I am just thinking of the Indians living in North and South America and the impression of the message of the Book of Mormon in the minds of those people.

It is Sunday when I am writing you. Through the window I am looking at the falling snowflakes and listening to the sound of the wind. I am wondering how you are today, whether you have sunshine over snow-covered fields or if it is raining or snowing. I send greetings to young Saints at Graceland.

AN OVERVIEW OF THE BRANCHES

A roll call of the "Branches Abroad" reads like a roster of missions and a list of youth about the church. Each group could present letters to this library of correspondence. In the names that follow the first is the priesthood leader, the second the woman associate, and the third the faculty counselor.

I. Offenbach am Main—Dayle Bethel, Lamoni; Marilyn Miller, St. Joseph, Missouri; Tess Morgan.

II. Hilo, Hawaii—Charles Church, Saginaw, Michigan; Betty Norwood, Bozeman, Montana; G. A. Platz.

III. Nuneaton—Gregory Beitz, Muscatine, Iowa; Helen Marsh, Lamoni, Iowa; Delmar Goode.

IV. Hannover—Fred Cool, Cameron, Missouri; Wanda Fischel, Vancouver, Washington; Ed Browne.

V. Stockport—Jack Ross, Pittsburgh, Pennsylvania; Beverly Payne, Whittier, California; Deam Ferris.

VI. Alaska—Don Landon, Council Bluffs, Iowa; Martha Midgorden, Lamoni, Iowa; Ray Zinser.

VII. Kassel—Larry Marlowe, Windsor, Ontario; Mona Van Tuyle, Independence, Missouri; Ned Jacobson.

VIII. Enfield—Kenny Nevels, Windsor, Ontario; Lois Norris, Lawrence, Kansas; Paul Deaver.

IX. Nürnberg—Cecil Robbins, Vancouver, B.C.; La Von Crum, Seattle, Washington; William Graves.

X. Berlin—Bill Ruoff, St. Joseph, Missouri; Luella Yates, Niagara Falls, New York; Granville Thompson.

XI. Llanelly, Wales—Rod Schall, Sacramento, California; Gladys Belrose, East Detroit, Michigan; Roy Benson.

XII. Tahiti—Alan Shepard, Wichita, Kansas; Lela Lee, Centerview, Missouri; Doris Conklin.

XIII. Hamburg—Lloyd Stowell, New Rockford, North Dakota; Janie Settles, Yuma, Colorado; Charles Irwin.

XIV. Marazion, England—John Thompson, El Dorado Springs, Missouri; Sally Harding, Council Bluffs, Iowa; Richard Carter.

XV. Rotterdam—Tom Vickrey, Oklahoma City, Oklahoma; Darleen Craven, Olathe, Colorado; E. E. Closson.

XVI. Oslo—Lynn Weldon, Warrensburg, Missouri; Shirley Johnson, Seattle, Washington; Velma Ruch.

A TWO-WAY FELLOWSHIP

"Into all the world!" rings through these letters. The Saints of the Center Place reach out in the ministry of correspondence. There is another side. It may be caught up in the phrase, "From all the world." Just as surely do these letters minister to us. They help us to save ourselves from ourselves. They deliver us from our provincialism. The student group that heard from Fred Becker of Kassel of the little group he is building there through his personal testimonials can hardly slink back into complacency. The group that followed the work in Tahiti can never think of "Whites Only" gospel. Those in the group that sent an autographical book to Enfield, England, find some of their heart in Britain. Benny Simmons who corresponded for his group with Ken Hughes of Marazion will not forget the handful of Saints down on the Cornwall Coast.

Last week I received a letter from Violet Worth of the Southern Eng-

land District. She was wanting a song I had sung with the boys and girls on Mission Day at Nuneaton. It began like this, "O chain of love, that yet shall bind the warring hearts of humankind" and went into the refrain, "Around the world the chain of love we raise." In memory I hear them singing it. We can raise that chain. I believe understanding letter-writing can be a force in furthering this gospel circle. As in great spiritual ventures the blessings are two-direction. The salutation "Dear Brother" can be used and shared around the world.

BROTHERHOOD

God has taught in the Scriptures the lesson of a universal brotherhood, and man must not gainsay the teaching. Shivering in the ice-bound or scorching in the tropical regions; in the lap of luxury or in the wild hardihood of the primeval forest; belting the globe in a tired search for rest, or quieting through life in the heart of ancestral woods; gathering all the decencies around him like a garment, or battling in fierce raid of crime against a world which has disowned him, there is an inner humanness which binds me to that man by a primitive and indissoluble bond. He is my brother, and I cannot sever the relationship. He is my brother, and I cannot release myself from the obligation to do him good.

—WILLIAM M. PUNSHON.

Enough of good there is in the lowest estate to sweeten life; enough of evil in the highest to check presumption; enough there is of both in all estates to bind us in compassionate brotherhood, to teach us impressively that we are of one dying and one immortal family.—Henry Giles.

Kings and their subjects, masters and slaves, find a common level in two places—at the foot of the cross, and in the grave.—C. C. Colton.

Missionary Businessman

A Series Based on the Biographical Notes of Gilbert J. Waller

By LILLIE JENNINGS

Part Eight

BROTHER WALLER sailed for San Francisco on June 11, 1924, expecting to be absent about three months. While in California, he preached in the San Francisco, Oakland, and Sacramento Branches. On July 8 he left for England via New York for the purpose of visiting his wife, who for some time had been sick and, accompanied by her youngest daughter Beatrice, was recuperating in England.

While en route to New York, Brother Waller spent a day with President F. M. Smith, who gave him letters of introduction to several elders prominent in the church work in England. During his stay in London he spent a Sunday with the Enfield Saints. He addressed the Sunday school in the afternoon and spoke at 6:30 in the evening. During the prayer meeting that followed the preaching service, the following encouraging message was given to Elder Waller by the Spirit through Elder J. A. Judd:

Thus saith the Spirit unto thee, my servant Gilbert Waller, I, the Lord, have looked down upon thee and loved thee. I have watched over thee and protected and preserved thee. Thou hast been faithful to those things that have been given unto thee, and I say unto thee, my son, that thou shalt still further be protected and preserved, for the hand that has led thee and the Spirit that thou hast been willing to follow up to this time shall lead thee in the future, and thou shalt be blessed. Thou shalt have the desire of thy heart to speak the Word in this land, and I say unto thee, my son, that it shall not fall upon barren land, for it shall awaken in the hearts of thy countrymen those thoughts concerning me that shall be the means of turning some unto me. Therefore, my son, lift up thy voice and fear not, and I, the Lord, will be with thee. I will give thee peace by day and by night; yea, the rest of thy journey shall be peace because thou hast thrown in thy sickle unwearingly and thou hast not sought for thyself, and therefore I have sought for thee. Thou hast put my work before thee always, therefore thou shalt be always before my face.

The promise made in Brother Judd's message that his words would not fall on barren land, was fulfilled. A brother, after listening to one of Brother Waller's sermons, came to him and said how much the words uttered had helped him as he was becoming lukewarm in

the work and losing faith. He was spiritually revived. This, no doubt, may have been true in the case of others.

On Brother Waller's return trip a terrific storm was encountered the day before the ship reached New York. During the storm Brother Waller was comforted by the assurance of protection which had been given him.

His son Gilbert had been ill for some time. On his last visit to Australia, he had the flu followed by pneumonia. He had also had an operation at Mayo's Clinic. In October he left for England. Early in November he called upon Dr. Evans in London, who wrote Brother Waller regarding his son's condition, which he reported as serious. He had tuberculosis. On November 7 he was under the care of a doctor in Switzerland, where he went after visiting his mother and sister Beatrice in Paris.

In 1925 while Brother Waller was missionary-in-charge of the work in the Hawaiian Islands, he was also president of the Honolulu Main Branch and the Japanese Branch. On July 5 he was elected president of the Chinese Branch, as the pastor, Charles Lee, was resigning.

Because of the serious condition of his son Gilbert's health, Brother Waller sailed for San Francisco on December 1. Young Gilbert with his mother and Beatrice, had decided to return home. Although he received temporary benefit from taking treatment at a sanitarium in Switzerland, he caught cold and became very sick with bronchial trouble. Arriving at Los Angeles, he was taken to a sanitarium at Monrovia, where he was visited by Mr. Carter, who thought highly of him. Mr. Carter sent word to Brother Waller. Brother Waller arrived at San Francisco on Tuesday, December 8, and the next day left for Monrovia to be near his son. His daughter Ruth was also there, and together they visited with Gilbert until he passed away on Sunday, December 13, 1925.

The death of his only son was a terrible blow to Brother Waller. Gilbert had made a wonderful record, was highly respected in the business world at Honolulu, and was beloved by Mr. Carter, with whom he was associated at the Parker Ranch on Hawaii while acting as assistant manager of the Hawaii Meat Company, Limited.

When Brother Waller found Gilbert was to be taken, he turned to the Lord, submissive to his divine will, and received wonderful relief through the blessing of God's Spirit.

On January 6, 1926, Brother Waller sailed for Honolulu, where he again resumed his business responsibilities and his church work as missionary-in-charge.

At the beginning of 1927, Brother Waller continued his activities and was still in charge of the Hawaiian Mission. He now was living at the Young Hotel.

On Sunday, January 2, the election of officers of the Japanese and Chinese Sunday schools took place. There was a joint Communion service of the three branches—Hawaiian, Chinese, and Japanese. On Sunday afternoon Brother Waller, with Sister Chase, wife of A. M. Chase who had been doing missionary work on the island of Hawaii, visited the tuberculosis sanitarium known as Leahi Home. Brother Waller visited this home each Saturday afternoon and greeted the hundreds of sick people. On the first Sunday of each month, he took the Communion emblems to sick members there.

Important Letters

During April Brother Waller received two important letters, one from Presiding Patriarch F. A. Smith and one from Patriarch Bullard, both dated Independence, Missouri, April 29. Two or three months before receiving Brother F. A. Smith's letter, Brother Waller had written to him regarding promises made in his patriarchal blessing received through Patriarch Alexander Smith in Honolulu in 1902. Brother Waller wrote to F. A. Smith because he was troubled about the church work in the Islands moving so slowly and wondered how the promises in his blessing could work out. After waiting for some time and receiving no reply from the Presiding Patriarch, Brother Waller bowed in prayer to the Lord, beseeching him to move upon the heart of Patriarch Bullard so that he might be directed to write a letter concerning the matter Brother Waller wished to know. When the letters from Patriarchs Smith and Bullard arrived, Brother Waller rejoiced in his heart as he realized how kind the Lord had been in thus answering his prayer in such a marvelous way. Extracts from the two letters follow.

From Presiding Patriarch F. A. Smith:

There have been conditions that have hindered and caused many of the promises of God to be delayed and may in some instances hold up the work because God works through human agencies and will not take man's agency from him. Man runs wild at times, in spite of all the warnings God has given him, and thus interferes with God's work and prevents the rapid accomplishment that otherwise would

come. Then we get discouraged and conclude the promises are not coming to pass. You know God said this would be the case in Doctrine and Covenants 58: 6; "Who am I, saith the Lord, that have promised and have not fulfilled? I command and a man obeys not, I revoke and they receive not the blessing; then they say in their hearts, This is not the work of the Lord, for his promises are not fulfilled." It is our natural tendency to feel that if the promises are not fulfilled as soon as we would like them to be, something is wrong with the promises or the one who gave them. Now I have made up my mind that the fault does not always lie with the man giving nor the one receiving, but there are others directly connected with carrying out the purposes of God who may fail to discern or vision the will of God because of their desire to have their own will carried out. Thus the work of God is hindered for a season, but eventually it will triumph and his promises will be carried into effect.

Therefore, be not discouraged; your work and your sacrifices are pleasing unto me. Do not fear to leave the work in the Islands in the hands of others and cease to worry over conditions which you cannot control, and abide my time, saith the Spirit, and I will be with you to comfort and strengthen as your needs shall be, for I will move to the accomplishment of my work in my own time and in mine own way. Cease to worry over the things you cannot understand, but exercise faith in me, and I will uphold and sustain thee. Be of good cheer and press on unto the end, and thy reward shall be sure. Amen. (I have been impressed to write the above for your comfort and direction, if it may prove a comfort.)

From Patriarch Bullard:

It has been some time since we exchanged messages, and maybe your many cares will preclude your answering this, but thought travels long distances oftentimes, and faces which we have cherished come before us in our silent moments and times of meditation, and we wonder if all is well with them when absence separates. So as I am leaving home for my field of labor, I thought I would let you know you are not forgotten.

I think it is four years since I heard from you, and many things have happened during that time, some of which have been of the kind that try the soul and sadden the heart, but as that has been the heritage of mankind throughout the ages, we have to take what comes to us with whatever grace we can demand and continue the pathway of life.

I think it is foolish to trouble very much about what we cannot change or correct, but we are so very human we want to see and know the things which are hidden, and seem to feel the Lord is at times slow to hear and answer some of our petitions. Many get discouraged because of this, but if we will remember the promises of Scripture truth, "No good thing will he withhold from them who walk uprightly," we should also remember David's prescription for this: "I waited patiently for the Lord; and he inclined unto me and heard my cry," and again, "The trial of our patience is more value than silver or gold." We should try and "let patience have her perfect work," in so doing we will leave with our Heavenly Father what belongs to him to perform and have faith in him to bring about his purposes.

You and I have put too many years in the Master's service to doubt very seriously his promises, and though there are those things which do seriously hinder the work for a time, I fully believe there will yet be a welding together of the forces which now are in a meas-

ure separated. I think unity will again be restored, but it will take the Almighty One to do this and in a way that will leave no doubt in the minds of those who profess his name to doubt; yes, he said to me by his power, "I will turn and overturn till my purposes are carried out, and none shall hinder," and also, "Wait on the Lord. Stand still, and see the salvation of God." Though oft impatient I am trying to occupy that position.

May the Lord give you abundant reason to place in his keeping your cares and trials, and give the sweet peace that is so much needed to carry on his work.

In a letter from Brother Waller's daughter Ruth, she mentions having attended the Methodist church to hear a sermon by a Dr. Parker who had telephoned regarding an article written by Gilbert J. Waller he had read. Two paragraphs from her letter are as follows:

Dr. Parker gave a fine discourse to young men on choosing a career and mentioned many prominent men in all vocations of life, who had made a success of their business life, and as a climax to his sermon said, "I am proud to know that we had to come to our own San Francisco to get real inspiration for a truly successful life. I read of a successful man in the business world who is also a success in the religious world, a man who, besides being busy with a vocation, was busy giving time and energy to the work of Christ and God who says his success in life came from determination, deliberation, and stewardship—a beautiful thought. The writer was Gilbert J. Waller of San Francisco. I was so impressed when I read his article that I felt compelled to go to the telephone and if possible get in communication with this man. I spoke to his daughter, who informed me Mr. Waller was at present in Honolulu. His life is one to model after, as I know he has made a success in the business world and has done a great deal of good work for the Master as well."

You can imagine how thrilled and proud I felt at being your daughter and thought how far-reaching a life such as yours is cannot be guessed. You should feel pleased to have your well-spent life given recognition from a Methodist pulpit of a city the size of San Francisco.

The year 1928 began with Brother Waller still in charge of the Hawaiian Mission. At this time he was living at Kahala (Honolulu), where his daughter Esther was keeping house for him.

Elder Waller's Sunday activities were such that almost every available hour of the day was taken up in attending some church service. Besides this, his week was full of other activities, such as accompanying his daughter to spend a Monday holiday in visiting among the Saints and in preparation for a funeral service he was to conduct the next day. In the evening he presided over the annual meeting of the Anti-Saloon League of Hawaii, at which there was an election of officers and a new president appointed. On Wednesday evening he attended the Japanese prayer meeting, also visiting a sister who was ill in Queen's Hospital. On Thursday eve-

ning he attended the Chinese prayer meeting. On Friday he visited members. On Saturday, after a busy day at the packing plant in which 104 cattle were processed, he performed a marriage ceremony at 6:00 p.m. Later he visited a lady who had just returned from the Coast. All the activities of the week were done in addition to caring for his regular employment.

As Brother Williams was in charge of the main branch (Hawaiian), Brother Waller devoted most of his Sundays to the Japanese and Chinese Branches. However, he was often called upon for special duties at the main branch as this Sunday schedule of January 22, 1928, will show:

- 8:00 a.m. Japanese Sunday School
- 9:45 a.m. Chinese Sunday School
- 11:00 a.m. Preached at Main Church,
Subject: "Responsibility of Priesthood."
- Blessed Gilbert Mahoe Wright and assisted in blessing other child of Brother John Wright (twins—boy and girl).
- Ordained Miguel de la Cruz to office of priest.
- Assisted in ordination of Brother Cockett to office of teacher.
- 1:30 p.m. Mahuka Sunday School
- 2:30 p.m. Japanese Branch Meeting
- 6:30 p.m. Department of Recreation and Expression Meeting at Main Branch
- 7:30 p.m. Preached at Chinese Branch

(To be continued.)



THE REORGANIZED
CHURCH OF JESUS CHRIST
of Latter Day Saints

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

How could Jesus have visited the lost tribes in their scattered and unidentified condition? I believe he did, but how?

Ohio

E. L. M.

ANSWER:

When the remnants of the ten tribes were carried away captive into Assyria by Shalmaneser in 722 B. C., the greater portion of them became scattered among the Gentiles until they lost their identity. But a group of them, according to a prophetic description given in II Esdras 13, gathered together and migrated apparently eastward to a land "where never man dwelt." Here they lived until the latter time. They are referred to as "the ten tribes."

This branch of Israel is undoubtedly one of the four branches described in the parable of the olive tree in Jacob, chapter three of the Book of Mormon, which the Lord led away to plant in the "nethermost parts" of the earth, to be kept distinctively Israelite until the time of Israel's restoration in the last days. Jesus spoke of this group to the Nephites, saying "I go . . . to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them."—III Nephi 8:4.

The Book of Mormon is a historical account of another one of the four groups, which the Lord led to the Western Continent about 600 B. C. to whom he appeared after his resurrection, restoring to them his gospel and establishing his church among them. The other two groups or branches are not specifically mentioned. The Lord's purpose was the same with all. The ten tribe group is mentioned but not identified as to people or country.

The Bible gives nothing concerning the ten tribes after their national destruction and their being carried captive to Assyria, except the numerous prophecies of their return and restoration which carry the assumption that these tribes existed as a group. The Doctrine

and Covenants makes particular mention of them as being in "the north country," (north country being a symbolic term applying to the land of their residence wherever it may be) and of their coming into remembrance before the Lord, and of their being restored to divine favor and blessing.

In appearing to the Nephite branch in America, Jesus did not appear to all the people, but to a representative group, appointing ministers by whom he sent his gospel throughout the land. This is most likely what he did with the ten tribes. Even in his ministry to the Jews in Canaan, he did not attempt to personally reach all the people but sent the twelve and the seventy on their missions to carry his message to many he could not reach. Besides these, millions of Jews were scattered about European, Asiatic, and African lands who were not reached at that time. Christ's personal ministrations in all the groups where he visited were to a representative few, but his message and spiritual ministrations were extended by his messengers to all the people.

Charles Fry.

QUESTION:

What is the difference between a government system of Communism and that advocated by Bishop DeLapp in "Zioniac Procedure" and Bishop Koehler in "Religion's Answer to the World Problem"?

Missouri

C. O. H.

ANSWER:

I suspect that a "government system" in the question means a system of administration of the economic affairs of a people. No indication is given of the kind of "Communism" the questioner has in mind.

"Zioniac Procedure" and "Religion's Answer" treat of one "government system." The essence and crux of these two presentations are the same in principle. Both representations respect a mode of economic society, or a system of administration of economic affairs that is adapted to the purpose of pro-

moting the welfare of "the soul" (Doctrine and Covenants 77:1) which is a unity of body and spirit. It is an economy in which temporal things are at once spiritual.

Communisms—which are theoretically or supposedly "all things common" affairs—are very different. Some so-called Communism is not true Communism at all. Technocracy is one kind of Communism, the Llano Colony of Southern Louisiana is another. One is a sort of "carbon monoxide" to the soul, the other is more of a "carbon dioxide." One makes the "spirit" lean by making the "body" fat. But one as the other is essentially a "bread basket" affair, "a cultivator of the soil."

The unit of economic organization or of economic life—and, of course, the unit of government—in one is the local community; in the other it is the North American Continent. So the "government system" is very different in them.

To "cultivate the soil," or to provide the needs of the body, it is not necessary to have true democracy or common consent; that is, today it is not necessary to have universal and immediate personal participation in the business of peoples. But to cultivate the *soul* it is (Doctrine and Covenants 77:1).

So the "government system" advocated by the writers referred to is very different from Communism, in that it is adapted to the religious purpose of cultivating the soul. But there are specific crucial differences in the "government system" advocated in "Zioniac Procedure" and "Religion's Answer." There is a very distinctive stewardship, a distinctive inheritance, and a distinctive kind of distribution—which is two-phase—and a distinctive kind of surplus.

One must live more than an hour or a day, more than a year, with Zionism and appreciate the difference between it and Communism as a "government system."

To summarize briefly, the aims of Communism are entirely different from the aims of our Zioniac organization. Communism takes away the free will of the individual. As a church, we are primarily concerned with the development of the individual, both in his individual stewardship responsibility, and in his relation to others. Communism seeks to control the government of the state; our church in its functioning must work within the government, and inasmuch as the objectives of the church and of Communism differ so greatly, it would be impossible for the church to function under a Communistic government.

J. A. Koehler

Auditorium Guide Service

By CHARLES KORNMAN

GOOD MORNING. Are you visiting?" "Why, yes. We saw the sign outside advertising guide service, and we thought . . ."

"We're glad to have you. Perhaps I can be of service to you. Won't you step this way please?"

It is the affable, interested voice of Brother Gomer Wells as he greets visitors to the Auditorium. Of course, his approach varies with different groups—a guide soon learns the little signs that indicate a visitor's interest, and his tour is conducted with that in mind.

Strange people are common sights to all the guides as they voluntarily come to work in the Auditorium. They vary from the vacationing Cuban doctor to the old Mormon lady (very nice and very interesting) who simply could not understand why our two churches have never joined as one. The guide who is new at the business finds himself in a corner many times, but, if he is of the right caliber he gets caught only once on a particular point.

Generally speaking, the visitor is taken on an extended tour of the building. Its various dimensions and proportions are described. The function of the structure is stressed. Mention is made of the fact that from this building go the directives and instructions for God's work in building his society in these last days. The fact that this is an administrative building is emphasized. At all times visitors are treated with respect. No doctrine is forced upon them, although at every opportunity things are suggested which tend to make a normal person curious about Latter Day Saintism. Brother Wells takes his sight-seeing party around, giving those who care to plenty of time to ask questions—even asking if there is something he can explain to them. He speaks with the assurance that truth and right bring. He mentions apostles and prophets as if they were a firsthand experience of his. Invariably the visitor will ask, "Well, why have such things today?" And what better chance could a good Latter Day Saint ask for!

Many times a day the question of our doctrine as compared with that of the Utah church is asked—often by people from Utah. "Never argue when the question comes up" is the good advice Brother Wells gives his guides. "Don't give the impression you are trying to evade an issue, for you'll have these

people for only fifteen or twenty minutes at the most, and you won't be able to change convictions which have been thirty year's in solidifying in that length of time. Always keep in mind that you are an ambassador of good will to the visitor. Suggest that we have material written by competent authors which covers the question quite adequately. If they're really seeking for the truth, these little pamphlets will certainly provide an open door for them to enter."

"Assurance of position and tactfulness—" is the final advice he gives, and, carrying his eighty-one years with sprightly dignity, moves on. Perhaps it was of such persons the Master was speaking when he said, "Well done, thou good and faithful servant."

BOOKS

Every American citizen should read *The Road Ahead* by John T. Flynn. The condensation of this book appears in the February issue of *Reader's Digest*. It points out the steps along the road we have already traveled which are actually great strides toward socialism under the guise of planned economy. It follows through in detail the methods by which a socialistic system takes over various sectors of a nation's economy. We in America have long cherished the principles of freedom upon which our government was originally founded, but we are in danger of losing those very freedoms before we wake up to the full realization of what is happening.

It seems incredible that intelligent people, having seen the progress and evil results of the creeping revolution in Europe and Great Britain during recent years, could allow the socialist monster to gain a stranglehold over them—that they could passively exchange their freedom for a mess of pottage heavily seasoned with false promises and rosy dreams.

Shall we give up our inherent free agency and let a Welfare State relieve us of all responsibilities of self-determination "from the cradle to the grave"? We must face the facts as they exist even now and act immediately. To quote Mr. Flynn:

The task before us is clear. For our principles of action we must go back to our Con-

stitution, to our Declaration of Independence, to our history and to the example set by our national fathers. We must begin now to dismantle the tyrant State in America and to build up once again the energies of a free people.

—Merva Bird

The Peaceable Kingdom, by Ardyth Kennelly. Houghton Mifflin, Boston, \$3.

A more ironical title could not have been chosen for this novel, for peace was the one thing the people never had. At the very best, the plural wives of Olaf Ecklund could reach only a kind of compromise, an armed truce, an adjustment to circumstances they hated, a state of exhausted emotions in which they forgot their jealousy and insecurity by turning their attention to the daily and hourly needs of their children, their neighbors, and friends.

The author describes her people in a realistic and sympathetic manner, recording their struggles in adversity, their fears and perils, their want and suffering, their mixtures of human frailty and nobility, and their courage in time of trouble.

One dark shadow hung over them perpetually, an evil from which they never escaped day or night. For the women, there was always the fear that a husband would bring home another wife to divide his time, affection, and the means of support for another home. For the children, there was the perplexity of having a father part of the time, and never knowing when they would have one or not. For the men, there was the incurable jealousy of the wives, the wrangling, the risk of prosecution and jail, the fear of detection, and long periods in hiding. Polygamy was a curse to all of them.

The author makes the common mistake of many in the West of accepting the deception of Brigham Young in putting the responsibility of polygamy upon Joseph Smith, who was innocent of it. Otherwise, *The Peaceable Kingdom* is a good story well told, a novel with a serious purpose, a social document of pioneer America.

L. J. L.

Youth Programs for Special Occasions

By Ruth Schroeder

Youth leaders, teachers, pastors, and young people themselves will find here a wide variety of simple, effective, easily presented programs—inspiring, informative, rich in worship values and lasting spiritual truths. \$2.50.



Lawrence, Kansas, Branch Aids in Inter-Racial Affair

Since the spring of 1949 the Saints of Lawrence Branch have provided quarters in the basement of the church for the Co-operative Nursery which includes children of different nationalities, races, and religions. The nursery is sponsored by the Lawrence League for the Practice of Democracy which is composed of faculty members from the University of Kansas, leading ministers of Lawrence, and many civic-minded persons from various occupational, national, racial, and religious groups of the community. The dominant philosophy of this organization is that peaceful inter-racial relations will be achieved in our world of conflicting values concerning race through a gradual educational program which includes contacts between racial and nationality groups under normal and mutually satisfying conditions. The nursery functions in a way consistent with this basic proposition.

The school observes a semester calendar corresponding to the university semester schedule. Incidentally many of the parents are university

faculty members and students. During the semester the regular school hours are from 9:00 a.m. to 11:30 a.m., Monday through Friday. At the present time the nursery has twenty-two enrollees ranging in age from three to five years.

The success in operating the nursery is attributable in part to the unique combination of voluntary work by parents and the full-time services of a professionally-trained nursery teacher. The fathers of the nursery children built the chairs, tables, many of the toys and other equipment—the maintenance of which they assume. Each mother according to a prearranged plan spends one morning a week at the nursery, assisting with the activities. During the three years the nursery has been functioning in Lawrence, the mothers have developed a great deal of skill in co-operative effort. A high *esprit de corps* is maintained under the supervision of the nursery teacher who has shown considerable ability in working with parents as well as being unusually competent and skillful in her work with the children.

As far as the Lawrence Branch is concerned, this has been a rare op-

portunity for community service. The nominal funds which the nursery has paid for the use of the basement cannot in any sense be considered rent. What the Saints have done is to suggest on a community level some of the outgoing possibilities of the gospel and the church. It has been an opportunity for each of us to judge here and now whether the source of our individual motivations, as we have claimed, does come from Christian sentiments which are illustrated in the life of Jesus of Nazareth.

—GEORGE K. FLORO.

I Believe

I believe in the dignity of labor, whether with head or hand; that the world owes no man a living but that it owes every man an opportunity to make a living.

I believe in the supreme worth of the individual and in his right to life, liberty, and the pursuit of happiness.

I believe that truth and justice are fundamental to an enduring social order.

I believe in the sacredness of a promise, that a man's word should be as good as his bond; that character—not wealth or power or position—is of supreme worth.

I believe that every right implies a responsibility; every opportunity, an obligation; every possession, a duty.

I believe that the law was made for man and not man for the law; that government is the servant of the people and not their master.

I believe that thrift is essential to well-ordered living and that economy is a prime requisite of a sound financial structure, whether in government, business or personal affairs.

I believe that the rendering of useful service is the common duty of mankind and that only in the purifying fire of sacrifice is the dross of selfishness consumed and the greatness of the human soul set free.

I believe in an all-wise and all-loving God, named by whatever name, and that the individual's highest fulfillment, greatest happiness, and widest usefulness are to be found in living in harmony with His will.

I believe that love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph over might.—John D. Rockefeller, Jr.

Briefs

POCATELLO, IDAHO.—The \$1,000 goal for the building fund for a church building has been reached. Another goal of \$1,000 has been set. The latest enrollment figures show a membership of forty in the branch.

HOLDEN, MISSOURI.—The Graceland A Cappella Choir gave their concert March 17 to a large audience of over 300 persons at the church. Henry Anderson, music instructor at Graceland, directed the forty-voice choir. The program consisted of sacred music, spirituals, folk songs, and popular songs from the operetta, *Song of Norway*. Special intermission features were given by the Graceland Men's Quartet and Kenneth Cooper, choir accompanist.

After the concert, the members of the Holden choir entertained the Graceland choir members with an ice cream and cake supper in the church basement.—Reported by JAMES CHRISTENSON.

SALEM, OREGON.—Elder E. R. Vest held a series of evangelistic services. The services were well attended, and the interest was good throughout. The sermons were all illustrated with slides.

The series was followed by a three-day district convention with District President J. L. Verhei in charge, and Saints from all parts of the entire district attending. The Salem women, with Sister George Speed in charge, served the noon meals on Saturday and Sunday during the convention.

Three people were baptized at the First Church at Portland on the afternoon of March 19 and confirmed at Salem on March 22. Elders officiating were Evangelist Mark Yeoman and Elders E. R. Vest, Robert Bailey of

Sherwood, George W. Speed, Ferd Hammel, and Charles H. Asher. At this service three children of the Howard Worthington family were blessed by Elders Ferd Hammel, Charles Asher, and George Speed.

An Easter playlet, "The Breaking of the Bread," was presented at the Salem church on April 9. Sister Bechtol was in charge.

Brother George Speed preached the Easter sermon at 11:00 a.m., to a full house of Saints and friends celebrating the day of the risen Lord. Brother Reginald Clark was in charge of the floral decorations.—Reported by NELLIE COURIER and WILLIAM C. SWAIN.

ST. CHARLES, MISSOURI.—The new church was dedicated March 19. Apostle E. J. Gleazer was in charge of the service. Those assisting were Elder F. F. O'Bryan, pastor, Elder Fletcher, pastor of Landsdowne, Illinois, C. L. Archibald, district president, and Seventy James Menzies.

The church was decorated with early spring flowers, and the service was very impressive. Apostle Gleazer presented the sermon. Services were held throughout the day and evening. The services were well attended by members and friends.

Elder Menzies held a series of missionary services from March 15 to March 28. On March 26 a group from St. Charles went to the Landsdowne Branch and two, Harry Regan and Charles Sappington, were baptized. They were confirmed that evening at the St. Charles church. Those in charge were Elder F. F. O'Bryan, Elder D. L. Lebman, and Seventy James Menzies.

On March 28 at the close of the missionary services, a social evening was held in the basement of the church.—Reported by FLORENCE HOLLANDER.

WALNUT PARK, INDEPENDENCE.—The Daughters of Zion held a social at the church March 3. The evening of March 5, the Zion's

League had charge of the service, at which time four young men from the group spoke, using the theme, "Testify of Him." The Walnut Park Zion's League Dramatic Group, directed by Audrey Hurshman, presented a comedy, "In Came Mary Ann," March 7 and 10. They made a total of \$80 toward the branch chimes fund.

March 17, the Daughters of Zion held a pie social in the basement of the church.

Student Nurse Carolyn Jones represented the Sanitarium, with Charles F. Grabske, M.D., the church physician, on Sanitarium Day.

March 26, the Walnut Park Zion's League Choir, co-ordinating with the dramatic group, presented an inspiring Easter cantata, "Seven Last Words." Soloists were May Jorgensen, soprano; Burl Hill, baritone; Maurice Wade, tenor. Accompanists were Mildred Gibler, piano, and Bernard Butterworth, organ. Allene Lucas was the conductor. The dramatic group at this time also presented a short Easter play, "The Terrible Meek." Audrey Hurshman directed the play and included in the cast were Warren Jennings, Audrey Hurshman, and Wallace Rice.

Charles Larry Johnson, son of Charles and Grace Johnson, was blessed in March. Baptisms for the month included Billee Marlene Smith and Gary Dee Jones.

Visiting speakers not already mentioned were President Wallace Smith and Bishop Wayne Updike. Building improvements for the month featured a new rostrum built to extend the platform and add beauty to the front of the church. Bud Henson and H. Tupper Smith, assisted by several others, did this work.—Reported by MRS. ELLA WILLIAMS.

WICHITA, KANSAS.—The Graceland A Cappella Choir, under the direction of Henry A. Anderson, gave a concert at the Robinson Intermediate School on the night of March 14. The members of the choir stayed that night in various homes of the Saints, and journeyed to Iola, Kansas, the following morning.

Kansas District Conference was held on March 18 and 19. The Wichita Zion's League was in charge of the social hour on Saturday evening, and the Orioles sold candy and popcorn. Refreshments were served by the women's department.

A prayer service was held on Sunday morning, and Apostle Reed Holmes spoke at both morning and evening services. A business meeting was held in the afternoon, and the following men were approved for ordination—To the office of elder: Orville Rowlette, Ralston Jennings, and A. J. Rynearson, from Wichita; to the office of priest: Francis Vickery, Robert S. Cavin, from Wichita, and Charles L. York, from Concordia; to the office of teacher: Paul Mengel, from Wichita; to the office of deacon: George Weaver, Harold Cathy, LeRoy Vickery, from Wichita, and John F. Hufford, from Eldorado.

Elder Elbert Schmidt resigned as president of the Kansas District. Elder Orville Roylette was elected to succeed him, and Elders Elbert Schmidt and Myron LaPointe were appointed as counselors. Elder Ronald E. Manuel was elected district director of religious education.

Barry Lynn, son of Mr. and Mrs. Charles York, Concordia, was blessed on March 26 by Elders LaPointe and Chester Richards. On April 2, James Lee, son of Mr. and Mrs. Gene Gillespie, and Robert Dale, son of Mr. and Mrs. Richard Beardsley, were blessed by Elders Earl Sheppard and Ellis Bedwell.—Reported by MARIAN MANUEL.

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Independence, Missouri

Mothers' - Daughters' Devotional

By KATHERINE H. WILSON

ONE OF LIFE'S HAPPIEST RELATIONSHIPS is that found between mothers and daughters. I speak from personal experience — my daughter has given me my greatest joy.

Credit should be given to Miss Anne Jarvis for her efforts in 1906 in beginning a nation-wide movement pleading for a day of honoring mothers, and to President Wilson who issued a proclamation in 1914, stating that a national holiday be established on the second Sunday in May known as Mother's Day. I am not inclined to bring the usual sentimental eulogy of motherhood, but I do want to say that each day should be "Mother's Day."

It is proper to have some Scripture for a devotional talk, so I have selected three statements from Proverbs 31:

But a woman that feareth the Lord, she shall be praised.

Her children arise up and call her blessed.

Strength and honor are her clothing; and she shall rejoice in time to come.

I SHOULD LIKE to give you three word pictures of past, present, and future mothers. We are fortunate to be living in an age when mothers are recognized as having a holy mission to fulfill. About the time Jesus came into the world, women were allowed to attend services in the synagogues but were not counted as members of the congregation. Then one day God lifted a woman from obscurity and set her apart as the mother of the Son of God. Motherhood was forever sanctified by this act.

I have tried at times to picture Mary—this choice of God. Many lovely pictures of the Madonna are given us by the masters, and we marvel at her story. According to tradi-

tion she was supposed to be from sixteen to eighteen years old when the Angel Gabriel greeted her:

Hail thou virgin who art highly favored of the Lord. The Lord is with thee for thou art chosen and blessed among women. Fear not, Mary, for thou hast found favor with God, and shall bring forth a child and shall call him Jesus.

Can you imagine the confusion and alarm that filled her heart when she said, "How can this be?"

Certainly a great weight of responsibility fell upon the shoulders of this young Jewish girl, and we marvel at her faith when she answered, "Behold the handmaid of the Lord, be it unto me according to thy word."—Luke 1:38. She must have been the embodiment of gentle refinement and innocent sweetness. Coupled with her radiant beauty was strength of character, dignity, and poise. This mother-to-be, who, in the years to come when she could not fully comprehend, "cherished all these sayings pondering them in her heart." Later her eyes were filled with unutterable sadness when she was robbed of that which was dearer than life itself. Truly we may say of Mary, "But a woman that feareth the Lord, she shall be praised."

THE SECOND WORD PICTURE I want to share is that of a modern mother—Judge Camille Kelley of the Memphis Children's Court.

It was my privilege several years ago to be a guest at a woman's club in Kansas City and hear Judge Kelley. She completely won me by her charming personality as a speaker. She is one of those rare persons who can reach right over into your heart and hold you captive by the truthfulness of her message. She has a convincing message in which she believes

intensely, and she genuinely loves all human beings, white or black, rich or poor. In her twenty years on the bench she has mothered 45,000 children.

She says there are no "bad" children. All a wayward boy or girl needs is a large dose of love and understanding. Daily she proves it. J. Edgar Hoover calls her court one of the greatest centers of crime prevention in America. Delinquency isn't juvenile she says—its parental, and she deals with all kinds of parental failures.

There are the parents who violate laws in small ways and then are surprised that their children break them. There are quarrelsome parents, parents who "white-lie" by speaking half-truths, and those who exaggerate or make excuses not realizing their children are absorbing every word. One parent who deceives the other is teaching the child to go and do likewise. Among the worst are those people who refuse to accept the responsibilities of parenthood, and those who show partiality and encourage jealousy. "Children are going to get mothering and fathering somehow," says the Judge. "Many immoral girls are reaching out blindly for the love they never got at home."

Surely it may be said of this modern mother, "Her children arise up and call her blessed."

HERE IS THE THIRD PICTURE. No Angel Gabriel will search out future mothers, but God just as truly says to them, "The Lord is with thee for thou art chosen and blessed among women." We can imagine one of these mothers approaching Mary and asking, "If you had a little daughter, what would you teach her?" And Mary might well answer in modern parlance:

(Continued on page 22.)

The Home Column

Picked From the Periodicals

By Aarona Booker Kohlman

THE COMING OF SPRING brings a freshening of the spirit, and a zest for accomplishing great things in our lives. This freshness is found in the magazines for April, and is expressed in a variety of subjects.

"Are You a Glutton?" *Woman's Day*, speaks of a greediness of the spirit that might take hold of any one of us.

"Write It Three Times Faster," *Woman's Day*, gives the first five lessons of the speedwriting course, and will give you a good working knowledge of the most frequently used words, enabling you to take notes, jot down recipes, or take minutes much faster than by long-hand.

"My Child Is a Bully!" *American Home*, deals with a problem that many dislike to face squarely, and will point out some reasons and helps.

"Raising a Riot," *Reader's Digest* book condensation, is good medicine for every housewife. It is an account of one man's experiences when he had to take over as mother and father to his three children, and how he became a wise man who knows a woman's work is never done.

"When Children Have Bad Dreams," *Parents' Magazine*, deals with a problem that is too often met with lack of understanding.

"Grown-Ups Are Funny People," *Parents' Magazine*, whose author is only twelve years old, is the first part of a two-part article, that gives a penetrating and somewhat disconcerting picture of adults as children see them.

"The Self-Inflicted Backache," *Ladies' Home Journal*, may be just what you need after spring housecleaning, for the author tells how to cure it!

"She's Putting Her House and Herself in Shape," *McCall's*, gives a posture expert's tricks for turning housework into a beauty treatment.

"Etiquette for the Wedding," *Good Housekeeping*, presents a simple and useful guide to the basic

Story of a Mother

MANY YEARS AGO there came to the throne of Egypt a pharaoh who did not treasure the memory of Joseph, the Israelite. Because this ruler thought the Israelites might become more powerful than the Egyptians, he made them slaves of his people. Over every group of Israelite slaves he placed a cruel taskmaster. Not satisfied with this means of exterminating the oppressed nation, the pharaoh decided upon another plan. He called to him certain women of the Israelites and charged them that every boy child should be drowned in the Nile River. Because these women feared God, they suffered all children to live, but as many children as were found by the soldiers of the pharaoh were put to death.

Now there was at that time in Egypt a certain Israelite woman who had an infant by the name of Moses. Because she loved her child and would not deliver him up to death, she concealed him until he was about three months old. When she could no longer hide him, this good mother made a small ark of bulrushes, and put the child therein. As she placed the lid of the ark over her son she besought God to care for him. She laid the boat among the flags at the river's edge. Miriam, sister of Moses, watched from a distance for she wondered what might happen.

AT THAT VERY TIME the daughter of Pharaoh came with her maid servants from the palace to bathe in the river. The daughter of Pharaoh looked upon the river and beheld

rules and regulations which apply to all weddings.

A noted educational adviser discusses a question facing many young people and their parents in "Who Should Go to College?" *American Magazine*.

"It Takes a Woman to Make a Wife," *Woman's Home Companion*, is an outstanding contribution to the field of marriage relations.

By EMMA M. PHILLIPS

the little ark moving slowly among the flags. After the small vessel had been brought to her by one of her maid servants, she lifted its lid. Because the little one cried, she had compassion on him, yet her compassion could not quiet the child. Then came Miriam to the water's edge and said to Pharaoh's daughter, "Shall I call a nurse of the Hebrew women, that she may nurse the child for thee?" No sooner had the daughter of Pharaoh consented, then Miriam went directly to her mother. When the Israelite mother arrived the daughter of Pharaoh commanded her, "Take this child with thee, and nurse it for me, and I will give thee thy wages."

The heart of the good mother was filled with silent thanksgiving as she took her son from the hands of the royal princess. During the next few years she knew the joy of raising her own child, of teaching him the glories of God, the value of prayer, and the knowledge of his forefathers. She cared for his childhood injuries, directed his association with playmates, and taught him the proper rules of manhood.

WHEN MOSES was old enough to receive instruction from the scholars of the royal household, his mother took him to the daughter of Pharaoh and delivered him into her keeping. But no instructions, however skilled the teacher might be, could overshadow the instructions of the mother. She did her part well, for in her hands rested the preservation of Christianity. If she had not planted her religion deep into the heart of Moses, he might have stepped aside and worshiped the idols of Egypt. Because an Israelite mother knew how to care for her child, a nation was turned from the worship of idols to the worship of the God of heaven.

Why Girls Should Not Smoke

(Editor's note: The following quotations are from the pamphlet, *Why Girls Should Not Smoke*, by Dr. Daniel H. Kress.)

The purpose of tobacco companies today is, as far as possible, to place a cigarette between the lips of every girl in America. Cleverly written articles by experts have appeared in the leading journals and newspapers, calling attention to the benefits supposed to be derived from the use of certain brands of cigarettes . . . One company had for a slogan, "When tempted to reach for a sweet, reach for a cigarette instead." There is no objection to an occasional sweet since candy is a food. It is not the most wholesome food and should, therefore, be used sparingly. The craving for sweets is, however, a natural and normal one . . . My advice to the girl who has an ambition to be slim and trim, and has a desire to keep a clean skin, pure blood, and a healthy body is, "When tempted to reach for a cigarette, reach for an orange instead." Other acid and subacid fruits serve the same purpose and, when used freely, even lessen the craving for cigarettes.

Smoking has in the past few years become common among girls and young women chiefly because of cleverly-written, misleading, and untruthful ads of tobacco-sellers. Deploring this, one editor of a publication devoted to music and drama said, "I wonder if some artists are not going too far in testimonial writing." Of a tenor whose name was attached to two rival cigarettes, he said, "Each testimonial signed by this man was so eloquent and extreme that you wonder how he could endure another brand." This artist, like many of his colleagues, sold his name and prestige for the sake of advertising. The editor said further, "I know of some endorsers of cigarettes who have never smoked in all their lives."

Sonja Henie, world's champion figure skater, was approached by publicity agents for her endorsement of a certain cigarette. They said, "You don't have to put one in your mouth, but we will publish your picture and give you \$2,500." To this she replied, "I don't smoke. I won't take your \$2,500. I am ashamed of women who smoke."

It is a serious thing for boys and young men to become addicts to the cigarette, but it is worse for girls or

young women to form this habit. Hugh S. Cummings, former United States Surgeon-General, in referring to the increase of smoking among women, said, "If American women generally contract the habit, as reports now indicate they are doing, the entire nation will suffer. The physical tone of the whole nation will be lowered. The habit harms a woman more than it does a man. The woman's nervous system is more highly organized than the man's; the reaction, therefore, is more intense."

Public sentiment is being aroused in certain localities against the misleading statements made over the radio and through the printed page concerning smoking. One city council termed it "a travesty upon young womanhood," and called it a "direct attack upon the well-being of our young people." There should be a universal protest against the mode of advertising carried forward by the various cigarette concerns. Ministers of the gospel should put forth a special effort to enlighten youth on the matter. Doctors should call attention to the results of the use of cigarettes by girls and young women. Teachers in public schools and church schools should keep before the young people the truth about the evils resulting from the use of cigarettes, for there is no addiction in America today that is more detri-

mental to the health, efficiency, education, and character of girls, and to the future well-being of America, than the cigarette habit.—Permission of Southern Publishing Association.

Please Keep Your Glamour!

Just a moment, Young Lady, before you light up that "Unlucky" and put it between your pretty lips. Let's see what you are planning to do to your charm and glamour.

You have a clear, pretty complexion. Cigarettes will turn it a swallow color, muddy and saffron.

Your hands are pretty. Cigarettes will stain your fingers a nasty yellow.

Your cheeks are smooth and attractive as only the cheeks of a healthy young woman can be. Cigarettes coarsen your face and make you look prematurely old.

You have taken pride in being immaculately clean in body. You brush your teeth to avoid "halitosis." You buy deodorants to prevent "B.O." Now, if you smoke that cigarette, stench will settle down upon you like the smell of an old stable.

Another thing—have you noticed among women who are habitual, calloused smokers a certain coarseness of manner, a lowering of the quality of voice and manner, a loss of refinement?

Success in life, a happy marriage and home, may depend on your charm and loveliness of appearance. Can you afford to throw your beautiful qualities away for the sake of a cigarette?

The Ministry of the Teacher

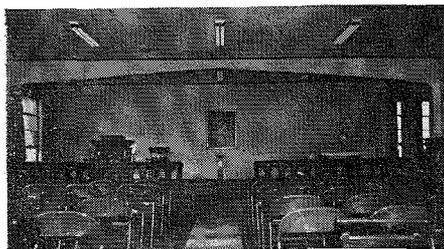
A Textbook for Priesthood Study

This new booklet is a manual for study and reference for the Teacher. The chapters cover "The Priesthood," "The Aaronic Order," "The Teacher as a Minister," "Promoting Church Attendance," "The Teacher Promotes Peace," and "The Teacher's Ministry to the Erring."

50c

Herald House

Independence, Missouri



Knoxville, Iowa, Church Completed

THE KNOXVILLE, IOWA, congregation recently completed a new church building. It is one of the most attractive of a total of thirteen churches in the city, though not one of the largest.

The formal opening was held January 8, 1950, with Apostle D. T. Williams and Missionary John Nutgrass representing the General Church, and District President Ralph Wicker and Bishop Stephen Robinson representing the district officers. Des Moines Branch furnished special music for the services under the direction of Sister Helen Harrington and Brother Wilbur Chandler. To Brother Frank C. Price of Des Moines Branch goes the credit for designing the building and drawing the plans. Much credit is also due the building committee composed of Dr. Charles F. Hull, chairman; Fred Baux, George Smith, Frederick Mohler, Gerald Toney, and Pastor Robert W. Gunlock.

The structure, which cost approximately \$25,000, has an automatically-controlled oil heating system. Standard

pews have been ordered and are scheduled for delivery in August.

The main section of the auditorium shown in the picture seats one hundred persons. An additional section to the right (not shown) seats sixty persons. This section may be made a part of the auditorium or separated into two classrooms by moving the accordion-type doors. The walls of the main auditorium are a very light green, the folding doors are of a slightly darker shade, and the front section containing the pulpit is still darker. The baptismal font has been built into the raised platform and may be entered directly from the pastor's study which is connected with the classrooms by an enclosed wall. This makes it unnecessary for baptismal candidates to be seen by the congregation except as they enter and leave the font.

The basement auditorium is used for classwork and as a dining room. A new section has been added and is being made into a kitchen.

LOCAL NEWSPAPERS gave frequent and favorable publicity while the building was under construction, and the following editorial recently appeared in one of them:

CONGRATULATIONS

The Journal offers congratulations to the members of the Reorganized Church of Jesus Christ of Latter Day Saints who have just completed their new church home. Long years of planning and hoping and saving entered into its building, and the result is a structure that is thoroughly modern in design and equipment.

But although usefulness and convenience for the tasks of the church were uppermost in planning the structure, that did not lead the planners to forget the possibility of beauty in its design. It presents a beauty of usefulness that makes it fully attractive. The time-honored spires and gables may be missing, but in their place is a beauty and distinctiveness of simplicity that is impressive.

There is in the structure a prompting to be about the work of the Father that should keep the congregation moving to still further achievement. The community will long appreciate this note-worthy addition to its list of important public buildings.

THE CHURCH is located two blocks from the main business block of the city, at the edge of the business district. There are attractive buildings on each side of the church with little or no prospect of a deteriorating neighborhood. The tendency for that neighborhood has been to very slowly improve in appearance the past twenty-five years. The bus depot is one block east, and all north- and south-bound busses of the American Buslines pass the church.

Knoxville, a city of 7,500 population, is primarily a farmers' trading center. However, there is a 1,800-bed United States Veterans' Hospital drawing patients from Iowa, Eastern Nebraska, and Northern Missouri which greatly increases business in the city. A number of our members are employed there.

There has been a total of twenty baptisms thus far this year, representing an increase of 11.1 per cent of the branch enrollment. This has been made possible through the liberal help of the priesthood of Des Moines Branch, forty miles from Knoxville, and by the very able assistance of Elder John Nutgrass, district missionary. The baptisms have come from the city of Knoxville and its two missions, Dunreath and Red Rock. Most of the converts are from nonmember families and not the anticipated increase by children becoming eight years of age. In addition, quite a number of other persons are favorable to the church and have indicated an interest in it. They are considered good prospects.

The church is well known in Knoxville, and local papers always welcome articles in connection with various church departmental activities.

—Robert W. Gunlock, Pastor.

The Ministry of the Deacon

A Textbook for Priesthood Study

This new booklet is a manual for study and reference for the Deacon and covers the Aaronic Order, "The Deacon as a Minister," "The Deacon and His Relationship to Church Finances," "The Deacon and Church Property," and "The Deacon as Church Usher."

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Herald House

INDEPENDENCE, MISSOURI

Let Us Worship Him

By **CLAIR E. WELDON**



Some have looked beyond the mountains to discern the presence of a Creator of all that is . . .

Illustration by John Thoman

AS PROFESSED BELIEVERS in God and followers of Jesus the Christ, we Latter Day Saints are by definition people who worship. We meet together regularly in religious activities which we call "worship services." Nearly every Sunday a few early risers among the members of each branch gather for a short devotional service before church school. We listen—sometimes attentively—to the reading of a "call to worship." We sing—sometimes enthusiastically and sometimes in harmony—hymns with words that express praise and devotion to our Heavenly Father. We may bow our heads and listen to someone speak words in a certain form called "prayer." During much of the service, we may be yawning or coughing, fidgeting with the hymnal, adjusting our position, craning our necks at late arrivals, noting new dresses and

pretty ties, and (among Zion's Leaguers) eyeing the favorite boy or girl friend.

We have other weekly services such as preaching, prayer, and fellowship meetings. We attend certain special services, as the Lord's Supper, and services for performing the ordinances of the blessing of children, baptism, confirmation, marriage, and ordination. In these services we often behave in the manner just described. And as the last "amen" is sounded, some bolt hungrily for home while others linger to profane by boisterous visiting the sanctuary where so recently we claim to have "worshipped." With all respect for the sincerity of each of my brothers and sisters in the church, I raise this serious question: "How many of us have truly worshiped God?" It would seem wise for us to consider what real worship is, and what it involves.

THE TERM "worship" is derived from an old Anglo-Saxon word, *weorthscipe* or *worth-ship*, and means "courtesy or reverence paid to worth; hence, honor and respect." We may "worship" almost anything to which we devote ourselves and our energies because we consider it to be of great worth. The religious history of mankind is broad and complex. Men have worshiped small bits of colored stone, gaily-painted figurines and statues, animals, other men, trees, rivers, mountains, sun, moon, stars, and fire. In our more enlightened age, some of us devote our energies to, and consider to be of great worth, bits of paper deposited in banks, dwellings magnificently appointed with the most modern comforts and latest gadgets, large streamlined vehicles, and a high position in the swelling acclaim of our fellows.

Adoration is a part of worship. The deep love of a man for his wife, a little child's affection for its mother, and even the "liquid, big-brown-eyed" gaze of the faithful dog at his master partake of the nature of worship.

Some men have looked beyond the bits of stone, the trees and mountains, and even beyond their fellow men to discern the presence of a Creator of all that is—a Heavenly Father, a divine personality of *transcendent and eternal worth*. Men then functioned at the higher level of the meaning of worship: "to revere or pay divine honors to *deity*."

IN 1830 our church became the vehicle of the gospel (good news) of Jesus Christ, because the ways in which men worshiped were *not* resulting in the final object of worship: fellowship with God! The purpose of our church is to call all men to repentance, that they might walk in "the narrow way which leads to life eternal." As members of this church, we ought to be worshipping! The following seems to be essential to true worship:

1. *Time and place should be appropriate.* A church building with a beautiful altar does not guarantee a worshipful experience. We may worship around a campfire, by a bedside, or while watching a sunset. We have services of worship in places of formal assembly because we gain strength and fellowship from being together. Our physical bodies should be rested and our minds ordered and firm. We should be calm and *serene* (literally: "shining with a clear, steady light"). We may worship on a busy street corner amidst honking horns and yapping people. A more desirable situation is described in the hymn, "Come Ye Apart."

2. *We should have deep intent and sincere purpose.* Our Heavenly Father is not approached easily nor by any spur-of-the-moment decision on our part, even though "He is not far from any one of us." We must make time-consuming preparation, even at the expense of less essential things. Worship may not be accomplished in any light-hearted or half-way manner. It demands all of our might, mind, and strength focused in an activity of supreme worth. The promise is: "Where two or three are met together **IN MY NAME.**"

3. *We should be deeply reverent and humble.* Reverence is "profound respect mingled with love and awe." We cannot approach God without a deep awareness of him and a willingness to heed his counsel. Isaiah condemned the people of his time in this way: "They worship the work of their own hands, that which their own fingers have made. And the mean man boweth not down, and the great man humbleth himself not."—2: 8, 9. Our Scriptures tell us how the Lord regards those men who "puff themselves up," who have an exalted sense of their own wisdom and importance. It is idiotic for "the thing framed to say of him that framed it, he hath no understanding." Undue self-regard is a prime enemy of worship. We must have humility—a sense of proportion and relationship.

4. *We must be righteous, clean, and pure.* The Spirit of God does not dwell in unholy temples. Though our physical bodies be clean and neatly clothed, we may not worship while great beams of selfishness blind our eyes, and ignorance and unconcern manacle our hands. We must try to examine ourselves—a feat similar to that of the camel galloping through the needle's eye!

5. *True worship will be deeply felt* both emotionally and intellectually. It is said that "the great moral tragedy is the separation of cool intellect from warm emotion." The true manifestation of God's Spirit is neither emotional nor in-

(Continued on page 22.)

Choosing to Grow

By **HEBER F. COLVIN**

AS CHRIST walked the streets of Jericho, he was attended by a multitude of people. Some were merely curious. Some had theories to defend. There were the handicapped ones who cared little about his philosophy except as it brought them relief from their pain.

Those with philosophies of their own to defend were deaf to Jesus' teachings. Their minds were not free to consider any good the Nazarene had to present. Selfish interests and self-will cheated them of this opportunity. Many who sought healing turned away since their wishes were gratified. They missed both the tragic majesty of Calvary and the timeless drama of Easter Morn. The sterile wisdoms of self-satisfaction closed eyes and ears and souls to the abundant life they might have made their own.

BUT THERE WAS ONE in the crowd who recognized the voice of his Master. This man—Zaccheus—was so short of stature as to be unable to see Jesus. Wanting to behold the Master, he climbed a tree and looked out over the heads of the crowd. He had no theory to defend. He had no desire to curry favor or be healed. He knew only that he wanted to expand the compass of his vision. So he took the means at hand to gain his end; he climbed a tree.

It seems more than probable that had Zaccheus never taken this action, he would not have been singled out for special favor. The need which urged him to expend sufficient energy to carry him to the level above the crowd brought about the Master's declaration: "Zaccheus, make haste and come down, for today I must abide at thy house."

How very human! How many of us there are who "climb trees" for a view of Divinity over the heads of the crowd and, having seen, receive the invitation with joy. What a magnificent privilege in repayment for a small investment of effort—to take the Master to our home! To have him to abide there, and eat, and leave his blessing. Talking with the Master, Zaccheus decided to reform his former actions, and said so. It was his promise to Jesus to live up to the better way afforded him, and Jesus acknowledged his resolve: "This day is salvation come to this house." And how like Jesus that he should discern unerringly that work in Zaccheus' life had to begin at home.

SURELY, WITH ZACCHEUS, we may look into the face of the Master and seek to share the humility, adaptability, the vision, the high quality of the man. Zaccheus, who was chief publican and a leader of men himself, had taken the measure of Jesus and found it right. An ambitious fellow, he would follow none but the best. Here there was no quibbling over personalities, no excuses or hard feelings, no compromise. He chose, simply, to make an adjustment himself. He chose to grow.

In being honest with himself and with Jesus, Zaccheus was small no longer. For bigness of soul is the size of man. Coming down from his high perch, his spiritual stature had expanded till he could bear intimate communion with his Master. Another man to whom Jesus had offered friendship, had "turned away sorrowful, for he had great riches."

Any follower of Jesus Christ who chooses to become less than what he ought to be is selling his birthright.

New Horizons

Let Us Worship Him

(Continued from page 21.)

tellectual. It integrates the two (as in reality they are *one*) and lifts the whole human soul beyond its bounds in a dynamic experience of sharpened insight. In such a situation the hearts of men "burn" within them. When we know something with an intensity that stirs every fiber of our being, tears often come welling up. We need not be ashamed of our tears when they rest on the surface of a deep current of spiritual meaning. But we should not regard mere tears as evidence of the indwelling of the Spirit of God.

6. *True worship must be translated into action.* The person who has received new understanding and new conviction goes forth with new responsibility. We ought to leave each worship experience repenting and making definite changes in our lives. We must be "doers of the Word, and not hearers only." Isaiah writes of a most worshipful experience in which he saw the Lord in his majesty and power. Isaiah was made very humble—"undone." This resulted in the later cleansing away of his sin. He gained new insight, vigor, and determination. He had a will to *do*, and when the Lord called, he answered quickly: "Here am I; send me!"

WE SAINTS of these latter days, with stated goals of Zion-building and world-evangelization, ought to be up and doing. Our task is great, so great we alone cannot accomplish it. Only as we allow ourselves to become true and faithful servants of the Master, can we succeed. By living in right relationships we may become cleansed vessels for the power and authority of God. True worship is the narrow (demanding) way, the fundamental process by which this may be achieved.

We have not plumbed the power, love, and mercy of our Heavenly

Father. We know little of the vastness of his preparation for the salvation and eternal life of our souls, nor of the abundant blessing which awaits those who *do his will*. We do have a growing understanding of the possible consequences of our present patterns of individual, social, and world living.

The need is greater and the time more limited than we may appreciate. Let us be learning to worship! Let us take advantage of every opportunity and of all our resources to grow in the grace of God. Let us do his will. *Let us worship him!*

Mothers'—Daughters' Devotional

(Continued from page 16.)

From her infancy up teach her the fine art of being a mother. Give her the invincible helps of sweetness, tact, and graciousness. Teach her good manners, teach her to meet people well, to smile, to be friendly and thoughtful of others. Teach her kindness and appreciation, for people hunger for little attentions. Teach her to think before she speaks, to be tactful. When your daughter learns how to be charming, sweet, and gracious, you have given her the tonic the whole world craves.

You should tell her of life's dangers and temptations. Safeguard her future by helping her learn how to make her own living. Give her a Christian home where love, understanding, peace, and sympathy abound—where religion is taught, loyalty to Christ developed, and regular worship of God established. Teach her love of truth, reverence, obedience to law, the sacredness of marriage, and respect for age, and it shall be said of her, "Strength and honor are her clothing and she shall rejoice in time to come."

Take a Second Look at Yourself

By John Homer Miller

This book is a warmhearted, personal book for every man and woman in today's tense and hurried world. Simply and clearly written, rich in anecdote and incident, it points the way to that inner transformation that will change everything for us and make us persons we want to be. \$2

Bulletin Board

Notice to Members in Eastern Missouri

Mrs. Leslie Hudson, 603 South Jefferson, Vandalia, Missouri, wishes to contact other Saints living in Vandalia, Mexico, Bowling Green, or Louisiana, Missouri.

Lost Notebook

I misplaced my shorthand notebook (with notes in longhand) at Conference. The last I remember having had it was in the Stone Church Annex at the 11:00 o'clock kindergarten class taught by Hattie Bell. It may or may not have my name on it. If anyone has found it I shall be very glad to have it sent to me.

MRS. DAN C. BABBITT
Grayling, Michigan

Books Wanted

William A. Neitzell, Box 176, Glencoe, Ohio, would like to purchase a copy of McGregor's *Marvelous Work and A Wonder*. Please write stating price and condition of book before sending it.

Oregon District Spring Conference

The Oregon District Spring conference will be held May 5 to 7 instead of May 14 as previously announced. Meetings are to be held in the Camas, Washington, church approximately two miles from Portland. Apostle E. J. Gleazer, Seventy A. F. Gibbs, District President and Mrs. J. L. Verhei, Elder and Mrs. E. R. Vest, and other district officers will be in charge. A business meeting will be held for the entire district.

J. L. VERHEI

Folding Organ Needed for Camp

Ward A. Hougas, president of Eastern Colorado District, needs a folding organ for use in summer camps. He will appreciate having anyone who knows of such an organ contact him. His address is 480 Marion Street, Denver 3, Colorado.

Services at Cincinnati, Ohio

Services are held every Sunday in the Mayfair Room (mezzanine floor) of the Sinton Hotel at Fourth and Vine. Those who desire further information may call W. T. Cline (Hu 6261), E. L. Smith (Mo 7913), or Bess Manning (Mo 7394).

MRS. W. T. CLINE.
3914 Harding Avenue
Cincinnati, Ohio

Notice to Chicago Members

Mrs. J. E. McQueen, Box 395, North Chicago, Illinois, who recently moved to that city, would like to contact other Saints living there.

Northwest Reunion Silver Lake, Washington

The annual Northwest Reunion will be held July 29 to August 6 at Silver Lake. Apostle E. J. Gleazer and other general church appointees will be in charge. The theme is, "I Will Witness for Christ in the Restoration." Members from other areas are invited to attend also.

ARTHUR F. GIBBS.

Correction

A mistake appears on page 7 of the pamphlet, "Portraits From the Restoration," issued by the General Department of Women during Conference. The sentence in error should read, "When the time came for her son to take his father's place, she delivered him to the church at Amboy."

PAULINE JAMES ARNISON, *Chairman*,
General Department of Women.

REQUEST FOR PRAYERS

Mrs. Laura Skinner, Falfurrias, Texas, requests prayers that her health may be restored.

Prayers are requested for Mrs. O. L. Lozier, Richmond, Missouri, who is in need of divine help. Letters and cards will be appreciated also.

Mrs. J. A. Welch, 211 Quarry Street, Nogales, Arizona, requests prayers that she may be healed if it is God's will. She is suffering from the effects of a fall on March 10.

ENGAGEMENTS

Shaw-Phelps

Mr. and Mrs. Lee Phelps of Holden, Missouri, announce the engagement of their daughter, Lois, to Leslie Shaw, son of Mr. and Mrs. Francis Shaw of Brigiden, Ontario. Both have attended Graceland College the past two years. The wedding will take place on June 11.

Ochs-Thompson

Mr. and Mrs. T. Kenneth Thompson of Independence, Missouri, announce the engagement of their daughter, Zella Charlene, to Jack Essler Ochs, son of Mrs. Nell Ochs, also of Independence. The wedding will take place on June 10.

Mitchell-Lockhart

Mrs. M. E. Mangum of Independence, Missouri, announces the engagement of her daughter, Mae M. Lockhart, to Leonard A. Mitchell, pastor of the Sheridan, Wyoming, Branch.

Hale-Brown

Mr. and Mrs. C. C. Brown of Eunice, New Mexico, announce the engagement of their daughter, Charlene, to Leslie William Hale, Jr., son of Mr. and Mrs. L. M. Hale of Council Bluffs, Iowa. Both are now attending Graceland College. The wedding will take place on June 11 at the Reorganized Church in Tulsa, Oklahoma.

BIRTHS

Mr. and Mrs. Byron Wilkinson of Sioux City, Iowa, announce the birth of a son, Michael George, born March 14.

Dr. and Mrs. James T. Van Biber of Independence, Missouri, announce the birth of a daughter, Judith Carol, born March 21 at the Independence Sanitarium.

Mr. and Mrs. B. W. Berridge of Denver, Colorado, announce the birth of a son, Barnett Worth, Jr., born March 21.

DEATHS

Obituaries should be sent in promptly by relatives or friends. They will be printed free as soon as space permits. In fairness to all, the editors reserve the right to cut the message to two hundred words.

WILCOX.—Ronald Lee, infant son of Leonard and Coralee Wilcox, was born January 4, 1950, at Painesville, Ohio, and died March 29, 1950, at the home of his paternal parents in Painesville. He was blessed on January 29 by Elders Walter M. Davis and Harry T. Freeman.

Besides his parents he leaves a sister, Janet Louise; his paternal grandparents, Mr. and Mrs. Merle Wilcox; his maternal grandparents, Mr. and Mrs. Homer Barnhouse, all of Painesville; his great-grandparents: Mr. and Mrs. Andrew Barnhouse and Charles Wilcox of Kirtland, and Bert Bodkins of Painesville. Elder Harry T. Freeman was in charge of the funeral service. Burial was in Kirtland Cemetery.

DONALDSON.—Ruth Margaret, daughter of G. Frank and Harriett M. Comly Crum, was born June 21, 1898, at Plano, Illinois, and died April 7, 1950, at the Independence Sanitarium. She was baptized into the Reorganized Church on June 13, 1909, at Independence. On September 10, 1921, she was married to Carl W. Donaldson; one daughter was born

to them. During her forty years in Independence she made many friends. Until recently she had been employed by the Nellie Don Garment Company of Kansas City.

She is survived by a daughter, Patricia Walters; two sisters: Catherine Farrow and Ida Keough of Independence; a brother, Paul Crum of Oakland, California; and a grandson. Funeral services were held at the Englewood Church in Independence, Elders Glaude A. Smith and Leonard J. Lea officiating. Interment was in Mound Grove Cemetery.

BARSTOW.—Sophrona, was born December 25, 1861, at Chester, Ohio, and died November 29, 1949, at Thayer, Illinois. She had been a member of the Reorganized Church since March 11, 1891. (No information given concerning survivors, funeral services, or place of interment.)

McINTOSH.—Opal Velma Fountain, was born September 17, 1908, and died March 19, 1950, at the Jennie Edmundson Hospital in Council Bluffs, Iowa, following three months of illness. She and her husband, David J. McIntosh, resided in Council Bluffs for twenty-five years, but later moved to a farm near Honey Creek, Iowa. She had been a member of the Reorganized Church since October 4, 1925.

She leaves her husband, David; four daughters: Mrs. Robert Clark of Hastings, Nebraska; Sarah Irene, Carolyn Johanna, and Roseanna Mary, all of the home; six sons: David, Jr., of Council Bluffs; Frederick Eugene of Honey Creek; Richard Leroy, Delmar Dwayne, Harvey Edward, and Dewight, of the home; her parents, Mr. and Mrs. Richard M. Fountain of Missouri Valley, Iowa; five sisters: Mrs. George Gleason of Belle Plaine, Nebraska; Mrs. Lyle Allen of Lincoln, Nebraska; Mrs. D. F. Swantkoski of North Platte, Nebraska; Mrs. Fred Trowbridge of Sidney, Nebraska; and Patricia Fountain of Missouri Valley; four brothers: Bernard, Arthur and Donald of Missouri Valley, and Alfred of Lincoln, Nebraska; and two grandchildren. Funeral services were conducted in the Reorganized Church at Crescent, Iowa, by Elders V. D. Ruch and George McKeown. Burial was in McIntosh Cemetery near Crescent.

SCHAFFER.—Frank Rudolph, son of Theodore and Gertrude Schaffer, was born October 23, 1867, at Pontiac, Illinois, and died April 12, 1950, at the Independence Sanitarium. Following the death of his father, he moved with his mother and other children to a farm near Dow City, Iowa. Here he learned of the Reorganized Church and was baptized on March 28, 1886. On February 10, 1901, he was ordained a priest and on May 31, 1906, an elder. He served as pastor at Denison, Iowa, and Omaha, Nebraska, and also directed church choirs at various times. After moving to Independence in 1923, he served as group elder as long as his health permitted. He was married on July 16, 1893, to Mary E. Butterworth; two children were born to them: a daughter, now Mrs. Carroll Olson of Independence, and a son who died in infancy. They also adopted a daughter, Helen (Mrs. H. T. McCaig of Berwyn, Illinois) and two sons: Sheldon J. Schaffer of Denver, Colorado, and Marion M. Schaffer of Rockford, Illinois; and reared two foster children: Mildred (Mrs. Ray Dillee, Jr., of Independence) and Harold A. Pearson, also of Independence.

He also leaves his widow; two sisters: Miss Theresia Schaffer and Mrs. Lillie A. Marks, both of Independence; a brother, Cecil K. Schaffer of San Antonio, Texas; eleven grandchildren and four great-grandchildren.

BUTTERWORTH.—May, daughter of Alfred S. and Elizabeth Webb Busbey, was born on July 6, 1858, in Indiana, and died April 15, 1950, at her home in Independence, Missouri. In early childhood she moved with her parents to Minnesota, and in her late teens to Iowa. Here she married Robert William Butterworth on December 20, 1876, and on April 1, 1886, they were baptized into the Reorganized Church. Their home was always open to missionaries, and Sister Butterworth often sent church papers to friends and neighbors she wished to interest in the Restoration. She was active in women's work, taught a church school class, and acted as branch solicitor at Allen, Nebraska. Her husband died on July 5, 1943, and soon after that she had a bad fall from which she never recovered.

Surviving are two daughters: Grace B. Fry of Independence and Esther Detwiler of Roanoke, Missouri; three sons: Eugene L. of Magnolia, Iowa; Frank E. of Independence; and Chester of Spirit Lake, Iowa; a sister, Mrs. Nettie Butts of Council Bluffs, Iowa; nineteen grandchildren and twenty-eight great-grandchildren. One daughter, Elsie Blanch, preceded her in death. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Glaude A. Smith and Odess L. Athey officiating. Graveside services and burial were in the Dow City, Iowa, cemetery.

RAIN.—Carrie, daughter of Captain and Mrs. Oscar Alberti, was born July 29, 1877, near Council Bluffs, Iowa, and died at Mercy Hospital in Council Bluffs on April 15, 1950, after three weeks of illness. On July 2, 1895, she was married to Jesse John Rain, who died June 29, 1947, just three days before their fifty-second wedding anniversary. She was a charter member of the National Daughters of the G.A.R., and a member of the Reorganized Church, having been baptized on February 25, 1948.

Surviving is one grandson, Jack A. Rain, of Vail, Iowa. An adopted son died fourteen years ago. Funeral services were held at the Woodring Chapel in Council Bluffs, Elder V. D. Ruch officiating. Interment was in Cedar Lawn Cemetery, Council Bluffs.

ROOT.—Frank Charles, was born on November 1, 1872, in Wausshara County, Wisconsin, and died April 13, 1950, at the Pleasant View Nursing Home in Oregon, Wisconsin. He joined the Reorganized Church as a young man and on October 16, 1894, was married to Minnie Hancock; seven children were born to them. He was ill for a number of years before his death.

Surviving are four daughters, three sons, two sisters, two brothers, twenty-one grandchildren, and eight great-grandchildren. Services were held at the Schroeder Funeral Home, Patriarch Harry Wasson officiating.

DAVIS.—Ida Lovvlina Lofton, was born August 31, 1878, at Gorgiana, Alabama, and died March 31, 1950, at her home in McKenzie, Alabama. She was married to Thomas F. Davis on October 4, 1907; five daughters were born to them. She had been a member of the Reorganized Church for a number of years.

She is survived by her husband, Frank; her five daughters: Mrs. Viola Hallford, and Mrs. Myrtle McKenzie of McKenzie; Mrs. Annie Barlow of Mobile, Alabama; Mrs. Bertha Stabler of Greenville, Alabama; and Mrs. Ethel Hening of Montgomery, Alabama; twenty-three grandchildren; and five great-grandchildren.

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P.S.

* THE ALLEY

When your office window overlooks an alley, you get to see "How the other half lives," for life shows its seamy side there. The alley is the poor cousin of the street. The "rich and the learned, the wise and the noble" tread the streets with lordly air, but it is the poor and humble, the derelict and the mendicant, who trudge and skulk through the alleys. The alley is scavenger land, the playground of neglected children, the home of the thin, mongrel dog and the hungry, complaining cat. When people are poorly dressed, depressed or insecure, they scurry through the alley rather than face the better part of the world in the streets. . . . In our alley the sparrows quarrel over a dirty orange rind. An old woman, perhaps young and fair once, sadly pokes a stick in a pile of rubbish. A boy steals a bottle from a case, and runs. People throw things out of office windows into an alley that they would never think of throwing into the street. A decrepit truck with a consumptive motor expires in a fatal fit of coughing and malodorous smoke, and the unhappy driver delivers a funeral oration over it in language that can be regarded only with regret. . . . Do you ever feel like going through an alley? Better check your appearance, get your shoes shined, put on a freshly pressed suit, or buy a new hat. Your self-respect is sagging. . . . When you are judging a city, you can learn more about it by looking at the alleys than at the streets.

* TYPIST

Tiny was working at the typewriter, picking out a message. Her system was the well-known Hunt & Peck method. There was a great deal of Hunt for a little bit of Peck.

* SPEED KILLS

This should be repeated till everybody knows it: speed kills. Some think young drivers are more reckless than older ones. An insurance agent informed us that families in which there are teen-age drivers have to pay more insurance. That must be based on statistics.

But not all foolish and reckless drivers are young. Two brothers, aged 65 and 67, were recently killed driving their new car too fast. "Speed in excess of eighty miles on hour," said highway police, surveying the damage. As usual, they also hurt an innocent person, a woman. Speed kills.

The speeder takes your life in his hands, and never considers your right to live. Speeding is a criminal and dangerous thing.

Say it again: speed kills. Tell everybody, especially the ones who can't or won't read the papers. Speed kills.

* THE HELPER

We were discussing a certain member who has had a stormy and argumentative career in the church. My friend said, "He has helped to keep his branch small for many years."

What a negative tribute! What a record to have to face when one goes up to the great final Judgment.

Reminds us of the small-town football team. A visitor asked a player, "And what position do you play?" A second player replied for him, "Oh, he's the drawback!" A completely equipped team: fullback, halfback, and drawback! An effective drawback can keep any branch small.

Rushed to completion for Conference

A Concordance to The Book of Mormon

By
Arthur E. Starks

Here at last is the first complete Concordance to the Book of Mormon! No longer do you have to worry and wonder "where that phrase is" . . . for you'll find it, listed alphabetically by subject, in this volume. No matter what your interest in the Book of Mormon, you will find this book an important help in your studies. Elder Starks has assembled over 500 pages of carefully listed Book of Mormon phrases. The book is beautifully bound in blue-grey cloth, printed in highly readable Fairfield type. Order your copy today! \$5.00 postpaid.

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THE SAINTS'

Herald

VOLUME 97

MAY 8, 1950

NUMBER 19

The Pioneer **MOTHER**

*A statue designed
by Alexander P. Proctor*

(See Page 2.)

Photo by Annando Kramer



Dominant Leaders

EFFECTIVE LEADERSHIP has been the most potent factor in the growth of our church. There is no sustained growth without leadership. Leadership is found in all kinds of communities and in all kinds of branches. Wherever it is found, such leadership marks the difference between a number of individuals or families worshiping in one center, and a united group working toward one goal.

In the early years, and still in our less highly organized centers, the dominant qualities of local leaders have been deep conviction, knowledge of the Bible, and an aggressive missionary drive frequently expressed in impassioned oratory. Many small branches were built under such leaders, but after their passing, the branches were disorganized. The fundamental qualities of these leaders are still important, although impassioned oratory is not a prime qualification for branch presidency. To these qualities the times demand that we shall add administrative ability, long vision, tact, the capacity to endure.

The Pioneer Mother

Designed by the Canadian-born sculptor, Alexander Phimister Proctor, this bronze statue, in heroic proportions, is true to life in detail, and represents the patient fortitude and courage of the pioneer family, their physical weariness on the long journey, their alertness to danger, and their hope of finding a new home in the West. The statue was the gift of Howard Vanderslice of Kansas City, and was unveiled in 1927. It stands on an eminence in Penn Valley Park, Kansas City, a short distance southwest of Liberty Memorial and of the Union Station.

Introducing...

EVELYN LILLIAN (BERRY) SCHNELL, Parma, Ohio (page 5), was born in Louisville, Kentucky, and baptized in Cleveland, Ohio. In 1936 she married Samuel C. Schnell. They have two children: Janet Faye, 12, and Kenneth Alan, 4.

She is a graduate of the Cleveland High School and the Metropolitan Business College. From 1930 to 1937 she was employed as a stenographer.

In answer to the question concerning her hobbies and special interests, she says: "All I do seems somehow to revolve around church interests, especially in our women's department." She is branch treasurer and solicitor as well as secretary-treasurer of the women's department and a program committee member.

GERTRUDE (EDWARDS) ALLEN, Birmingham, England (page 16), was born and baptized in Birmingham, where she still lives. In 1926 she was married to Cyrus W. Allen. They have two children: Vivienne Bernice and Keith.

Before her marriage she had a brilliant career in vocal music, winning many honors and trophies in competition. She was graduated with honors from the university, where she majored in speech. She taught in the public schools until her marriage and then used her musical and speech education in private teaching in her home. She still does some special speech instructing in the local schools.

Sister Allen has been executive secretary and president of the Town Women's Association, one of the finest women's clubs in the British Isles, and has traveled extensively as representative for that organization. She is a devoted leader of the women's department of the Southern and Midland Districts of England.

THE SAINTS' HERALD

Volume 97

May 8, 1950

Number 19

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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2 (442)

News & Notes

"OUR TASK"

On the morning of April 23, President W. Wallace Smith spoke at the two services in Stone Church on the subject of "Our Task." These were his first sermons since becoming a member of the First Presidency.

COUNCIL OF TWELVE

On April 24 Apostle Maurice L. Draper left Independence to continue his work in Ohio and places east of Ohio.

Apostle Reed M. Holmes left Independence on April 21 to do missionary work in Texas and Oklahoma.

Apostle E. J. Gleazer left Independence on April 25 to begin church work in his new field of western United States and western Canada.

CAMPING

Carl Mesle, Director of Young People's Work in Zion, was one of the speakers at the camp institute held April 21, 22, and 23 in Knobnoster State Park, Knobnoster, Missouri, by the Missouri Valley Section of the American Camping Association. Although six denominations were represented at the institute, this church had the largest representation. Miss Edna Easter, who is in charge of the Blue Bird and Oriole organizations of the church, also attended the institute.

Brother Mesle will be in charge of the youth camp to be held at Gardner Lake, June 18 to 25. He will not begin his work as general director of the young people as appointed by Conference until fall.

THE FIRST

During the Blue Bird-Oriole award service held in Stone Church on April 23, Barbara Bryant, a fifteen-year-old church member, was presented with a corsage in honor of her being the first girl in the world to have completed all the awards in the Oriole program. The presentation was made by Mrs. Vida Kraus, leader of the Orinzi Senior Oriole Circle to which Barbara Bryant belongs. Barbara has at least one honor badge in all forty-three fields of Oriole endeavor—a total of fifty-four badges.

PRIESTHOOD

In harmony with the recent city-wide priesthood classes held in Independence, the Stone Church group elders held a supper on April 18 at the Women's Center to discuss the carrying into effect the plans made at the classes. An organization of five men was established to supervise the group work. Charles E. Chapman will be in charge of division one, Marion G. Talcott in charge of division two, Clyde T. Baker in charge of division three, and William N. Inman in charge of division four. J. E. Kelsey is chairman of the ministerial staff. The Stone Church pastor, Glaude Smith, and the two associate pastors, L. F. P. Curry and Howard W. Harder, were in charge of the meeting.

BUILDING STARTED

On May 30, 1949, the Saints in Lamoni, Iowa, met for a "clean up" of the property where the new church is to be built. Men of the construction company handling the work are busy during the day. Groups of volunteer laborers will work during night shifts. According to Bishop Landsberg, the contract for the steel has been let by the building committee in the amount of \$23,000, and the glass brick needed has been purchased.

A Garland for Mother

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." —The Fifth Commandment.

Elbert Hubbard once wrote: "I believe in the holy trinity of father, mother, and child."

When they are united by love, they form a partnership, and it becomes holy when God is included in the family circle.

* * * * *

There is nothing in this world more beautiful than a young mother playing with her happy, healthy child. She has participated in the miracle of creation; she has brought forth another being in God's image, and she has something to love. Forgetting herself, she concentrates her mind on the babe in her arms. She is contributing something to the future of the world. Her child is the flower of her hope, from which the fruit of a mature personality will some day appear.

While motherhood begins with a biological fact, it takes more than physical birth to make a good mother. That is only the "down payment." The regular "installments" of love and service that must be paid are what count in motherhood. Any good animal mother can bring a new life into the world. Mothers who give only the biological service account for the hosts of unloved and unhappy children in the world. The good mother cultivates the mind and spirit of her child, as well as taking care of his body.

* * * * *

We ought to say a few good words for foster mothers. One of the finest local mothers never had any children of her own. But she has been a wonderful mother to children who lost their own, and needed loving care. When mothers are honored, she will receive as great credit as any in the world.

Include in your list of honored saints also the good mother-in-law. She offers help when it is needed. She does not intrude at the wrong times. She is not jealous of her daughter's love, and she does not try to come between the daughter and her husband. She rejoices in her daughter's happiness in her new home. Her skill and knowledge are great helps in meeting many a household problem. And when there is company to entertain she contributes a cake, or helps with the work. To her son-in-law she is a second mother when his own is far away. He honors and respects her because he knows she is as eager for the home to be a happy one as he is himself. It is very easy to love her. . . . Couldn't we find a prettier-sounding name for her than "mother-in-law"? She deserves something fine, for she is one of the world's wonderful people.

* * * * *

A good teacher often gives mother-love to a child who is not loved at home, and who is starved for affection. She must often listen to the home troubles of the children. She must try to compensate for the loss they sustain in being cheated of their right to love and security. A good teacher often loves her children as a mother should, and with her training, she often understands them better than some mothers do. When mothers are honored, there should be some fine teachers standing with them.

* * * * *

Young people are growing up in the homes of missionaries under

church appointment. Like all other worthy young people, they want an opportunity to go to college and prepare for life. But the family income is not enough to pay the high costs of education. It is something the father cannot help. But, as often happens, mother finds a way In some of the department stores of Independence and Kansas City, some of them will be found working in order that sons and daughters may go to college.

The working mother is one of the brave figures of American life today.

* * * * *

Sympathy, understanding, and help are needed by the mother who must rear her children alone. Death or divorce has invaded the home, and she must try to be breadwinner as well as companion and nurse. Sometimes she must give her children into the care of others, so that she can work and earn a living. This is unfortunate, for children need her constant companionship. The community should attempt to help her find a satisfactory solution for this problem.

* * * * *

Medical science has done much to make motherhood a safe and happy experience. It will do more. Our education and social training have far to go to give the mother a good and happy home, with peace and security, and an opportunity to guide her children to mature and successful Christian citizenship.

One key to the effectiveness and happiness of a mother's career is a good husband. Let us train our sons from their earliest years to respect womanhood and motherhood, to prepare for their responsibilities as husbands and fathers.

The church has an important work to do in aiding the mother to make clean, fine, honorable citizens of the children.
L. J. L.

E d i t o r i a l

Official Notice

We should like to know what use is being made of the recording of sermons and lectures taken at General Conference time. Will those who took such recordings please write to the First Presidency, stating what is actually being done with the recordings. This is important, since it may open up a new field of ministry to isolated Saints, shut-ins, and others.

THE FIRST PRESIDENCY,
By F. Henry Edwards.

Our Indian Work Starts Anew

By Hubert Case

IN ORDER to see the Indian as he is today, we need to look at him with tribal restrictions removed. These were removed when the government gave the Indians their rights as free American citizens, with privilege of voting. Since this has been done, the way has been cleared for greater progress.

To illustrate how some people felt about Indians thirty-five years ago, this little incident is recalled. Brother J. F. Curtis and I attended a great Indian fair at Weatherford, Oklahoma, back in those years. Brother Curtis remarked, "I wonder if these people speak English." An immediate response came from an Indian woman who said, "Gentlemen, what do you wish to know? I am a government interpreter, and a graduate of Carlisle." Carlisle was then the largest Indian school in the United States. She was a fluent speaker.

Between thirty and forty years ago, I put in some fourteen years preaching among the Indians, visiting in their homes and teaching them the gospel. By this I mean that I spent only one or two days a month among them except for the week of Christmas and a few other large gatherings when we held series of meetings for them. Brother A. H. Christensen and others of the priesthood were with me in those meetings, and we learned that many of the leading Indians were graduates of Carlisle (Pennsylvania) and Haskell (Kansas). There were also a few graduates at that time from Oklahoma A & M College, as well as

from the University of Oklahoma and the University of Kansas. Many are graduating from these schools now. Even back in the days of my experiences in their midst, there were college graduates among the Cheyennes, Pawnees, Otoes, Iowas, Kaws, and Omahas. Some of them were lawyers, doctors, senators, and nationally known lecturers. Many of them are born orators.

Among the Cheyennes there was a rigid marriage code. If a man put away his wife and married another, he was ostracized for life and could never sit in any of their councils nor represent them in any of the Indian commissions.

MY FIRST MISSION was to the South South Sea Islands, where my wife and I spent four years among people who had never gone to school, and where a lot of money has been spent and is being spent in missionary work. We learned through experience that the same God who ruled in the General Conference just closed ministers by his Spirit to people of all nationalities. God wills that all of these peoples should be given the opportunity to learn, for the Islanders, the Indians, and the peoples of every race who hear the gospel of Jesus Christ and respond to the call to citizenship in the kingdom of God have the right to the Holy Comforter, which seals our adoption in his kingdom and unlocks stores of knowledge, for the Holy Comforter is the key to knowledge, the Great Teacher.

Our Indian elder, Virgil England, who teaches in the Chilocco (Oklahoma) Indian School, is an authority on the status of the American Indians. He says that Indians are apt scholars, and that they no longer have to go to the Indian schools because they have a revolving fund to assist their young people who desire education in other schools. He said also that he has frequent applications from Oklahoma A & M College at Stillwater for graduates from Chilocco, to place them in positions in those colleges at good salaries.

My soul overflowed with thanksgiving to God when I heard the recommendation from the Council of Twelve read at the Conference, which is to include taking the gospel to the southern republics as quickly as possible, with intensive work along the Mexican border. The Book of Mormon is to have its fulfillment in preparing the Lamanites for the work the Lord has designed for them.

It has been one of the greatest regrets of my ministry that the church felt under the necessity of curtailing the Indian mission work some years ago during the days of the depression. However, after fasting and praying about the matter I

was shown that when the 1948 Conference passed the resolution it did, the way was opened for the Lamanite cause. With the action of the Conference which has just closed, the highway of God has been opened for the work to begin in greater power than ever before. This resolution recommends that Oklahoma and Nebraska Indians have help. In my work among them, it was always my policy to build up strong groups so that our local forces could handle the pastoral work in these places, assisted by missionary endeavor, as we do among the white peoples. President Smith's closing remarks assure us that if we work together in love, we shall have the power of the endowment greater than ever, which will be true among the Lamanites as well as all others.

TO THIS I add my testimony. When I preached to thirteen tribes in one great meeting a literal endowment of the Spirit was mine to enjoy, and such a response followed as I never had before in my life.

On one occasion, I was in a heavenly vision about forty minutes, and again tasted the power of the endowment, seeing the greatness of the Lamanites. When they do turn to the Lord, the promises made to them shall indeed be fulfilled,

And when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.—III Nephi 9: 93.

I saw in that vision the great and marvelous things of the kingdom which we shall enjoy if we move in and occupy as we have been admonished to do in this Conference. Among the Indians there are those calling to us, "Come and baptize our young people. We older ones know this work is true, but our young folk do not know this. They do believe, though, and want to join this church."

At Jesus' birth the angels sang, "Peace on earth, good will to men." We must yet learn to appreciate these goals and practice love for one another. We must give God a chance to pour out the endowment upon his people. Our fondest hopes and most cherished dreams all depend on our preaching, living, and teaching the real fundamentals of the gospel, getting rid of race prejudice, hate, and ill will toward our fellow men.

My vision of the endowment on the ministry while the Joint Council was in session one week before Conference began is worthy of note at this juncture. At three o'clock in the morning I awoke and began praying. Immediately the

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Prayer Is Discovery

By EVELYN SCHNELL

UNTIL WE EARNESTLY SEEK to hear his voice, how can we hope to feel the presence of God? Until we feel this presence, how can we sincerely pray? Until we discover prayer, how can we appreciate the knowledge that we are endowed with a great inner power?

For years before I drifted away from the church and for a period of time after my return I had heard prayer defined as a "great inner power." While I certainly am not disputing this, I do say it is a definition far too mature for an individual who has not as yet discovered prayer.

The very greatness of this spiritual gift, or so-called "power," causes one who has not as yet sensed its very simplicity to feel that it is far beyond his short reach. In his dark corner of unenlightened thinking, he questions how so great a power could become a part of him. His distorted thoughts lead him to the conclusion that prayer to contact God must surely come from ministers of the gospel and perhaps some few other exceptionally religious-minded people.

So it was with me. After such reasoning, and without too much remorse, I reconciled myself a few years ago with the thought that since I had lived so long without prayer there was no justifiable reason for my becoming alarmed or concerned by the realization that I could not pray. I truly believed I could be religious without prayer.

However, when I attended mid-week prayer services during the

months that followed, I didn't find it quite that easy to dispel the mental anguish I suffered because I couldn't bear my testimony. I was truly thankful for my reawakening and my return to church. I had become an active member and a new life had opened up before me. I had found a new joy and purpose in living. I was thankful for the privilege of service in God's church and the new incentive it had given me, but I could not bear testimony.

The reverence of prayer worship always impressed me deeply. The prayers that were offered in our fellowship services would always inspire me to bear my testimony, but reluctance lent the stronger hand—reluctance because I knew I couldn't express myself as well as the others who would be taking part. This seemed most important and reason enough for me to withhold such thoughts as came to my mind.

On one such occasion I tried to recall what could have induced me to leave my church, even for those few years. I remembered that I had never before been willing to accept a single responsibility. I had, no doubt, become disinterested and bored because of inactivity. Despairing thoughts entered my mind as to what my life might have been had I not answered the nagging of my conscience to start my little girl in church school.

Each time I attended a prayer meeting service, such thoughts as these would electrify my mind. I had a testimony, but always I seemed powerless to stand. Each time there would follow the embarrassment of that last few minutes' lull when I felt sure those in charge were waiting just for me—and then, once more it was over. Rather than to continue subjecting myself to such discomforting feelings, I refused to attend any more prayer meetings. I found,

however, that this act offered my conscience little or no consolation, and so I accepted more church responsibilities in hopes they might help to recompense. I had already convinced myself that prayer was not for me, but I found myself sincerely hoping that God would perchance look my way and understand.

AS THE MONTHS PASSED by I began to feel discouraged. The day came when I concluded my load was more than I wanted to bear. I was no longer strong enough to face my problems. My future church interest was hanging in the balance. And then, just when I thought I had decided what my course would be, the words of a song came to me:

Yield not to temptation,
For yielding is sin,
Each victory will help you
Some other to win;
Fight manfully onward,
Dark passions subdue,
Look ever to Jesus,
He'll carry you through.

Ask the Savior to help you,
Comfort, strengthen and keep you;
He is willing to aid you,
He will carry you through.

Suddenly, I could no longer deny or ignore a lack of something vital in my life. It seemed that the tiny cavity to which I had reconciled myself months and months ago had grown into a vast emptiness. I now felt a serious need for an outlet through which I could unburden my soul and seek comfort and direction. "Ask the Savior to help you." But why did prayer have to be so difficult? I still thought of it as a complicated spiritual technique—a demand for a proper phraseology of words—in short, a language I couldn't speak. I felt lost and alone. Perhaps it would help to talk to

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someone, but since I felt sure I was in need of spiritual advice, I realized I couldn't talk to just anyone. Suppose the one I chose to talk to wouldn't understand? Worse than that, suppose he would just pass off my approach lightly. I couldn't dare chance that.

Then I thought of a minister of another branch in our city. I hadn't known him long, and since he was not a member of our own congregation, we had had few direct contacts through our church activities. Somehow I was sure I would be able to talk to him with absolute ease. Notwithstanding my deep respect for him in his office and the high esteem I felt for his conscientious endeavor, I was also attracted by the extraordinary human side of his character. Knowing him to have all these qualities gave me confidence that he would listen to me and understand. I know now that I was directed to a God-sent minister, and that without spiritual guidance, such as was given me, this story could not have been possible.

BEFORE I EVEN ADMITTED to him that I could not pray, he said, "You should pray frequently. If you can't find words, then just talk to God as you talk to me. You will be amazed at the versatility of God's Spirit. All you need do is reach out."

These words were embedded in my thoughts. I found myself saying them over and over in my mind. This was the first time in my life I had ever heard of prayer as "talking" to God. Could God be so versatile—could that great power I had always heard about be within my grasp? I wondered too, why he had said, ". . . if you can't find words . . ." It was uncanny. How could he have known?

In his effort to help me find a foothold, he also gave this advice: "What you need is to draw deep draughts from the well-spring of spirituality. You need to tap the source of great strength to steady you and to give you the balance of judgment that comes with inspired wisdom and spiritual discernment. You need to feel the solidness in your soul which comes from having set foot on soil that is invisible, yet the stuff from which blocks of energy are compressed into mass and finally into solid earth, flesh, material structure." I began to concentrate deeply on all that he had said.

I feel sure I must have been remembered often in his prayers, since it was only a few weeks later as I sat in a church service at our own branch that I found myself listening with almost unbelieving ears to a sermon on "The Simplicity of Prayer." This is what I heard:

"Most people are reluctant to pray because they feel they don't know how. If only they would cease to think of it as praying and regard it as talking with God! You housewives, for instance, find it easy to run next door and ask a neighbor for something you need. You should, with exactly this same ease, confidence, and simplicity, feel free to ask God for a spiritual blessing you need."

As I sat in that front row, I was completely oblivious to all others in the congregation. I was overwhelmed with the feeling that the speaker was talking directly to me. The thought entered my mind, "Could God be concerning himself this much over me?" Again those words began to hammer in my head, "Just talk to God as you talk to me." As I left that service I felt richly blessed and challenged.

DURING THE DAYS that followed, my thoughts were serious. It is difficult to explain what took place inside my heart, but I was aware of a constant shadow that followed me everywhere. I seemed to sense there was an extra pair of ears hearing every word I spoke and an extra pair of eyes seeing each thing I did. I couldn't understand it. There seemed to be a presence, invisible yet so real that I found myself depending on it. It seemed to say "no" or "yes" so firmly that I felt bound to respect it and act accordingly. I had never before experienced a peace and contentment like it. There seemed to be a wall of serenity surrounding me through which nothing harsh or unpleasant could penetrate. After a time I was startled by the realization that this must be what is meant by the recognition of God's Spirit within us. The word "versatility" was completely defined, because I had discovered I could feel God's presence.

The next step came quickly. Since feeling his presence, I discovered also that I could talk to him in very simple words. My attempt to "reach" him dissolved when I discovered I didn't have to reach—he was very close to me.

Gradually as I learned to depend more and more on God through the discovery of prayer, that great hollow within me began to fill up. The realization that God was answering my prayers was exhilarating. It was almost startling at times, but I was grateful for the feeling that I would never be alone again. As never before I was eager to bear my testimony to a renewed faith and hope through the discovery of prayer and to rededicate my life to Christ. Now that I didn't have to depend just on myself any longer, there seemed no end to the possibilities the future had to offer.

But, as the months passed by, I had to admit with disappointment that thoughts of public prayer still frightened

me. The complete ease I felt in talking to God in my own private prayers somehow didn't accompany me into a church group service. On such occasions I found myself again considering prayer as "a proper phraseology of words."

As I look back now I can clearly see a manifestation of God's eagerness to encourage and teach me—his unceasing efforts to help me come closer to him. I hadn't, as yet, learned my lesson well enough.

DURING THE WEEKS that followed, our church school director was attempting to put a new interest in our church school hour by asking different ones from the group to give a short talk. After a few others had taken a turn, I was approached and asked if I would accept an assignment for two weeks from that day. As willing as I was to be of service to my church, I didn't choose to project myself in this way, and I wondered what in the world I could talk about. My knowledge was far too limited to give an intelligent discourse before the entire congregation. I stood there searching frantically in my mind for a possible subject and then like a flash there came the answer, "prayer." But no, my thoughts on prayer were far too juvenile for such a presentation. What should I do—I couldn't refuse. And then I was jolted back to reality by the voice of the director saying, "Just choose a subject—any subject—'prayer' for instance—then work your talk around the subject."

For the second time I found myself hearing with unbelieving ears. I fairly whispered, "Why did you say *prayer*?" I added words to the effect that I would try to find something and endeavor to carry out the assignment. Again I felt challenged beyond my capabilities.

I had two weeks for preparation. I spent the entire first week wrestling in my mind, trying to force my thinking away from "prayer." How could I base a talk of interest on my own personal experiences? How could I make people understand prayer in the simple terms I felt it? I would have to present it to the general congregation more solidly than that—I would just have to find something different to talk about. But try as I would I couldn't concentrate on another subject; my thoughts kept going back to "prayer."

TIME WAS GOING FAST, and so I decided to force my own ideas on prayer to the back of my mind and launch out anew on an intensive study of this subject I seemed compelled to use. I felt unqualified for the task before me, and had I not appealed to God continually and depended on him for direction.

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Honoring Our Name - By H. M. SCOTT

A Sermon Delivered in Des Moines, Iowa

EVERY individual on the face of the earth bears a name; whether it is Smith, Jones, or Carter matters little. We are given names in order that we may know others and that we may be known.

There is a great deal in the name one bears, and the honor attributed to one is determined by the degree to which he honorably upholds that name. Do you honor the name you bear?

Often one looks into the history of his ancestry, finds one of whom he can be rightly proud, lifts up his head, and holds high the tradition of his name. He does all within his power not to bring reproach or dishonor upon it.

In addition to our given name, we have taken upon ourselves, voluntarily, another name—Jesus Christ—or the Reorganized Church of Jesus Christ of Latter Day Saints. How well do we honor this name? Just as we look into history for noble ancestors, so we look into the history of our church. There we find we have a tradition, a heritage, to honor and uphold.

Our heritage begins in a little pioneer village—Palmyra, New York—with a young man who claims to have been the recipient of a spiritual manifestation from God. Through this experience and others like it, the church of Jesus Christ was organized on April 6, 1830, in Fayette, a village not far from Palmyra.

Our church has had a colorful history. Books, pamphlets, magazine articles, novels, stories, and plays have been written about Latter Day Saints; and countless sermons have been preached both in favor of and against them. Many of these have been written by zealous ministers, peeved dissenters from the church, and students trying to earn their degree by writing on "The Psychology of Mormonism."

Out of this debris, our task is to sift the truth. Matthew Arnold once said, "The mass of mankind will never have any ardent zeal for seeing things as they are—very inadequate things will always satisfy them." We find this to be true, as there are many who accept for truth that which has been written by those not sympathetic to our cause.

Our church has meant many things to many people. To some it stands as an imposture claiming to represent the true church of Christ on earth. To others it is a dizzy dream of a fanatic, but to those who have accepted its gospel, it

represents God's eternal plan of salvation.

IN our study it is well that we investigate the religious and economic conditions prevailing at the time of the organization of the church and the connection they had with its organization. For a number of years prior to the organization, the world had undergone several hard wars and suffered the natural moral and spiritual decadence which inevitably follows. Church services were unimpressive. Americans were still drunk with their new-found liberty. Quarrels with England brought about the war of 1812. France was our friend, but she was atheistic. At the turn of the century young people were ashamed to call themselves Christians. Voltaire, Rousseau, and other French atheists had many followers. Prominent thinkers of the day predicted that the Christian religion would soon be discarded.

In 1800 many people went to church in disguise. Intemperance was the rule of the day. Liquor could be found in the majority of homes. Few people preached against social evils. Drinks were passed freely even at ordination services. Moral degradation was on every hand. The only difference between Sunday, the Lord's Day, and any other day of the week was that the Sabbath was a little more noisy. There were no churches at all on the western frontier.

Intolerance among the Christians themselves was also the rule of the day. Each denomination drew up a code to keep to itself. There was no thought of economic brotherhood.

Into such a world as this our church was born. Its purpose was to preach against the prevailing social ills, to eliminate the exploitation of the four-dollar-a-week laborer, to set the kingdom of God in motion, to proclaim the acceptable year of the Lord, to meet the spiritual needs of the people, to set forth the more abundant life, to present the eternal plan of salvation, and to teach the reality of the kingdom of God. It was to teach that the kingdom is an achievement as well as a gift, that it is the pattern for social life and personal life—in fact the fundamental Christian message.

Through the organization thus established, the spiritual gifts were again in

evidence, and the gospel of faith, repentance, and the laying on of hands was preached. The authority of the priesthood was restored. The principle of stewardship of life became a vital part of the church. The revelation of God was once again made manifest.

This was the pure, undefiled purpose and gospel of Latter Day Saintism.

FOLLOWING the death of the Prophet Joseph Smith, a large body of the church under a new leadership introduced the strange doctrine of "plurality of wives." Many honest-hearted people asked, "Can such a doctrine be of God?" In January, 1853, in Beloit, Wisconsin, a group of these Saints asked God for wisdom regarding this doctrine. The answer was:

Polygamy is an abomination in the sight of the Lord God; it is not of me; I abhor it. I abhor it, as also the doctrines of the Nicolaitans, and the men or set of men who practice it. I judge them not; I judge not those that practice it. Their works shall judge them in the last day. Be ye strong; ye shall contend against this doctrine; many will be led into it honestly, for the devil will seek to establish it and roll it forth to deceive.

These good men and women from Wisconsin and Illinois formed the nucleus for the reorganization of the church and contended against the doctrines of evil. Just as men have laid down their lives and paid the full measure of devotion to their country, so men have paid the full measure of devotion for the name, "Reorganized Church of Jesus Christ of Latter Day Saints."

What's in a name? In the name of the church there is honor, truth, sacrifice, heartache, tears, work, devotion, and love.

What should the name mean to us today? It means that we should be better men and women, because we claim to be possessors of a greater truth. "To whom much is given, much is required." It means we should be better neighbors. It means we should be more appreciative of God's gifts, more obedient, more faithful, more prayerful, more willing to share, more truthful, more studious, more humble, more devoted to the cause of Zion, more evangelistic and better stewards. We should have more of the likeness of Christ.

Yes, we should be proud of the name, "Reorganized Church of Jesus Christ of Latter Day Saints."

Surveying for the Rural Church

Note: The rural community as discussed by economists and sociologists includes towns of 2,500 population or less. It will help our ministry who may consider applying the methods Brother Gabriel discusses to so classify their community.—Editor.

By GERALD GABRIEL

IN surveying the rural church the surveyers should have well in mind just what they are trying to disclose. Surveys are for discovering facts. In general, the survey has three purposes; to affirm or disaffirm what is already believed to exist, to discover facts that will clarify indistinct areas, and to discover the unknown. No survey should be made unless it accomplishes these things.

Surveys, as considered here, are to bring to light the true structure and function of any one or group of local churches. The church can be compared to a tree in need of adequate scaffolding branches or framework on which to bear fruit. There is need for balance between the top and root system. There is need for prevention of crotches, crossing or interfering limbs and dead, diseased, or injured wood. It is necessary to increase the quality of its fruit, which in turn calls for the control of insects. Surveying the rural church should disclose some of the undesirable conditions existing and bring to light the worth of adopting new methods for improving it.

Surveys are not an end in themselves; they are simply a means to an end. Gathering statistical information is important, and facts not given in their true light or quantity are misleading. They must be timely and thoroughly gathered. The information obtained over a period of time, rather than a single day, week, or year will give an idea of true trends. Care should be taken to make proper note of unusual influences such as holidays influencing the attendance record as at Easter, climatic conditions—unusually rainy seasons or periods of heavy work such as the harvest—the effect of world conflict, and many other outside or inside influences. There must be a uniform standard for a true diagram to be given. "A false balance is an abomination to the Lord but a just weight is his delight."—Proverbs 11:1.

Surveys should break down the whole into small parts for study. As the mechanic must have all parts to make a machine function properly, so must the surveyer have all the facts. In reassembling, each fact must be used and considered in its proper place and function.

SINCE human events are cumulative we must look not only on the surface nor at the event, but go through each series to find out why, when, where, and how these events happened to be. To understand the functioning we must know the social and economic environment that influenced these events.

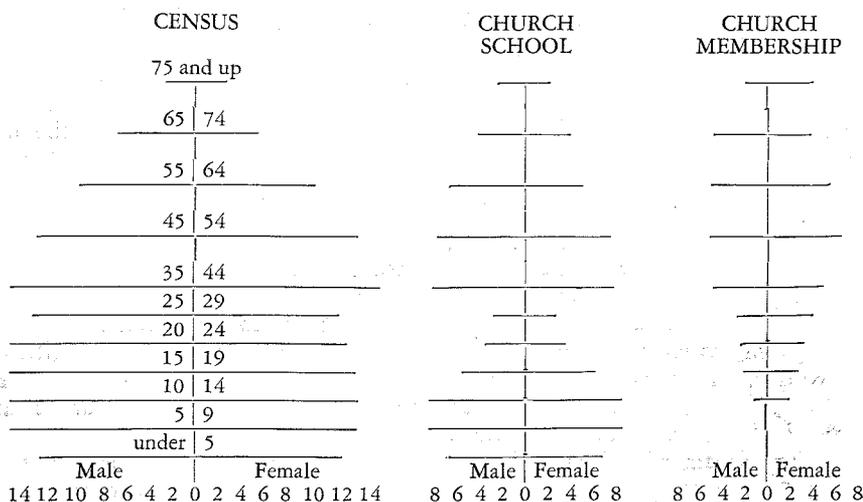
Just as business institutions take yearly inventories, churches should also take annual surveys. This type of survey, however, need not be extensive. It should give trends and specific needs. An extensive survey should be taken at least every ten years, preferably the same year the census is taken, for valuable information can be obtained from the census report.

THE first thing a church survey should disclose is the community boundaries—where the people naturally go to trade (the grocery area is good, but the clothing area does not give a true picture) and the boundaries of the church area (how far the people go to church). These two areas should be mapped. Social, economical, and institutional life in these areas should be recorded.

A new method of studying the local church has been devised by the Garrett Biblical Institution. This study is based upon the balance of membership and an unbalanced program. "Presumably the church exists for young as well as old, for men as well as women. If there are more women than men in an area, it is to be expected that the church will have proportionately more women in its membership. If the proportion

of children in the community is unusually large, there should be a correspondingly larger number enrolled in the church school. This does not imply that the church will reach every person within its parish, but that its program, if well rounded, will draw to itself all ages and sexes. Where this is the case, the church will appeal to a normal cross-section of society.

The "population pyramid," a device developed by the United States Bureau of the Census a number of years ago, can be utilized to study the adjustment of the local church because it depicts the actual age and sex distribution of the people within a local community. Such a pyramid is a graphical portrayal of age and sex divisions in a local community. Males are shown to the left of the center line, females to the right. The horizontal bars indicate the relative size of the different age groups, beginning with the youngest (under five years) at the bottom and ending with those sixty-five years of age and over at the top. Communities differ greatly from one another in age and sex composition. In a similar way we can prepare one population pyramid for the children, young people, and adults enrolled in the church school, and another for the church membership. Three pyramids are needed for the study of each individual church, since the pyramids for the church school and the church membership can be judged only in terms of its particular parish. If balance between the sexes in the church pyramids is comparable with that of the community, and if the age distribution is practi-



cally the same, it is a clear indication that this particular church is conducting a well-balanced program, appealing to the whole of the people and not overwhelmingly to one sex or age group.

Note the extreme weakness in the youth age of both church school and membership pyramid. The program is evidently of such a nature that the youth groups are not included and attracted to this rural church.

SURVEYS that disclose some changes in economic or social conditions, may throw light on needs of modification in church programs. The shift of a type of farming as from cash grain to dairying might necessitate a change of hours for services. Whenever a church program or policy is questioned as to its adequacy, surveys should be made to ascertain the needs.

Any rural church wishing to make a survey will do well to study other surveys made under similar circumstances and for similar purposes. Results of surveys, that can be compared with other surveys have many advantages. A modest beginning and completion of the undertaking is better than setting out to cover everything and finishing nothing. After these facts have been gathered, they must be tabulated and interpreted before they can be made available for use. This also should be kept in mind when preparing the survey. Much pertinent material is already available concerning the community to be surveyed and studied. These facts are more reliable than opinions of people and can be used. Sources of information are as follows:

1. Physical
 - a. Soil surveys.
 - b. Geological surveys.
 - c. Maps.
2. Economic
 - a. Census reports on agriculture.
 - b. Income tax reports.
 - c. Literature issued by the Chamber of Commerce.
3. Historical
 - a. Population farm census.
 - b. State reports.
 - c. County statistics.
 - d. School records.
 - e. Newspaper files.
 - f. Other surveys.
4. Social
 - a. Social agencies.

Some principles to watch for are:

1. Phrase questions so not to offend anyone.
2. Aim at facts.
3. Form questions so they will not be misinterpreted.
4. Make for simplicity and precision.

5. Be definite in standards to be evaluated.
6. Avoid questions that disclose the answer expected.
7. The answers to the questions should be clear.
8. Care should be taken that every question be answered one way or another.

Three types of surveys are practical for rural churches. First, the reconnaissance survey for communities to disclose various phases of country life. Second, the topical survey for the study of one aspect of community life that

is vital, such as health, recreation, religious education, etc. This type of survey deals with concrete things: time, money, and membership. The third type of survey is the house-to-house canvass. It is made to show the religious affiliations and participation of the people in the community.

When the survey is made, tabulations and results can be prepared in the form of maps, charts (line, bar, or surface), graphs, or tables. In these forms they are convincing when explained and presented to the public in books, papers, or by lecture, and interest may be aroused for the proposed remedies.

The Original Christian Community - Reasons for Its Failure

By KARL SCHOEPKE, Berlin, Germany

JESUS Christ laid the spiritual and practical foundations for the erecting of his church. His marvelous and unequalled teachings and appointments of sincere, diligent men to priesthood, plus the influence of the Holy Ghost, made possible the beginning and development of the church and righteous community life.

The sermons, miraculous deeds, feelings, and thoughts of the Redeemer had to do with the masses, the community, the earthly and heavenly government. The final purpose of his working on earth was to bring about the condition announced by the angel at Jesus' birth: "Glory to God in the highest and on earth peace, good will to men."

The Christian idea received in the material and spiritual world will not be made enduring by force but through freedom and the education of righteous men and women. Christian education aims at and necessarily leads to desirable actions of the earthly and spiritual gifts. In a German church hymn is the sentence: "*Wohlbzutum und mitzuteilen, wissen wir, ist Christenpflicht*" ("We know it is a Christian duty to do well and to inform and share.")

The questioning mind will ask, "How can the idea of brotherhood be realized in the harsh reality of life, in the struggle for existence?" The original Christians tried to realize it by having joint property. It is reported in Acts 2:44 and verses following that they "had all things common." This in the Vulgate (Latin translation of the Bible) reads "*habebant omnia communia*." From this the term "communism," meaning joint property, was derived. (See also Acts 4:32, 35.)

THIS attempt completely failed. It led rapidly to poverty of the original church. This circumstance made it necessary for the apostles to select seven alms-custodians (Acts 6:1-6). Later the Apostle Paul collected auxiliary money for the impoverished saints on his wide mission journeys.

The attempt had to fail. One of its starting points was the erroneous opinion that the second event of Jesus Christ was near at hand. There was also a great lack of economic planning. It was the experiment of a total joint-property interest which sacrificed of the substance and means for production. By selling their fields and workshops, they got rid of their labor and earning possibilities and literally lost the soil under their feet. If they had formed a possession and labor community in connection with a co-operative society, their enterprise would have been effective and enduring. The leadership in regard to economic things also should have been in the hands of well-experienced men. The further reason for failure is to be found in the conduct of the members. Not all people who were baptized at Pentecost or afterwards were really converted. In the moment when they were baptized, they perhaps thought they had done all that was required by the gospel of Christ, that is, exercising faith and repentance. But we must suppose that a certain part of the early Saints did not grow and develop in the great light of the gospel after their baptism. Conversion does not end with baptism; it is a continuing process which leads to spiritual maturity.

Missionary Businessman

A Series Based on the Biographical Notes of Gilbert J. Waller

By LILLIE JENNINGS

Part Nine

ON Sunday, July 8, 1928, Mr. Carter called at Brother Waller's home in Kahala, where he was recuperating from the flu, and informed him regarding the company's future management. He considered it best for Brother Waller with his daughter Christie, to move to San Francisco to take charge of the office there. This was pleasing to Brother Waller. Mr. Carter told him that his successor as manager would be Lawrence Judd; who at that time held an important position with Theo. H. Davies and Company. While Brother Waller remained in the Islands, Judd was to learn to run the business under his direction.

Since Brother Waller was expecting to leave soon for the Coast, he asked the First Presidency to appoint Brethren Crum and Etzenhauser as missionaries to Hawaii and to send Patriarch Martin over for a time. Brother and Sister Crum were then living in Hilo, Hawaii, doing missionary work. Elder Waller's requests were confirmed by the First Presidency. On November 20 the Etzenhauser family arrived with Patriarch Martin. Soon afterwards Elder Waller resigned as the pastor of the Hawaiian Branch and was succeeded by Elder Etzenhauser.

On Sunday, December 2, there was a splendid Communion service with Brother Waller in charge, Patriarch Martin and High Priest Etzenhauser assisting. After administration of the emblems, Brother Waller offered a prayer asking that the Lord would speak, directing in wisdom and love. A few minutes later Patriarch Martin arose and gave a wonderful message. Brother Waller was very much comforted, encouraged, and strengthened by the message, in which he was particularly mentioned. We quote:

Many years ago I sent a remnant of Manasseh to these islands of the sea. Yea, your forefathers were brought to this place that a righteous people might be raised up unto me, saith God. But they forgot my word and failed to keep my law. They dwindled into ways of wickedness and were led by false spirits to wander after strange gods. But in mine own due time, I sent to you the Stick of Joseph in the hands of Ephraim that you might have

knowledge of your ancestors and be taught the fullness of the everlasting gospel, that I might turn you from the errors of your progenitors and raise up here a people who would serve me in righteousness, and from time to time I have sent my servants to assist you in your efforts to walk the way of life. Particularly have I given to you my servant Gilbert, and he has diligently served in planting in your hearts the gospel seed. He has been your father, friend, and teacher and has faithfully kept the counsel of God concerning this people.

King Street Church Sold

At this time (December 12) as the church property on King Street had been sold and there was now no building to meet in, Brother Waller made arrangements with the board of education to hold services in the Lincoln Grammar School, which privilege was kindly granted. The new property for the church was purchased from what was called the Lunalilo Home Tract.

At the beginning of 1929 Brother Waller was still in charge of the Hawaiian Mission, although he was gradually resigning from all the branch presidencies he held.

On March 6 the weekly prayer and testimony meeting was held in the Lincoln School. Brother Waller presided, assisted by Brother Martin. At the close of the service Brother Martin gave Brother Waller a special blessing of great importance, parts of which we quote:

As has been said of you by the Spirit on another occasion, "You have faithfully kept the counsel of God concerning this people," but, dear brother, inasmuch as you have contemplated leaving this place permanently, I feel prompted by the Spirit to tell you that it is not well that you think of entirely severing your association with this people as yet, for, although you have been a father indeed to those who reside in these islands and have been the means of bringing many souls into the kingdom of God and have lifted them up toward the throne of grace and have awakened within their hearts desires for righteousness, yet your mission is not ended among this people. It is pleasing to God that for a time you may go to other fields as you have planned and receive that strength to your soul that will come through associating with the people of God across the sea, and I feel to assure you that you will receive the rest and recuperation to your body that is needed, and will also be a blessing to many in those distant lands. The same Spirit that has been with you here will be with you there, and many will rejoice under your ministrations. But, it is God's will that you again return to this place and assist in the further promulgation of his work here in the islands of the sea. Dear Brother, you may feel at peace in heart and mind

concerning this matter, for it is not wise that your influence, your service, and your love should be taken away from this people, for there are still existing conditions and circumstances that will demand your wisdom, your judgment, your patience, and your love. So while you may, with a surety, look forward to the time when you must entirely separate yourself from association with this people, yet this shall not be for a while. Therefore, let your heart be made glad under this information and rejoice at the goodness of God in continuing to lead you in the journey of life. When the time comes for you to take your final departure from immediate activity in this mission, there will come to your heart a feeling of peace, assuring you that you can safely leave the work in other hands.

Naturally Brother Waller wondered how he could follow out these instructions as in them the Lord was telling him to stay in the Islands for a time longer while the Hawaii Meat Company, Limited, was arranging for him to leave upon his return from Australia. However, he realized he had been under divine guidance so long in the past that he felt sure the Lord's will would be carried out.

After a business trip to New Zealand and Australia, Brother Waller returned to Honolulu. Upon his arrival he met a reporter of the *Honolulu Star-Bulletin* from whom he learned that Lawrence Judd, who was expected to succeed Brother Waller as Manager of the Hawaii Meat Company, Limited, had been appointed Governor of Hawaii by President Hoover. The president of the meat company suggested that Brother Waller should go to San Francisco and visit with his family for a week or two and then come back and continue as manager of the business.

Thus Brother Waller in a marvelous manner was enabled to work in harmony with the Lord's will as expressed in the message given by the Spirit through Patriarch Martin at the prayer meeting on March 6. The turn of events was encouraging to Brother Waller, for they showed how God was continuing to lead him in his life's work.

In 1896 Brother Waller was instructed by the Lord through the Prophet Joseph Smith to abide in the Islands yet for a time as his services were needed for the church work. Brother Waller was obedient and now after thirty-three years of service, he was told that because of existing conditions, his wisdom, judgment, patience, and love were demanded. And while it was stated that the time would come when he must entirely separate himself from association with the church people in the Islands, yet this should not be for a while.

Brother Waller, rejoicing in his heart that the Lord thus valued his services,

was again obedient to God's will. Now being settled in mind regarding his immediate future in business as well as church work, he left on May 22 for San Francisco to spend a short time with his family there.

Dedication of the New Church

Following the sale of the King Street property until July, 1929, the Hawaiian Branch held meetings in the Lincoln Grammar School Auditorium. Now it was possible to use the annex of the new church for these meetings. In August preparations were made for the dedication of the Hawaiian church, located on the Lunalilo Home Tract not far from the car line but free from noise.

At the invitation of Elder Waller, President Frederick M. Smith arrived on November 12 to dedicate the new church building. While in Honolulu, President Smith stayed at the home of Brother Waller. Both men were given favorable mention in the newspapers:

There are in the territory of Hawaii 500 members of Dr. Smith's church; 300 of them are in Honolulu alone. Mr. Gilbert J. Waller, well known to Hawaii, and bearing in his manner and countenance that strange provocative quality of spirituality that one finds in men who have grown old with a religious belief they have cherished, presides over the destiny of the organization here.

The year 1929 closed with Brother Waller still in charge of the mission. He appreciated greatly the progress of the work and was active in the different branches in Honolulu, assisting occasionally the Hilo Branch.

As the year closed he realized how wonderfully the Lord's promise to him in 1896 had been fulfilled. At that time there was only one branch in the Islands, the Hawaiian Branch in Honolulu, and no church buildings. Now there were three branches in Honolulu and one in Hilo, each having a church to hold services in.

The year 1930 opened with Brother Waller in charge of the Hawaiian Mission and assisting in branch work. Brother Etzenhauser was planning to return to the Mainland, which meant he would soon resign as pastor of the Hawaiian Branch.

On April 15 Brother Waller received a message of congratulation from Imila Tatum, who was in Independence attending General Conference. Brother Waller had been called to the office of patriarch. The Honolulu newspapers printed notice of his calling and some items concerning the Conference. On May 23 even an Australian newspaper, *Country Life*, Sydney, made comments, from which we quote:

L. D. S. PATRIARCH

Gilbert J. Waller has been made Patriarch of the Reorganized Latter Day Saints in Hawaii.

I cannot visualize a more typical patriarch. Extremely tall, with commanding presence, and a dominant personality, but withal, gentle, confidence-inspiring, and lovable, this dynamic force of religion and commerce was in Sydney a few months ago and won many friends.

While Brother Waller was not presiding as pastor over the three Honolulu branches, still, he was busy assisting in the work of the church, retaining the responsibility of the Hawaiian Mission and serving as bishop's agent.

(To be continued.)

A Patient Love

By Kay Norman Beldin

HAVE YOU EVER WATCHED a child learning to tie his shoe or button his coat? I have. Not so long ago I watched our little girl trying to button her coat before going out to play. She worked and worked before her little fingers finally pushed the button through the hole. Despite the fact she was eager to play, she stayed with the "buttoning" until the job was finished.

As I watched her I thought, "How fortunate we older folk would be if we could cultivate such patience." Too often we become discouraged when faced with a job which requires a great deal of perseverance, and, because of our lack of patience, we fail to see it through.

This is particularly true in regard to "everyday evangelism." Many times we become discouraged and give up when a friend or neighbor to whom we have been trying to take the gospel apparently refused to heed our counsel. Perhaps we have labored for months—even years. Because of our love or concern for this person, we desired to help him find the better life. But because he continued in his own way, refusing to accept our help, we finally class him as a "lost soul."

We are commanded to "love our neighbors" and even to "love our enemies." The first step we must take, if we are to help those who need the peace and assurance of the gospel, is to develop within our hearts a love for them. But if we are to keep on helping them when the task begins to seem futile, we must go a step farther than just loving them. We must develop a patient love for these people—a love with the patience of a small girl learning to button her coat; a love with the patience to work and keep on working when the last ray of hope seems to have faded away. Then our desire to bring these souls to Christ will become such a burning desire that we will see our task through to the end.

Our Indian Work Starts Anew

(Continued from page 4.)

spirit of prayer came, and I prayed in the Spirit one full hour. I was shown the endowment come upon President Israel A. Smith and Bishop Leslie DeLapp and then the whole Council and the Conference, as a result of the great preparation which the Saints in many places had made, especially in Independence during the week of fasting and prayer prior to the opening of the Conference. A real baptism of divine love filled all those men in the Joint Council, and then the people came in for their share, according to their willingness to serve God and move forward in the great building program the Lord has given.

Then came President Smith's message—a really wonderful page in church history—following the revelation, which came in answer to prayer. Then, unity and peace came as a cherishing fountain, and a program to open the kingdom to the Lamanites in Oklahoma and Nebraska, also Mexico and South America. Thank the Lord, the Book of Mormon is going to be used as a great standard to the nations with power to convince men that God is ruling his work in love and peace and power, as we have believed he would. Let us qualify for service in humility and love, in order that Zion can become a reality and flourish upon the hills and the Lamanites blossom as the rose and become a white and delightful people. God speed the day is my prayer.



The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints

Mrs. Lola Mitchell

A Good and Faithful Servant



The following modest record of a life spent in the service of the Lord and his church was made at the request of the Santa Ana Branch Historian. Sister Lola Mitchell has made an outstanding contribution to the Santa Ana Branch, in spiritual as well as in material things. She, with a few other consecrated Saints, made possible the church building and parsonage, entirely free from debt, where the Santa Ana members now worship. Her cheerful acceptance of membership responsibility at all times has been an inspiration to other church members. Both in the branch and in the Southern California District her influence has been felt for good. Now, in the declining years of her life, her courage, her gay sweetness, and her great wisdom make her counsel worth following. The following words which she has written of her work as a member of the Santa Ana Branch give only a brief glimpse of her great devotion to the church.

PHYLLIS CARMICHAEL,

Santa Ana Branch Historian.

I WAS BORN in Santa Ana on May 2, 1876, and moved at an early age to the old Newport country known as Gospel Swamps. My father, John C. Bedford, and my mother, Laura Louise Bedford, were not members of the church at this time, although mother's people were.

We attended the little country church and after a series of meetings held by Heman C. Smith and D. S. Mills, my parents were baptized in a pool on Brother Steven Penfold's farm, not far from where we lived.

My early church training began in this little branch. We lived about two miles from the church, but we children always walked to Sunday school. Brother Daniel Garner, a quiet, spiritual man, was our Sunday school superintendent. It was his custom to have us memorize verses from the Bible, and to this day some of those beautiful passages come to me and help me over the rough places of life. I did not particularly select them for their beauty or helpfulness at that time, but rather because I received as much credit for a short verse, such as the Beatitudes, as a long one.

Brother Peter Betts was president of our branch at this time, and my father was the deacon. In those days we believed a man was divinely called if he was in the priesthood, and it was his sacred duty to magnify that calling. This my father did with utmost diligence, and the whole family was enlisted to help. He took care of the building and any who were in need. On Saturday we would clean the church. We swept, dusted, polished and filled the kerosene lamps, and laid the fire so my father could warm up the building early Sunday morning. I will never forget how we had to polish those lamp chimneys and the water pitcher and glass for the

pulpit. My father would fill the pitcher with fresh cold water when he went early Sunday morning to build the fire.

He not only acted as a good keeper of the Lord's House but furnished the wood for the fire and oil for the lamps without any thought of remuneration. In those days we would have thought payment a sacrilege. Had not the Lord called my father to do this work?

Once father was called upon to go with the teacher of the branch to visit one of the brothers who had been imbibing a little too freely. When they returned my mother asked what success they had had. My father replied that he thought the brother worse sinned against than sinning and could not censure him. His home life was made almost unbearable by a wife and four grown daughters who were considered good church members.

Elders D. S. Mills and J. F. Burton were our missionaries at this time. They could not be with us much, although their families resided in the neighborhood. It was from this branch (Gospel Swamp) that Brother and Sister Burton were sent as missionaries to the Hawaiian Islands.

I WAS BAPTIZED when eight years old by Brother John Brush, fireside missionary and a true disciple of Christ. He lived in the Huntington Beach area, as it became known in later years, and would make his rounds by horse and buggy, visiting each family for a few days at a time. He lived so close to God that when he talked to us we felt we were in the very presence of the Almighty.

Our first reunions were held at Downey, and it was a big treat to be allowed to ride there with Grandpa Brush as we called him. Just a few days ago I ran across my *Saints' Harp* and inside

is this inscription, "Presented to Lola Bedford by John Brush, July 17, 1890, at Downey Reunion." He received only a small government pension but took delight in buying the church books for any of us who did not possess them.

In 1894 I went to Los Angeles to enter the normal school and while there attended services in a rented hall where O. W. Earl and Nelson Van Fleet served as pastors. Our reunion was held at Santa Monica, and it was here I first met T. W. Williams, who with F. M. Sheehy had come out as our missionaries. I shall never forget my association with these good men.

In 1885 our Orange County branch was moved from Newport to Garden Grove, and Albert Carmichael became pastor. It was from this branch he went to serve as Presiding Bishop of the church. I was teaching in the little school by the church at this time, and I could not see how we could possibly manage without him. It was he who performed our marriage ceremony over fifty years ago. However Brother Nathaniel Carmichael was put in as our pastor, and we carried on as usual.

IN 1907 my husband was appointed county superintendent of schools, and it was necessary for us to move to Santa Ana. By this time a small branch had been organized there and a church home purchased at First and Garfield Streets. As soon as we established ourselves, we located the church. On the first Sunday I started out with our four children, not knowing where it was except on a certain street. We walked and walked, inquiring as we went until we finally arrived at it two miles from home. We were tired but overjoyed to find our people. This little church became the center of our activities.

Our men in this branch were scarce,

but we had Henry Pankey, Sr., John Inman, and R. M. Dungan as loyal standbys. Our first big undertaking was to purchase a piano. We met quite a bit of opposition from the men over such a "big investment," but we went ahead and always made our monthly payments by the various ways known to "Ladies' Aids."

About this time Brother Frank Burton moved to Olive, a town eight miles from Santa Ana. He attended our branch and served as pastor for several years.

We were beginning to feel cramped in our church quarters as we had only one large room for all. I had charge of the Sunday school and thought that we could do much better work if we had more room. We sold our church home and began renting a hall. Since the hall was used Saturday night, it was necessary for me to go an hour earlier on Sunday morning to get it ready for services. This was no small task with a family of four, but the two boys were able to sweep while the girls could dust and place the chairs. We would soon have things going—even a few bouquets around.

Occasionally speakers came from Los Angeles. Among them was Brother V. M. Goodrich who became our pastor when we settled at Fifth and Flower Streets.

WE SOON STARTED raising money for our building fund; then our real task began. There was no time for discontent or evil thoughts. We were too busy. Through the aid of my husband, we served a banquet to the three hundred teachers who were attending the Institute, which brought us a fine sum of money. This we did for three successive years.

About this time plans were made to hold the county fair on South Bristol Street. We immediately saw a chance to add to our building fund, so we secured the concession of serving meals at the fair. This was an all day concern. We borrowed the old Southern California District tent and set up for business. Everyone had a job to do. Sister Balchen was in charge of the dining room; I had charge of all finances, and the other women were given their duties in the kitchen. Someone had to be there at night, and my boys volunteered for the job. We were always short a few pies and cakes the morning after but no questions were asked. Next to the last day of the celebration the fair committee staged a free barbecue. Since we had a contract for exclusive right to serve meals, I protested to the committee and restitution was granted. Our week of hard work brought us several hundred dollars more for the building fund.

Reunion was being held at Hermosa Beach during these years, and since we were still in need of funds, we secured permission from Brother R. T. Cooper to run the cafeteria, doing our own buying and serving. We did this for three years, making a nice profit each time. Dear old Uncle Henry Pankey would always be in the kitchen ahead of us, getting the fires started. My husband had made a large tent house on the reunion grounds which accommodated those who needed shelter. All they needed to bring was a cot and a couple of blankets. These cots were moved in at night and out each morning to give room for cooking and eating. I feel repaid many times over when I listen to the boys and girls of that day now grown to fine men and women, relating their good times at reunion.

It was during the reunion of 1915 I first met Apostle John W. Rushton. He was missionary in charge of the Pacific Coast, and I was district leader of women. I have always been thankful to have had Brother and Sister Rushton as my friends. She was head of one of the departments in our women's organization and made a splendid contribution.

At last we had enough funds to start building the Santa Ana church. Brother Dungan was chief architect and contractor. Our little church stands as a monument to this wonderful man who did most of the work. How proud and happy we were to move into an adequate new church home of our own!

WHEN THE GARDEN GROVE BRANCH dissolved and its members moved to Santa Ana, we welcomed Brother Nat Carmichael as our pastor. Under his reliable and patient leadership the little branch moved ahead and became one of the important groups in the district. Sister Balchen organized an orchestra, which officiated at home, district gatherings, and reunions. No boy was allowed to "forget" and leave his instrument at home on these occasions.

Our Sunday school numbered nearly a hundred at this time, although many who attended were nonmembers. If we saw a child at home in our vicinity on Sunday morning, we called on the parents and enlisted the youngster in our Sunday school. The girls were organized into an Oriole band. Sister Pearl Pankey Loucks was in charge of the older circle and Sister Hattie Kraschel Tait of the younger ones. They had many good times and got first prize on their record book at General Conference. Brother Eldon Whistler gathered the boys under his wing and supervised their outings.

Among the early missionaries who came to visit us were H. J. Davidson, P. R. Burton, E. A. Davis, George Harrington,

and F. G. Pitt. Of course each time a series of meetings was held we had to tract the town. The women of the branch were appointed to go two on each street ringing door bells and inviting people to the meetings. It always seemed a wasted effort, but they never gave up. Brother Harrington made several containers for our church literature, and I secured permission to install these in parks, hotels, and depots. I would select the material and send my boys to place it in the containers. Woe be unto any sect that put its periodicals in our boxes!

ABOUT THIS TIME, the dreadful flu epidemic hit our town and we who were well were called upon to aid those who were ill. I was very busy at this time as three of my own family came down with it, but I was soon able to spare a while each day for some of our neighbors. One nonmember family especially needed help. Their own pastor was afraid to go near, but Elders Inman and Chapman called and administered several times. After recovering, the children attended our Sunday school although they never joined our church. In all my years of working for the church I have never seemed to be able to get somebody to join. Yet I have never, to my knowledge, let anyone, regardless of creed or color, be in need and not help them. I took the second chapter of the Book of Mosiah to mean me personally. I always had a keen sense of duty and when called upon did my best to fill the place, whether it was head of a department or janitorial work. For that matter, Sister Pearl Loucks and I served as janitors for years and were happy to do so.

As a child I was taught that our men in the priesthood were truly called of God, and I never could conceive of their doing anything wrong, but the big contention that arose in the church in 1925 left me with the knowledge that our men were very human and fallible. I felt bewildered and bruised. I grieved deeply and wondered if all my years of work in the church were wasted. However I decided to stand still and wait. After a time I realized I had Christ as an un-failing leader. He and he alone I would follow. I searched the Scriptures more diligently than ever in an effort to reconstruct my views. This was good for me, as some of my earlier ideas were misconceived. Now I had a firm foundation on which to stand. It is not enough in serving to just THINK you are right; you must KNOW the way.

I grieve for some of my brothers and sisters who faltered then. I never felt to

(Continued on page 22.)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

I have always been taught that in a Communion service the presiding officer should be served first by one of his associates, after which he serves the emblems to them. Is this right?

Iowa

J. H. C.

ANSWER:

The procedure in conducting the Communion service is not definitized nor restricted by church law. However, the service is regulated largely by certain practices, and it seems most appropriate that a rather well-defined order is followed. A definite procedure is observed in the congregations around Independence, and basically the same order is being accepted elsewhere.

Usually one of the associates serves the officer in charge of the service. In turn, the presiding officer serves his associates and the other presiding officers seated on the rostrum. Then two of those officiating serve the priests who serve the congregation.

In this connection, we may well take notice of the procedure followed in the observance and administration of the sacraments in the early days of the Restoration Movement. The position of Joseph Smith, as leader and presiding officer of the church, was given pre-eminence in each instance. In baptism, it was Joseph who first administered the sacrament in baptizing Oliver Cowdery. On April 1, 1830, it was Joseph who first ordained Oliver. It is likely that in the Communion service which followed, in keeping with this procedure, Joseph served the emblems to the other members or at least to those assisting him in presiding. This arrangement in the administration of the sacraments has become more or less the accepted custom throughout the church.

It seems that such procedure as that given above is appropriate recognition of presiding authority, and is a good policy to follow.

A. Orlin Crownover.

QUESTION:

Regarding excommunication from the church, has much but trouble ever resulted from it? Why not let the tares grow up with the wheat and let Christ be the judge? Can an excommunicated member enter the church by way of baptism again?

Oregon

N. W.

ANSWER:

This depends somewhat on how we define trouble. In practically all cases of excommunication, there is some degree of uneasiness, embarrassment, and disparity. In spite of this, failure to excommunicate when expulsion seems to be wise is often much more distressing and damaging. In this regard we would say that much less real trouble results from excommunication than would result from leaving unworthy members within the flock.

Anyone who has grown wheat knows that the yield can be cut to almost nothing with the presence of cheat and tares which crowd out and sap the life from the wheat. Thus any farmer is anxious to destroy any plant that deters the growth and limits the yield of the wheat. In this connection Jesus has already judged. Matthew 5:29 reads: "And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

While it is not desired that we should ever lose anyone from our fellowship, it is nevertheless wise that we shall sever from that fellowship those who would pollute the whole body if they were allowed to remain. The right-thinking administrative officer takes action against such people only when he feels that wisdom indicates their continued presence in the body will be detrimental to the life stream.

If an excommunicated member repents of the sin for which he was expelled and makes such adjustments as release him from the bondage of that sin, he may be again received into the church by baptism when he has indi-

cated his desire and worthiness for fellowship. Such application must be reviewed and approved by the proper administrative officers.

A. Orlin Crownover.

QUESTION:

The gospel covenant existed from Adam until Moses. Since circumcision was practiced prior to Moses, why is it not practiced now under the new covenant?"

Michigan

G. H. F.

ANSWER:

The question seems to infer that circumcision was a part of the gospel covenant. Such is not the case.

Abraham claimed he was commanded of God to practice circumcision as a sign or a token of the covenant that the Lord made with him. This covenant had to do with his inheritance of certain lands for him and his posterity. It did not relate definitely to the gospel covenant. Moses commanded the practice to be an act of purification and had no relation to sacrifice.

Circumcision was not practiced among the Semitic, Assyrians, Babylonians, Edomites, and Moabites. However, according to Herodotus, the practice was universal among the Egyptians as a sacrificial rite designed to secure fertility.

The fifteenth chapter of Acts records the solution of the question of circumcision in relation to the Gentiles by the apostles. Peter contends that the Gentiles had received the Holy Ghost even as had the Jewish Christians, "and put no difference between us and them, purifying their hearts by faith" (verse 9). He further called it a "yoke on the neck of the disciples, which neither our fathers nor we were able to bear." The conclusion of the matter was that circumcision was not required of the Gentiles—and that by apostolic decision. Years later it was abandoned by the Jewish Christians as a rite or a sacrifice.

Of circumcision Paul said:

For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.—Galatians 5:6.

For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.—Galatians 6:15.

Circumcision is practiced by many people, Jew and Gentile, in modern times as a matter of hygiene, without reference to religious rite, sacrifice, or covenants.

—James E. Bishop.

Prayer Is Discovery

(Continued from page 6.)

rection and inspiration I would surely have failed.

I made a thorough search through all our church books and other books as well. I read everything I could find that had to do with prayer. When I was ready to formulate my thoughts, I had more material than I could possibly use for my talk. I was enthusiastic, for most thrilling of all was the fact that my study had revealed an even greater hope through prayer than I had previously found.

As I read and reread these following lines of poetry, I was touched by the deep sincerity of their words. I wondered—could it be possible that during the period of time when I felt prayer to be far beyond my reach that my very *thinking* had been prayer—for instance, those moments when I had “hoped God would perchance look my way and understand”?

Fountain of mercy! whose pervading eye
Can look within and read what passes there,
Accept my *thoughts* for thanks; I have no
words

My soul o'erfraught with gratitude, rejects
The aid of language—Lord!—behold my heart.
—Hannah More.

As down in the sunless retreats of the ocean,
Sweet flowers are springing no mortal can see,
So deep in my soul the still prayer of devotion
Unheard by the world, rises silent to Thee.
—Moore.

Then I turned to the Scriptures which I had so often taken for granted before.

For every one that asketh, receiveth; and he that seeketh, findeth; and unto him that knocketh, it shall be opened.—Matthew 7: 13.

But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.—Deuteronomy 4: 29.

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.—Isaiah 65: 24.

A study of God's word reveals that he has made prayer “powerful” because he has bound and tied himself to it. And yet, the more we study, the more we realize how very easy he made it for us to pray. “Prayer is not conquering God's reluctance, but taking hold of God's willingness.”

Throughout my study I was most greatly impressed by the *simplicity* of prayer. Above all, I learned that we need not be ashamed of the most simple thought of prayer. Christ, in his Sermon on the Mount, stressed simplicity and sincerity of prayer:

And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing

in the synagogues and in the corners of the streets, that they may be seen of men; for, verily, I say unto you, they have their reward. . . . But when ye pray, use not vain repetitions, as the hypocrites do; for they think that they shall be heard for their much speaking. Therefore be ye not like unto them; for your Father knoweth what things ye have need of, before ye ask him.—Matthew 6: 5, 7, 8.

Excellency of prayer does not consist in the multitude of words. “It is far better to have a heart without words than words without a heart.”

As further evidence that God does hear our unspoken prayers, we are told in the Book of Mormon: “And Alma and his people did not raise their voices to the Lord their God, but did pour out their hearts to him; and he did know the thoughts of their hearts.” They hadn't uttered a word but God answered their prayers and released them from bondage.

After this more complete discovery of prayer, I presented my talk. I was able to do this, not authentically on the merits of my own personal discovery of prayer alone but through an exploration of the works of many choice writers. My fear of presentation was forgotten in finding that this new material actually emphasized and intensified my every thought of prayer. Because of God's love and direction, I was given this further assurance through a study for a church school talk. Again I was made to feel that service in God's church is a privilege.

A CONCENTRATED STUDY, along with a constant practice of prayer, will teach us many things God would have us know:

Religion is NOT possible without prayer. Life itself proves to be a hopeless struggle without prayer.

Prayer will open the door of the soul to God that he may enter and direct our lives for good. In answering our prayers, he will give us a sense of direction that will help us to solve our many problems and give us the comforting assurance that he is ever with us.

The divine wisdom has given us prayer, not as a means to obtain the good things of earth, but as a means whereby we learn to do without them; not as a means to escape evil, but as a means whereby we become strong enough to meet it.

Prayer will change our unhappy situations. God teaches us tolerance and patience, often times, where we never believed it could be exercised. Before we even realize it has happened, he causes us to see our fellow men with a heart of love, where before we may have felt only resentment.

When we become disgruntled, little by little the bitterest feelings are sweetened by the mention of them in prayer. Always we can regain our self-control in the divine presence.

Each one of us has a cross to bear. When it becomes heavy beyond our strength, God will lighten its load.

When we learn to feel God's presence, we come to consider him as our constant companion—one to whom we may speak at any time during day or night, even when a problem first presents itself. We can spare ourselves much sorrow by not waiting to keep an appointment with God. Pray when you will, but remember always—God has no office hours. He is our refuge on a moment's notice.

And now, with a most humble and sincere heart, I want to testify that there need be no “dark corners” because of prayer. Truly prayer may be a very simple discovery. We need only a sincere wish to have God enter our lives and then seek earnestly to hear his voice. To hear his voice is to feel his presence. When we experience this, the *discovery of prayer* is inevitable. It is then we have spiritually matured to the point where we are capable of understanding what is meant by that “great inner power,” because then we can feel it burning within our heart and soul. It is a power—alive and real.

The Artist Mother

She sews a dainty pinafore
Of pink, with ruffled lace.
She washes sun suits bright and clean,
She scrubs a year-old face.

She makes her home a lovely place
To look at and to be.
Her love is as a deep, deep well—
None so serene as she.

She reads—and sifts the things she
hears,
Discarding all but good.
She knows a smile is quick to soothe
Where mere words never could.

She tends her hearth with loving care.
She's just and kind and wise
And sees the passing of the days
With calm and peaceful eyes.

She picks bright flowers from the yard;
She knows and loves the sod.
She tries each day to do her best,
And she believes in God.

—LOUISE WRIGLEY.

Mother's Day - By GERTRUDE P. ALLEN

WHY should we celebrate Mother's Day? There is nothing in the civil calendar that can equal it! For one short day in the year, we hail the Madonna of our childhood, our hearts are softened, and the rugged way of life is made more smooth because our minds are halted before the shrine of motherhood.

"Mother's Day" was originated by a Miss Anna Jarvis of Philadelphia, because of the undying influence of a good mother over her child. Miss Jarvis describes her mother as an "old-fashioned" type, whose chief interests in life were her home and Sunday school. Oh that there were more women of this "old-fashioned type" whose sweet lives were spent unreservedly in the nurture of the body and soul of little ones. Mrs. Jarvis taught in school for so many years that at last she was teaching children's children, thus repeating her good influence on the next generation. When she passed on to her reward, Anna arranged a memorial service, to which she invited all whom her mother had served and loved. She provided beautiful decorations of white carnations, which were to be shared among these people at the close of the service dedicated to a true and faithful mother. But this was not all. So great had been the effect of this gentle woman's walk through life that many felt her loss and remembered her teachings. Anna decided it was a pity her mother had passed beyond before she heard some of those words of praise and appreciation which came from those upon whom she had poured her wealth of affection.

Why, she wondered, should people wait until the empty loneliness of a vacant chair compelled an avowal of that love before they rendered homage to the queen of their lives?

Thus the idea of Mother's Day took form, and now it stops neither at oceans nor continents, but is heralded by young and old, irrespective of race.

The month of May was selected by Miss Jarvis for this distinction, but in England, "Mothering Sunday" is the Sunday before Palm Sunday. This, too, seems a most appropriate choice, for our minds go back to that far-off time when Jesus was on the earth. Mothers,

with their children, gathered round him on the hillside and listened to his stories. His all-seeing eyes looked into theirs, and they knew he understood their difficulties. He spoke words of wisdom and comfort, and the mothers urged their children forward that they might receive a blessing. Now they learned he was to enter the city of Jerusalem, that was later to be the city of his tears. *Their* children would be in the band that strewed flowers along his path! *Their* children's voices would raise in childish treble as the hallelujahs rang out! Their hearts were full of mother-love and good desires. Yes, this was a Mother's day.

GOD himself knew the importance of mothers. He trusted them, knowing the special quality of love that mothers bear—the love which endures when everything else has gone, the kind of love Shakespeare describes: "Love is not love which alters when it alteration finds, it looks on tempests and is never shaken, it is the star, with heights unknown."

Such is mother love, that indefinable something which incorporates hopes, fears, courage, determination, wisdom, and endurance.

God has needed women who possess this ability to love throughout the ages and continues to need them. More than once he has trusted mothers with his greatest hopes and dreams. What kind of mothers were among his choice? Were they powerful, dominant, rich, influential? Not in the worldly conception of those attributes. Because they were chosen of God, was their way smooth and easy? Were all their difficulties erased, their problems solved?

I think not! God chose lowly, honest, true mothers of love and faith.

Remember the Hebrew mother who placed her son in the river and set her daughter to watch, lest ill should befall him. Was it any easier for her to part with her baby than it would be for us? Were her difficulties submerged? She was a woman of strong religious faith, of vision and resource, but most of all she was a mother. Did she know what lay ahead as she nursed her own baby in an enemy stronghold?

Her mind was often anxious, her thoughts troubled, but God saw something in that lowly woman which he needed—"love that looks on tempests and is never shaken." She loved not only her baby but God too. That lowly mother had God's confidence. He trusted her, and she fulfilled his trust. She so taught her son of God, that although he was reared among heathens, he became the deliverer of his people. She was no great lady—just a mother who soon passed out of the picture—but of what value would Moses, Aaron, and Mariam have been without her training? A good mother stood behind these leaders—a mother undaunted by adversities, unaffected by environment, a mother God trusted.

THERE is no woman in history to whom artists and poets have been so irresistibly drawn as Mary, the mother of Jesus, and yet she stands out as solitary as she is gracious. A simple maid, betrothed to a carpenter of Galilee, expecting a quiet, simple future in the little town of Nazareth.

Once again God trusted a mother with his most prized possession, his Son. If Mary was granted the greatest honor, she also bore the greatest sorrow, but throughout her life that love which is "the star with heights unknown" was transcendent. What strange fears must have clutched at her heart as she nursed her infant son. Mothers will understand her ponderings as her child waxed strong. She knew not how or when the sword would pierce her own soul—maybe when he went from the little home, but never from her heart or her prayers. When she heard that he was inflaming the hostility of Jewish leaders her fears for him were intensified. Mary experienced conflict within the family circle. She was a widow and knew what hardship was; she was often perplexed and troubled, but God had not misplaced his trust. "In her heart a sanctuary unto God had been built, and God entered in." Never once do we find her mother love faltering or her faith in God wavering. What depths of sorrow lie in the words, "Now there stood by the cross of Jesus, his mother." Disciples, and friends forsook him, but the mother who bore him did not shrink from the final agony. God trusts mothers because they have "the love that looks on tempests and is never shaken."

The Home Column

ONCE again God trusted a mother when Emma Smith guarded the manuscript of the Inspired Version of the Bible. Much that we now hold dear was once bound round a mother and her sons. Love, faith, and courage—in spite of opposition and persistent persecution—were the qualities God searched for as he looked into the heart of Emma Smith and he did not look in vain. After terrible trials and persecutions, Emma said, "I have nothing left but my home, and no friend greater than God; I will go there and maintain the dignity and sanctity of our home."

Can you imagine the depth of courage and faith she needed to return to hostile territory and bravely continue to live as a Saint should with the terrible memories of previous days seared on her soul?

God knew whom he had trusted. He had trusted a mother who, because she loved God, was determined to do his will. She remembered that she was an "Elect Lady," and she kept the mark of her high calling shining brightly on her immediate horizon.

Whatever obstacles she encountered, under whatever circumstances she found herself, she was steadfast, immovable. She, like the mother of Moses and the mother of Jesus, was ready when the Lord called for signs of his trust, her children. And they were ready. She answered, "Here is Joseph, and Alexander, and David, Lord, who never saw his father's face. Here they are—ready to do thy work. Thy trust is in them."

THESE qualities of love and trust are inherent in mothers. Look around and you will find godly mothers. Think of your own mother, and you will glean from your memories many instances of "love that looks on tempers and is never shaken."

The influence of a godly mother is beyond all estimate. She holds the key which can unlock the gate to Christian success—the key of sacrifice and love. God knew the value of mothers when he placed the culminating of his dreams in their slender hands. He is not stationary. His plans are not yet complete, and now he calls to you whose finger can control the mainspring, the pulse of his handiwork—children.

As the mother of Moses nursed her son amid the heathens, she little realized that her simple faith and godlike teaching were to fit him for the laws of Moses and the government of an oppressed people.

As Mary watched her son in the

humble home at Nazareth, she little dreamed that he grew in wisdom because of her gentle faith, and that she would leave her imprint on the salvation of the world.

Emma, as she crossed the frozen Mississippi with four little children, never thought that 150 years later she would be the inspiration which urged other mothers to be strong and valiant.

As these women walked day by day with their hand in the Master's, they met their problems in the light of fulfilling a trust. It was no easy task. Many times were they discouraged, but the waves and the billows never overcame them. They remained true.

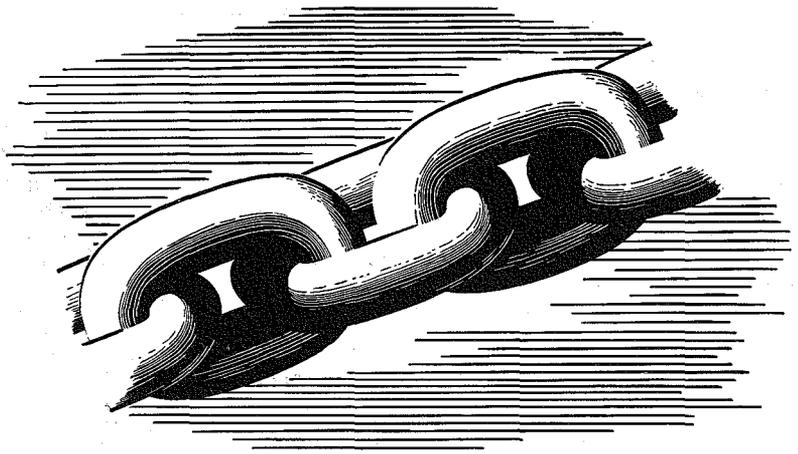
An old Chinese philosopher was once asked the greatest joy he found in

life, and his answer was, "A child going down the road singing, after asking me the way."

That is God's trust to mothers, to put the children on the right way—his way.

To all the mothers, past and present, who in their unsung way, hidden and obscure, are trying to walk in the steps of the Savior, let us make this a day of coronation. Let us kiss the wrinkled brow and gladden the tired heart. Let us hail the queen of our lives and by some manifestation of gratitude reassure her of our unquenchable love.

This is our Mother's Day and with the angels of old we re-echo the throb in our hearts, "Blessed art thou among women."



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Values Received from Branch Offerings

By MRS. JOHN W. THOMAS

The following article was developed from a church school worship service talk by the author. While it has particular application to one branch, we believe that many of our readers will re-evaluate the ministry of their own branch in the light of this article.—EDITOR.

I know a man who pays his tithing faithfully, yet never puts a dollar in his local branch treasury. This has puzzled me, since money contributed to our local church is well-spent indeed. Let's consider some things it provides for.

First, it helps to pay for our pastor's services. Since moving to the Walnut Park area more than ten years ago, we have had five pastors: William Patterson, Emery Jennings, Glaude Smith, Donald Lents, and Fred Davies. All are men of ability, and each left his imprint on our lives. Close association with them has helped us take steps toward better living. Our choirs are exceptionally good, and we have a fine orchestra. Money for music is provided by local collections. Even the organ and piano were purchased with funds supplied by members who thought good music in the church important enough to give. Scout troops, Oriole and Blue Bird groups are also helped in many congregations by contributions from the branch fund. The church school, which helps us to increase our knowledge, depends on collections for its materials. The Zion's League often figures into the branch budget, too; but the benefits received from it by the young people of a congregation cannot be measured in dollars and cents. Certainly no member should deprive them of these advantages by refusing his offering.

A short time ago I was talking to a young man who spent several years in the armed services. I asked him how it felt to be home. He said, "You can't imagine how wonderful it is! The one thing I want to remember is that it *is* wonderful. I don't want to take it for granted and forget how fine life is here, as some of the others seem to do."

Another one of our boys said when he was home from Graceland during the recent vacation, "You take the things you have learned at home and the things you learn at church and put them together with the things they teach you at Graceland; then you begin to see the pattern of life and how you can fit into God's work." A good home, a good church, and a good school are molding that boy into the right kind of a man.

IN summing up the benefits of our branch services, I realize they have been of unestimable value to our family. Because of them I am a better wife and mother, my husband is a better man and father, our home life is happier. Church attendance has helped us to teach our children more effectively the true values, and has made us more proficient in serving others. But the church must continue to have our support—financial as well as moral—if it is to survive.

Walnut Park congregation has turned out men and women to be proud of. One young man who was recently put under General Church appointment said, "There are people here in Walnut Park who would be surprised to know how much they have influenced my life."

Elbert A. Smith in "Blue Pencil Notes" says:

Behind each man that we surmise
Is very great and good and wise,
Whose name we hasten to acclaim,
Are many men of lesser size
Who gave themselves to swell the rise
Of his impressive fame.
They asked no notice or reward,
These unknown soldiers of the Lord.

OUR churches are not perfect. They are just what we and those who have gone before have made them.

Have you been putting all that you can into improving your branch?

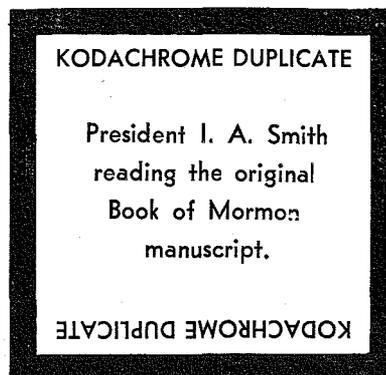
How much work are you able to do to make your church what you want it to be? It takes a lot of money. Have you pledged your consistent support? Your pastor and departmental leaders can accomplish much more if they can plan ahead. Are you developing the talents God gave you? Are you using them in your branch? Do you pray to God every day for the success of your church in the life of each individual connected with it? How much love do you have for your church and the people in it? Is it enough to help you overlook mistakes and failures, and still hold out a helping hand to those who make them?

Brother Elbert A. Smith says:

Still it is ours to work toward the vision of Zion, and to the best of human ability approximate the ideal—when we shall have done that faithfully, righteousness will look down from heaven to join the righteousness that has looked up from earth. Zion will never come to people who just sit and wait; neither to people who sit and murmur about the obviously imperfect efforts of those who are honestly endeavoring to build the kingdom.

Let us dedicate ourselves and our local offering to the task that lies before us, and take this pledge: *This year, now, together* we will make our church serve our community as God wants it to.

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Briefs

VANCOUVER, BRITISH COLUMBIA.—At the close of a missionary series held by Elder A. F. Gibbs, four people were baptized. They were Mr. and Mrs. Robert Baillie and Mr. and Mrs. Ben Burgoyne.

Alterations in the interior of the church are now completed.—*The District Challenger.*

OTTAWA, ONTARIO.—“Gertie Goes Plain,” a two-act comedy, provided hilarious entertainment when it was dramatized by the Young Women’s League of the branch before an audience of approximately one hundred people on March 30. The members of the cast were: Mrs. Marven Diggle, Mrs. “Buster” Scott, Miss Anne McConnell, Miss Elsie Foreman, Mrs. Melvin Dodds, and Miss Lois Flegel. Mrs. Marven Diggle, leader of the women’s department and president of the Young Women’s League, directed the play in a very competent manner.

The following night the play was presented at the Britannia Community Club. Priest Leonard Smith, formerly of Victoria, British Columbia, is the president of this club.

The money raised through presentation of this comedy is for the building fund.

Fifteen women from the two women’s groups of the branch gathered at the home of the women’s department leader, Mrs. Marven Diggle, on April 10 to hear Mrs. Phyllis Graveley speak on the subject, “Social Security in Canada and Its Relationship to Stewardship.” Mrs. Graveley is one of the government experts studying the problems of social security.

The building committee under the chairmanship of the pastor, Elder A. E. Caldwell, are having regular meetings in an effort to solve the many formidable problems that face them as they approach the task of building a church home. The site has already been selected and purchased.—Reported by MISS B. M. FARROW.

ROCK ISLAND, ILLINOIS.—On January 8 five children were blessed. Mary Lou Braun, daughter of Mr. and Mrs. Harold Braun, was blessed by Elders Seibert Chesnutt and L. W. Steigel. Harold Stanford O’Brien, infant son of Mr. and Mrs. Stanford O’Brien, was blessed by Elders John Steigel and Lee White. Mary Lou Sharrar, infant daughter of Mr. and Mrs. George Sharrar, was blessed by Elders L. W. Steigel and Seibert Chesnutt. Michael Wayne Williams, infant son of Mr. and Mrs. Wayne Williams, was blessed by Elders Lee White and John Steigel. Judith Marie Austin, sponsored by Mr. and Mrs. Warren Hinkle, was blessed by Elders Seibert Chesnutt and Lee White.

The “Each One Win One” effort is continuing to bear fruit. On January 29, Betty June Nuccio and Saverio Nuccio were baptized by Elder L. W. Steigel. This brings a new family into the church. March 1, Harold L. Braun was baptized by Elder L. W. Steigel. Harold joins his wife and three daughters in the church. March, 26, three children, Mary Jon Short, Elizabeth Irene Clark, and Edward Clark were baptized by Elder Orville Short. Lois Edwards was baptized by Elder L. W. Steigel. Lois joins her husband in the church, thus uniting another home. This brings the total of baptisms to twenty-three, exceeding our goal for the year by three. This church year there have been four homes united in church membership, which has strengthened the branch.

A new automatic pump has been installed in the baptismal font. The font is to be redecorated. The fluorescent lighting system has been completed in the lower auditorium. Ken tile has been laid in the rest rooms.

The organization of the junior church choir, under the supervision of Maida Seline, has been a great inspiration to the children and adults alike. The choir, in their new robes, rendered their first numbers Easter Sunday, and an excellent ministry was received by all present.

The women’s department, under the supervision of Helen Steigel, held a Smorgasbord on January 29 to raise funds for banquet tables. Four tables have been purchased, two by the

general women’s department, one by the Zion’s Friendship Circle, and one by the Sorosis Circle. They are to be used for the church school and for church suppers. The women’s department has also purchased a movie projector to be used for church school and church services.

A study course, “The Use of the Bible With Children,” taught by Elder L. W. Steigel, has just been completed by the church school workers. Seventeen signed to write up the course. There was an average attendance of sixteen. In the month of May a branch institute for the priesthood and church school teachers will be held. There will be a series of four lectures under the direction of Elder Seibert Chesnutt.

Special speakers have been District President Lyle Woodstock and Elder W. H. Norris, president of the Peoria Branch.

Easter Sunday, there was a record attendance of one hundred and ninety. The third Sunday of each month is being set as a day to make special effort to increase our building fund.

There were eighteen members of the Rock Island Branch who attended General Conference. All agreed it was the greatest Conference they have attended. It will be a source of great strength to the work in the branch.—Reported by DOROTHY O’LEARY.

CINCINNATI, OHIO.—On April 16, a special after-Conference church school worship service was prepared by the church school superintendent, Mrs. Thelma Cline, carrying out the theme, “Thy Will Be Done.” Special music for this service was rendered by a quintet of girls including Misses Merleen Condon, Florine Cline, Loraine Smith, Gwendolyn Manning, and Evelyn Smith. They sang, “Thy Kingdom Come.”

For the church service Seventy Loyd Adams, Southern Ohio District missionary, was the guest speaker. Soloist, Miss Merleen Condon, sang “Another To-morrow.”

Earline Draper, formerly of Independence, Missouri, has recently moved to Cincinnati.

In the Cincinnati briefs of the April 10 issue mention was made of Merlin and Nola Miller. The name should have been Merlin and Nola Madison.—Reported by JOSEPHINE M. SMITH.

GREAT BEND, KANSAS.—On April 15 and 16, the Saints living in the towns surrounding Great Bend met to discuss plans for a mission church school. There were twenty-three present on Saturday evening and twenty-nine on Sunday morning. Brother and Sister J. C. Shannon of Wichita and Brother and Sister T. W. Bath of Pittsburg were present.

Meetings are being held in the various homes until a suitable place of worship is found. Church school classes and Communion services have been held.—Reported by MRS. T. W. BATH, JR.

CRESCENT CITY, CALIFORNIA.—The Brookings, Oregon, group consisting at present of six widely scattered families of southwestern Oregon and the extreme northwestern part of California, met at the home of A. V. Moore for Easter services conducted by Elder Joseph Elkins of Eureka, California. Two children were blessed. There were twelve adults and nine children in attendance, some coming as far as one hundred and fourteen miles.

This group wishes very much to grow, so they would like to hear from any members living in the locality. At present the meetings are held the second and fourth Sundays of each month at the home of A. V. Moore on Arnold Lane, Brookings, Oregon.—Reported by MRS. VIVIAN CUMMINS.

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The New God, Science

By CLARK E. VINCENT

A sermon given at Golden Gate Branch
San Francisco, California

Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he of whom it is written in the prophets that he should come, or do we look for another? Jesus answered and said unto them, Go and tell John again of those things which ye do hear and see; how the blind receive their sight, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them.—Matthew 11: 2-5.

THE Apostle Paul once stood on Mars' Hill and told the people of Athens that he had found in their midst "an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."¹

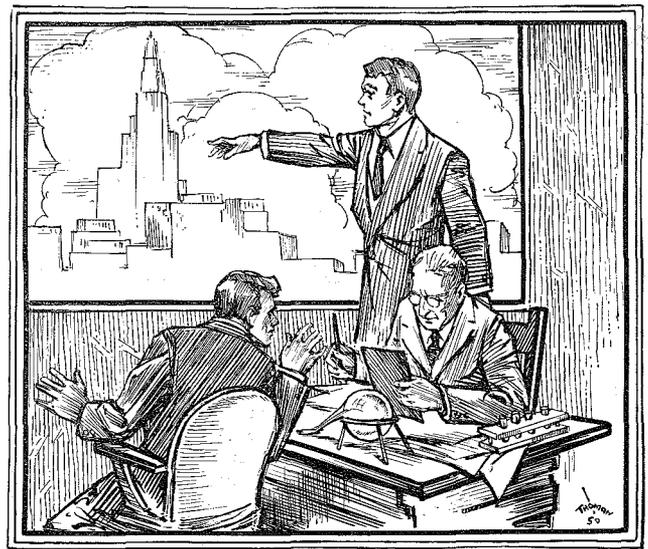
Were Paul to stand on a hill with a Pisgah view of western civilization today, he might point out that he finds in our midst "an altar with this inscription, TO THE NEW GOD, SCIENCE. Whom therefore ye ignorantly worship, him declare I unto you."

It is not my intention to attack science. Its benisons are innumerable. It has brought us material comforts. It has given physical, mental, and emotional health to many. It has provided media for carrying the gospel by way of improved transportation, radio, newspapers, and public address systems.

However, it is difficult to deny that we have raised an altar to the new god, Science, and to the scientific method. Evidence of the worship of the new god is to be found in the minister who apologizes to his congregation for the lack of empirical proof for his convictions (this is not an uncommon practice today). The Christian pays homage to the new god by apologizing because his convictions are based on faith or unproved assumptions which are not measurable. Additional evidence of conversion to the new god is to be found in the attitude of the member of the congregation who refuses to believe, because there is no empirical proof, anything that cannot be measured, as he argues that the "signs" must precede rather than "follow those who believe." The university student at some time during his academic career is in the midst of this dilemma. His loyalty is torn between an allegiance to the divine Creator, who requires faith and manifests himself more through subjective than objective media, and an allegiance to the new god and the new method which requires logical, tangible evidence that is measurable.

IN light of the increasing homage paid to the new god and the new method, we may raise the question, "What are its limits?" Or as Paul said in another context, if we are to worship this new god, he should be declared to us.

First, let us take a look at Christianity. The Christian convert believes there is a God and that God has a plan for, and loves, that which he has created. It may be argued by some that many evidences of God and his love are measurable, and that there is empirical evidence of the existence of God and his love. Certainly the Christian convert has evidence for himself that God exists, but this is subjective evidence to the extent that he cannot show God to another individual as he might measure a table or point out a house. Thus the newly-won convert to the god of science (who



requires such proof as the latter) will argue that the Christian can't prove the existence of a God and that all of the Christian's ideas and beliefs rest on this unproved assumption.

Now, let us take a look at science. Does science ever have faith in basic, unproved assumptions? Yes, most certainly! This is where the pseudo-scientist and the scientist are distinguishable. The pseudo-scientist would tell us that science rests on tangible experiments and never resorts to faith in that which is unproved. Many scientists, however, will tell us quite candidly that all the sciences rest on certain unproved assumptions, and that various sciences are marked off from one another by virtue of these different basic assumptions.²

For example, we may refer to mathematics, the most basic and often referred to as the only "pure science." Mathematicians cannot prove that 2×2 equals 4; they agree by logical definition at the outset that 2×2 equals 4. Then having agreed upon this and a host of other assumptions by definition, they proceed to use these basic assumptions and produce wonderful results.

Similarly physics cannot disprove or prove its basic categories of space or time, because the ideas of space and time are its basic categories, without which physical measurements could not be undertaken.

It is not surprising that the basic starting points cannot be proved, because the basic assumptions are the ultimate categories by means of which observations are organized; they are irreducible by means of observation, because observation itself depends on the existence of such general categories.

THE scientific method itself cannot be proved; rather it consists of a procedure which has been agreed upon, with occasional changes of the statements of agreement. Scientists agree that a high correlation is better than a low correlation; and it is not possible to prove such an agreement beyond the restatement of the premise as a conclusion.

Consider the discipline of geology. Many Christians who accept the time span and the record of genealogies contained in the Bible are confused when the geologists, the paleontologists, or the archaeologists find fossils which according to a time chart, "prove" that the world is older than we thought and "prove" that the creation picturing Adam as the first man is impossible. We seldom stop to realize that although the fossil and rock strata are compared to a time chart, the time chart itself has never been proved. It is the basic category or unproved assumption which was

agreed upon and is constantly being revised. Here again, we see that the scientist cannot prove his basic assumptions, but agrees to accept them and use them to produce results.

Similarly in the social sciences the disciplines of psychology, economics, sociology, anthropology, history, and political science differ from each other in part because of the different basic unproved assumptions with which they begin their investigations.

It is important here to point out a distinction between religion and science with regard to basic unproved assumptions. Because they have been partly converted to the new god and don't fully understand its limits (and not all the converts to the new god recognize its limits), Christians have apologized for their basic assumptions and spent most of their time arguing about and trying to prove them; i. e., that there is a God and a "hereafter," and that this is the "right" church. Science, on the other hand, has largely followed the advice of Pareto who suggested that all sciences advance when they consider results instead of quarreling over first principles.³

Thus science justifies its existence by its results, and justifies its faith in unproved assumptions by results.

ONE more point in our look at science. Many scientists tell us that as scientists they cannot make value judgments. They state that they must wait for society to decide the ends or goals desired, and then they can point out or investigate the best means to reach that end or at least point out the alternative means. For example, if society decides that cancer is bad, the scientist will work to wipe out cancer. If society decides that divorce and juvenile delinquency are bad and that the goal desired is fewer divorces and less juvenile delinquency, then the sociologist and psychologist endeavor to discover the means of decreasing divorce and juvenile delinquency. This does not mean that the scientist as a private citizen cannot have his opinions and convictions which he may express and engage in furthering as a private citizen, but in his role as a scientist he cannot determine ends. (There are some scientists⁴ who disagree, but the majority hold to the belief that science is nonevaluative.)

This has an important implication for our answer to the limits of the new god, science. It says in effect that science cannot make decisions for us. As Poincare⁵ has pointed out, many people thought that science would make their decisions for them, and that science would prove that God exists as well as proving what church was "right" so that faith would no longer be necessary. Many scientists are deeply concerned with emphasizing the erroneousness of such an idea to a civilization which has become ashamed to hold beliefs.⁶

THERE are several points to be emphasized in summary:

(1) In answer to our question as to the limits of the new god, science, we discover that it, too, rests on unproved assumptions. (2) We notice also that decision-making regarding ends or goals and value judgments are beyond its limits as agency remains the responsibility of individuals. (3) It is possible to follow and have faith in both science and God. They are not polemics if we rightly understand the limits of science and see it as an instrument, a method, which is being used to benefit mankind and help spread the message of the Creator. (4) Science not only utilizes faith, but demonstrates the power of active faith. (5) Science doesn't waste time arguing about basic unproved assumptions, but concentrates on results and is believed in because of the results it produces. Christians in general might profit from such a procedure so that instead of spending so much energy trying to prove that there is a God and a "hereafter," we live as if there were a God and do "good

for goodness' sake."⁷ rather than for reward. *The results of such living will prove our basic assumptions.* (6) To Latter Day Saints in particular, perhaps it reveals an accounting of the fruitage of our spiritual lives if we find ourselves relying too heavily on structure, lineage, or archaeological evidence for proof that this is the church of Jesus Christ. As William James⁸ has repeatedly emphasized, the divinity of a religion, religious experience, or organization should be judged by its fruits and not by its roots.

Pointing to our structure, our lineage, and the accomplishments of our forefathers in order to justify our existence as an organization is important but subsidiary evidence compared to the fruitage and power of individual lives in the present. We might well profit from the procedure of science and worry less about proving our basic assumptions and instead try to justify our existence as an organization because of our fruits rather than our roots.

It is interesting that when John the Baptist was in prison and sent men to Jesus asking if Jesus was "the man of whom it is written in the prophets that he should come?" Jesus answered, not by question begging and references to his past, his lineage, or his authority, but he pointed to the results of his ministry:

Go and tell John again of those things which ye do hear and see; how the blind receive their sight, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them.

No, science cannot be our God if we rightly understand its limitations. It needs to be "declared unto us," for it too rests on unproved assumptions. Value judgments and decision-making are beyond its limits. It cannot encroach upon agency.

We need not be apologetic about our values, our basic assumptions, and our faith in those unproved assumptions, but we do need to have the courage of our convictions. Rather than apologize for our beliefs, we need to make them explicit; then concentrate upon living so that our lives as individuals and as members of an organization will be the proof of God's reality, and will be proof of the divinity of the church of Jesus Christ.

The proof will be found but not in our lineage, our roots, or in archaeological evidence—these are important, but auxiliary proofs. Our primary evidence is results, for like science, "we shall be known by our fruits."

¹Acts 17: 23.

²Weber, Max, "Science as a Vocation," in *Essays in Sociology*, New York, Oxford University Press, 1946. (Translated and edited by H. H. Gerth and C. Wright Mills.) Also Weber, Max, *The Methodology of the Social Sciences*, Glencoe, Illinois, Free Press, 1949. (Translated and edited by E. A. Shils and H. A. Finch.)

³Pareto, Vilfredo, *The Mind and Society*, New York, Harcourt, Brace & Co., 1935, 4 volumes. (Translated by Andrew Bongiorro and Arthur Livingston, edited by the latter.) Especially Volume I, page 5.

⁴A neo-Freudian, Eric Fromm, in his book, *Man for Himself* (New York, Rinehart & Co., 1947), devotes his entire book to an attempt to construct a "science of ethics." Fromm's fellow scientists are quick to point out that he has become "unscientific" by definition in his effort to prove value judgments of "productive ends."

⁵Poincare, Henri, *Dernieres Pensees*, Paris, Ernest Flammarion, Editeur, 1913 (especially pages 223-226; 241-243).

⁶Polanyi, Michael, "The Nature of Scientific Convictions," *The Nineteenth Century and After*, July, 1949, pages 14-27.

⁷The phrase and idea is Dr. Roy A. Cheville's; any misuse of the idea is the writer's.

⁸James, William, *Varieties of Religious Experience*, New York, The Modern Library, 1902.

New Horizons

"The One and Only American Bible"

This is the second Sam Tucker editorial from the "Decatur Herald and Review" (January 17, 1941) which is reprinted here by permission of the editor, Robert C. Schaub. While it deals somewhat with the situation of teaching the Scriptures in the public schools of Illinois, this article has much of general church interest in it.—EDITOR.

As I View the Thing

By Sam Tucker

When we advocate the teaching of the Book of Mormon and its religion in all our public schools, we do not want to be condemned as sectarian or intolerant. On the contrary, we will support just as strongly the teaching of Mary Baker Eddy's *Science and Health* to all the public school children of the state. We will join any of our Catholic friends who are willing to present a demand, that a priest or a teaching nun be allowed to enter each public school, to instruct every pupil who will consent to listen, in the principles of Catholic faith.

The one, and the only stumbling-block in the way of religious instruction in public schools is the question, "Whose religion?" If we are going to have one, tolerated in defiance of the constitution and the Supreme Court of Illinois, then the only fair thing is to have them all. If we present a special argument in behalf of Mormon convictions, it is not because we are narrowly partisan, but only for the purpose of concrete example.

There are special reasons, of course, why the Latter Day Saint faith should be taught to young Americans

As for the teaching of the Book of Mormon to all our boys and girls whose parents will consent for them to listen, there is very good argument. It is not a part of the tolerant Latter Day Saint creed that any should be made to listen unwillingly. Pupils whose parents do not wish to hear about the more recent revelations of the gospel should be excused, and allowed to slink out of the classrooms, marked by their

teachers and fellow pupils as they go.

For the majority, however, there will be priceless inspiration in the great epic of the Nephite migration to America, the thrilling stories of warfare against the Lamanite, the miraculous revelations which enabled Joseph Smith to receive and translate the sacred tablets.

In the Book of Mormon we have the one and only American Bible. It contains the only written history that can even pretend to account for the happenings on our continent a thousand years before Columbus. The moral teachings of the work are exalted: every page calls for submission to the divine command, and it reveals that departure from the true faith brings degradation of character both in men and nations, leading to disaster.

On that point, no testimony is more compelling than the words of the Prophet Alma to his son, Helaman. Book of Alma 14: 10:

Behold, I perceive that this very people, the Nephites, according to the Spirit of revelation which is in me, in four hundred years from the time that Jesus Christ shall manifest himself, shall dwindle in unbelief:

Yea, and then they shall see wars and pestilence, yea famine and bloodshed, even until the people of Nephi shall become extinct;

Yea, and this because they shall dwindle in unbelief, and fall into the works of darkness, and lasciviousness, and all manner of iniquities But they grew proud, being lifted up in their hearts because of their exceeding great riches; therefore they grew rich in their own eyes, and would not give heed to their words, to walk uprightly before God.

Such is the teaching of the Mormon Bible, a terrifying lesson for the irreligious in this day, as it was when first revealed to Prophet Smith in 1827. Small wonder that it impressed pious and thoughtful men of that time, in revolt against the materialism of their age; small wonder that converts began to come from all over America, and from lands across the seas. The later migrations

of the Mormons to Ohio, to Missouri, and to Illinois.

No other religious faith is so completely American; no other has such a stirring history of martyrdom, high adventure, and phenomenal success in our land. For all these reasons, we are prepared to insist, that if any variety of religion is going to be taught in public schools, the Latter Day Saint faith has the first and best claim.

It is, to be sure, an austere and exacting discipline that is enjoyed by Mormon faith. It demands tithing by all members, dutiful submission to church authority, missionary effort by all, and a regular performance of worship, founded by simple folk and poor; like the Twelve recruited around Lake Galilee, it has grown great and powerful in the world through the magic of firm conviction and sacrifice. Let us, by all means, begin to teach the Book of Mormon in the schools of Illinois.

Interesting Personalities

(Continued from page 13.)

censure them but rather prayed that God would send them the inspiration he so generously gave me.

Now in the eventide of life I look back and, seeing my many mistakes, I wonder how God could have been so good to me when I lacked so much. Truly, he looks upon the heart. While I cannot take a prominent part any more, there are many little things I can do. I spent too much time in my early days witnessing for the church, now I can spend the remainder of my life witnessing for Christ. In all the stress of life, I have had only to call and feel his presence near. Often I have heard the still, small voice, so penetrating and so clear there was no mistaking it. How wonderful God is!

Ministerial Ethics and Etiquette

By Nolan B. Harmon

One of the most sensible and helpful books for ministers ever published—a work accepted as authoritative in its field—is brought up to date in this revised edition. Here is the minister's own manual of conduct, answering questions involving propriety and good taste in the ministry, offering practical guidance for specific situations. \$2.50

Bulletin Board

Central Illinois District Women's Institute

The women of Central Illinois District will conduct an institute on May 4 and 5 at Taylorville, Illinois. All women, especially branch leaders, are urged to attend.

MRS. LENA BROWN,
District Leader.

Chicago-Northeastern Illinois Reunion

The Chicago-Northeastern Illinois Reunion will be held August 13 to 20 on Lake Geneva, seventy-five miles northwest of Chicago. Private and dormitory accommodations will be provided at moderate costs. For information or reservations, write H. T. McCaig, 6937 West Thirty-first Street, Berwyn, Illinois.

RAYMOND TROYER,
Director of Publicity.

Kirtland District Conference and Women's Institute

The Kirtland District Women's Institute will be held at the church in Akron, Ohio, on May 20 and 21. Pauline Arnsen, chairman of the General Department of Women, will conduct classes, and on Saturday evening there will be a banquet for all women in the district. Complete programs will be mailed to pastors and women's leaders.

The Kirtland District business meeting will convene at 2:00 p.m., on Sunday, May 21. District officers for the coming year will be elected at this time. Present officers are requested to have their reports in the hands of the district secretary prior to this meeting.

E. NORMAN COX,
District President.

Youngstown District Conference

The Youngstown (Ohio) District conference will be held on May 21 in Youngstown. The day's schedule is as follows: 9:30 a.m., prayer service; 11:00, sermon by Merle Guthrie; lunch, served by the Lodese Club; 2:00 p.m., cantata, "Behold! It Is Written," district choir; 2:30, business session. The district budget will be considered and district officers elected at this final meeting.

AGNES M. KEAN.

Gulf States District Youth Camp

Applications are now being received for the annual Gulf States District youth camp to be held June 11 to 18 at Brewton, Alabama. If enrollment is made on or before June 1, the total fee will be \$15.00. Applications received after this date will be \$17.50. Application blanks may be obtained from R. L. Booker, 1158 Gorgas Street, Mobile, Alabama. (Three dollars should accompany each complete application.) Age limit for girls is fourteen to eighteen; for boys, fifteen to eighteen. People over nineteen should not apply.

J. A. PRAY.

Note of Thanks

I wish to thank all who remembered me during my recent illness in the hospital and since my return home. I should like to be able to acknowledge each letter, card, and gift personally; all were greatly appreciated. I am grateful, too, for the prayers offered in my behalf. My recovery is slow, but I am getting along fairly well.

MRS. P. E. FARROW.

2419 North Boulevard
Port Huron, Michigan

Wants to Correspond With Aged Members

I am alone and would like to correspond with other aged members of the church.

PETER W. WOLLESEN.

Box 242

Chadron, Nebraska

REQUESTS FOR PRAYERS

Anna Samuel, Lapeer State Home, Cottage 30, Lapeer, Michigan, requests the continued prayers of the Saints.

Myrtle Gaylord, Rockland, Wisconsin, requests prayers that she may have the needed strength to carry on her work.

Mrs. Louis R. White, Box 33, Bay Minette, Alabama, asks the Saints to remember her husband and herself in prayer.

WEDDINGS

Pine-Day

Edith Day, daughter of Mrs. Sarah Day of Holden, Missouri, and Raymond Pine, son of Mr. Fred M. Pine also of Holden, were married April 15 at the Reorganized Church in Holden. Bishop T. A. Beck read the double-ring ceremony. The bride attended Graceland and Central Missouri State College. They are making their home in Kansas City.

Jones-Penrod

Loretta Johnson Penrod, daughter of Mr. and Mrs. Edward I. Johnson of Tulsa, Oklahoma, and Charles Max Jones, son of Mrs. Robert Beck, also of Tulsa, and O. S. Jones of Albuquerque, New Mexico, were married March 16 in Tulsa. Elder W. L. Conner read the double-ring ceremony. The bride is a graduate of Graceland College. They are making their home in Albuquerque.

Greene-Stevens

Lois C. Stevens, daughter of Mrs. Edith Stevens of Phoenix, Arizona, and George Edwin Greene, son of Mr. and Mrs. I. Raymond Greene, also of Phoenix, were married April 17 at the Reorganized Church in Phoenix. Elder Keith Rogers performed the double-ring ceremony. The bride is a graduate of Graceland College, and the groom is now a senior at the University of Arizona where he is majoring in physical education.

BIRTHS

A daughter, Marda Lee, was born to Mr. and Mrs. R. Sterrett of Independence, Missouri. Mrs. Sterrett, the former Jeanne Voittmann of Detroit, Michigan, is a graduate of the Independence Sanitarium and Hospital School of Nursing.

Mr. and Mrs. B. C. Shaw of Pittsburg, Kansas, announce the birth of a son, Ralph Windsor, born March 15. Mrs. Shaw is the former Joanne Wilson of Independence, Missouri.

DEATHS

Obituaries should be sent in promptly by relatives or friends. They will be printed free as soon as space permits. In fairness to all, the editors reserve the right to cut the message to two hundred words.

MELLOR.—Eathel Henry, son of John and Temperance Mellor, was born October 21, 1854, in Morgan County, Ohio, and died at his home in Williston, North Dakota, on February 22,

1950. In 1893 he and his wife homesteaded north of Williston where they resided for several years. Later he and a friend opened the first bakery in Williston. After a few years he disposed of this business and took up carpentry and cabinet work, which trade he followed the remainder of his life. His first wife died in 1927, and in 1933 he married Neelie Valley. On July 31, 1932, he united with the Reorganized Church. He was also a member of the I.O.O.F. Lodge.

He is survived by his wife, Neelie; a step-daughter, Mrs. Ruth Borman of Poulso, Washington, and one granddaughter. Two sons preceded him in death.

THOMPSON.—Paul C., was born October 1, 1875, at Ava, Ohio, and died March 28, 1950, at his home in Independence, Missouri. He was married on November 19, 1899, to Nita McGuire; they observed their fiftieth wedding anniversary last November. For twenty-four years he was yardmaster at the Missouri Pacific and Kansas City Terminal, retiring in 1943. He had been a member of the Reorganized Church since October 4, 1923.

He is survived by his wife Nita of the home; two sons: Edward B. of Houston, Texas, and Charles A. of Independence; a daughter, Mrs. Edgar W. Cash of Hannibal, Missouri; and six grandchildren. Two sons, J. W. and P. C., Jr., preceded him in death. Services were held at the Ott and Mitchell Funeral Chapel, Patriarch Frederick A. Smith, Elder Paul Kelsey and Roy Wyatt officiating. Masonic graveside services were conducted in Mound Grove Cemetery.

CLAUS.—Lottie E., was born September 10, 1882, at Kimball, Ontario, and died February 22, 1950, at Detroit, Michigan, following a long illness. She had been a member of the Reorganized Church for about fifty years. Her husband, John S. Claus, preceded her in death in 1942.

Surviving are two sons: John W. and James A. Claus of Detroit; a daughter, Mrs. George Ingalls, also of Detroit; her mother, Mrs. James Kimball of Kimball, Ontario; two sisters: Mrs. Walter Baker and Mrs. Mabel Webster; three brothers: Wellington, George and Clarence Kimball; and five grandchildren. Funeral services were held in Detroit, Elder David Dowker officiating. Interment was in Grand Lawn Cemetery.

HOLT.—Edgar Burton, was born January 8, 1882, at San Bernardino, California, and died April 8, 1950, at Saint Bernardin's Hospital in San Bernardino. After living many years in San Bernardino and El Centro he moved to Victorville, California, where he owned the Kleen Spot Motel. He was a life-long member of the Reorganized Church, and also belonged to the Masonic Lodge of El Centro (Number 384); the El Centro Oasis Shrine (Number 20); and the Elk Lodge of El Centro (Number 1325).

He is survived by his wife, Mollie, of Victorville; a son, Lorin, of Phoenix, Arizona; a daughter, Mrs. Yvonne Falasco of Santa Clara, California; two brothers: Lloyd R. of Seattle, Washington, and Clarence L. of Sacramento, California; a sister, Mrs. Maude Brandler of Verdugo City, California; and a grandson. Funeral services were held at the Stephens and Bobbitt Chapel in San Bernardino, Evangelist Louis J. Ostertag and Bishop David B. Carmichael officiating. The Masonic Lodge conducted rituals at both the chapel and graveside. Interment was in Mountain View Cemetery, San Bernardino.

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P.S.

Elroy Hansen
Rt. #4
Denison, Iowa

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***NEW KIND OF BREAD**

A man in Kansas, where they raise wheat, is suggesting that bakers put more flour in their bread to help use up the surplus.

What do bakers put in bread, if not flour? Perhaps, as they say at the filling stations, "Free Air." And that may be what is wrong with bakery bread.

In that Kansas town the people are trying a "new loaf" with 15 per cent more flour in it. People like the "new bread," and sales are increasing with no special advertising campaign.

You remember with hungry longing the rich, grainy bread that Grandma used to make. The crust was something special, and the body had a fragrance like nothing else in this world. A slice from a freshly baked loaf, spread with soft country butter, or with clotted cream and sugar, was a treat for a king, especially one from eight to twelve years old. Grandma wasn't afraid to put something into her bread—plenty of flour, good fresh milk, shortening for tenderness, old-fashioned yeast, a little sugar, and a little salt. Baking days gave out celestial odors around the house.

What's happened to the modern girl? She not only can't make bread—she can't even slice what she gets from the store. Now she will hardly eat it. There must be a reason.

Reason number one may be the great bakery chain product. Isn't it amazing that in America where we boast the greatest flour mills and the biggest bread factories in the world, we produce bread with very little flavor or character?

If you want good bread and Grandma isn't near, you go to the little bakeries for a loaf of salt-rising bread or potato bread. The long crusty loaf of the Italians, the pretty little cakes of the French, the strudel of the Germans, the crescent rolls of the Austrians, the thin wafer bread of the Scandinavians, the hot-breads of our own South—all these are delectable.

Maybe Kansas is starting something that will make it possible to get a sandwich that won't flatten down to a doughwich, or a slice of bread that will toast and not look like insulating material. It will be nice if we can have the "staff of life" strong enough to hold us up and still taste good.

*** TIED**

Conferences wear all the workers out, and this last one, with heavy attendance, was particularly strenuous. Last Thursday at the afternoon rest period, Business Manager Kenneth Graham called a staff meeting, thanked everybody, and personally dished out double-dip ice cream cones for the crowd. "I've got Conference hangover," said Essie, "and I could just drop down and go to sleep anywhere."

*** A GOOD CAUSE**

is often defeated, not for its lack of intrinsic merit, but for purely extraneous factors—poor presentation, attacks on persons, and the mistakes of its proponents.

*** CASUALTY**

Uncle Joe came in with a cut-out purple heart stuck to his hatband.

"What's that for?" the official interrogator asked him.

"That's my decoration," he replied. "I am a casualty of combat. I got it at Conference. I was wounded in the War of the Resolutions."

At Last The Messiah

**Handel's immortal
oratorio
recorded by our own
Independence
Messiah Choir
Album 1, now available**

We've just received the records and albums (from RCA Victor) for Album 1 of THE MESSIAH, sung by our own Independence Messiah Choir under Franklyn S. Weddle's direction. *They are marvelous!* (3 unbreakable red Vinylite records, both sides, the first in a set of three albums.)

If you have facilities for playing records (78 rpm), then you should own these wonderful recordings of THE MESSIAH. Use order form below price, \$7.50 plus 50c Excise Tax.

USE THIS ORDER FORM



Please send me albums of your recordings of THE MESSIAH by the Independence Messiah Choir. I am enclosing \$..... in check or money order.

..... NAME
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Herald House INDEPENDENCE, MISSOURI

THE SAINTS'

Herald

VOLUME 97

MAY 15, 1950

NUMBER 20

*A Beautiful
Rural Chapel*

Sudbury,

Massachusetts

Photo by Wayne Holmes



Personal Evangelism

PERSONAL CONTACT has proved our most effective means of proselyting. By using such contacts branches grew faster before they had numerous full-time ministers than after the appointment and sustenance of stipendiary ministers seemed to relieve the Saints of missionary responsibility. Growth is quick now only in those places where the body of the Saints is active in missionary testimony.

Cottage meetings have been the most fruitful means of group proselyting in the history of the church, and here the essential idea is personal contact. In earlier years cottage meetings were rivaled by schoolhouse meetings. Now these have passed, but the importance of the home still remains. Big business demonstrates and sells in homes. Good men have been won and can still be won through informal, face-to-face missionary testimony borne in their homes by men like themselves who know the Scriptures.

The death of Brother John W. Rushton on the morning of May 8, 1950, brings great regret to all the church. He was recovering from an operation at the Independence Sanitarium and Hospital, and seemed to be improving, when an embolism caused his passing. Brother Rushton was a member of the Council of Twelve from 1902 until 1947. Further information will be given in a later issue.

Introducing...

CURTIS W. CLARK, Independence, Missouri (page 5), was born in Bennington, Ohio, April 2, 1880, and baptized in Columbus, Ohio, in 1905. He was graduated from high school in Powell, Ohio. He studied law from the LaSalle Extension University, receiving an LL.B. in 1930.

He married Jessie O'Claar in 1905. After her death he was married to F. Faye Gates in 1924. They have three children: Betty Lou, Howard G., and David C. Betty is on the secretarial staff at Graceland, while Howard is a student there.

Brother Clark was employed by the Columbus Bolt and Forging Company forty-five years. He served as export manager and was traveling salesman for the firm for twenty-five years.

Brother Clark was ordained a teacher in 1907, a priest in 1912, an elder in 1918, and a high priest in 1920. He served as pastor of the First Columbus Branch for nearly twenty years and for eight years was supervisor of priesthood education in Southern Ohio District.

He has lived in Independence since 1945, where he teaches in the Stone Church School and is also city-wide church historian.

His hobbies are studying archaeology and gardening. He has been an active prohibition worker and managed the dry campaign of the sixteenth ward in Columbus during 1917, 1918, and 1919.

EPHRAIM ALMA THOMAS, Independence, Missouri (page 8), was born in Pittsburgh, Pennsylvania, April 8, 1886, and was baptized three ten years later. In 1908 he married Mary Sylvia Miller in Kirtland, Ohio. They have had six children, four of whom are living: Mrs. Gertrude Tuleen, Mrs. Lloyd Montgomery, Mrs. Edward S. Chandler, and Miss Margaret Thomas.

Brother Thomas started work early in life and was unable to complete much formal education; however, by night school and correspondence courses, he prepared himself for business and church work. For twenty-five years he was employed in the wholesale electrical supply business, where he served as purchasing agent, office manager, and general manager.

He was ordained a priest in 1907 and an elder in 1920. He was in charge of Stone Church Group twenty for four years. He has served as counselor to the president of the first quorum of elders and for over thirteen years was president of the quorum. He has occupied for a short time as pastor and associate pastor to two of the local congregations.

THE SAINTS' HERALD

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May 15, 1950

Number 20

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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THE SAINTS' HERALD

News & Notes

PLAN CHURCH BUILDING

Apostle D. T. Williams spent the week end of April 22, 23 in Ottumwa, Iowa, in the interest of the church building to be erected there. The contract has been let, and the building is expected to be completed this fall. Elder Ed Stark is pastor of the branch.

TO NEW FIELD

Apostle C. George Mesley entered the Independence Sanitarium and Hospital on April 25 for a physical check-up and was released on April 27. On April 28 he left Independence to go to Toronto, Ontario, to begin his work in his new field.

GRACELAND COLLEGE

The Graceland College Board of Trustees held its regular annual session on the Graceland campus on April 30. All members of the board were present with the exception of Dr. Charles Grabske.

The following represents a partial list of the items which were given attention by the board: approval of the program for teachers retirement; approval (subject to specified requirements) of approximately two hundred candidates for graduation on June 2; announcement that construction work had begun on the men's new dormitory; perfected plans for workshop to be held on College campus June 4 to 14. This is to be a joint meeting of church officials, College Board of Trustees, and administrative officers and faculty members of Graceland for consideration of topic, "What Kind of a College Does the Church Need?"

Officers elected for the following year were Dr. F. M. McDowell, chairman; Dr. Charles F. Grabske, vice-chairman; Verne Deskin, secretary; Dr. Lawrence Brockway, chairman of faculty committee; L. F. P. Curry, chairman of finance committee; Dr. F. M. McDowell, chairman of executive committee.

Members of the present board are F. M. McDowell, Dr. Charles Grabske, Dr. Lawrence Brockway, Verne Deskin, A. Neal Deaver, L. F. P. Curry, and Mrs. Blanche Mesley.

RECOGNITION

The "Herald-Observer" newspaper of Logan, Iowa, carried a write-up concerning Brother and Sister Poul S. Nielsen. They own and operate 320 acres near Logan. Brother Nielsen is known throughout the church as the author of nature articles and short stories for "Stepping Stones." At present he has a column on nature appearing in the "Herald-Observer," and another column known as "Nature on Brookwood Farm" appearing in "Stepping Stones."

PRE-BAPTISMAL CLASS

The thirty-four children who are enrolled in the Stone Church pre-baptismal-class have been regular in their attendance. The class meets every Monday afternoon in the Women's Center Building. Pastor Glaude Smith is using visual aid as a means of teaching the group.

ANOTHER R.L.D.S. LEADER

In an article appearing in the "Owen Sound Daily Sun-Times" on April 28, John Bradley, an active church worker in Warton, Ontario, was declared to have "one of the best chicken ranches in the province." There are 1,700 Leg-horns on the ranch. Brother Bradley is known throughout Ontario as a specialist on chicken farming.

The Will of God

"And when he would not be persuaded, we ceased, saying, The will of the Lord be done." —Acts 21:14.

Life and Death

Many times our ministers are called to comfort those who have lost members of the family in death. It is a time when the heart goes out in a desire to help and serve, but words seem too weak and useless.

Death may seem an abstraction until it invades your own family circle. Then it becomes a terrible reality.

What can one say when he is asked to give comfort and reassurance in a time of loss?

A Little Book

Concerning this theme, there was a little book that came out in the year 1927 for which the publishers held small hope of success, though they knew it had extraordinary literary merit. Since then, *The Bridge of San Luis Rey*, by Thornton Wilder, has gone through sixty-one printings at least, and it may become a classic of American literature.

Trusting that my nice new college education would enable me to understand anything, I read it then with appreciation. Recently I picked up a new pocketbook edition for a quarter, and read it again. I was amazed at how much I had missed the first time. It takes more than an education—generally experience with life and death—to understand great literature.

The Will of God

Wilder tells a story of the early eighteenth century, in which "the finest bridge in all Peru broke and precipitated five travellers into the gulf below." A little Franciscan monk, Father Juniper, saw the accident and was troubled by a question, "Why did this happen to those five?" He sought, in a study of the lives of the dead and the living, to discover

if there were some indication of the intention of God in that accident. The study occupied him for years. His conclusion was that those who were killed were five times more worth saving than those who escaped. This was called heresy by the church, and he was burned at the stake, but died in the conviction that he was right. Those five had completed a pattern of life, he thought, and had suffered much. There was little more this world could offer them. Perhaps—and the balance between the probable and the improbable was exceedingly fine—it was God's mercy to choose this way of taking them home to himself.

The Bridge of Love

There is beauty and, we trust, some truth in the reflections of the abbess, Madre María, at the end of the story:

"Soon we shall die and all memory of those five will have left the earth, and we ourselves shall be loved for a while and forgotten. But the love will have been enough; all those impulses of love return to the love that made them. . . . *There is a land of the living and a land of the dead and the bridge is love, the only survival, the only meaning.*"

Those who have loved deeply, and have been required by the hand of fate to give up their loved ones, will find comfort in such words. Love is the bridge between heaven and earth. It is a tie that is not severed by the vast immensities of time and space. In practical and immediate truth, moreover, it is the bridge between living souls, immured as they are in

the solitary prisons of their own corporeal beings.

An Alternative

Somewhere in life one wishes there could be an answer for those who must submit to the will of God, if that's what it is. Punishment without understanding, loss without knowledge of the fate that determined the loss, is a bitter thing.

Sometimes what one has left is made meaningless by what one has lost, and the victim looks to heaven and asks, as Brother Juniper did, "Why?"

He may have his choice of answers. He can believe that God set the laws of the universe in working order, and that losses are contingent upon the impartial operation of those laws; or that there is a higher wisdom than humans can understand, and that what appears here as tragedy is only the divine love and care, looking far ahead.

The Answer

You can see many times farther by the light of the stars at night than you can in the day by the sun. And the greater truths that may escape the waking intelligence are revealed to the soul in visions and dreams. One poet exclaimed, "There's a land that is fairer than this, and by faith I can see it afar." And Catherine MacDougall wrote (Hymn 355) "Across the far blue hills of time, beyond the western gate, There is a far serener clime, where patient loved ones wait."

Those who have lost loved ones in death have given hostages to eternity. And each one who has passed on to that land "from whence no traveler returns" becomes the center of a new hope.

Between the land of the dead and the land of the living, there is a bridge of love. It is God's gift to those who grieve. L. J. L.

E d i t o r i a l

There will be an appointee school for new and recent appointees held in Independence on June 13-23.

This is for the purpose of orientation and instruction in preparation for service to the church. Those who are to attend will be notified by letter.

THE FIRST PRESIDENCY.

Across the Desk

From Seventy Eugene A. Theys in Rotterdam, Holland:

On Sunday, April 23, Seventy Glen H. Johnson and I completed a series of missionary services with our group at Zwaagwestiende, Friesland. In the morning eleven fine people were baptized, and on April 30 at least two more will be baptized as a result of this service. With the baptisms already at hand, we are two ahead of last year; other baptisms planned during the coming months promise Holland one of its best years in conversions for quite some time.

We feel that the Saints both here in the Netherlands and Germany desire more than ever before to witness for Christ. It is a pleasure to be associated with the many fine people of these two missions, and we sincerely hope we can do our part as servants for our Heavenly Father in this part of his vineyard.

We rejoice with you and the other members over the recent Conference.

Graceland Opportunities for Veterans

By R. Edwin Browne

IT IS DECISION TIME for U. S. veterans! If you are a veteran of World War II and you desire to go on to school under the government's educational benefits program, there is little time left to enroll in college.

Most veterans who desire to receive educational benefits from the government should initiate their educational programs by July 25 of next year in order to be eligible for benefits. This means that veterans who plan to enroll at Graceland College

should do so this fall, or at the latest should enroll at the beginning of the second semester of the coming school year—in February of 1951.

This information comes to Graceland from the Veterans Administration and is more fully explained in the following reprint of paragraph 10035, Veterans Administration regulations, dated April 1, 1950.

10035. REGULATION CONCERNING THE PURSUIT ON OR AFTER JULY 25, 1951, OF COURSES OF EDUCATION OR TRAINING UNDER THE SERVICEMEN'S READJUSTMENT ACT, AS AMENDED (PART VIII, VETERANS REGULATION NO. 1 (2), AS AMENDED).— July 25, 1951, is a critical date in the education and training program under the Servicemen's Readjustment Act. Veterans who are eligible for education or training and who have not undertaken such training under the Servicemen's Readjustment Act, as well as those who have commenced but have not completed their course, may be vitally affected by the July 25, 1951, date. In order that all such veterans may be made fully aware of the importance of the date and of its effect on the education and training program, this regulation is promulgated at this time for the purpose of providing all such veterans with ample advance notice so that their plans may be made accordingly.

(A) *This regulation applies to all courses of education or training pursued by veterans on or after July 25, 1951, under the Servicemen's Readjustment Act, as amended.*

(B) The law provides that a course of education or training shall be initiated before the termination of four years after the date of discharge or by July 25, 1951, whichever is the later, and that such education or training cannot be afforded beyond July 25, 1956, except for those veterans who enlisted under the Voluntary Recruitment Act of October 6, 1945. Therefore, a veteran otherwise eligible must have commenced and actually be pursuing his course of education or training on July 25, 1951, or the date four years after discharge, whichever is later, except where his attendance is interrupted because of the normal interruptions for summer vacations, or other reasons beyond the control of the veteran.

(C) A course of education or training shall consist of such curriculum, program of study or training, or combination of subjects as are prescribed by the institution as constituting the course. When the veteran elects his course of educa-

tion or training, is accepted by the approved educational or training institution as qualified to undertake and pursue the elected course, and commences such course, he shall pursue his course of education or training continuously until completion, except for conditions which normally would cause interruption by any student.

(D) A veteran may change his course of education or training only while in training and then for reasons satisfactory to the Administrator. A change of one or more subjects in the elected curriculum or program of training, including the dropping of a subject without replacing it with another, or the adding of a subject, or a change in the sequence in which the subjects are undertaken does not constitute a change of course of education or training. Advancement from a basic or preparatory phase to an advanced phase within the course of education or training which the veteran is pursuing does not constitute a change of course.

(E) A change of course of education or training may be considered to be for satisfactory reasons when:

(1) The veteran is not making satisfactory progress in his present course and the failure is not due to his own misconduct, his own neglect, or his own lack of application; or

(2) The course to which the veteran desires to change is more in keeping with his aptitude, previous education, training, or other such pertinent facts; or

(3) A course to which the veteran desires to change, while not a part of the course currently pursued by him, is a normal progression from said course and will enable him to attain his educational or vocational objective. No additional changes of courses of education or training will be approved except for the most cogent reasons.

(F) When the veteran completes his course of education or training as defined above or discontinues his elected course of education or training, the law does not permit the initiation of another course of education or training.

Graceland College is now accepting applications for admission for the 1950-51 school term which begins September 7. Graceland welcomes veterans who wish to join the ranks of hundreds of other veterans who have enjoyed the twofold benefits of financial help from the government and the distinctive education available to them at the church college.



Revelation and Science - Part I

An Investigation of the Prophetic Mission of Joseph the Seer and His Revelations in the Light of Science

By C. W. CLARK

Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets.

—Amos 3: 7.

A RECENT TRANSLATOR, Ferrar Feriton, put this Greek text into modern language: "However the Mighty Lord will not produce an event without disclosing his intentions to his servants, the prophets."

From this we might properly assume that God would reveal through prophecy those things which affect his relationship to people before men discover, from a factual basis, these same truths in order that men may have a testimony from the Almighty of such facts. Our purpose is to show that before man comprehended the vastness of the universe, God spoke through one whom he chose as a prophet and intimated what was about to be made known scientifically through the telescope, the microscope, and also the spectroscope.

In John 14: 29 we have a statement that well covers every true, prophetic statement, "And now I have told you before it came to pass, that when it is come to pass ye might believe."

Much of that which is here presented for consideration was scientifically unknown until recent years. True, there may have been some speculative philosophy, but it was only speculation.

Because I will quote extensively from a book written by H. Henry Garbedian entitled *Major Mysteries*

of Science, published in 1933, it might be well to present excerpts from two book reviews. In the *Saturday Review of Literature* for May 27, 1933, appeared this statement:

We know at once, however, that his is a trustworthy guide in realms of scientific knowledge. . . . He knows how to sift evidence which sources accept as authoritative, and can discard fallacies and far-fetched misconceptions while retaining valuable scientific truths.

The *New York Times* for May 7, 1933, carried this appraisal:

Written to be of most interest to the average educated but non-scientific reader A cosmic reporter rather than a working scientist The book deserves to have future editions.

Mr. Garbedian says, "The small family that makes up the solar system—the sun, moon, and planets—was all that concerned the astronomy of a century ago" (page 293). It is the purpose of God that the heavens should declare his glory to intelligent people and that the order of the cosmos should proclaim an infinite intelligence. When properly applied, science should lead to God, for the vast system of nature is an expression of divine thought. However God chooses to reveal some of the mysteries of the universe through his prophets before man, by the spark of divinity and inspiration, invents the great telescopes by which one may test the revelations of God. The whole creation is the result of one master purpose—of one mind.

Scientific evidence always commands the respect of reasoning men. Science belongs to Christianity, and Christianity should assert her claim. For this very purpose God revealed enough of the enlarging vision of the cosmos through his prophet, Joseph Smith, to have stabilized the thinking of mankind, had they accepted God's revelation. Atheism

thrives because so few who claim to have accepted the word of God really believe it. The whole plan of creation was mapped out in the mind of the Creator from the beginning. No amendments or modifications of these plans have been necessary. His work is continuous.

LET US EXAMINE some of the prophetic statements given to the world in June, 1830, through Joseph Smith.

3. And behold, thou art my son, wherefore look, and I will show thee the workmanship of mine hands, but not all; for my works are without end, and also my words, for they never cease; wherefore, no man can behold all my works except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh, on the earth.

also paragraph

21. And the Lord God said unto Moses, For mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created, and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man of all men have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you; for behold there are many worlds which have passed away by the word of my power; and there are many also which now stand, and numberless are they unto man; but all things are numbered unto me; for they are mine, and I know them. —Section 22.

These paragraphs postulate two facts to be discussed, viz., God's works are continuous, "For my works are without end," and "Worlds have passed away by the word of my power," the many now in existence being "numberless unto man."

We also want to examine paragraph 23 of the same section.

And the Lord God spake unto Moses, saying, The heavens they are many and they can not be numbered unto man, but they are numbered

unto me, for they are mine; and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words; for this is my work and my glory, to bring to pass the immortality and eternal life of man.

Here are three more terse statements: "The heavens, they are many and can not be numbered unto man." As one earth shall pass away and the heavens thereof, even so shall another come.

Major Mysteries of Science quotes Dr. Millikan (a Nobel prize winner and in 1933 connected with California Institute of Technology):

The physical sciences far from destroying the right to believe in the continuous formation of the heavy element out of the lighter, have, by inductive reasoning based on experimental fact, apparently traced the work of a creative force to its very source and report to humanity that such creation is probably even now occurring throughout the vast regions of space.

LET US REMEMBER that outside of our own solar system, suns are the only visible stars. There is a difference of opinion between Dr. Millikan and Sir James Jeans. The latter contends that the universe is running down and eventually will be annihilated. He looks on the gloomy side as to final results, yet suggests in his book, *Through Space and Time*, that "there are vast colonies of stars whose number compares with the sands of the seashore—being born—living their lives—and dying." He thus confirms the fact that new stars are being born—and dying. "As one earth shall pass away and the heavens thereof, even so shall another come."—Doctrine and Covenants 22: 23.

It may be true that the particular universe of which we are a part belongs to that referred to as passing away. Yet elements are not destructible, only changeable. Therefore the elements of a dying sun may be used to build up another universe. In fact Revelation 21: 1 intimates this to be a fact, also the fifth and twenty-third verses of the same chapter. "God's work is continuous." In Genesis 1: 2 the statement is made, "The earth was without form and void." (Note I am quoting from the

King James Version so as to be more generally usable, although the Inspired Version refers to these facts in the same way.)

Twice in Section 22 the prophet says of the worlds or heavens, "They are numberless unto man, but they are numbered unto me."

Remember that in 1833 little was known of outside solar systems, but the scene has changed, and now science admits they are numberless. The sad fact is that as man's knowledge of the immensity of space occupied by these solar systems became known, he was lost among the stars. The leaders of the religious world who would not recognize the truths revealed by Joseph Smith turned many of their followers into the ways of atheism. Man has ever been slow to accept the revealed will and information from divine sources. Joseph Smith did unravel great mysteries which he could not have known except by revelation from on high. "Numberless are they unto man." We quote the following from *Major Mysteries of Science*, pages 289, 290.

Instead of a paltry 3,000 stars, we now know that there are at least 10,000,000,000 in the universe or galaxy of which our earth and solar system are a part. . . . The solar system, together with superior organizations of star clouds, globular clusters and associations of star groups, is rotating around a focal point near where the constellations of Scorpio, Ophiuchus, the serpent-carrier, and Sagittarius, the archer, merge.

Mystery still shrouds the vital questions of how big the center of the universe is and what makes up its structure, a structure powerful enough to exert its gravitational power on our solar system 300,000,000,000,000 miles away and to make it obey its will.

This has reference only to our own universe or Galaxy which includes what we know as the Milky Way. We quote further from page 290.

The investigations at Harvard Observatory show that the center of the galaxy is bounded by billions of stars scattered in space as if on a gigantic watch. So huge is this watch that it takes light, traveling through space at the rate of 186,000 miles a second or 6,000,000,000,000 miles a year, two thousand centuries (200,000 years) to traverse its diameter and 500 centuries (50,000 years) to cross its thickness. Our earth and the solar system is way off to one side of this watch near the rim.

Although this universe of ours is so vast that one's imagination finds great difficulty in picturing it, the researches of the past few years show that it fills but a small fraction of space. What lies beyond our "private universe"? The

answer is more universes. . . . Science now believes that there are at least 2,000,000 other universes like our own scattered in space as far as our most powerful telescopes can fathom.

In further support of the magnitude of creation in harmony with the prophetic statement of Joseph Smith, we quote from *Astronomy for Everybody*, copyrighted in 1902 by Doubleday, Doran Company of New York City, and republished by the Garden City Publishing Company. Author: Simon Newcomb, one-time Professor of Mathematics in the United States Navy, was a noted astronomer.

The Galaxies, like individual stars, are assembled in clusters which are known as supergalaxies, as many as forty supergalaxies are already listed (1902), varying in membership from a few to hundreds of galaxies. . . . Just as the stars around us are assembled in a galaxy, we may suppose that the galaxies and supergalaxies are members of a greater organization, the metagalaxy, whose form and extent must remain unknown until telescopes are constructed powerful enough to reach its boundaries, and what lies beyond. . . . We can for the present only speculate on these questions.—Page 332, 333.

This book is a wonderful introduction to study of astronomy.

EXPRESSIONS of this magnitude are written in the revelations to Joseph Smith, Jr., in the following expressions: "to fill the immensity of space" (Section 85: 3). "There is no space in which there is no kingdom."—Section 85: 9. "And numberless are they unto man."—Section 22: 21. "The heavens they are many."—Section 22: 23.

These statements were a preview of what science was about to reveal to man. As usual when God speaks, the message was largely rejected because the prophet was largely rejected and man thought that the universe had grown outside the revealed will of God. The preceding quotations from Doctrine and Covenants are expansive enough to include any other discoveries that may be made.

An enlightening article appeared in *Colliers* of May 7, 1949, about the new Palomar two-hundred-inch telescope. It informs the reader that already this new telescope has recorded Galaxies of light 6,000 billion billion miles from our tiny

planet and adds that there is order and plan out there no matter how far we go.

According to *Science News Letter* of February 9, 1946, Dr. Berkhoff of Harvard University says there are apparently 11 billion Galaxies or universes. Some require 1,000 million light years in reaching us.

Dr. Einstein postulates that the universes are expanding. Read again Section 22: 21, 23. If the universes are building up, there must be a continuous creative power.

The Creative Power of God

Jesus told his apostles (Matthew 28: 18), "All power is given me in heaven and in earth." This does not mean that he in any way supersedes God, the Father, but he is the executive officer who carries out the will of God. With such power he would be able to use every force in the universe to carry out his will, which is always the will of the Father. "My meat is to do the will of him that sent me and to finish his work."—John 4: 34. "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."—John 17: 5.

As far as this world is concerned, Jesus came "to bring to pass the immortality and eternal life of man." Some day this mission will be accomplished. Do not overlook the fact that all power is given him in heaven as well as on earth, and as the executive officer, he carries out the plans of God. The powers given him in heaven would be according to law. Should man discover some of the sources of power, such discovery does not vitiate the force of the law which existed from the beginning.

Genesis 1: 26 in King James Version begins, "Let us make man," indicating conclusively that someone was with God in the creative incidents which resulted in intelligent life on earth. (I am a devoted believer in the Inspired Version but am using the King James Version in order that this article may be used to approach

those who do not appreciate the beauties of the Inspired Version.)

Doctrine and Covenants 22: 21 says, "Here is wisdom that it remaineth in me, and by the word of my power have I created them, which is mine only Begotten Son, who is full of grace and truth." Remember Jesus said, "All power is given unto me." It is in harmony with God's great plan that this power given Christ would be the result or product of law.

Let us examine Section 85: 2, 3, 9:

This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom; which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ, his Son; he that ascended up on high, as also he descended below all things, in that he comprehended all things, the light of truth, which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the powers thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand.

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also, and conditions.

THE FAIRLY RECENT DISCOVERY of the cosmic ray is the unfolding of one of the forces used by Christ in the creative processes, and perhaps other rays of more recent discoveries.

In *Scientific Digest* of January, 1942, Dr. Arthur Compton, well-known scientist, author, and Nobel prize winner, discusses the cosmic ray. He tells us these rays came from distances far out beyond our solar system, in fact far out beyond our universe. They have a startling effect in the control of all planets. He says the rays explain how the sun pours out heat a million times greater

than could result from chemical reaction. (Section 85:2 also says Christ is in the sun, and the light of the sun, and the power thereof by which it was made.) Each cosmic ray possesses a billion times greater power than a single ray of light. He adds that these rays are exceedingly penetrating, and that he has counted them coming into a mine over 1,000 feet deep under solid rock.

The *Indianapolis Times* of May 2, 1933, page 10, quotes Dr. W. J. Humphreys, noted physicist of the United States Weather Bureau, as saying, that these rays, whose full properties are not known, bombard the earth from outer space.

In the *Columbus (Ohio) Dispatch* of January 3, 1933, Director L. J. Briggs calls these rays the outstanding mystery of the scientific world. They present a baffling problem to scientists, which, if solved, will contribute much toward the knowledge of the material of which the world is made. He states that while their exact nature is unknown, they possess energies equivalent to hundreds of millions of volts of electricity.

We again quote from *Major Mysteries of Science*, pages 172, 173, about these rays:

The strongest of the cosmic rays can penetrate with ease through thirty feet of solid lead or several hundred feet of water. . . . The energy of the cosmic ray is so great that it would take, according to present estimates, a 60,000,000 volt X-ray tube to produce some of its milder forms. . . . We now know that we are exposed twenty-four hours a day to the power of the cosmic rays, no matter where we are. . . . We now understand that these cosmic rays break up millions of atoms every second in the body of each of us, as they do in all forms of matter. . . . We do know that the riddle of the cosmic rays is one of the mysteries of matter, of the universe, possibly of life. Millikan points to the rays as a signpost indicating the way to the very doorsteps of Creation's laboratory, in which matter is itself fashioned out of primeval electrons and protons.

To sum up, investigation of cosmic rays points "with much definiteness" to three important conclusions:

First, cosmic rays have their origin not in the stars but in interstellar space.

(Continued on page 22.)

The Exercise of Faith - By E. A. THOMAS

ADMINISTERING THE ORDINANCE of laying on of hands for the healing of the sick presents many problems, among which the most disturbing is the question, "Why do we not have more frequent healings?"

The desired results are not always obtained, but a careful study reveals some very vital reasons why. First, some people cannot be healed because they are appointed to die. (Read Doctrine and Covenants 42: 12, 13.) Second, faith may be lacking. Faith is the all-important factor, and it is to be found in the ones who are sick and also in the ones who administer to the sick. James 5: 13-16 states the prayer of faith saves the sick. Third, there is the gift of faith to be healed, and there is also the gift of faith to heal, as found in I Corinthians 12: 9-28, and Doctrine and Covenants 42: 12, 13; 46: 7; 127: 2.

James 5: 14 states that those who are sick should call for the elders to lay hands on them, anointing with oil and offering prayer for them. In some cases, one may be too sick to call for the elders. If so, the family or loved ones should originate the call. And there are cases where the one who needs to be administered to is too sick to exercise faith. Here again the family or loved ones must bear the responsibility of exercising faith until the sick one is able to do so. (See Doctrine and Covenants 42: 12.)

The elders when called should respond at once, even though they do not have time for special preparation, because the one who is sick may have faith to be healed. Again the Lord may be ready to grant a blessing of relief from pain or distress, although it may be just temporary. The elders and those involved should not think their task is completed and nothing further needs to be done

once they have administered. It is a mistake to think that after the sick one has been administered to, he or she should be considered in the hands of the Lord, and that further importuning would be displeasing to God. Unless it be made known through proper channels that the sick one is appointed to death, it becomes the duty of those concerned to continue to pray, exercising faith and having the elders to administer repeatedly.

MANY PEOPLE assume a wrong attitude regarding the sick in thinking they should not call upon doctors for help. A careful reading of the revelation in Doctrine and Covenants 127, will show the services of one "acquainted with the laws of health and the practice of medicine" are desirable and should be used. If this were not so, why did God tell the church to establish the Sanitarium, why appoint Apostle Luff as "physician to the church"?

In many cases, careful investigation by proper authorities, usually the pastor, will show that the sick one or the family or other loved ones may not know how to exercise faith intelligently. It then becomes his duty to see that they are taught. In such cases certain elders selected with approval of the pastor, or appointed by him, should accept special assignment of this task, discharging the duty faithfully and completely. During this period and after, prayer and administration should be continued. Sometimes the blessing of healing may be withheld until God's own due time.

PAUL REVEALS the secret of the intelligent exercise of faith, as related in Philippians 4:8 "... think on these things." He was an expert psychologist and knew, as do scientists and educators of today, that our thoughts are powerful and in-

fluence our lives greatly. "Thought is the father of the deed." The idea of right thinking spoken by Paul agrees with the teaching of Jesus, who says: "... those things that proceed out of the mouth come forth from the heart; and they defile the man." If the kind of thoughts coming from the heart can defile a man, it is evident that the right kind of thoughts coming from the heart may save. Remember also the wise man said, "... as he thinketh in his heart, so is he."

This kind of teaching is scriptural, doctrinal, and as old as mankind. It is not to be looked upon as "new-fangled philosophy" nor as departing from the faith, although some may claim it is the so-called new philosophy of auto-suggestion. As a matter of fact, the basic principle of auto-suggestion, and similar philosophies, is but the principle of faith. This principle of faith was taught to Adam. (See Genesis 4: 6-8, Inspired Version.) He could not look forward to Christ and do all things in his name without faith. Why then should we not place emphasis on the teaching of faith intelligently exercised today?

A VERY SUCCESSFUL MINISTER of today, Doctor Norman Vincent Peale of New York, wrote a book that has captured the interest of thousands of people in all walks of life. It is called *A Guide to Confident Living*. A careful study of this book reveals that it is based upon proper exercise of faith in God. In fact, Doctor Peale himself said to a reporter whose interview with him appears in the June issue of the *American Magazine*,

The most important function of the preacher is to remind people of the great things that can take place in their lives through the power of God. It is not enough to tell people they ought to pray

and have faith. They must also be shown how to pray and how to have faith.

We should make a special effort to teach our people the importance of this vital force in connection with administering to the sick. Thinking the right kind of thoughts continuously will cause one to subconsciously do that which he thinks about. To illustrate this we might tell those who are sick to think "With the help of God I can get well." If he does this regularly and persistently, the one who is sick will gradually come to think "with the help of God I am getting better." When he reaches this point, he is able to receive further and more detailed instruction on how to intelligently exercise faith in God, the ordinances of the church, the priesthood and its function, and how he may realize fulfillment of the promises of God.

WHEN ALL OF US more fully understand the basic principle of faith and exercise it more intelligently, we can look for sure results which now we regard as miraculous. Webster defines a miracle as "an event deviating from known laws of nature or transcending our knowledge of these laws; that which is divinely natural but which must be learned humanly." When we learn that which is divinely natural and understand the laws governing the events we desire, we can more surely obtain these results. Doctrine and Covenants 42: 18 says the mysteries of the kingdom will be revealed to Joseph Smith; and in 63: 7 the same is promised to "any who will keep the commandments." God is willing to reveal these mysteries—how and why they transcend human knowledge.

When we reach this point in our spiritual development, we can, through compliance with the laws that govern, obtain divine healings to the fullest extent. Until then we should seek earnestly to intelligently exercise faith.

Missionary Businessman

A Series Based on the Biographical Notes of Gilbert J. Waller

By LILLIE JENNINGS

Part Ten

AS THE END OF THE YEAR was nearing, Brother Waller was troubled because of the sickness of his wife in San Francisco. After receiving an unfavorable report in a message from his daughter Ruth, he sailed for San Francisco on December 24. He was invited to preach at the Sunday service following Christmas on board ship. He based his subject on the words of the angels in their song to the shepherds in the fields near Bethlehem: "On earth, peace; good will to men."

Brother Waller landed with his daughter Esther in San Francisco. His heart was sad, yet he was happy to meet and talk with his wife again. A few days after his arrival, he arranged for her to be taken home from the hospital. She was kindly cared for by her daughters, the doctor, and a nurse.

The year 1931 brought sadness to Brother Waller and his family. His beloved wife Annie, to whom he had been married almost forty-eight years, passed away on Tuesday morning, January 7. Of this event he said: "God's help enabled me to bear up and to continue active in my work and church duties. I had five daughters to comfort me."

On March 22, 1933, he was ordained by President F. M. Smith to the office of patriarch. Brother Waller was on a business trip to San Francisco at the time, and commented on the remarkable manner that his business visit to San Francisco fitted in with the time Brother Smith had arranged to be in San Francisco.

In 1936 Brother Waller attended the Centennial Celebration in Kirtland Temple. At one of the prayer services Patriarch Griffiths received

by the Spirit a wonderful message in which Brother Waller was told not to give way to discouragements. He was spoken of as a chosen vessel and was promised that he should be privileged to reign with Christ and his holy people during the millennium.

At the end of March, 1937, Brother Waller resigned as manager of the Hawaii Meat Company, thus climaxing over fifty years of development of Honolulu enterprises. The Honolulu he knew upon his arrival from England as a young man lacked all modern conveniences except the telephone. He was the first to inaugurate commercial cold storage of island and imported foods and to start a fertilizer factory, using the by-product of bone meal from the meat company and converting it into fertilizer for the sugar plantations. He organized the Marconi Wireless Company, the first in its field, later absorbed by the Mutual Telephone Company. He organized the First National Bank of Hawaii, whose successor is the Bishop National Bank, which operates under its charter as a member of the national banking system. In partnership with James Campbell, James I. Dowsett, and Thomas Foster he organized the Metropolitan Meat Company in 1892. His civic responsibilities included being a member of the prison board from 1906 to 1910, a member of the board of health from 1911 to 1919, territorial jury commissioner for ten years, federal jury commissioner one year, and member of the board of harbor commissioners from 1934 to 1937.

The *Honolulu Star-Bulletin* had this to say about his retirement:

Few businessmen in Hawaii have served so long with one firm as Gilbert

J. Waller. When Mr. Waller retired a few days ago as vice-president and manager of the Hawaii Meat Company, he ended a connection with one business that began fifty-four years ago.

Resigning as the culmination of a successful business career, he was asked if he did not intend to "travel and take it easy, now that you have ample leisure." His reply was characteristic, "My church depends on me for a number of things here. I feel that it will now have first call on my services."

The reply was emblematic of his quiet conscientiousness, a trait that he carried into business, politics, and religious life.

He has retired—but not to rest.

IN NOVEMBER, 1938, Brother Waller sailed for San Francisco, leaving Elder Etzenhauser in charge of the Hawaiian District. He also resigned as bishop's agent, a position he had occupied for almost fifty years. Besides his pastoral and district duties he had served for a number of years as local church historian.

On the eve of his departure, a special meeting was held in his honor at the Makiki Branch (Hawaiian, or Main) in Honolulu. There were several hundred in attendance from the three Honolulu branches. Representing the loving respect of the members of Honolulu and Hilo, a beautiful silver cup was presented to Brother Waller. The inscription recognized his recent birthday as well as his missionary service: "Presented to Gilbert J. Waller, father, friend, and teacher, November 9, 1938, for his forty-eight years of faithful service to the Saints of the District of Hawaii."

When Brother Waller left the Hawaiian Mission, he longed for the appointment of a full-time missionary. He was made happy during the year 1939 to learn that the First Presidency had appointed Eder Velt.

TO A MAN as devoted to church work as Brother Waller had been, settling in San Francisco did not mean the end of activities. He continued to minister in the two San Francisco branches, preaching and conducting classes at the Berkeley church, across the Bay, when he was

invited to do so. He also preached at Sacramento and other branches in the district which were eager to have his ministry. Besides this work in the branches he filled his days with visiting the sick, the shut-ins, and taking the gospel message into the homes of those who wished to hear.

At the Communion service on Sunday, October 1, 1944, Brother Waller gave the address. He mentioned several times during the afternoon the power of the Spirit which he had had then, saying he had never felt such a degree before.

On the following Saturday Brother Waller was suddenly taken ill and requested administration. Shortly afterwards a doctor called and pronounced his trouble double pneumonia. Through the excellent nursing care given him by two of his friends, Sister Forbes and Sister Gates, Brother Waller rallied from his sickness. However, he never regained sufficient strength to leave home. Daily he continued his habit of reading from the Three Books until he grew too weak to hold them. He passed away on January 26, 1945, his five daughters all being present.

The three Honolulu branches, Makiki, Kalihi, and Palama, held a joint memorial service at the Makiki Church on Sunday morning, February 11, 1945. The attendance of 290 included, besides members, Mr. Carter of the Hawaii Meat Company and other old friends. An enlarged picture of Brother Waller on a *koa* table in front was flanked on either side by white orchids.

At his death even the Honolulu newspapers showed that Brother Waller's way of life had not gone unnoticed. To his history was added this paragraph:

Austere in his manner of life, honest as the day is long, true as steel, he lived the tenets of Christian belief as few men have. His charities were unostentatious and countless. He preached temperance and practiced it. His friendships were true and lasting.

Brother John W. Rushton, who had known Gilbert J. Waller for many years, was chosen to give the funeral sermon. We quote a few

paragraphs which befit the gracious character which was Brother Waller's.

In his presence meanness, vulgarity, and triviality found no welcome, and one sensed that mystic aura of guilelessness which seemed to make him immune to that which was unworthy. His benign aspect and his natural gentility attracted attention wherever he would go. In his business and social life as well as in his church life, honor, truth, and duty were his cardinal principles and the criterion by which he evaluated men and things.

It was his joy to help those who needed what he was able to give. Among the many who had responded to his teachings and had experienced his ministry in the Islands, he was "Dear Father Waller," and since being away from them many letters which he received showed the affection and trust of children for a beloved parent.

PLANS ARE NOW BEING MADE and contributions received for the erection of the Gilbert J. Waller Memorial Church. The 1946 General Conference appropriated \$7,500 for the purchase of a site for this new chapel. At present, funds on hand amount to a little over \$20,000. It is estimated that the building will cost between \$35,000 and \$45,000.

The Waller Memorial Church will be located in Honolulu, next to and in conjunction with the Makiki Church, which was built in 1929, while Brother Waller ministered in Hawaii. Additional room has already been provided through the purchase of the property adjoining the *mauka* [toward the mountain] side of the land upon which the Makiki Church now stands. The mission house has been moved to this new lot to give space for the project, which upon completion will become the central gathering place for the Hawaiian District at conferences and reunions, as well as being used for the regular Sunday preaching services of the Makiki District. It seems fitting that a life devoted to the upbuilding of God's kingdom in these isles of the sea should be honored in the Waller Memorial, which will serve more races than any other center in the church.

(The end.)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Does our church recognize the Utah priesthood as having any divine authority? Undoubtedly some of them have lived good lives and have received blessings while acting in the line of their ordinations. Could this be evidence that with some of them the lineage and authority of the priesthood had continued?

Missouri

S. T.

ANSWER:

We do not recall any instance wherein the Reorganized Church has acknowledged or accepted any priesthood authority springing from ordinations performed under the auspices of the factional organization set up in Utah. In the early days of the Reorganization, men were accepted from that and other factional groups, both as to baptism and ordination, when these ordinances dated from before the rejection and disorganization of the church in 1844. It was held that these groups "could neither confer nor take away the priesthood." (See General Conference Resolutions, No. 72.)

The rejection of the church, of which the Lord had warned prior to the martyrdom in 1844, is understood to have taken place at that time. It could not have occurred so long as the Lord saw proper to extend priesthood powers to the church and acknowledge its acts, hence rejection meant nothing less than the loss of priesthood power and the right to function. Under such circumstances all ordinations, official decisions, and actions by the leaders and their conferences were but dead works, without authority, and binding on no one.

However, rejection of the church did not cancel or destroy the priesthood rights of individuals who had been legally ordained, for the only grounds for such cancellation are transgression and nonrepentance, which are quite personal. Hence it is that individuals who in all sincerity followed Brigham Young westward, mistakenly giving him their allegiance yet keeping from personal sin of a grievous sort, retained their priesthood, and in their personal ministrations when performed within the provisions of the law, were acknowl-

edged of God. It was quite possible that some sinned so grievously in the sight of God as to forfeit their priesthood rights.

The organization being under divine rejection could not legally function in ordering new ordinations, and were it to do so, individual elders, though retaining the authority of the priesthood, could not legally ordain, for the law of God provided that no ordination should be performed without the prior vote of the church. The vote of a rejected church would lack legality.

From this it will be seen that with the passing of the first generation from the Utah Church, the last vestige of lingering authority passed with it. Those of a later generation, regardless of any lineal rights they might have, could not receive their priesthood from a rejected or unapproved organization which was itself without the right of administration.

Priesthood emanates from Christ, and by his wise arrangement his church is made the repository, the guardian, and the administrator of that power, to hold and to use according to the law which he has given. Never has he permitted that priesthood to become the possession of any other organization, religious or otherwise, than his own established church, and always when his own church has turned from him and his law has the priesthood been withdrawn and the church left cold and dead.

Charles Fry.

QUESTION:

I would like to know if there is a legend concerning "the stone that the builders rejected" and the Temple. Colorado.

A. A. W.

ANSWER:

Jesus referred to this Scripture in Matthew 21: 42; Mark 12: 10, 11, and Luke 20: 17. It is also mentioned in Acts 4: 11; Ephesians 2: 20, and I Peter 2: 6, 7.

The basis of it in Scripture is: "The stone which the builders refused is become the head stone of the corner."—Psalm 118: 22.

The following is the discussion upon this passage in the *Abingdon Bible Com-*

mentary: "The metaphor may have an historical background. There is a tradition of a time when, in the building of King Solomon's Temple, a stone was found without seeming purpose and was thrown away; later it was discovered that the chief cornerstone was lacking and the rejected stone fitted this most important place. Israel was rejected by her neighbors as a useless race, but they were found at last to possess the very elements upon which the structure of human society and salvation rested. So Jesus, despised and rejected of men, is found to be the chief cornerstone of human salvation."—Page 584. L. J. Lea.

The Use of Consecrated Olive Oil

(Note: The article which appears here was written by Elder E. A. Thomas and needs little explanation. Elder Thomas has submitted this in a good spirit, and we are glad to have his contribution.)

In the *Herald* for February 6, 1950, there appeared in "Question Time" the question of using consecrated olive oil in salads and cooking. The following is offered with no thought of argumentation, but only as an interesting sidelight on the use and purpose of consecrated olive oil.

The use of olive oil was a command of God through Moses and was for a dual purpose. Also there were different kinds of olive oil.

- A. Oil for light—Exodus 25: 6; 27: 20.
- B. Oil mixed with spices for anointing purposes—Exodus 30: 24, 25; 35: 28.
- C. Oil for anointing and sanctifying persons and things of the tabernacle—Exodus 29: 5-7, 21; 28: 41; 40: 9-16.
- D. Anointing oil not to be used for any ordinary purpose—Exodus 30: 31-33.

It is but reasonable for us to assume that the practice of using anointing oil continued until the advent of Christ. Then all teachings and practices of the Old Testament times ended. Christ said, ". . . I am come not to destroy the law, but to fulfill."—Matthew 5: 19.

Christ and the apostles after him taught the use of oil for the purpose of anointing, especially in cases of sickness (Mark 6: 14; James 5: 14). From this stems our use of olive oil.

The method used in the church today does not call for oil mixed with spices or perfumes, but the consecration is by prayer.

When so consecrated by prayer for a particular use, we should not use it for any ordinary purpose.

Make Me Believe - Part IV

By RUBY TINKHAM

THE SOFT STRAINS of violin music filled the late summer evening with enchanting magic. Mike gave the glider a little shove with one foot and hummed softly under his breath.

Mary came out on the porch. She sat down beside him, sighing contentedly. "He plays beautifully, doesn't he, darling? Sort of does something to you inside. I told Carrie today that I never had really loved violin music until Ronald came."

Mike laid his arm across her shoulders and whispered softly, "Listen, he's playing our piece." Tenderly each golden note trembled in the air between them as "Libestraum" came weaving its magic spell of remembrance.

He squeezed her shoulder and said warmly, "It's marvelous that any boy eleven years old can play like that. How are things going over there—any better?"

Mary shook her head sadly. "I feel so sorry for Carrie. You know when Dr. Brown told them that Ronald was coming, Herb finally agreed that he could stay with them until Dr. Brown found him a good home with someone else. Carrie was sure that Herb would give in and let Ronald stay, but she says he's just as bitter as ever. He isn't actually mean to the boy—he just tolerates him, that's all, and it's breaking Carrie's heart."

Mike straightened up. "I wonder why Herb doesn't like him—he's a nice kid. A trifle quiet and shy and a little underweight, but Carrie will soon fix that with her cooking."

Mary sighed. "Carrie says Herb's just stubborn. He doesn't want any child around since Letty was killed. Seems such a shame. I thought after Ronald came that everything would turn out all right, but he's been here three months now—and well, Carrie said the other night she had cabbage for supper and Ronald looked a little pale. She asked what was the matter and he said, 'Nothing, Aunt Carrie, it's just the cabbage, we had so much of it at home, but I'll take some anyway. Grandfather said I should always eat some to remind me of how fortunate I am to have a good home in America.' She said Herb jumped up from the table angrily and grabbed the bowl and set it outside. He stamped back in and said harshly, 'Nobody eats anything in this house they don't like. Besides you haven't found a good home in America yet.' You know what that

does to Carrie. She broke right down and cried."

Mike stretched his long legs and got up. "I think I'll walk over and have a little talk with Herb. He's out there digging at something."

Mary reached out and caught his arm. "Please, Mike, don't say anything—"

He grinned good-naturedly. "Don't worry, honey, I'm not going to say anything. I'm just as anxious as you are to have Ronald stay."

MIKE WHISTLED the gay lilting notes of the "Blue Danube" as he crossed the yard. Herb was busy transplanting, and tiny beads of sweat stood out on his forehead and upper lip.

"Hi, Herb. You still working?"

Herb kept his head down. "Hello, Mike, seems like a man's always got something to be done." He jerked his head towards the house. "Couldn't get rest anyway with all that screeching and scraping going on."

Mike sat down on the sidewalk that circled the house and pulled his knees up under his chin. "Sounds pretty good to me, Herb. Mary and I listen every evening. Not many boys would practice like that every night."

Herb jabbed the spading fork into the ground viciously. "Practicing, practicing, that's all I hear around here. A million orphans in the world, and I have to get one that wants to saw on a fiddle all the time. Other boys play ball and get dirty and slam doors and even cuss once in a while, but not him; he has to play fancy pieces on that sound box of his and Carrie, she sits there with that silly look on her face as if he was an angel sprouting wings."

He jerked the bulbs out of the ground and threw them into a basket at his side. "I tell you, Mike, sometimes I don't think I can stand it. I asked him last week if he would like to have a bicycle to ride to school like the other kids and do you know what he said? He said, 'No, thank you, Uncle Herbert, I really enjoy walking to school.' What kind of a boy is that?"

Mike grunted sympathetically. "I know, but that isn't what he told my boys. He said that it wasn't right for you to buy him a bicycle when he wouldn't be staying here very long."

Herb straightened up and wiped the sweat from his perspiring face. He squinted at Mike in the gathering twilight and then cocked his head towards the house. "I tell you, it ain't right for a

boy to be always practicing like that. He ought to be doing other things."

Mike fell back on his arms and asked quietly, "How would you like to be a mechanic like Chuck?"

His friend turned in surprise. "You know better than that. I can't even change a tire on my own car."

Mike continued: "O. K., how would you like to sit around in an office all day and juggle figures like me then?"

Herb remained stock still. "What you getting at? You know I ain't got no education like you. I can't do much more than write my own name. Besides, I got to feel the sun on my back and the dirt in my hands."

Mike leaned forward earnestly. "Look, Ronald is smart just like you. He knows he has to have the feel of a violin under his chin and the sound of music in his ears. He knows it already. It's a smart boy who knows where his place is in the world when he's only eleven. It takes some of us all our lives to find out that much."

Herb returned to his task thoughtfully and spoke over his shoulder. "Carrie thinks that way, too. She thinks we ought to send him up town to a special teacher, giving him lessons that cost five dollars apiece." His voice rose raggedly. "That's too much—five dollars for one little music lesson. I can't afford it!"

Mike nodded his head in assent. "I know that is a lot of money. But the teacher at school says Ronald is already way beyond her." And then musingly, "You know, Mary says that in five more years we will all be paying more than that just to get a seat to hear Ronald play—and she's probably right. Mary always knows that kind of things."

Herb worked silently with his back still turned resentfully towards his visitor. Mike got up leisurely and stood with his hands in his pockets. "Say, did you ever let Ronald help you with the flowers? The boys say he knows all their Latin names and everything."

Herb filled the hole with loose dirt and pressed it down determinedly with his foot. He spoke without turning. "No, and I ain't going to. He keeps hanging around, but I don't need no help from nobody. I ain't having my flowers broke off by some fool kid messing around."

Mike felt the anger rise in his throat and he clenched the jingling keys in his

pocket, holding on tight, waiting for it to subside. Mary would never forgive him if he said the wrong thing now. He turned to go and then he paused uncertainly. "Say, did you ever look out there behind your garage? Ronald was digging out there the other day. Mary asked what he was doing, and he said he found some old tulip bulbs you had thrown away and he was planting them for Carrie so she would have something to remember him by when he left."

Herb snorted. "Them old bulbs won't bloom. They're no good. He's just wasting his time."

Mike returned a step or two and his voice was firmer. "It won't really make any difference whether they bloom or not. If they do, Carrie will think they are the most beautiful tulips in the whole world, and if they don't, well—Carrie will hate every other tulip in this yard." With that Mike turned on his heel and left, with Herb staring after him.

MARY WAS WAITING for him on the porch. She searched his face hopefully, but he spread his hands and shook his head despairingly. They sat quietly, each understanding the other perfectly.

Finally Mary broke the silence. "It's no use, is it? Herb just doesn't want the boy around. Poor Carrie, it will just about kill her when Ronald leaves. I wish there was something we could do. Dr. Brown has planned a concert at the church Sunday night for Ronald. Carrie was so enthusiastic about it. She said Ronald asked Herb if he would come and hear him play and Herb about bit his head off. He said, 'Why would I want to go to church to hear you play? I have to listen to you all the time at home.' I guess it spoiled the whole thing for both of them."

Mike found her hand in the soft darkness. "Don't worry, honey; old Herb's not such a bad guy. We'll just have to give him time. He just can't see that Ronald isn't asking to take Letty's place. I really think he likes the kid, but he's too stubborn to admit it. I'll bet if someone else would jump on Ronald, he'd be the first to defend him."

Suddenly they both sat up straight and looked at each other in surprised wonder, and then they burst out laughing.

"Do you think it would work?"

Mike chuckled under his breath and slipped his arm around her. "Honey, we sure can try. I'll see Dr. Brown tomorrow. He can help us if anybody can. Old Herb hasn't really got a chance against us three."

MIKE WAS late getting home from the office next day, and Mary knew by the look on his face that he and Dr. Brown had had a very profitable session.

She wanted to ask him a hundred questions but supper came first, and the boys were as talkative as a pair of monkeys, so she waited as patiently as she could.

After supper she trailed him to the porch where he was pretending to read the paper. "Mike Ferrel, if you don't tell me what's going on, I'm going to burst with curiosity."

He grinned and laid the paper down with exaggerated neatness. Then he scanned the yard to see if Herb was outside yet. Herb was there all right, working beside the front porch, moving some shrubs.

Mike got up and pushed Mary gently into the glider. "Don't move," he said, "you are about to see what a wonderful actor your husband is. More than that, keep your fingers crossed and say a little prayer, because if this works Ronald is here to stay." And before she could ask any questions her husband was swinging across the yard. She held her breath and waited.

Mike didn't waste any time. He dropped down on the porch steps and spoke casually. "Say, I was talking to Dr. Brown today, and he said he's found a good home for Ronald. Seems as though Mose Hart wants him. You know that big farm out on Route 42?"

Herb turned slowly and looked at Mike speculatively. "Why, he's already got six kids in that little house of his. What would he do with any more?"

Mike remained unperturbed. "Oh, he says there's always plenty of room for one more. He's got a pretty big place there. Says he needs another boy—you know how it is, chores and things."

Herb dropped his mattock and came over to the steps. "Look, Doc Brown must be crazy. He knows Ronald can't do chores and farm work. Why he'll ruin his hands and when would that big lout ever give him time to practice his music? The nearest thing to music he ever heard was the sound of a calf bawling for its mother."

Mike shrugged his shoulders and acted unconcerned. "Well, music isn't everything. A boy has to learn other things, too. Anyway, Dr. Brown explained to Mose about Ronald's playing the violin, and he said that was 'ok' with him. Said they liked a little hoedown once in a while, and if Ronald was good enough, he could play Saturday nights for the barn dance over to Brewster."

The air was suddenly electrified with animosity. Mike kept his eyes off Herb's face, for he knew what was happening without looking up. He took a deep breath and made one last plunge. "You know how it is, a big family will be good for Ronald. Maybe he'll learn to hold his own. And he won't miss his music much if he's busy milking cows and

driving a tractor—plenty to keep a boy busy on a farm that size. You don't need to worry about food either. Mose always raises his own meat and chickens, and there's plenty of potatoes and cabbage!"

That did it! Herb was trembling all over. He shook his fist in Mike's face. "You go back and tell Doc Brown that Ronald ain't going on Mose Hart's farm nor any other farm. He's not milking cows nor plowing for anybody." His voice rose hoarsely, "And he ain't playing no hoedowns at no barn dances either. A little kid like that trying to fight his battles against six other brats. You know what they'd do? They'd make him eat cabbage every day! I won't have it, Mike. I won't stand for it. Ronald's got a home. He can stay here with us, and I'm going to tell Doc so. I'm going to tell him myself right now!" And he stomped into the house through the front door without even wiping the dirt off his feet.

Mike nearly shouted he was so happy. He hoped Mary had heard every word. He knew Carrie had, for he had seen tears of gratitude in her eyes.

He strolled back across the yard and thanked God that it had worked. Boy, Dr. Brown sure knew human nature.

SUNDAY BROUGHT ONE of those especially beautiful evenings that summer reserves for her elect. Mike and Mary and the boys were ready to leave for church when suddenly Mary called excitedly from the window, "Mike, come here quick!"

He went over to her, and she nodded her head across the way. There was Carrie on the front porch. She had on her good black dress with the white lace collar and her best straw hat with the pink roses in front. Ronald had on a new suit and was carrying his violin. They were exchanging tremulous smiles and watching the front door expectantly. And then it happened! Out came Herb. He had on his blue serge suit, a white shirt, and a tie. He looked at each of them uncertainly, and then twisted at his tie uncomfortably. Carrie slipped her hand under his arm, and her face was radiant. Ronald ran ahead and held the car door open proudly. Then they were off—just like any family.

Mary looked up at Mike, and the tears were very close. "He's going! Herb's going to church to hear Ronald play. Oh, I'm so glad."

Mike smiled tenderly, and then he grabbed his hat. "Come on, honey, let's get going. I want to be at the church to welcome old Herb when he comes in."

The Shepherd's Interpretation of the Twenty-third Psalm

By **JAMES K. WALLACE**

EDITOR'S NOTE: The following article was originally published in the "National Wool Grower" of December, 1930. It has been reprinted by them and copied by other magazines. We are reprinting it by permission of the editor, Irene Young, of the "National Wool Grower."

Mr. Wallace explains that he met this shepherd, Fernando D'Alfonso, on the Nevada desert. Mr. Alfonso immigrated from northern Spain fifty years ago, and before his death was rated as one of the best sheepherders in the state. As the author sat with him one night under the starry skies, he watched his care of the sheep and how he made his bed for the night. Before he curled up in his blankets to go to sleep, he suddenly began a dissertation in Greek or Basque. Mr. Wallace asked him what he had said, and he began a dreamy meditation in English of the Twenty-third Psalm. His interpretation is both interesting and unique in that he points out that this Psalm is an interpretation of the points of view of the sheep rather than the shepherd. He felt quite sure that David knew the sheep of the Holy Land and was able to interpret their feelings. Our ministry and church school teachers will be interested in this interpretation.—C.B.H.

The Lord Is My Shepherd; I Shall Not Want.

"Sheep instinctively know," said D'Alfonso, "that ere they have been folded for the night the shepherd has planned out their grazing trip for the morrow. It may be he will take them back over the same range; it may be he will go to a new grazing ground. They do not worry as his guidance has been good in the past, and they have faith in the future, knowing he has their well-being in view."

He Maketh Me to Lie Down in Green Pastures.

"Sheep graze from around three-thirty o'clock in the morning until about ten o'clock. Then they want to lie down for three or four hours and rest," said D'Alfonso. "When they are contentedly chewing their cud, the shepherd knows they are putting on fat. Consequently the good shepherd starts his flock out in the early hours on the rougher herbage, moving through the morning onto the richer, sweeter grasses, and finally coming with the band to a shady place for its forenoon rest into the best grazing of the day. Sheep, while resting in such happy surroundings, not only have had the benefit of the good late eating but have the atmosphere on the fine green pastures around them, giving the natural incentive towards contentment and growth."

He Leadeth Me Beside the Still Waters.

"Every sheepman knows," said the Basque, "that sheep will not drink gurgling water. There are many small springs high in the hills of the Holy Land whose waters run down to the valleys only to

evaporate in the desert sun. Although the sheep greatly need the water, they will not drink from the tiny fast-flowing streams until the shepherd has found a place where rocks or erosion have made a little pool or else has fashioned out with his own hands a pocket sufficient to hold at least a bucketful."

He Restoreth My Soul; He Guideth Me in the Paths of Righteousness for His Name's Sake.

"Holy Land sheep are led rather than driven in their wanderings in search of browse. They exceed in herding instinct the Spanish Merino or the French Rambouillet," according to D'Alfonso. "Each one takes its place in the grazing line in the morning and keeps the same position throughout the day. Once, however, during the day, each sheep leaves its place and goes to the shepherd. The sheep approaches with expectant eye and mild little "baa." Whereupon the shepherd stretches out his hand and the sheep runs to him. He rubs its nose and ears, scratches its chin, whispers love words into its ears, and fondles it affectionately. The sheep, in the meantime, rubs against his leg or, if he is sitting down, nibbles at the shepherd's ear and rubs its cheek against his face. After a few minutes of this communion with the master, the sheep returns to its place in the feeding line refreshed and made content by this personal contact."

Yea; Though I Walk Through the Valley of the Shadow of Death, I Will Fear No Evil; for Thou Art With Me.

"There is an actual Valley of the Shadow of Death in Palestine and every shepherd from Spain to Dalmatia knows of it. It is south of the Jericho

road leading from Jerusalem to the Dead Sea and is a very narrow defile through a mountain range. It is necessary to go through this valley to get from the old-time feeding grounds of David and his tribesmen to those of Abraham and his descendants. Its side walls are over fifteen hundred feet high in places, and it is about four and one-half miles long, yet is only ten to twelve feet wide at the bottom. The grade of the valley slopes from about twenty-seven hundred feet above sea level at one end down to nearly four hundred feet below sea level at the other. The valley is made dangerous due to its floor being badly eroded by waters from cloudbursts, so that actual footing on solid rock is so narrow that in many places a sheep cannot turn around. Mules have not been able to make the trip for centuries, but sheep and goat herders from earliest Old Testament days have maintained a passage for their stock. Gullies often seven and eight feet deep have been washed in many places. It is an unwritten law of the shepherds that flocks must go up the valley in the morning hours and down towards the eventide, else there would be endless confusion should flocks meet in the defile."

Thy Rod and Thy Staff They Comfort Me.

"About half way through the valley, the walk crosses from one side to the other at a place where the two- and one-half foot wide path is cut in two by an eight-foot gully. One section of the walk is about eighteen inches higher than the other, so in their journeying down the valley, the sheep have to jump upward and across, while on the opposite trip they jump downward. The shepherd stands at this break and urges, coaxes, pets, encourages, and sometimes forces the sheep to make the leap. As a result of slippery walkways, poor footing or tiredness, sheep occasionally miss the jump and land in the gully. The shepherd's rod is immediately brought into play. The old style crook is encircled around a large sheep's neck or a small sheep's chest, and it is lifted to safety. If the more modern narrow crook is used, the sheep is caught just above the hoofs and lifted up to the walk. Many wild dogs lurk in the shadows of the val-

ley looking for prey, and when they are encountered, the shepherd's staff comes into active use. After a band has entered the defile, the lead sheep may come onto a dog. Unable to retreat, the leaders "baa" a warning and upon hearing this, the shepherd, skilled in throwing the staff, hurls it at the dog, often one hundred fifty feet away. In all but rare instances, he succeeds in knocking the dog down into the washed-out gully where it is easily killed. Climatic and grazing conditions make it necessary for the sheep to be moved through the valley of the Shadow of Death for seasonal feeding each year, so they have learned to fear no evil, for their master is there to aid and protect them."

Thou Preparest a Table Before Me in the Presence of Mine Enemies

"This statement seems to convey a boastful, rather pagan thought of gloating over the hunger of others while those in the favor of Jehovah feasted. However, David's meaning is a simple one," said D'Alfonso, "when conditions on the Holy Land sheep ranges are known. Poisonous plants abound which are fatal to grazing animals. The most noxious is a species of whorled milkweed. It sinks its roots deep down in the rocky soils and its eradication during the centuries has been impossible. Each spring the shepherd must be constantly on guard as the plant is on some of the best feeding ground. When found, the shepherd takes his awkward old mattock and goes on ahead of the flock grubbing out every stock and root he can see. As he digs out the stocks, he lays them up on little stone pyres, some of which were built by shepherds in Old Testament days, and by morrow they are dry enough to burn. In the meantime, the field being free from the poisonous plants, the sheep are led into the newly prepared pasture and, in the presence of their deadly plant enemies, they eat in peace."

Thou Anointest My Head With Oil; My Cup Runneth Over.

"This phrase has been interpreted many times as symbolic of fullness of reward for well-doing. Literally, however, it is the statement of a daily task of a professional shepherd in the most time-honored calling. At every sheepfold there is found a big earthen bowl of olive oil and a large stone jar of water. As the sheep come in for the night, they are led along the side of the wall to the gate in one end. The shepherd lays aside his woolen robe and his staff, but rests his rod across the top of the gateway just higher than the backs of the sheep. As each passes him in single file he quickly examines it for briars in the

ears, snags in the cheek or weeping of the eyes from dust or scratches. When such conditions are found, he drops the rod across the sheep's back, and it steps out of line and waits until all the sheep have been examined. Out of his flock of two hundred fifty ewes, the shepherd may find one or a dozen needing attention," said D'Alfonso. "Each sheep's laceration is carefully cleaned. Then the shepherd dips his hand into the bowl of olive oil and anoints the injury gently but thoroughly and is never sparing of the oil. Along with the treatment the shepherd's 'love words' are poured into the sheep's ears in sympathy. Then the cup is dipped into the large jar of water, kept cool by evaporation in the unglazed pottery, and is brought out—never half full but always overflowing. The sheep

will sink its nose down into the water clear to the eyes, if fevered, and drink until fully refreshed. Then it is allowed to enter the sheepfold and the next injured sheep is treated.

"When all the sheep are at rest, the shepherd places his rod in the corner, lays his staff on the ground within reach in case it is needed for protection of the flock during the night, wraps himself in his heavy woolen robe, and lies down across the gateway facing the sheep, for his night's repose.

"So," said D'Alfonso, "after all this care and protection can a sheep be blamed for soliloquizing in the twilight—as translated into words by David?" **Surely Goodness and Mercy Shall Follow Me All the Days of My Life; and I Shall Dwell in the House of the Lord Forever.**



A lump of coal, detached from the other coals of the fire, soon loses its cheery warmth.

By itself, it is dull and lifeless. Of similar lackluster is any program of church school teaching which has become separated from the fervent flame of our faith and belief. This may easily be the result when your church school uses teaching materials supplied by commercial publishers. The solution to this situation is always to use teaching materials supplied by Herald House . . . our official church publishing house.

We share a common heritage. Herald House teaching materials will spark your teaching program with all the conviction that our church holds dear.



your church publisher

Pleasing Flower Combinations

By **BLANCHE NEAL SHIPLEY**

IT TAKES ACTUAL EXPERIENCE, supplemented with pencil and paper and good hard work, to produce the maximum of beauty in flowers and shrubs. Many times we lose the full value of an otherwise lovely flower by having it planted in the wrong place or with the wrong companion plants.

Last summer while visiting my sister Mrs. Gertrude Hinderks in Blairsburg, Iowa, I had a most interesting experience. We drove to the beautiful farm home of Mr. and Mrs. George Fidderlic, about two miles east of Blairsburg. Everything, including the barn lot, was meticulously kept. Even the big flock of White Leghorns looked well groomed! After a hearty welcome from Mrs. Fidderlic, I asked permission to just look and look, sort of hoping I could absorb some of the beauty in such a way that I could carry it home with me and incorporate it into my plantings.

All the hedges were trimmed, except the Grootendorst roses, and they grow naturally, blooming almost continuously all summer. Contrasts were given by use of the purple plum, and Tamarix. At the front of the house, various evergreens were growing luxuriantly. On either side of the back step were beds of pink petunias (Celeste, I think) and blue ageratums; the color combination was striking. Petunias of various colors adorned a huge rock pile in the barnyard. A friendly white dog seemed to be keeping watch over the whole peaceful scene. This home was, indeed, a living example of loving, continuous care.

When I asked, "Who keeps the lawn so beautifully clipped?" Mrs. Fidderlic locked her arm into that

of the teen-age son George, and gave him a knowing look. He grinned and thumbed his suspenders.

"And the spraying?" I asked again, "how can you get it all done?"

"Oh, we don't spray," was the answer. "We aren't bothered by pests here."

Imagine that, will you? Here at home in Worth County, Missouri, the regular sprayings and dustings are the only way of assuring any vegetables, flowers, or shrubs of good quality and beauty. If I slacken for a couple of weeks, spiders eat holes in the dainty rosebuds and worms devour the cabbage. It is a continual fight.

One thing that made the Fidderlic shrubs so pleasing to the eye—besides their healthy, lush growth—was their trim appearance in leaf and limb, and the cultivated black soil at their roots. Hoeing is not only good for the plant, but adds remarkably to the general beauty of the picture. Mrs. Fidderlic uses chicken manure for fertilizer, and waters the flower garden with a hose during dry weather.

NOW BACK TO COLOR COMBINATIONS. The rosy pink petunias and blue ageratum are well-worth remembering. Most anyone could have such a bed of flowers, and with proper care they would give lovely blooms all summer and fall.

Here at home one of our most satisfactory combinations is on the south side of the house, where old-fashioned pink roses and blue anchusa bloom together. Our anchusa seeds itself freely, so we always have abundant plants.

In the flower garden, we especially like the color effect of yellow coreopsis and the various shades of pink annual poppy, with a few blue larkspur, all blooming at once.

Red tulips in front of white Spirea Van Houttei make a spectacular picture, yet one very simple to arrange. Red and yellow tulips with the early blue-purple iris are beautiful too.

Pure white Regal lilies in front of a graceful green spirea bush is most satisfying. Last year we had twenty-seven huge lilies blooming in our clump. They could be seen easily by the passers-by, and received many compliments. Without the green background they would have gone unseen except by the few who deliberately took time to look them up. This year I am eager to see how my rubrum lilies look in a similar setting.

Red Russian lilies are such a brilliant orange that one must be very careful where to plant them. I find them beautiful with blue larkspur, using the feathery green of asparagus for a background.

LAST SPRING when we came home from the hospital with our baby son, I thought our home was beautiful indeed. Not that it is so fine in terms of dollars and cents. It isn't. But surely on that day, when my heart was fairly bursting with pride and joy, Mother Nature was also doing her utmost to make it a memorable occasion with flower beauty. Tulips of all colors, mid purple iris and white spirea, greeted us, and I exclaimed, "Oh, Kelton, aren't they beautiful? Did you ever see the grass greener?" But my real surprise came when I looked from the bedroom window where I was resting a few moments later. There I could see the pink creeping phlox literally covered with blooms, and the wild Sweet William (oh, how I

The Home Column

had hoped it would grow and bloom, for the little girls and I had dug it up in the timber and planted it) and columbine harmoniously blended in a profusion of color.

So it is that I recommend to my friends a study of the old maxim, "Haste makes waste," as it regards flowers. Take time to plant carefully and wisely, and let your knowledge grow year by year as you experiment. Flowers, like children, must have tender care, and if you give it to them, under normal growing conditions, they will, like children, enrich your lives and bring peace to your souls.

With Sincere Thanks

We of the Needlecraft Department wish to express our appreciation to the many members who contributed to our Conference booth. We are acknowledging by card and letter receipt of the packages sent us, but because so many arrived at the same time we may have mislaid some addresses, consequently a few contributors may not receive acknowledgment.

We are happy to report that the bazaar was successful. We feel that the Lord greatly blessed our efforts.

LAVONNE KRICKLE, *Secretary,*
Needlecraft Society.

Gossip?
No!



The REORGANIZED
CHURCH OF JESUS CHRIST
of Latter Day Saints

I'm Glad I Can Remember

COMING HOME from the hospital in an open jeep with the strange awesome feel of our baby in my arms. The months of waiting were over. The last few anxious days were past. The three of us were alone together for the first time. It was raining, and we didn't talk much, just snuggled—together. Later a friend said how much he would have liked to have brought us home in his luxurious new car. But I didn't want that. All I wanted was our old jeep and the three of us.

A fat little fellow in white woolies, squatting hands on knees on the garden path solemnly watching scurrying ants.

A little red armchair dragged all over the house and yard, and how Small One hot and tired would plump down sideways—one sturdy leg flung over the arm—a favorite position to this day.

When a conscience began to prick. Struggling out of a high chair, bib tied in big rabbit-ear bows. Small One announced, "I think I'm going to be naughty." And off he strode—blue eyes rebellious, obstinate little back belligerent—to his self-imposed "solitary" in the bathroom.

The mixture of awe and confidence in a little face breaking into a new world—his first day at kindergarten. I couldn't quite see the sidewalks on the lonely way home.

Some weeks later trudging home together through the snow: Eager feet flying ahead—mischievous giggling as snowballs caught me unprepared—a happy, laughing voice shouting, "Send 'em harder, Mom. I can take 'em!"

A small Wolf Cub off to his first camp. The full regalia—it was much more than a uniform, for it included various and sundry pieces of equipment: cup, knife, whistle, and ax

disposed about his person; and on his back, a huge pack, almost as big as himself. To my protests, No-Longer-Small-One answered, "Gee, Mom, all the fellows have this much—and look, I've got Akela as well!" Sure enough there was Akela, pride and joy of the whole pack, the beautifully carved Sitting Wolf—his responsibility in addition to the already heavy load. For a minute I hesitated, then I remembered a merry voice calling out, "Send 'em hard, Mom, I can take 'em!"

An eight-year-old standing beside his grandfather on the brink of a font. Dear friends and relatives gathered round to welcome a new member and to start him joyously on The Way. A sopping wet head, but a priceless grin as he came up from the water.

A summer morning in a beautiful reunion prayer meeting: A minister knowing he had a message for the people of the Lord but hesitant about delivering it: God moved upon the heart of a young lad to start singing, "Stand up! Stand up for Jesus." And the minister rising to deliver a message unusually comforting, inspiring, challenging, from the Lord God to his people.

A Sunday afternoon service in an overseas mission. A special service with a sixteen-year-old sitting quietly and seriously facing the congregation. The voice of the minister, deep, controlled, but overflowing with love, as he said, "My son, by the will of God, and the consent of these people, I ordain you a minister in the Church of Jesus Christ"

I'm glad that I remember priceless pictures like these.

—A CONTRIBUTOR.

Letters

Golden Wedding Anniversary Present

We celebrated our golden wedding anniversary on March 15, and for a gift our children made it possible for us to attend General Conference. We were disappointed that we didn't arrive in time for the Communion service, but the other meetings were a wonderful experience for us. We particularly enjoyed the dedication service at which the beautiful hymn, "I'll Go Where You Want Me to Go," was sung. Although I have been a member of the church for fifty-six years, this is the first time I have been able to attend. It was indeed a golden privilege. J. J. RUSNELL
Vestaburg, Michigan

Serve Now

Shortly after returning from the recent General Conference, I received a vision and understanding of death. This is something I have pondered all my life. I saw that death is a condition in which we find our spiritual body severed from our physical body. We have the same desires to do good, but we no longer have a physical body with which to go about making recompense for our transgressions. In order to repent we must forsake our evil ways and make amends as best we can.

In vision I saw myself as a spiritual body desiring to do good, but my chances to serve were greatly limited because I had no physical body. To those who have lived good lives, death is sweet, since there is no remorse for wrongdoing or worthy deeds left undone. For those who do not repent, there will be great bitterness of soul because they will see clearly the good they refused to do.

Realizing that time is short, let us all labor with our hearts, might, minds, and strength for the cause of the kingdom.

MAXINE HARSHMAN POTTORFF.

Delta, Colorado

Answer to Prayer

I add my testimony to the many fine ones which have already appeared in the *Herald*, with the hope that it will prove helpful to others. Although I was reared in the Methodist Church, I became dissatisfied with it because it did not provide for the signs mentioned in Mark 16 which should "follow them that believe" or for the anointing with oil and praying for the sick mentioned in the fifth chapter of James. I was living in central Illinois when the desire to serve the Lord came to me. One evening in June, 1899, I prayed, "Father, is there a work for me to do?" and a voice answered, "Yes, in the West." With it came a light brighter than the sun.

On October 8, 1901, my wife and I left Jacksonville in a covered wagon. After four months we arrived at Post Oak, Missouri, where we first heard of the Restored Gospel. On May 20, 1902, we were baptized.

An attack of flu in the winter of 1932 left me with a heart ailment so serious that one doctor told me there wasn't any cure for me. In 1934 my wife and I went to California to care for three of our grandchildren whose mother had died. While there I was administered to by Evangelist W. H. Dawson and Bishop Edwin C. Burdick. Several months later my health had improved so that I was able to take a job as watchman with a lumber company. I know that through faith and God's servants I was healed.

In the winter of 1937 our granddaughter became ill. Since most of the people in the lumber camp, including the camp doctor, had left for the winter, we had no one to call on for help. Eight feet of snow covered the ground, and the only means of travel was by skis or snow shoes. Feeling sure that the child had pneumonia, I administered to her, asking for divine help. About an hour later she said, "Gramie, I'm hungry." By the next day she was playing. God in his great love came to our aid and healed her.

My prayer is that the Lord will bless all the Saints.

ELDER W. T. BECKETT.

Route 1
Chilhowee, Missouri

Notice to Chicago Members

I shall appreciate having members of the priesthood and Saints living in Chicago call on my daughter and her husband, the James K. Laings, who live at 6710 Sheridan Road, Chicago. They were married recently and are strangers in Chicago. My daughter works in the afternoon and evenings, so the best time to contact her would be around ten or eleven o'clock in the morning. Her husband is not a member of the church, but I believe he is a good prospect.

MRS. ART MARTENS.

Persia, Iowa

Correction

In the weekly *Herald* of April 17, page 364, column 2, paragraph one, the name of Apostle Arthur A. Oakman was unintentionally omitted as one of those officiating at the ordination of President Wallace Smith.

Remember:

Prepare your children for
Children's Day, June 11.

Briefs

GLOUCESTER, ENGLAND.—On February 19 a dedication service for the church building was held. District President Frank Fry was in charge of the service. Apostle D. B. Jensen gave the dedicatory sermon. Bishop A. T. Trapp received the presentation of the deeds and the key for the church. A special number on the program was a solo, "Bless This House," by Shirley Sykes.

Part of the program was the reading of this historical data of the property being dedicated:

On or about the first day of May, 1940, the property was purchased by the branch for use by them as a place of religious worship. The property comprises the dwelling house as well as the building in the rear wherein we hold services. The owner, Mr. W. J. Bell, offered the property to us for 650 pounds which was afterwards reduced to 640 pounds.

The branch at that time had accumulated funds for building to the amount of about eighty-two pounds, a fund which had its foundation and beginning in a modest but singularly important amount donated by our late Sister Harris. At a special meeting held at which Apostle Oakman expressed in favorable terms in respect to this project, a further sum of about twenty pounds was then added to our building fund; in addition, Apostle Oakman donated ten pounds as a personal gift.

The branch by 1942 had reduced the indebtedness considerably by having received a gift of fifty pounds from one of its members. Brother J. H. Coggan of Nuneaton loaned 235 pounds.

From then until September, 1949, through consistent effort in which the women's department in their five-year plan played a great part, the branch reached its objective. Each member, according to his capacity, has gladly made a valuable contribution and is justly proud of this achievement.

TOWER COOKERY

This 374 page cookbook was compiled by the Kansas City Chapter of the Graceland Mothers Club. All of the recipes in this book were contributed by Graceland mothers, alumni, and friends of Graceland. The Mothers Club plan to contribute the profit they make on this cookbook to Graceland College. A substantial plastic binding.

\$2.50



Herald House

Independence, Missouri

NORTHEASTERN ILLINOIS DISTRICT.—*DeKalb Branch:* Apostle D. T. Williams was the guest speaker on the rally day held March 26. I. E. Turner, L. L. Hadley, Roy Healy, and Brother Williams were in charge. Brother Hadley has started a series of illustrated talks on "The Life of Christ."

Ottawa Mission: On December 18 the infant daughter of Mr. and Mrs. Arthur Hamilton was blessed by Brother Art Hogue. On March 5 the president of the young adult group, Glen Mading, was united in marriage to Marion Wilson. Brother G. Wayne Smith performed the ceremony. A reception was held later.

Plano: Priest Burdette Heun gave the sunrise sermon on Easter morning. The altar was decorated for the occasion. The children's service was directed by Mrs. Burdette Heun. The Easter message was given by the pastor. A Communion service was held on the Thursday of Holy Week. Priest Gerald Blakely was the speaker. Willard Foster and Shirley Blakeley were united in marriage on April 15 at the church. They will establish their new home in Michigan.

Aurora Branch: Cleo Settles and Roberta Gregory were hostesses to the women's council on March 21. Minnie Williamson from Marseilles was the guest speaker. She gave an account of the people of Japan, illustrating her talk with pictures and mementoes brought back from her visit there in 1945 and 1946.

Deselm Branch: Marilyn Pement and Sgt. Richard Lidberg were married on March 5. Elder Earl Rogers read the double-ring ceremony. The monthly priesthood meeting was held at the Church Hall on March 23.—*The Bulletin.*

LONDON, ONTARIO.—Elder Lorne F. White was appointed by Elder Carl Muir, city pastor, to be the pastor of the Highbury Mission. He succeeds Elder William A. Alford. Elder White was installed as pastor on April 23.

Elder Alford presented to the Highbury Mission for use on the altar copies of the Doctrine and Covenants and the Holy Scriptures.

Elder Lorne White spoke over the local radio station on Palm Sunday.

Alan Dale White, infant son of Elder and Mrs. White was blessed in the Maitland Street church on March 26 by Elder C. E. Muir and A. G. Hodgson.

Elder Almer Sheehy, former pastor of the branch, and his wife visited London Saints on their way back from General Conference. Brother Sheehy preached Wednesday evening, April 12.—*The London Beacon.*

TAMPA, FLORIDA.—In the morning service of April 23, Roy H. McGahagin was ordained a priest and Wallace C. Hough was ordained a teacher. Elder Arthur J. Chevalier, the pastor, Elder Ernest Knight, and Elder H. P. Kelly from Orlando had charge of the service.

The women's department under the direction of Martha Forbes have been very active on their project to increase the organ fund.—Reported by ROY MCGAHAGIN.

INDEPENDENCE, MISSOURI.—April 23 to 30 was designated as Blue Bird—Oriole Week. On the first Sunday of the week the girls and leaders, in uniforms, attended the morning services in their home congregations. These services centered around the value of girls' work in the church. Awards services in the various congregations were held either on the first Sunday evening or on the following Sunday evening. Leaders, as well as girls, received awards.

During the week many of the store windows featured handcraft and requirement displays by the girls. On Tuesday evening of the week, the girls and their leaders were honored by the congregations by social programs in the churches. Wednesday evening the girls and their leaders in uniform attended the prayer meetings.

On Thursday the girls wore their uniforms to school. Friday evening was "Fun Night." This was held in the gym of the Auditorium and was sponsored by the Daughters of Zion, with Mrs. Frances Benner, president, in charge. Mrs. Ruth Draper was mistress of ceremonies. Mrs. Arlene Cackler gave two humorous readings, and Don Lents, chaplain of the Independence Sanitarium, sang a solo. Three movie reels of the girls were shown by Mrs. Pearl Wilcox. Between the reels of movies, the girls sang songs.

On the last Sunday of the week the girls presented the programs at Junior Church.

NORTHEAST NEBRASKA DISTRICT.—Most of the branches and groups in the district have been giving considerable emphasis recently to missionary endeavor, and as a result, several have been baptized and many others have become intensely interested in the church.

Missionary G. Wayne Smith recently spent two weeks in Walthill, Nebraska, holding cottage meetings and preaching. At the conclusion of these meetings, four persons were baptized. A special Easter service was later conducted by Pastor L. W. Hunt, and eight were baptized that day and four children were blessed.

Following the series in Walthill, Brother Smith went to Decatur where he held a similar series of services, at the conclusion of which six persons joined the church through baptism.

The Fremont, Nebraska, group under the leadership of its newly-ordained leader, Elder R. E. Gould, has also produced results. Five people were baptized Easter Sunday.

Because General Conference was in session the week prior to Easter, the pre-Easter services in Omaha were held from March 26 to 31. Speakers for these services were Elder V. D. Ruch, pastor of Council Bluffs; Elder Clifford Cole, president of Northwest Iowa District; Elder C. F. Putnam, Council Bluffs; and Elder Charles D. Neff, pastor of Omaha. The Easter film, "King of Kings," was presented Wednesday evening. As a result of this series and other missionary endeavor, two were baptized in Omaha on April 16. Another baptismal service was held in Omaha, April 23, at which time two young men were baptized.—Reported by C. B. CONSTANCE.

BALD KNOB, ARKANSAS.—Dr. Roy Chevillie visited the branch during the week end of April 22 and 23. He preached at the 11:00 service at the church.

He delivered the baccalaureate sermon to the graduating class of the Bald Knob high school at the high school auditorium on Sunday evening. He used for his theme, "Liberty." His talk was greatly appreciated by those attending the services.—Reported by MRS. DALE EDWARDS.

ST. LOUIS, MISSOURI.—Audiences as high as 280 and never under 200 turned out at the St. Louis Branch to hear Roy Weldon of Warrensburg, Missouri, deliver his series of six illustrated lectures on the Book of Mormon, April 23-28.

Based on Brother Weldon's extensive travels in Central and South America, the lectures presented archaeological findings in support of

Book of Mormon teachings. Subjects were: "Christ in Ancient America," "A Sacred Book in Ancient America," "America—Joseph's Land," "The Great Upheaval in America," "Fine Workmanship of Ancient Americans," "The Book of Mormon Proves Joseph Smith a Prophet."—Reported by DON HUNSTEIN.

PARKERSBURG, WEST VIRGINIA.—Ordination and confirmation services were held at the morning services of April 9. Brother Cecil Williams was ordained a priest in the Aaronic priesthood, and Glen Cattrill was confirmed a member in the church. A special song for the ordination service was sung by two Zion's Leaguers, Ruth and Earl Smith. For the confirmation service Sister Eva Black sang "Behold Thy Sons and Daughters." Immediately following this service, the three small daughters of Brother and Sister Cottrill were blessed. Members of the priesthood officiating in these services were Pastor Clyde S. Rice and Elders Wayne Wilson and Harry B. Smith.

On April 15 and 16 Brother Samuel Zonkers and Brother Otto Melcher, their wives and children, visited the branch. Both men are members of the district presidency. The other member of the district presidency, Brother Wilson, resides in Parkersburg and was also present.

On the evening of April 15 a recreation and get-acquainted meeting was held in the church basement, followed by a surprise birthday party for the pastor, Clyde S. Rice.

Brother Zonkers was the speaker at the morning services on Sunday. Dinner was served in the basement by the women's department.

At the afternoon services, Brother Melcher spoke on the theme, "The Restoration."—Reported by ORVAL E. COTTHILL.

NAUVOO DISTRICT.—The young people of the district held their annual Restoration Festival on April 29 and 30 at Burlington, Iowa, in commemoration of the Restoration of the church. Forty-eight people registered on Saturday.

A candlelight banquet was held Saturday evening with Brother Robert Reipe from Burlington, acting as master of ceremonies. The entire meal was prepared and served by a number of the Burlington girls.

Following the banquet, a pageant was presented by the Burlington Zion's League, depicting phases of the Restoration and the answer of today's youth to the call of the church. This skit was under the direction of Paul Savage, League leader of the Burlington group.

After a short interlude in which distinctive hymns of our church were sung, Brother Edward McKiernan of Ft. Madison, who accompanied Elder Harold Smith, Nauvoo, on a recent archaeological trip to Mexico, presented a very entertaining talk on their experiences and showed his fine collection of slides.

The Leaguers spent the night in the various homes of the Burlington Saints.

At 7 o'clock Sunday morning, they met again at the church for an early morning fellowship with Brothers Reipe and Leonard Duke of Burlington, in charge. This service was originally scheduled to be held at Crapo Park, but the weather prevented this. Theme for the fellowship service was, "What the Restoration Means to Me," and it brought forth many fine expressions from the young people.

The church school hour was taught by Sister D. J. Williams of Burlington. She continued with the theme of Restoration.

Dinner was served the young people at noon.—Reported by BETTY SANFORD TRIPP.

Miracle Needed

By NAOMI RUSSELL

A DISINTERESTED MEMBER is the poorest advertisement a church can have. He is the one who retards its progress—not the unconverted millions who have never heard of the gospel. Through his indifference he silently announces to all who know of his affiliation that, so far as he's concerned, the church doesn't count for a thing. If he preached vehemently against it, he would only lead others to investigate to see if what he said were true. But by ignoring his religion, he arouses no interest, challenges no investigation, invites no questions.

In our program for kingdom-building, it would be well for us to consider the disinterested member and try to reclaim him. It will be a harder job than "starting from scratch" with those who have never contacted the Restoration Movement, but we can never hope to be a strong organization until we get rid of our weak links.

The psychology of indifference would make a profound study for the best of scholars. Why should one person be so thoroughly converted that he leaves the baptismal waters a new man dedicated to a righteous mission while another forgets his covenant before his baptismal robe has dried? Why do still others serve faithfully for years and then allow some quirk of human nature or petty offense to alienate them from church fellowship the rest of their lives?

Dipping into the case history file, let us investigate three "disinterestededs" and attempt to analyze their problems.

JANE A. was baptized at the age of twelve along with her mother and father, following a series of meetings. She had gone to church school with a Latter Day Saint friend and there learned the usual junior version of church history and theology. Her parents had always been good people and were members of a Protestant church before accepting the Restoration message. Religion was an accepted thing in their home, but nobody got excited about it. Jane's father was attracted by the Latter Day Saint idea of Zion, and her mother—a musician—found an outlet for her talent in the small, frame church. Now, ten years later, both parents continue to attend Sunday morning services—provided nothing more attractive entices them away. Brother A. has lost all interest in Zion because it didn't materialize as he had thought it would, and Sister A. doesn't feel too bad about missing church when the choir isn't scheduled to sing. They can take their religion or leave it and feel perfectly comfortable either way. In this "comfortable" setting Jane grew up, fell in love, and married a man of similar background, although of another faith. She felt no qualms about marrying "out



Illustrated by
John Thoman

of the church" because "so long as a person believes in God it really doesn't matter." For a while they attended his church one week and hers the next, but now that they have a baby they seldom go at all. Life is good to them, and they are grateful—but not to the degree that they are willing to sacrifice any of their comforts or pleasures to promote the work of the Giver of all good gifts.

BOB M. grew up in a home where "church" was part of nearly every conversation. Even before he started to school, he knew most of the faults and virtues of the sixty-seven members who attended the local branch, and he felt as at home with the kids in Sunday school as with his two younger brothers in his own back yard. He was promptly baptized upon reaching the acceptable age of eight, and by the time he was sixteen had become Zion's League president. He was well liked and popular, so it came as no surprise when, the following year, he was called to the office of priest. It was as logical as his being chosen captain of the basketball team. His parents often referred to him as "a natural born leader," and most people warmly agreed with them. Because Bob was a good speaker and a confident organizer, he found loyal supporters both at church and school. His ideas were usually accepted as the best, and his plans were seldom frustrated. Perhaps this constant approbation was what made it so difficult for him to share honors when young Elder B. moved from another town and became an active member of the congregation. As Elder B's popularity grew, Bob's interest in the church decreased. During the summer following his graduation from high school, he made an all-out attempt to regain his standing by promoting the building of a tennis court back of the church for the Leaguers. But few had the time or money to carry out his plans, so at

the suggestion of Elder B. the unfinished court was used for volleyball. This, he reasoned, took less preparation and provided recreation for a larger number of young people. Bob was hurt by such disloyalty on the part of his former followers, and he went away to college with a very large chip on his shoulder.

Since there was no Reorganized Church in the city where Bob chose to continue his education, he began attending services at the Congregational church with a college friend. Here he was again recognized as a leader and became chairman of the young adult committee, a role in which he was able to regain some of his former prestige. At the end of three years, including summer semesters, he was graduated from college and took a position with a local firm. Today he continues to serve in the Congregational church.

FOLLOWING THE DEATH of his mother and father, Bill S. went to live with his paternal grandparents. Brother and Sister S. were proud of the fact that they could trace their Latter Day Saint lineage back to the 1860's, and one of their great missions in life was to maintain this record of allegiance in their progeny. They attended church three times each Sunday and went to Book of Mormon class on Tuesday evening, midweek prayer service, and choir on Thursday night. Wherever they went, little Bill went with them—even to the Sunday afternoon testimony meetings. This to a ten-year-old was undeserved torture, and while Grandma and Grandpa talked of the wonders of the kingdom to come, Billie solemnly resolved that when he grew up he would never go to church again. His resolution weakened slightly when, at eighteen, he fell in love with a girl who liked to go to church. He had to go with her to protect his interest, but soon after they were married, he crossed church off his list again. Many people have attempted to reinterest him, but so far all have failed. He meets their invitations with "I don't have time," "The church is full of hypocrites," or just a very final "No!" Sometimes, deep in his conscience, he is ashamed and would sincerely like to change. Sometimes he is lonesome for the fellowship he knows he could enjoy at church. Sometimes as he watches his wife leave for services alone, he wonders if he isn't doing an injustice to their marriage by not joining her. But always he sticks by his resolution. It has become an obsession . . . he can't go back now.

WHAT CAN BE DONE ABOUT them—the complacent, the egotistic, the contrary? Too bad there isn't a blanket remedy that can be applied to all who have lost interest. Instead, each demands very special, personalized attention. Some reformists will say, "Take their names off the records. The church'll be better without them." But would it? Aren't they just as needed as new converts?

Perhaps I'm among the foolish optimistic, but I believe they can be reclaimed. Somewhere in each disinterested member there must be a spark that can rekindle the fire of loyalty. The big problem is finding that spark. Perhaps it will take an appeal for her child's spiritual welfare to shake Jane from her lethargy. Perhaps only deep, personal tragedy that makes humanity dependent on a Higher Being for hope will bring her back. It may take something of this kind of "shock treatment" to make Bob forget his wounded ego and reaccept his calling. As for Bill, about all anyone can do is let him alone until he tires of being on the defensive.

Fortunately God can work miracles where mankind cannot. The least we can do is to pray for these who have lost interest, believing that the Master Psychologist will help them find their way back.

This Is What Really Counts!

"Remember, what *has happened* to you is never so important as what *you do about it*."

The words were my father's; the occasion, the almost simultaneous deaths of our last remaining Civil War veterans. One, "Shifty" Jackson, who, minus an eye, used that for a lifetime to excuse every possible chicanery. The other, Judge Smith, armless, in his youth involved in bitter scandal, but before his death the most respected and useful man in the county.

How often since have those words, coming back to me, energized a course of action which, otherwise, would never have seemed possible. At the loss of one whose going changed the pattern of my life, at the sudden attainment of a dearest ambition, at a sudden, if temporary, defeat—my father's words have been both challenge and springboard.

There is no defeatism, I think, in the idea he intended to convey, but rather a tremendous faith in human capabilities. What *has happened* is not only *past*, but the child of circumstance; what *I do* about it is *mine*, and begins now. The same, whether good or ill, has happened to a million men before me, no small number of whom have thereupon conducted themselves with courage and dignity, with wisdom and with grace and honor.

Can I, he seems to have implied, do less?

It's the kind of thought which leaves one thrusting a hand toward the bootstraps, not only comforted but compelled.

—GRACE MCILRATH ELLIS.

New Horizons

Revelation and Science

(Continued from page 7.)

Second, they are due in part at least "to the building in the depths of space of the commoner heavy elements out of such lighter elements as hydrogen, which the spectroscopy of the heavens show to be widely distributed through space" (Millikan asserts that oxygen, helium, nitrogen, carbon, and even sulphur are found between the stars.)

Third, "these atom-building processes cannot take place under the conditions of temperature and pressure existing in the sun and stars"—Page 177.

While Sir James Jeans, and Dr. Eddington contend that there is no building up of atoms, Dr. Millikan and Dr. Einstein assert there is. What does revelation through Joseph Smith tell us? Doctrine and Covenants 22: 23 states "and as one earth shall pass away, and the heavens thereof [the attending solar system] even so shall another come." Jeans and Eddington have caught the view of destruction taking place and see no farther, while Millikan and Einstein have seen the building processes, and Latter Day Saints appres-

ciate that both are right as far as they see.

As a schoolboy I remember I had a trinket with a picture on it in red and green lines. When looking through a red glass, the red lines on the picture disappeared, and when looking through a green glass, the green lines disappeared leaving only the red lines in the picture showing. Each constituted a good view in itself but not as complete as the entire picture. To get the complete scene, we had to look at it without either glass. This somewhat illustrates the situation of our scientists, but the revelation through the prophet reveals the entire truth.

The power of the cosmic ray probably is a part of the Spirit of God mentioned in Genesis 1: 2.

As the article on the cosmic ray in *Science Digest* of January, 1942, says, everything points to the fact that these cosmic rays come from distances far beyond our solar system. We cannot tell how far, but indications are that they come from vast distances.

No doubt this ray is part of the power granted to Christ, for the Scripture says, "all power."

(To be continued.)

Bulletin Board

Eastern Colorado Youth Camp

The Eastern Colorado Youth Camp will be held at the reunion grounds (1015 Cheyenne Road, Colorado Springs, Colorado) June 11 to 18. Cost for the entire week will be \$16.00 (plus crafts charges). There will probably be room for a few campers from other districts. The age limit is fifteen to twenty. Further details are obtainable from camp director Ward A. Hougas, 480 Marion Street, Denver 9, Colorado.

Notice to Washington Saints

Seventy Arthur F. Gibbs will hold a series of meetings at Brewster, Washington, May 14 through 28. Members and friends of the church living in the vicinity of Brewster, Bridgeport, Chelan, Coolee City, Mansfield, Okanogan, Moses Lake, and Pateros are invited to attend. Other members who know of people who would be interested are requested to send their names and addresses to Lou Johnson, Mansfield, Washington.

Books Wanted

Mrs. Colburn Eby, 14644 Archdale, Detroit 27, Michigan, would like to secure all four volumes of *Church History*. Please write stating price and condition of books before sending them to her.

Carrie Blystone, 318 South Grand, El Dorado Springs, Missouri, wants to purchase a copy of Estella Wight's *In the Shelter of the Little Brown Cottage*.

Indiana-Michigan Women's Institute

An institute for the women of Northern Indiana and Southern Michigan Districts will be held at the Masonic Temple, 45 East Chicago Street, Coldwater, Michigan, on Tuesday, May 23. The theme is "Witnessing in the Home." Pauline Arnon, chairman of the General Council of Women, will conduct classes at 11:00 a.m. and 2:30 p.m. Other features of the institute will be a fellowship service at 10:00 a.m. with Elders J. Charles Mottashed and Luther Troyer in charge; roll call at 1:30 by Maxine Martin; a flannelgraph demonstration by Merle Champion at 1:45; and a seminar led by Nellie Mottashed at 3:30. Registration will begin at 9:15 a.m., and the institute will close at 4:00. There will be a sandwich luncheon at noon.

Kansas District Meetings

James C. Daugherty, seventy in charge of Kansas District, will conduct special services during the week of May 21 to 28 in the following branches:

Concordia	May 21	(morning)
Salina	May 21	(evening)
El Dorado	May 22	(evening)
Winfield	May 23	(evening)
Elkhart	May 24	(evening)
Alexander	May 25	(evening)
Hutchinson	May 26	(evening)
Wichita	May 27	(evening)
	May 28	(morning)

All members and friends of the church are invited to attend. The series will be concluded with a priesthood institute in Wichita on Saturday evening and Sunday. Priesthood members throughout the district are urged to be present.

ORVILLE ROWLETT,
District President.

www.LatterDayTruth.org



Independence, Missouri

**WRITE FOR YOUR NEW VACATION AND
REUNION CHURCH SCHOOL CATALOG
OF TEXTS AND SUPPLIES**

St. Louis District Conference

The St. Louis District Conference will be held May 27 and 28 at the church in St. Louis, Missouri. It will begin on Saturday at 8 p.m. with a special business session, followed by classes for youth, women, and priesthood. Instructors will be Elder Frank McDonald, Patriarch C. L. Archibald, and Apostle D. O. Chesworth. Sunday's activities will include church school at 9:30 a.m.; sermon at 11; prayer and testimony service at 2:00 p.m.; and preaching at 8:00.

Everyone in the district is urged to make a special effort to attend the entire conference.

D. O. CHESWORTH,
Council of Twelve

Requests for Prayers

Prayers are requested for a nonmember, Mrs. Gus Johnson of Garfield, Minnesota.

Continued prayers are requested for Sister Velma Stafford, 1306 Bennington Avenue, Kansas City, Missouri, who is still suffering.

Sister Lucy Crabtree of R. 1, Lucasville, Ohio, requests the prayers of the Saints that she may regain her health. Sister Crabtree has been ill for six months.

ENGAGEMENTS

French-Crum

Mr. and Mrs. Carl F. Crum of Seattle, Washington, announce the engagement of their daughter, La Von, to Calvin French, son of Mr. and Mrs. V. C. French of Ft. Madison, Iowa.

Hutton-Petersen

Mr. and Mrs. George Petersen of Cameron, Missouri, announce the engagement of their daughter, Lillian Anna, to Weldon B. Hutton, son of Mr. and Mrs. Elmer Hutton of Cameron. The wedding will take place on June 4.

Gilbert-Dickinson

Mr. and Mrs. Burton Gregory of Flint, Michigan, announce the engagement of their daughter, Mrs. Lillian Dickinson, to Garold W. Gilbert of Port Huron, Michigan, son of Mrs. Ed Reynolds of Caro, Michigan. The wedding will take place on June 17 at the Newell Street Reorganized Church in Flint.

Golder-Bayne

Mr. and Mrs. W. D. Bayne of St. Marys, Ontario, announce the engagement of their daughter, Ida Lillian, to William Golder of Toronto, Ontario, son of Mr. and Mrs. A. M. Golder of Edinburgh, Scotland. The wedding will take place on June 24 at the Reorganized Church in London, Ontario.

WEDDINGS

Prater-Bunt

Mr. and Mrs. James Bunt of Los Angeles, California, announce the marriage of their daughter, Dorothy Frances, to George E. Prater, Jr., son of Mr. and Mrs. G. E. Prater of Kansas City, Missouri. The wedding took place on April 3 at the Stone Church in Independence, Missouri, Apostle C. George Mesley officiating.

BIRTHS

Mr. and Mrs. John Griffith of Bentley, Michigan, announce the birth of a daughter, Nancy Lynn, born April 8. Mrs. Griffith is the former Regina Taylor of Jollytown, Pennsylvania.

1950 REUNION SCHEDULE

June 11-18	North Dakota—Detroit Lakes
June 24-July 2	Rock Island—Aledo
June 25-July 2	E. Montana—Fairview
June 25-July 2	Srn. Indiana—Santa Claus, Indiana
July 1-9	New York & Philadelphia—Deer Park
July 2-9	Wisconsin and Minn.—Chetek
July 2-9	Nrn. Ontario—New Liskeard
July 8-16	Gulf States—Brewton
July 9-16	Saskatchewan—Saskatoon
July 15-23	Independence—Gardner Lake
July 15-23	So. New England—Onset
July 15-23	Owen Sound—Toronto—Port Elgin
July 16-22	Des Moines—State Park

July 16-24	No. California—Lake Tahoe	Aug. 5-13	Mo. Valley—Woodbine
July 17-23	Arkansas and Louisiana Dist.—Hot Springs	Aug. 5-13	Cent. Okla.—Robber's Cave
July 17-24	Alberta—Sylvan Lake	Aug. 5-14	State Park, Wilburton, Okla.
July 22-30	Central Mo.—Lake Venita, Odessa	Aug. 5-13	Cent. & Srn. Mich.—Liahona Park
July 22-30	Kansas—Near Wichita	Aug. 5-13	Idaho & Utah—Hagerman
July 22-30	Cent. & S. W. Texas—Bandera, Texas	Aug. 7-12	Chatham-London—Erie Beach
July 22-30	Brush Creek—	Aug. 10-20	Hawaii—Y.M.C.A. Camp (Mokuleia Oahu)
July 22-30	Ozark—Racine, Mo.	Aug. 12-21	Far West—Osborn
July 22-30	So. California—Pacific Palisades	Aug. 12-20	Nrn. Mich.—Park of the Pines
July 23-30	Nauvoo—Nauvoo	Aug. 12-21	Kirtland—Kirtland
July 26-30	W. Colo.—Delta	Aug. 13-20	East. Mich.—Cash
July 29-Aug. 6	Flint-Port Huron—Blue Water	Aug. 12-21	Chicago—Lake Geneva
July 29-Aug. 6	Maine—Brooksville	Aug. 12-21	W. Mont.—Deer Lodge
July 30-Aug. 6	Lamoni Stake—Lamoni	Aug. 19-27	Ariz.-Mt. Lemmon—Tucson
Aug. 4-13	Northwest—Silver Lake	Aug. 20-27	E. Colo.—Palmer Lake
		Aug. 25-27	K.C. Stake—Nazarene Camp Grounds

1950 YOUTH CAMPS

The Department of Religious Education calls special attention to the two new camps, the one at Bandera, Texas, near San Antonio, and the other at Racine, Missouri, near Joplin, and encourages the young people of these districts to attend the respective camps.

Other camps are in various stages of planning. The Department will forward to the proper persons, inquiries for information on these camps.

Camp	Location	Date	Additional Information:
Texas	Bandera, Texas	June 3-9	Floyd Hubble 130 W. Harding Blvd. San Antonio, Texas
Camp Yokoma	Pawnee, Oklahoma	June 4-11	Victor Witte 1150 N. Elwood Tulsa, Oklahoma
Ozarks	Racine, Missouri	June 11-18	Donald L. Kyser 401 A. Street S. W. Miami, Oklahoma
Camp Romoca	Colorado Springs, Colo.	June 11-18	Ward A. Hougas 480 Marion St. Denver 3, Colorado
Camp Liahona	Brewton, Alabama	June 11-18	Raymond L. Booker 1158 Gorgas St. Mobile, Alabama
Camp Yopeca	Excelsior Springs, Mo.	June 18-25	F. Carl Mesle The Auditorium Independence, Missouri
Camp Monyoca	Elliston, Montana	June 19-25	C. Houston Hobart 2128 W. Platte Avenue Colorado Springs, Colorado
Camp Michivoix	Boyer City, Michigan	June 25-July 2	John Wiley 617 South Lansing St. Mt. Pleasant, Michigan
Camp Kimtah	Deception Pass, Washington	July 2-9	Ray Sowers 3819 N. 25th St. Tacoma 7, Washington
Camp Nauvoo	Nauvoo, Illinois	July 9-16	Lyle Woodstock 405 Ct. 4, Springbrook Ct. Moline, Illinois
<i>Girls' Camps:</i>			
Camp Oeeca	Excelsior Springs, Mo.	June 25-July 2	Edna Easter The Auditorium Independence, Missouri
(Oriole Girls)		July 2-9	
Camp Loleachi		July 10-11	
(Blue Bird Girls)		July 10-11	
		July 11-12	
		July 12-13	

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*** MYSTERY**

Something awesome has happened at Uncle Joe's place. A blight has fallen upon his dandelions, and the crop is almost a failure. What has caused it he doesn't know. There was a time he might have welcomed it; now he is not sure. For years he fought them every spring, ending his campaign with a glow of victory. Last week he stood on the old battlefield—his front lawn—a basket in one hand, a digger in the other, and a look of frustration on his face. The enemy did not show up, except for five puny stragglers. It seemed a shame to attack anything so helpless. He dug them up, but with a discouraged heart. He is a champion, and now there is no demand for his art. Ah, me, alas, and wellaway!

* A living testimony of the Word of Wisdom is C. C. Randall of Columbus, Kansas, who recently made his annual visit to Independence and Herald House. He will be 89 on his birthday, May 28, and has enjoyed good health all his life, which he attributes to his obedience to the laws of the gospel. At the age of nine he came with his father in a covered wagon from Illinois to Kansas. They settled in Cherokee County, and he recalls that Indians lived in the hill country not far away. He never had the experience of living in a sod house as many pioneer Kansans did, for his father erected a tent in which they spent the summer until a house was built. He was baptized at thirteen by Orson Sutherland, and blessed by the well-known missionary, Henry Kemp.

* DON'T be too impressed by the neat leather brief case the white-collared gentleman is carrying. It may contain only his lunch, with a few odd scraps of paper. Like his blue-collared brother in the jeans, he has to eat, and he may hate a crowded restaurant and its gummy fare as much as anybody. Remember George Bernard Shaw's "Chocolate Soldier" who carried candy in his ammunition pouch instead of bullets because he knew bullets could kill other people but not sustain life. If you don't have a lunch to eat, the world's most sensational new book will mean nothing to you.

*** THOSE "WESTERNS"**

Have you observed the deterioration of "western" films lately? You can't help it if you have got caught with a double feature when you really wanted to see one of the better shows . . . Floपालong McCafferty is such a nice, clean fellow. He speaks in the vocabulary of a high school freshman, and any bright eighth-grader could beat him on expression. He never drinks; he never smokes; he never swears. Far different from the cowpokes we knew in real life. He utters only one short, simple sentence in the flat tones of an egg market reporter before he gets out his guns and starts shooting. He never runs out of ammunition, and he rarely hits anything. If the villain is finally defeated, it is because he sprains his ankle or cuts his finger. . . . Redeeming feature of the "western" is the beautiful scenery, unspoiled by modern highways and phone lines. And how those horses can run, to the music of "The Ride of the Thuringian Hussars"!

Children's Day PROGRAM MATERIALS

Pageants and Plays

The Golden Chain

By Martha Bayly and Roy E. Nolte

This pageant for kindergartners, primaries, juniors, and junior highs, is the story of two children sent into the garden by their mother to learn Bible verses. In an interesting way they are shown the value of co-operation for both individuals and nations. Cast may vary. 1 hour.

Price, 35c; \$3.60 a dozen

Summer's Festival of Praise

By Mattie B. Shannon

A nature pageant with scriptural application for kindergartners, primaries, juniors, and junior highs. Cast may vary.

Price, 35c; \$3.60 a dozen

Flower Festival in Grandma's Garden

By Mary Blatt Koch

A new musical playlet featuring a nature theme. Ideal for spring presentation at Easter, Mother's Day, and Children's Day exercises. Cast calls for children 5 to 10 years old with an older girl or woman taking one of the two speaking parts. "Flowers" wear costumes, and an indefinite number of children can be used for this part of the playlet. Singing parts are roses, bluebells, poppies, Johnny-jump-ups, "rain" chorus, and "sunshine" chorus—all simply costumed. Book contains all necessary music and piano accompaniment. Songs simple and melodic. Running time, 15 to 20 minutes. 6x9 inches, 16 pages.

Price, 10c

The Road of Joy

By Martha Bayly

One scene. Cast may vary. 1 hour. Pageant for beginners through intermediates built around the lesson of truth.

Price, 35c; \$3.60 a dozen

Truths by the Wayside

By Mattie B. Shannon

One scene. Cast may vary. 1 hour. Children's pageant with scriptural truths for beginners through intermediates.

Price each, 35c; \$3.60 a dozen

Music

Songs of Youth

By Mattie B. Shannon

Twelve songs for beginners through intermediates with recitations, pantomimes, and motion exercises.

Price each, 15c; \$1.50 a dozen

Programs

Standard Children's Day Book No. 2

This contains the 16-page service, "Follow Me," and 24 pages of well-chosen miscellaneous materials, playlets, poems, stories, articles, and songs.

Price each, 30c

Standard Children's Day Book No. 3

A storehouse of new material to help build a better program. 32 pages of appropriate recitations, poems, acrostics, and program planning. Also includes the play, "The Greatest Gift of All," and a special poem, "As the Twig Is Bent."

Price, 35c

Eureka Children's Day Recitations No. 4

Edited by Mattie B. Shannon

Recitations, acrostic and motion exercises, drills, tableaux, plays, pantomimes, songs and special features for beginners through intermediates.

Price, 25c



Independence, Missouri

THE SAINTS'

Herald

VOLUME 97

MAY 22, 1950

NUMBER 21

The Old Mill

*at the
Martha Berry
School for
Mountaineer
Children
Rome, Georgia*

Photo by Marion Pease



That "Left-Out" Feeling

PERHAPS ALL OF US have been slighted at some time or other. Some slights are real and inherent in the nature of a situation; others are imaginary or at least quite unintentional. Almost as soon as man becomes conscious of the struggle for survival, he becomes concerned with the social importance of maintaining his dignity. Whenever anyone is ready to admit that he is "through, all washed up," the elements of death have set in, and the end is in sight unless something happens soon to remedy that situation.

These thoughts were stimulated as I listened to a lecture of one of our younger apostles during Conference: "After I had finished a talk before another group here, an old man came up and said, 'I am glad to see you younger men taking hold of this; however it is leaving us older men out.' My reply to him was, 'Our church work leaves no one out. The major work of this church is not that of holding offices or positions, but of witnessing for Christ. In this task all can give their full strength.' This task of witnessing for Christ will last as long as life endures in the Saint of God."

Two visitors in my office yesterday were discussing how gracefully some of our brethren had grown old. They still did what they could and maintained a "sweet spirit." The names of three elders known to the entire church were mentioned in quick succession. These gentle souls are witnessing for Christ in a real way every day. "Keeping sweet" seems to be "a natural" to them.

We may not realize the struggles they have gone through in their struggles for "sanctification and honor," however if they now have any of that "left-out" feeling they are successful in concealing it. They have not lost their dignity in the church simply because they are in less active positions; they have found it in another type of witnessing. With Paul they can say, "For me to live, is to do the will of Christ; and to die, is my gain."—Philippians 1: 22.

Perhaps it is not too soon for us to start praying that we may find our satisfaction in being about the job of witnessing for Christ. What the branch or general church asks of us in service may temporarily affect the nature or locale of our witnessing, but it does not limit nor leave us out of the witnessing program before the church.

A Rushton Issue

"Herald" readers were given a brief notice of the passing of Elder John W. Rushton in last week's issue. In an early issue we plan to give several tributes, as well as the obituary of Brother Rushton. We believe that his many friends will appreciate the material in this special issue of the "Herald" where an effort will be made to pay a proper respect to the passing of a great minister.

THE SAINTS' HERALD

Volume 97

May 22, 1950

Number 21

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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2 (490)

News & Notes

DRAMATICS

During the first week of May, the University of Kansas City Playhouse presented the play, "The Merchant of Venice." Brother Stephen Black of the radio department, and his wife, Lea, took leading parts in the production.

INDEPENDENCE HIGH SCHOOL

Charles Hield, son of Apostle Charles R. Hield, has been selected as the student council president for the first semester of next year. Tim Ransomanski and R. L. Coberly, both R.L.D.S. youths, will serve as officers on the same council.

When two hundred and seven R.O.T.C. cadets paraded on Campus Hill for their annual inspection, they were led by a young church youth, Cadet Lt. Col. George Lund. Other officers who belong to the church were Capt. Sandy Jennings, Capt. David Leonard, Capt. Carlin Talcott, and Lt. Claire Weddle.

At the music festival held at the University of Missouri, excellent ratings were given to Joan Talcott, and Claire Weddle; superior ratings to Arthur Burnham, Jerry Sherman, Patsy Bates, Marilyn Tiberghien, Delores Tandy, Frank Church, and Carol Freeman.

Celia Fry, daughter of Elder Evan Fry, was one of two students sent by the high school to enter in the National Forensic Finals. After competing against over two hundred contestants, she was eliminated in the semi-finals. However, she has two more years of competition before graduation. Celia also won first place in the public speaking contest held at the University of Missouri on May 5.

FREMONT, NEBRASKA

On May 7, President Israel A. Smith spoke to the Saints in the mission at Fremont, Nebraska. Pastor Goold was in charge of the meeting.

TORONTO, ONTARIO

President Israel A. Smith and Bishop G. Leslie DeLapp visited Toronto, Ontario, during the first week in May to participate in consultation regarding the offer the Toronto Saints have to sell their church building.

ORDINATIONS

At the Far West Stake Conference on May 7, Bishop Lewis Landsberg was ordained as the bishop of the stake, and High Priest Evan Agenstein was set aside as the counselor to Stake President Emery Jennings. Brothers Landsberg and Agenstein were ordained by President W. Wallace Smith, Bishop Henry L. Livingston, and Apostle D. T. Williams.

HAWAII BOUND

Brother and Sister Orlin Crownover and their two children, Orlene and Craig, left Independence on May 5 to begin their journey to the Hawaiian Islands where Brother Crownover will be the district president. Brother Crownover will also be the city pastor of the three congregations in Honolulu. For the last year Brother Crownover has been assisting the First Presidency.

Elder Howard F. Miller, who has been district president of the islands, will return to the United States and become the bishop of Kansas City Stake.

(Continued on page 10.)

A Pebble Dropped in the Water

*"For the pebble has dropped in the water,
And the waves circle round with the shock."*

—A line from Hymn 188.

The poet who wrote that song was emphasizing, by means of a very vivid metaphor, that great consequences sometimes develop as a result of little beginnings.

In 1830, Joseph Smith and five associates, the legal minimum number that could start an organization, threw a pebble into the theological waters of the world, and the waves are still circling round with the shock caused by the restoration of the gospel and the mission of the church.

But, as in all cases where a pebble is dropped in the water, the force and height of the waves diminish as they travel farther from the point of beginning. Unless some new impulses are added, the waves will die.

It is time now for some of the followers to toss in more pebbles.

* * * * *

During the recent General Conference, we heard from members of the Council of Twelve accounts of the very remarkable experiences of some of our people who were willing to make a venture for God.

Brother John Coggan of Nuneaton, England, was at the Conference. He delivered a notable sermon in the historic Stone Church of Independence. In presenting him to the congregation, Brother Peter Whalley told how he had begun the work in Nuneaton, working along and telling the gospel story. As a result of his faithful labors, a fine church and a splendid congregation are serving God in that place today. Brother Coggan started with church school classes and built the work. This is as fine a memorial for a life of loving Christ and laboring for him as one could wish.

Brother Coggan threw a pebble in

the water, and the waves circled round with the shock.

* * * * *

Another inspiring story was told at the Conference about Brother Charley Brown, who found it necessary to move to New Mexico, and was far from what some members call "church privileges." While he was still moving the furniture into the house he had acquired, some neighbors stopped to invite him and his family to attend a Sunday school not far away.

"Thank you. That's fine," said Brother Brown. "We're going to have church school here next Sunday." He didn't wait for the "church privileges" to come to him. He created them. On that next Sunday the living room of the house was ready, a church school class began its sessions, and neighbors were invited to attend. The meetings grew, and there is a fine group in that place now.

This is the story as we heard it at Conference. Instead of permitting himself and his family to become a few more of the "scattered Saints," instead of losing their identity and drifting away, he made his home a new outpost of the kingdom of God. Nobody asked him; nobody appointed him. He remembered, "All are called according to the gifts of God unto them."—Doctrine and Covenants 119: 8.

Brother Brown tossed a splendid pebble into the spiritual waters of New Mexico. Souls will be saved as a result of his efforts there.

One of the seventies related this fine tribute to the work of Brother John W. Rushton. It happened while he was in the Council of Twelve.

"A fine woman worker in one of our congregations told me that she and her family had been isolated, living in a western town far from any branch of the church. Brother Rushton came a long distance to find them and visited the family for about three hours. 'It was the finest experience of our lives,' she said. 'To realize that he cared so much made us very grateful. We will always remember it.' Afterward they decided to move to another place where they could attend church." This seventy went on to say that he had met many people whom Brother Rushton had visited under similar circumstances, and all were deeply appreciative.

The ministry of visiting may change the course of a person's life. We do not do as much of it as we should.

* * * * *

The work of the church has begun in many places because somebody started a Sunday school class and gathered in little children who were not getting religious instruction anywhere. Pleased because someone took an interest in their children, the parents began to follow them and became interested in the church. "And a little child shall lead them" (Isaiah 11: 6) into the kingdom of God.

Wherever you are, there may be water waiting for some hand to drop a pebble into it. How about yours?

If you have the desire to do something for God, you can begin now, wherever you are, whatever conditions may be.

L. J. L.

E d i t o r i a l

Official

There will be an appointee school for new and recent appointees held in Independence on June 13-23.

This is for the purpose of orientation and instruction in preparation for service to the church. Those who are to attend will be notified by letter.

THE FIRST PRESIDENCY.

Notice of Appointment of Bishop's Agent, Maine District

Notice is hereby given of the appointment of Brother Chester Gray, West Jonesport, Maine, as Bishop's Agent of the Maine District. This appointment is made necessary because of the call and ordination of Brother D. O. Chesworth as a member of the Quorum of Twelve. Solicitors are hereby notified to send their reports for the month of May and each succeeding month thereafter to Brother Gray at the above address.

We take this opportunity of expressing our appreciation to our church members in Maine for the splendid support given Brother Chesworth during the period of his service, and we commend Brother Gray to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson

Approved
The First Presidency
By F. Henry Edwards

Across the Desk

Some months ago while attending the organization meeting of the Belleview, Florida, Branch, it was my pleasure to be associated with Brother David Donaldson, whose one hundredth birthday will be celebrated January 2, 1951. Brother Donaldson has been a priest for seventy-five years and is probably the oldest member of the Aaronic order

in the church at present writing. Today I received notice from Brother W. J. Breshears, president of the Gulf States District, that Brother Donaldson attended the fiftieth wedding anniversary of his son and his wife. We are happy to extend greetings to this centenarian and trust that he shall have many more years of active service.

W. W. S.

This Is For You

By Aleta Runkle

Are you nervous? Do you have frequent headaches? Are you easily upset? Do you lie awake nights worrying? Then stop worrying about how to teach that church school class or what to do about a choir with no tenors and come instead to the combined music conference and church school workshop to be held on the Graceland College campus from June 5-11. Here is what you have been wanting—the chance for enough time under expert leadership to really dig in to the problems that have troubled you. After an entire week of discussion, demonstration, and group participation in your particular area of service, you'll go home feeling as if you have the "know-how." You'll get rid of that discouraged feeling that everybody is successful but you. You will discover that everyone has problems. When you hear the best methods discussed, when you see in actual demonstration some of the techniques for overcoming your problems, you will feel that you have had a mental tonic.

The classes will be practical. In "Choir Materials" you will sing anthems that will be most appropriate for you to use at home with your own choir. Problems too, such as how to get the same group there on Thursday night that comes to sing Sunday morning, will be discussed. In the church school classes you may be a kindergarten child one day and a junior the next as you learn the many interesting ways to present lessons to children. You will hear skilled organists play the selections that are most appropriate for worship in the class, "Service Playing." There will be interesting, educational films in the audio-visual workshop. Some of the morning worship periods will be planned by laboratory groups.

You may think, "But I just teach a kindergarten class on Sunday mornings. There will be so many classes that are out of my field that it wouldn't be worth my time and money to go." Have some of you who have been asked to plan a worship service said, "I would like to do that, but I wouldn't have the least idea of how to begin." When your pastors

visit your church school department do you think everything is fine as long as the children are quiet? The leaders in every branch need to know something about all of the activities of that congregation so they can better co-ordinate their own efforts with those of all other departments. We need to see our work in relation to the entire branch unit. Those kindergarten teachers, pastors, and Zion's League leaders who come will want to go to the organ class so they will better understand and appreciate the kind of music that is the best aid for worship. The choir directors should attend church school classes and learn what goes on there. Even though you may never be asked to serve in any other department than the one where you are now, you will find that you enjoy your church life much more if you know something about all of the phases of activity in your branch.

By now you probably think all we're going to do during the week is study, and you have decided that by Wednesday you will be all worn out. We are going to really work, but there will be plenty of time for fun, too. Every afternoon Mr. Richard Carter of the Graceland faculty will direct a recreational period. For some this period will provide free time to relax in their rooms. And then, of course, there is no better time to get acquainted with the three church school workers from Portland and the pastor from Pensacola than at breakfast or lunch. After the evening class closes at 8:30, there's still time for a "sing" or campfire before we go back to the dorm. And then on Saturday night we will climax the busy week with a banquet.

This workshop should be an ideal combination of serious study and fun. Why not plan this as your vacation this year? The campus will be at its best in early June. If it's money that troubles you, perhaps your branch will send you as a representative or finance part of your expenses. There is always a way. You need the workshop; the church needs your improved service. Come to Graceland, June 5-11.

What?—Church School and Church Music Workshop

Where?—Graceland College, Lamoni, Iowa

When?—June 5-11, 1950

Who Should Attend?

Organists

Choir directors

Church school teachers and music directors

Branch and district music directors

Choir members

Soloists, accompanists

(Continued on page 11.)



Your Heritage, the Endowment

A Sermon Given at Liberty Street Church

By PRESIDENT F. HENRY EDWARDS

(Reported by Gladys Gould and Rosamond Sherman)

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it rested upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2: 1-4.

WHITSUNDAY IS THE anniversary of Pentecost; and Pentecost is the time when the endowment of the Spirit of God was received in the early church. This is the last of the great festivals. There is the festival of Christmas when we are reminded of the birth of the Lord Jesus; there is Holy Week, with particular emphasis on Good Friday, on which we are reminded of the sacrifice of the Lord Jesus; then comes Easter, perhaps the most joyous of the festivals of the Christian year, when we think of the triumph of righteousness; and now we have arrived at Pentecost. This ought to be one of the outstanding celebrations of our church year. Now, perhaps more than at any other time, we ought to sense what the Spirit means to the church and how fundamental the gift of the Spirit is.

I should like to talk with you about the significance of Pentecost. This festival rises out of Easter. Something marvelous happened then. Even prior to that time, those who were nearest to Jesus had practically all the facts of the Christian message. They knew something about the importance of faith in God; they certainly knew the necessity for repentance; and they had had some knowledge of the meaning of baptism; but all they knew was impaired because they had not yet been captured by any vital sense of the tremendous power of God.

Until Easter no one had ever grappled with the fact of death; and because of this no one had any deep assurance of a power adequate to vanquish this last dread enemy of mankind. But when Easter came, the entire perspective of the disciples was shifted. Whereas the values men set up from day to day had been all important, the values of eternal life now became paramount. The believers became movingly aware that if death were not the end of life, then they must make some preparation for values that go beyond death. The more they thought of this, the more it possessed them and the more sure they became that in the long run the only values which matter are those that endure far beyond life itself and partake of the nature of eternity.

So the men who daily met with Jesus during the forty days which followed the Resurrection were busy seeing life as they had never seen it before; feeling its majesty and dignity and outreach and responding to its truth, beauty, and challenge. Never before had they really seen and felt and been moved by the glory of the gospel as they were in those forty days.

AT THE END of that time the Master said to them, "I am going away, and you are to wait here until you are endowed with power from on high." That was hard to take.

These men had seen life anew and felt a divine impulsion to do something about it. They could not think of working without Jesus in their midst, and they wanted to bring the rest of their lives into conformity with his central personality so as to feel at home with him. It did not seem right that he who was forevermore abroad in the world should have his way blocked by sin and wickedness and blindness and inequality. They wanted terribly to do something about it. And yet the very one who had opened their eyes and set before them this new vision, new purpose, new life, said to them, "You are not ready yet; wait quietly in this place of tender memories until you receive the promise of the Father which I have given you before, and which I now reiterate; wait here until you are endowed with power from on high."

That is just what they did. As a matter of fact it was the only thing they could do. They had no alternative. It is extremely probable that Peter, impetuous as ever, wanted to rush out and say something. It is not unlikely that Thomas, who had to be shown, wanted now to show the people. It is altogether likely that some of the others said, "Why wait? We know we have all the facts now. We know the message of the gospel as we never knew it before. We are

sure we can bear testimony that Jesus is the Christ. Why wait?" But since the very one who had opened their eyes had told them to wait, they quieted their impatience. And as they did so, they sensed within themselves that, despite their knowledge of the facts, something *was* still lacking. When Jesus spoke, something happened to people; but when they spoke, only information was conveyed. There is a tremendous difference. So they waited.

These were not the same people who had waited before Easter. Then, when they were on the dusty highway, the Master went ahead, and they followed. As they walked they would talk to each other about the chief places in the kingdom they hoped to occupy. But all that was forgotten now. They waited because the Master said they were to wait, but they waited as those already prepared in part for what was to happen. Instead of squabbling about who should sit in the chief places, instead of remembering the way some had betrayed him and been responsible for his crucifixion, instead of going back to the past before they had understood him, instead of any of these or similar things, they were all with one accord, and they continued in supplication and prayer, waiting for the fulfillment of the promise of the Lord Jesus.

THAT WAITING PERIOD was tremendously important. Perhaps we can understand what waiting is now better than ever we could until these last few years; for there are very few of us who have not now had the poignant experience of waiting with hungry eagerness for a boy to come home, for peace to come, or for life to be clean again. Despite the way we have of living from moment to moment and forgetting in one minute the thing that happened in the last, this waiting has been too searing an experience for us to forget easily. Many of us never will forget. Waiting cast its influence forward to the return of those we

loved, the coming back of normalcy, the opportunity for clean living without hate, so that all we did was different than it would have been otherwise. There was an undertone, a purpose, in our waiting. It was not just a passing of time. It was the maturing of resolution and opportunity so that when the day came we would be ready. We tried to keep up so that the years of separation would not divide too much, and our waiting was shot through with a certain soberness which turned gradually to joy as the time passed, and we were ready and true and eager.

That is something of what happened to Christ's disciples. They waited purposefully. They probably counted the days. The Master had said "not many days hence." It is not unlikely that the Ascension, the time when he left them, was Thursday. If so, they waited through Friday and Saturday and Sunday and Monday—waiting, watching, wondering, "Is this the day?" Then broadening their queries to ask, "What will happen?" "What will this Comforter do for us?" So they went back and remembered what the Master had said and what the Scriptures said. This is evident, because as soon as the time was elapsed the first thing the disciples did was to quote the Scriptures. They had evidently been exploring the meaning of the coming endowment. So the second Friday and Saturday passed, and they came again to the anniversary of the Resurrection, to the Lord's day, to Sunday.

THAT IS THE END of chapter one in the Book of Acts. Chapter two starts out with the word "and"—"And when the day of Pentecost was fully come." That *and* is important. It is a connective which ties up all that had been to all that was to be. All the sadness of Calvary, all the joy of Easter, all the instruction of the forty days of Resurrection, all this waiting that piled up day after day was tied up to what was to be. So Luke, in his story, says, "And when the day of Pentecost was fully come"

—when the waiting had stretched out and fulfilled its purpose, when their patience was ready to come into fruition—then suddenly there was a sound from heaven, and the faithful disciples received the fulfillment of that for which their hearts and souls had hungered, that which the Lord had promised—the rounding out of their possibilities as witnesses and ministers. And there appeared unto them cloven tongues like as of fire and rested upon each one of them, and they spoke forth the words of the Lord as the Spirit gave them utterance. There took place in them something akin to what had taken place in the Lord Jesus himself. Here, in them, was achieved a marvelous fusion of Divinity and humanity. They remained men, but they were possessed of the Spirit and spoke with the power of God.

So now, after the weeks of preparation were fulfilled and the arduous days of waiting and expectancy had matured, they were together in an upper room, with one heart and mind. After they had stopped arguing about who was to be what and what their reward was to be; after they had learned to face the central fact that they could not live without the presence of God, one of the great miracles of all time took place. The Spirit of God took possession of them, yet nothing of their own agency was lost. Every man bore testimony as he was empowered to do. He stood forth, God speaking through him. He reached up, becoming more a man and yet more truly a son of God than ever he had been before. And from that time to this all Christian people have known that here was a miracle of transformation which was at the same time a prophecy of what God designed for every one of us individually and for all of us together.

IT IS PROBABLE that the place where the disciples met was just a small room. It is called an upper room, but it is not unlikely it was an open place on the roof with an external stairway that made it available as an

extra room. The street on which the house was situated was probably small and narrow and people going by could hear any loud talk. So when these disciples received the endowment of the Spirit, word got out; and people came rushing to see what was happening. Apparently without prearrangement, the disciples thus bore testimony to Jews who were in Jerusalem from all over the Roman world. It was Babel in reverse. Many centuries before men who put themselves first had tried to build the tower of Babel, but their languages had been confounded. Now these men who had learned to put God first started out to promote his kingdom and found the barriers that separated them from their fellows had been torn down. Every man heard the truth in his own tongue.

One of the things of which we are most proud today is our eagerness to face the facts. On that the scientific age is built. If our theories conflict with the facts, we reject the theories and re-examine our convictions in the light of what is. It is important that we do this in the field of religion. What I have narrated constitutes a body of facts we need to face and to understand. But let us go on.

As these Jews came together, many of them devout people who had made long and hazardous journeys to visit the Holy City, they heard the marvelous and convincing testimonies of the disciples, and they had to find some explanation. Some looked on scoffing and said, "They are drunk." But Peter could not take that. He said, "Why, it is yet early in the morning. If it were late at night, you might persuade us. Obviously these men are not drunk. This is what happened." And he told them.

I like the way the record is phrased. It says that Peter, *standing up* with the eleven, started out, "Ye men and brethren . . ." I like to picture that. This was the Peter who at the Judgment Hall had slunk away. Maybe this is what Luke had in mind when he used that particular

phrase. Yet Peter was in many ways the same man he had been before; he was still impetuous, aggressive, resentful of misunderstanding, and a little uncouth. He was still a Galilean with his Galilean mode of speech—roughly eloquent maybe, but no polished speaker. We cannot possibly explain what happened by just looking at Peter. But there has to be some explanation. The narrow street was filled. Three thousand people were packed in as tight as they could be packed. As Peter began to talk, practically all of them were cynical and somewhat resentful, but as Peter continued they were sobered and looked at each other with questions in their eyes. Then after a time they did not look at each other, but just looked inside; and then, after a bit more, some of them were not only sobered but convicted. One cried out, "Men and brethren, what can we do?" And others echoed him. Of Peter, James, John, and Thomas, they asked, "What shall we do?" So here before them all, the promise of the Master was fulfilled. The Comforter whom the Father sends was demonstrably reproofing the world of sin and of righteousness and of judgment.

Peter did not accomplish this. God did it. But God did not do it by himself. God and Peter and the eleven and those who had waited and had continued in prayer and in supplication in the upper room for ten days—these and others who were behind them and supporting them and with them did it together. But the characteristic thing, the distinctively Christian thing, the significant thing that happened, was that here at last, after their preparation, came the endowment. That endowment could not be forced; it could not be manufactured; it could not be counterfeited. This power of God which made men know within themselves the rightful demands God lays on his children—this power that makes for miraculous strength, wisdom, and testimony, and brings conviction and transformation came from God to his faithful children.

IN THIS DISPENSATION, as in that, one of the distinguishing characteristics of the church of Jesus Christ is the overflowing endowment of the Spirit of God. Where that endowment is, there is the church of Jesus Christ. Where that endowment is not, there the church of Jesus Christ is not. We need to be aware of this. It was possible in those days to have a form of godliness but to lack the power thereof; and it is still possible. It was not until the Spirit of God rested upon these early disciples that the power from on high gave them utterance; it was not until then that they were knit together and empowered by the same Spirit that united them; it was not until then that they became in full truth the church of the living God moving forward to its appointed destiny. And today it is only as we are endowed with power from on high, and the Spirit of God does something to us which lifts us above and beyond all that we might otherwise be, that the church of God moves in majesty and power for the salvation of humanity.

We general officers of the church have looked to the needs of the church in these present days. We have been reminded that these needs are as fundamental as ever. Manners of presentation might change, as do manners of speech and dress, but fundamental needs are unchanging. As always, this day demands that the people of God shall be the people of God, and this means that believers shall be newly cleansed and uplifted and empowered by Divinity. We need missionary testimony, but this testimony must vibrate with such power as is found only among men and women who have experienced the endowment of the Spirit of God.

In the church today we need the same kind of hunger for the Spirit of God that we once had for the return of our loved ones who were away from us in the war. We need to be just as deeply concerned about the peace of God as we were once

(Continued on page 10.)

Revelation and Science - Part 2

An Investigation of the Prophetic Mission of Joseph the Seer and His Revelations in the Light of Science

By C. W. CLARK

Inhabitation of Other Planets or Worlds

UNTIL MAN is able to reach other worlds by the use of rockets and space ships, or by means of radar or other supersonic communications, this subject must remain in the realm of speculation, yet opinions of great scientists are extremely interesting. In Section 36:7 the Lord tells Enoch:

Behold, I am God; man of holiness is my name; man of counsel is my name; Endless and Eternal is my name, also. Wherefore, I can stretch forth my hands and hold all the creations which I have made and my eye can pierce them, also; and among all the workmanship of my hand there has not been so great wickedness as among your brethren.

In order not to feel too bad about this condemnation, let us note that it referred to the inhabitants of this earth before the flood. These were all destroyed except righteous Noah and his family of three sons. But this distinctly points out that other worlds are inhabited. Let us see what great thinkers are advocating.

Sir James Jeans in *Through Space and Time* says, "We have no right to say we shall find no life elsewhere." Garbedian in *Major Mysteries of Science* (pages 214, 215) says:

Our leading men of science maintain that in all probability life does exist elsewhere in the universe, if only in a few odd nooks and corners and that it is not impossible that someday we may possess actual knowledge of the existence of other beings "a little lower than the angels" whom man may regard as his equals—or perhaps even his superiors.

He also quotes Dr. Harlow Shapley as saying:

If somewhat similar conditions of temperature, light, oxygen, soil, and water exist elsewhere, we may take it as certain that life exists elsewhere. We have no proof that it does so exist, but it is probable that it does exist . . . In the absence of information, we can only surmise that the chance that it surpasses our own is as good as that it falls below our level.

Science News Letter for June 30, 1945, quotes Dr. Henry Norris Russell of Princeton University as expressing the same views and adds that it is not unreasonable to expect to find some form of life on Venus and Mars. The expectancy of life

elsewhere extends beyond human imagination. (I have put these thoughts in my own language.)

On this point Garbedian says:

Science has now dropped its traditional theory that Mars is dead. There is life on the famous red planet, whose ruddy light makes such a beautiful picture in the heavens, according to the general belief today among leading astronomers, many of whom several years ago scoffed at the idea as impossible. . . . Dr. William Pickering, director of the Harvard College branch station at Mandeville, Jamaica, in the Carribean Sea, takes the advanced view that it is almost certain that Mars is inhabited by intelligent beings and suggests the Martians are signalling to us.—Pages 218, 219.

A Central Control (Throne of God)

HERE AGAIN Joseph Smith shows his prophetic mission by being ahead of his times. How can anyone read the following excerpt from Section 85: 11, 12 and not feel that it was given under the spirit of true revelation and uttered by a prophet?

And again, verily I say unto you, He hath given a law unto all things by which they move in their times, and their seasons; and their courses are fixed; even the courses of the heavens, and the earth; which comprehend the earth and all the planets; and they give light to each other in their times, and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years: all these are one year with God, but not with man.

The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light, as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, He hath seen him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him, and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me, otherwise ye could not abound.

This revelation points to the fact that from some definite place a control over the creation of all planets is being exercised. This place is the throne of God or generally known as heaven.

I like to think of the vision of Joseph Smith, Jr., given to him on January 21, 1836, at Kirtland Temple and recorded in *Church History*, Volume II, page 16:

I saw the transcendent beauty of the gate through which the heirs of that (celestial) kingdom will enter, which was like unto circling flames of fire: also the blazing throne of God whereon was seated the Father and the Son.

Also Hebrews 12: 29: "For our God is a consuming fire." (Read again the quotation previously given from Doctrine and Covenants 85: 2, 3 in conjunction with paragraphs 11 and 12 just quoted.)

Science used to teach that if there was a God at all, he manifested himself as universal power scattered or diffused in the entire universe. Now, with the new discoveries, there is a more general acceptance of the idea of a central control station from which this power radiates. The materialistic ideas are fading with the discovery of the perfect laws by which the universes are operating. Such forces as the cosmic ray are having much to do with this change of heart. God is revealing through such forces that the entire creation is moving under a reign of law. From some definite place these great powers are being governed. The laws of the universe move in a controlled order.

THE COSMIC RAY, infra-red, X ray, ultra-violet ray, beta ray, cathode ray, and perhaps many others all represent power, but some of these rays are not perceived in our everyday life. They are as "a light which shineth in darkness and the darkness comprehendeth it not." It is true that man has invented machines which produce some of these rays, yet the laws by which they are made evident are not manufactured. All these rays represent power and are perhaps different manifestations of the cosmic ray. Our own sun with its attendant planets travels around a center of gravity at a speed of two hundred miles a second. It requires two hundred twenty million years to complete a revolution in its orbit, the size of which can be imagined if you multiply the two hundred twenty million years by 31,636,000, which is the number of seconds in a year, and then multiply by 200 which is the number of miles traveled in a second. Remember that this represents travel around a focal point which exerts enough gravitational pull to cause the entire universe to follow the same course. (See *Marvels and Mysteries of Science*, by Clyde Fisher, Ph. D., published by William H. Wise Company, 1943, New York City. Dr. Fisher is curator of the Hayden Planetarium.)

Again we quote from *Major Mysteries of Science* by H. Gordon Garbedian.

Although we are lacking definite knowledge as yet, there is evidence pointing to the conclusion that apparently some mysterious bond unites these outer galaxies and our own universe into higher organizations—into “galaxies of galaxies.” These higher systems are immensely larger than our own universe or any other single stellar system.—Page 291.

The fascinating suggestion is advanced that all of creation may be one single unit, with all of its various divisions existing in direct relationship to each other, and all possessing uniform properties and tendencies. The test tube, the microscope, and the spectroscope tell fundamentally the same story. Electricity, whose positive and negative particles constitute the smallest whirling world of material things, may also make up the substance of the largest and most distant universes. There is substantially no difference, in Dr. Shapley’s opinion, between the lowly atom and the most remote cloud of twinkling stars. In the former the electrons and protons are considered as single units; in the later, they are considered *in toto*.—Page 265.

Men of science are now convinced that what goes on in the nucleus of the atom determines what goes on in our own bodies and throughout the universe. The nucleus has a protective wall of electricity. It is this powerful wall which guards the nucleus from tampering on the part of mere man.—Page 182.

There are many atoms besides the one man has tampered with to produce the atomic bomb. This book was written before the atomic age.

SCIENCE HAS DELVED into the subjects of intelligence, agency, and immortality. Some of its ideas are somewhat speculative but corroborative of the revelations to Joseph Smith. Of course, all scientists do not agree, but the fact that some of the greatest minds are in accord should thinking men to give due weight to the question at issue. To get the setting of this, we quote from the King James Version of the Bible, Genesis 2: 8, 9, 16, 17; 3: 1-5, 19, 22, 23.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Now the serpent was more subtil than any least of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as God, knowing good and evil. And when the woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one

wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken.

And from I Timothy 2: 13, 14:

For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.

These verses give a sort of a preview of the things that occurred in the Garden of Eden. Our Heavenly Father knew just what would happen. Usually this is referred to as the Fall of Man, but it was a part of the great redemptive scheme as witnessed by the preparation made for it.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you.—I Peter 1: 18-20.

It is not my purpose to discuss such questions as “Was the sin of Adam intended?” or “What kind of tree was used?” or “What was the sin committed?” other than to point out that whatever it was, Eve partook of it first and by herself. It is more the result of this act that is to be considered. Evidently Adam and Eve as created were not endowed with knowledge of good and evil but given their agency by a commandment that they could choose. Read the first four chapters of the Inspired Version and note this point in chapter two, verses twenty and twenty-one.

But of the tree of knowledge of good and evil thou shalt not eat of it; nevertheless, thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it.

A few sentences from previous quotations will help us:

“Behold, the man is become as one of us, to know good and evil.” This was a direct result of the partaking of the fruit.

Death (physically) came as a result of decree of God because of Adam and Eve’s having obtained this knowledge, “For dust thou art and unto dust shalt thou return.” The tree of life was not withheld from them until after they partook of the tree of knowledge of good and evil.

“Of every tree of the garden thou mayest freely eat but of the tree of knowl-

edge of good and evil. . . .” Without the knowledge of good and evil, our intelligence would not be of a very high nature. Latter-day-revelation through Joseph Smith has much to say about intelligence. Let us examine some of it.

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence. Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light is under condemnation, for man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy; and when separated, man can not receive a fullness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

The glory of God is intelligence, or, in other words, light and truth; light and truth forsaketh that evil one.—Doctrine and Covenants 90: 5, 6.

All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also, and conditions.

All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things: he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him; even God for ever and ever.—Doctrine and Covenants 85: 9, 10.

Note there is the intelligence of God, which is the intelligence that was in the beginning known as the light of truth. Before man could receive intelligence, he had to exercise his agency. In this he partook of the fruit of the tree of the knowledge of good and evil and became mortal with an agency for which he was responsible. God said, “Man is become as one of us, to know good and evil,” and man became mortal (Genesis 3: 19, 22).

Again we read, “I gave unto them knowledge, in the day I created them: and in the garden of Eden gave I unto man his agency.”—Doctrine and Covenants 36: 7. (Here let us suggest a careful reading of section 28, verses 9-12 inclusive, and II Nephi 1: 80-86.)

(Continued on page 22.)

Your Heritage, the Endowment

(Continued from page 7.)

concerned about the peace that stopped the armed strife. We need to be so concerned that we shall get together, being of one heart and mind, without bargaining, without seeking special favors, being concerned only that by the grace of God we shall be made ready for the endowment of the Spirit. The early disciples waited until God could do something in them which he wanted to do, but which could not be done until they themselves were transformed. So, also, must we wait—no idling, but waiting as we work.

OUR CHURCH needs Pentecost, and needs it desperately. No training of our ministry, no special academic preparation, no drawing up of blueprints for Zion, no designation of a Center Place, no anything can take the place of the endowment of the Spirit of God which frees, unites, cleanses, and sends forth the people of God to do these other things which are also necessary, but which are necessary only as we live for and receive the blessing God has designed for his people.

We come, then, to Whitsunday, to Pentecost of this year, with a renewed conviction of our complete and utter and unfailing need of God. Of ourselves, or by ourselves, we cannot accomplish what God requires at our hands. He is not reluctant to bless us, but the blessings we need come only as we become aware and ready and hungry. You cannot give a man a *good* meal unless he has appetite for it. God himself cannot give us the endowment of his Spirit unless our appetite is sharpened, and we are hungering and thirsting after righteousness.

I bid you then, by the grace of God, to look around you with a new conviction of the rightness of that eternal life for which we were born, and with a new awareness of the

values which endure. I also bid you to wait for the endowment of the Spirit which is your heritage, but remember that you can do this in fellowship with each other, searching the Scriptures, bearing the testimony you are now empowered to bear, but expecting always the greater endowment that shall free you and commission you until you and your fellow servants shall be even more greatly used of God in convicting the world of sin, of righteousness, of judgment, and of the kingdom of God.

News and Notes

(Continued from page 2.)

INDEPENDENCE STAKE

At a meeting held in the Stone Church on May 8 by the sixteen congregations of Independence, the new Independence Stake was organized. President Israel A. Smith presided. President F. Henry Edwards discussed the historical background of the organization. President W. Wallace Smith offered the invocation, and Presiding Evangelist Elbert A. Smith gave the benediction.

Elder C. V. Graham was made stake president, and Bishop Harold W. Cackler was made stake bishop. Glaude A. Smith, pastor of Stone Church, and Fred O. Davies, pastor of Walnut Park, were made counselors to Brother Graham. Elder M. L. Parker was approved as counselor to Brother Cackler.

Nine members of the Stake High Council were approved. They were Lloyd L. Bland, L. F. P. Curry, Ralph A. Harder, Chris B. Hartshorn, Don V. Lents, Joseph E. Kelsey, Howard C. Timm, Roy C. Thrutchley, and Wilfred E. Wakeman. All city-wide officers were sustained for the remainder of the year.

HAWAIIAN ISLANDS

The Hilo Oratorio Society presented a cantata called "The Crucifixion" on Good Friday. Elder James Kemp was one of the conductors of the sixty-voice choir. Other members taking part were Esther Aki, Takeko Hayashi, Sadako Ishizaki, Alice Kawamura, Helen Kemp, Masako Odachi, Carrie Wagner, Etsuko Yamamoto, Clara Camara, Raymond Kaaihue.

NEW CHURCH

On May 9, delegates, including Pastor V. D. Ruch from Council Bluffs, met in the office of the First Presidency to consult with the presidency and the bishopric regarding plans for a new church building in Council Bluffs.

CAMPUS SPEAKER

Carl Mesle, Youth Leader in Zion, was guest speaker at Graceland College on May 7. He spoke on the subject, "Returning to Our Home Leagues." This talk was part of a series called "Into Our Home Fields," that is being presented to Gracelanders by various speakers.

Enticed to Do Good

By ROBERT J. MILLER

READING: Book of Moroni 7: 5-17.

Disciples of our Lord should be expressly clear upon this one point: "Every good thing cometh from God, for the Devil at no time enticeth man to do good." God and Satan are the authors of two distinct ideologies—the good and evil ways of life. They never compromise or borrow one another's tools. Every moment of every day each is consumed with a single desire; that of bringing about his ultimate purpose—salvation or destruction.

However, there are times when Satan appears to incorporate good with his evil deeds. In such cases you may be sure the mark of "good" is placed upon the act to deceive the innocent into subscribing to the evil purpose Satan has in mind. If there be good in it, Satan has planned it with the intent of his evil designs outweighing and nullifying the good, the sum total of the purpose being evil. The good that Satan appears to do is counterfeit.

An example of this is to be found in questionable sports events which are sponsored for a charitable cause with a certain amount of the proceeds going for some benevolent purpose. Upon close examination we will probably find more harm than good resulting from this if it makes converts to such sports as boxing and wrestling. The greatest harm may not be from conversion to the sport as to the fact that these converts are brought into closer fellowship with evil companions and worldly ways. Again, lotteries to raise funds to build churches can hardly be said to carry the stamp of divine approval, for they teach people to gamble, seek the easy way—something for nothing.

SALVATION is not the first prize in a lottery. God is not deceitful; he doesn't offer easy or loose ways to salvation; his purposes are above

reproach and will endure the light of close inspection by the measure of truth.

As the Scripture states, there is something of the divine nature in every man showing him the road to salvation. Some call it conscience. Man's duty is to honestly respect its promptings that it may ever have an active part in his life. Eventually it will lead him to God.—From the *Columbus Challenger*.

This Is for You

(Continued from page 4.)

- Junior choir directors
- Pastors
- Church school directors
- Church school supervisors
- Zion's League leaders
- Vacation and reunion church school workers
- Camp leaders
- Boys and girls work leaders

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Kleta Finley	Roy Benson	Reed M. Holmes	Ammon Roberson
Bethel Davis	Mrs. F. Henry	Knoche	Edwards
Marvin McDole	Paul Craig	Aleta Runkle	Joy Browne
Eleanor Sandy	Deam Ferris	Glaude A. Smith	Mrs. Beatrice Darling
Franklyn S.	Evan Fry	Weddle	William Graves
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How to Register:

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Correction

In C. W. Clark's article, page 5 of May 15 issue, the name on the second line should be Fenton and not "Feriton."



OUR "WHITE HOUSE"

ONE OF THE SPRING TREATS in Missouri is the blooming of the redbud trees, which began this year about April 18. Before the leaves come out, the branches are covered with red blossoms, some of them a deeper shade, almost a purple. Few redbuds are large; they nestle in small sunny spots near the greater elms and maples, like a touch of feminine beauty in a strong masculine world.

One of the loveliest of redbuds we have seen is at the home of President Israel A. Smith. Rather unusual and picturesque in its formation, it makes a work of natural art against the white walls and green windows of the home. This tree was planted by Sister Smith's brother, Ralph Grenawalt, one day when she was away. It made a happy surprise at the time and, since his passing, is a reminder of his love and thoughtfulness.

The home itself is an attractive and comfortable structure, representative of the tastes prevalent around the close of the Victorian period. It remains to us from a period of history and a way of life that has closed. Such houses will be re-

garded with increased appreciation as time goes on. Its broad veranda, the wide windows, the high ceilings, and spacious rooms all belong to an era of comfort and gracious living, of hospitality and generosity that are being lost today.

PRESIDENT JOSEPH SMITH made his home there in his later years, receiving visitors from all over the country and around the world—men in positions of responsibility in the church and in business. In this home Wallace Smith, lately called to the Presidency, grew to young manhood. There President Israel Smith and Sister Nina Smith preserve the spirit of tranquility and kindness, of purpose and devotion, that has always belonged to this home.

For church people, historic associations and ties of affection give this home a special significance. Memories of great occasions pervade it, and there are reminiscences of those we have loved in other days, now gone to their heavenly reward.

Speaking humbly and reverently, this home is the "White House" of the church.

L. J. L.

Blessed Are the Poor in Spirit For Theirs Is the Kingdom of Heaven

THE OLD TESTAMENT is full of descriptions of the spirit of the world—the spirit of selfish wealth with its attendant cruelty. In contrast to this are the descriptions of the oppressed poor, who are the friends of God. Not all of the poor are the disciples of Christ—only those who are reborn by the Spirit of God, those who have refused to let possessions become their God.

Our Lord has, as recorded by St. Matthew, gone beneath the surface and based his kingdom, the character of his citizens, not upon actual poverty but upon the detachment of possessions. The world says, "Get all you can and keep it." Christ says, "Blessed are they who get all they can in righteousness and use it for the betterment of their fellowmen."

"Blessed are the poor in spirit" is a difficult phrase and can be interpreted in two ways.

First—these feel themselves spiritually poor and in need of all things. They approach God in the spirit of penitence and humility, beseeching him to supply their needs, clothe their nakedness, give them strength to earn their daily bread, and enrich their poverty of spirit. This spirit is the opposite of pride, self-righteousness, and conceit. It is the spirit of the publican rather than the spirit of the Pharisee.

Second—it also could have reference to economic poverty—this is especially true in the version of St. Luke. It is inferred here that a true Christian, rich or poor, must have the spirit of poverty. We must possess our wealth as if we possess it not and be willing to resign it at any time without regret. We should be able to say with Job, "The Lord gave, and the Lord taketh away." The Rich Young Ruler lost salvation because he was unable to give up his pos-

sessions—"But when the young man heard that saying, he went away sorrowful: for he had great possessions."—Matthew 19: 16-22.

No man can let his possessions rule him and expect to receive the blessed life. Job understood the meaning of detachment from one's possessions. Job used aright what God gave him. He recognized the sovereignty of God. The Lord recalled what he had given and Job gave it up freely. Being detached from possessions is poverty of Spirit. When we have food and covering, at least let us be content and praise the name of the Lord.

JESUS ANNOUNCED that the reason for his coming was so the poor might hear the gospel (Luke 4: 18). He is proclaiming his religion as one of love, not force. Blessedness is even higher than happiness. Happiness comes from without and is dependent upon circumstances; blessedness is an inner fountain of joy in the soul itself, which no outward circumstance can effect. Blessedness consists in standing in right relation with God, and realizing the true law of a man's creation. According to Christ, the blessed life can be enjoyed even by those who are unhappy.

The Greeks thought that the blessed life was possible for only a few—that it was impossible for slaves, the diseased, the poor, and those who die young. Christ's teaching was different. He said the blessed life was possible for all mankind—for the meanest slave and the most wretched cripple, as well as the prosperous. The Greeks taught that the wise man was blessed. Jesus opened the blessed life to the simple and the uneducated. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly at heart, and ye shall find

By JAMES DAUGHERTY

rest unto your souls. For my yoke is easy and my burden is light."

OUR LORD SAYS, then, blessed are those who are detached from the desires of the flesh. Paul caught the same vision when he called people to "repent from dead works." Of course, we look to Christ for the supreme illustration, for this beatitude expresses his own character. *He was detached.* The incarnation was a self-emptying. He didn't cling to all the glories of heaven, but "emptied himself" and refused to lay up treasure on earth.

Paul said, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—II Corinthians 8: 9. Jesus set the example of clinging to nothing external. He abandoned ease, popularity, the favor of the great and even the sympathy of his friends. Each privilege in turn was abandoned without a murmur. He stood empty, persecuted before Pilate, and said, "Thou sayest I am a king." And the generations since have witnessed that he spoke the truth.

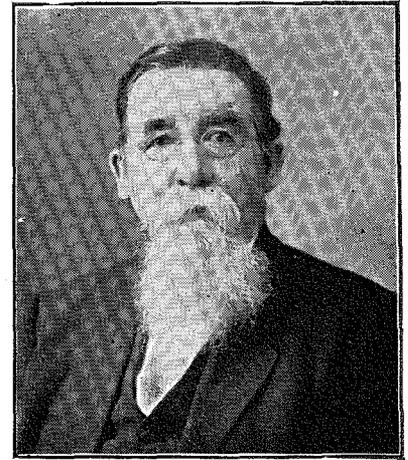
So we, like him, must be willing to submit ourselves to full surrender, ready to give all for the establishment of God's kingdom on earth as it is in heaven. As Paul said, we must be found "having nothing, and yet possessing all things."

Our Lord asks all baptized Christians, to have the spirit of poverty—to possess their wealth as if they possessed it not; to be willing to resign it at any time without regret; and to say with Job, "The Lord gave, the Lord taketh away; blessed be the name of the Lord."

A Tract and a Prophetic Promise

A Story of the Tract, "The Church of Jesus Christ"

By WILLIAM LEWIS



William Lewis

NOBODY KNOWS how many people have been started on the path to conversion and membership in the church through reading the tract by William Lewis, "The Church of Jesus Christ: Where Is It? How Shall I Know It?" Brother Lewis came to America as a young boy with his parents. In 1901 he returned to his native Wales with his family, as a self-sustaining missionary, to present the gospel to his people. The work was going slowly, and he needed printed literature. One night he dreamed of writing a tract in Welsh, and the words of it were given to him. In the morning he arose and wrote it as he had received it in the dream, as nearly as he could remember it. He had it published, and it was a great help in his work. His assistant, Frank Pierce, a well-educated young man, translated it into English, and it was published in the United States where it began an even greater period of usefulness. It has been one of the most popular missionary items issued by the Herald Publishing House.

TIME BROUGHT CHANGES, and to some the tract seemed "old fashioned" and "out of date." When the last printing was sold, it was "out of print" and remained so for a number of years. But year after year there was a steady demand for it. Nothing really took its place. Nothing was done to reissue it.

Obviously the work was not perfect, and it needed reorganization. Yet it had merits and a strong appeal, for it was written in a spirit that touched people's hearts, and its good qualities should not be lost. The First Presidency decided, in the

latter part of 1949, that it should be revised for a new edition, and directed the undersigned to do the work, which was done between November 15 and 24, and the new edition was brought out early in 1950. Thus the tract was given a new opportunity to continue its service.

WE DID NOT KNOW that this reprieve was a fulfillment of a prophecy given more than thirty years ago, until we received a letter on April 24 from the daughter of William Lewis, Mrs. Mark (Ruth) Holman of Independence. It will be of considerable interest to all those who use the tract. We quote a part of the letter:

Just a note of thanks to you for your careful revision and modernization of William Lewis's tract, "The Church of Jesus Christ, etc.," When you called me about three months ago and read "The Author and the Tract" which you had written for an insert, I was surprised to hear it was to be reprinted. I thought it was off the market for good and that its mission had been fulfilled. As you were reading your explanation over the phone, there flashed into my mind a picture of the last thirty-six hours of father's life

I am sure you are unaware of the part you have played in fulfilling a prediction—or prophecy—given by Gomer T. Griffiths in 1919. Brother Griffiths and my father had been very good friends for more than fifty years. Both were Welshmen and worked together in Wales and America. When Brother Griffiths heard that father was critically ill, he came to St. Joseph to see him. On Friday afternoon he spent about half an hour in the room with father. They talked in Welsh and the last words ever spoken by father were to Brother Griffiths that day. As soon as Brother Griffiths and R. S. Salyards left the house, father lapsed into a coma which lasted until his death the next night, Saturday.

The same night, Friday, Brother Griffiths came back to the house. He talked with the family and friends downstairs in the library, and then when he was getting ready to leave, said, "Now you children and grandchildren, come upstairs into your father's room. I want to talk to you." We did as he requested. The room was too crowded for all of us to go in, and I remember standing in the doorway of the adjoining hall and listening very closely to every word Brother Griffiths said. He talked for several minutes about the ministry performed by father in the past years and wound up by saying, "And while William is being called to the other world where evidently God has work for him, still the fruits of his labor here will live on. Things which he has written will live on and on and many, many years after he has gone will still bear fruit."

To outward appearances, father was unconscious, totally paralyzed, but tears streamed down his face, and mother, who was sitting by his side, wiped them away. We have always felt he heard and understood, although he could not speak.

And now my own testimony. When I began to work on this tract, I felt the warmth of the good Spirit in reading it and recognized its many merits, which I was resolved to preserve. It needed correction and clarification at points; it needed rearrangement in some parts. But it was good timber, a material that would last. God had left the touch of his hand upon it. I hope that there is a long career of service ahead for this tract in the missionary work of the church.—L. J. L.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTIONS:

In the story of creation (Genesis 1) does a day refer to a twenty-four hour period or a longer period of time?

In Genesis 11:2, 3, God rests on the seventh day and sanctifies that day. With Sunday falling on the first calendar day of the week, how do we explain it to be the seventh day on which we are to rest?

Iowa

Mrs. F. S. W.

ANSWERS:

Without doubt the days of creation mentioned in the first chapter of Genesis refer to periods other than our twenty-four hour solar day determined by the rotation of the earth on its axis, which is part of its movement in its orbit of 365 days, 5 hours, 48 minutes, and 46 seconds around the sun.

Three days of creative activity passed before the sun was established, therefore, those days could not have been our twenty-four hour solar days.

The word "day" used in connection with the creation is translated from the Hebrew word *yom*, or otherwise spelled *yom*. That word is frequently used to indicate indefinite eras or periods of time. In many places in the Bible—for example, Genesis 2:4—it covers the entire period of creation: "the day that the Lord made the heaven and the earth."

These considerations, (1) the fact that the sun, which is the chief factor in determining the solar day of twenty-four hours, was not established or set in relationship to the earth until the fourth creative day, and (2) the very general and indefinite meaning of the Hebrew word *yom*, which is translated "day," indicates very clearly that the solar day is not meant but more likely the terms "age" or "season" are applicable.

It is true that the Lord rested on the seventh day and sanctified it. But that rest was taken by God unto himself as a result of his creative work. Man, as a creature and not a creator, did not participate in the creation and therefore did not earn the rest period. Neither was it committed to man as an earthly duty during the creative period and is

not heard of until it was given to Moses on the stones containing the Ten Commandments. It might help to note that the term "seventh day," for both Jews and Christians, stems from the preceding six days of labor, though the event memorialized under each covenant differs.

That man was not created physically at the time the Lord rested is clearly stated in Genesis 2:5-7.

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the earth. But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

From that day until Moses received the law, some 1,491 years later, there is

no reference to a command to keep the Sabbath; but contrawise do we read:

The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.—Deuteronomy 5:3.

The covenant, including the Ten Commandments, in which is specified the keeping of the Sabbath, follows in the same chapter. Singularly, the argument used in Exodus 20:11, "For in six days the Lord made heaven and earth. . . ." is not found in the Deuteronomy statement. Of that statement we read:

These are the words the Lord spake unto all your assembly in the mount out of the midst of fire, of the cloud, and of thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me.—Deuteronomy 5:22.

If God did not add any more than this account given in Deuteronomy, then Exodus 20:11 must be incidental material inserted by Moses as a commentary or an argument.

The Sabbath day as given to Moses was not a universal law. It was a national memorial day.

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: *therefore* the Lord

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thy God commanded *thee* to keep the Sabbath day.—Deuteronomy 5: 15.

The gospel deliverance from death is more far reaching than a national release from Egyptian bondage. It is universal in its effect and has more reason for being celebrated than the Egyptian release which concerned the ancient Israelites alone. And the significant event that makes that universal deliverance from death possible is the resurrection of Christ.

I am he that liveth, and was dead, and, Behold, I am alive evermore, Amen; and have the keys of hell and death.—Revelation 1: 18.

The resurrection of Jesus took place on the first day of the week. It is natural to think that such a tremendous event should supersede any minor national event, such as deliverance from earthly bondage, in the minds of the early Christians. And so we find record of the disciples breaking bread on the first day of the week. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them."—Acts 20: 7. (See also I Corinthians 16: 2.) Gradually the Lord's day superseded the old national sabbath of ancient Israel. Such a change was fully endorsed by the church fathers. One of them, Ignatius, Bishop of Antioch, who lived in the days of the apostles, said, "It is absurd to name Jesus Christ, and to Judaize. For the Christian religion did not embrace the Jewish, but the Jewish the Christian."—Epistle to Magnesians 3: 11.

James E. Bishop.

QUESTION:

1. In the parable of the ten virgins, what does the oil represent?
2. In Revelation 6: 6 the voice says, "A measure of wheat for a penny, and a measure of barley for a penny; and hurt not thou the oil and the wine." Does this oil represent the same thing?
Ontario. E.W.D.

ANSWER:

1. The oil in this parable represents the Holy Spirit of God. It is the only distinction between those "possessors" of the true faith and the "professors." The wise virgins possessed Christ, while the foolish ones professed him. Christ was to be in his true disciples through his Spirit (John 14: 19, 20). Oil was widely used in Palestine for lighting, and the prophets associated it with the Spirit of God (Zechariah 4: 1-6).
2. The oil mentioned in Revelation 6: 6 does not represent the same thing as the oil in the parable of the ten virgins.

The oil here is associated with the black horse (verse 5), and this horse represents famine. Wheat and barley were always a staple food commodity in Palestine and life depended on them. Oil and wine were pleasantries, and people could live without them. Failure was to hit the items of food that were needed the most, but the pleasantries were to remain in abundance.

GEORGE A. NJEIM.

QUESTION:

Who baptized John the Baptist?

ANSWER:

Doctrine and Covenants 83: 4 states that he was baptized while in his childhood, but I do not recall any information which states by whom he was baptized. We are told that he was ordained by an angel, but whether he was baptized by an angel or by his father or by someone else appears uncertain. A. B. PHILLIPS

An Easter Service in the Yukon

A News Letter From Jean Barnett

R.C.A.F. Station

Whitehorse, Yukon Territory

Dear *Herald* Friends:

I had to write to you this morning and share with you the joyous experience of Easter Sunday. I shall always feel that you have a partnership in the work up here. I would like to share the good news with each one who has written encouraging letters and given help, and perhaps I can do so in some corner of the *Herald*.

Easter week end started like a lion blustering down out of the hills. First of all the mountains disappeared behind a dark shroud, then a heavy ceiling settled over our valley. The "Sked" zoomed low overhead, carrying the church school supplies that I needed so urgently for Sunday's program. . . . The blizzard was solid, and the Sked had to turn back to Watson Lake until the afternoon. By the time she came back it was snowing harder than ever. . . . She circled and circled, the boys and I listened, watched, and prayed. Then at six o'clock my neighbor looked over—he was down, a safe landing, and our supplies with it.

The Recreation Hall had its grimy face lifted on Good Friday, and Saturday Camp Commandant, Major Howard, second in charge of the Canadian Army here, and supervisor of our Intermediate Boys' Bible Class, brought up thirty-five yards of white bunting. He and the Padre lined the dark stage walls with it and the Padre's wife, Dot, and I planted our paper daffodils and lilies along the little white picket fence. With the help of spotlights, we silhouetted the "Shadow of the Cross" on the screen, and under it a *real* Easter lily, a costly and precious thing up here.

When the children lined up behind the picket fence to sing "Christ the Lord is risen, this is Easter Day," I'm sure no cathedral shone brighter in praise than our hall. When the Padre was speaking of the agony on the cross, one little tot said to his mother, "But, Mummy, Jesus rose again." And that is what I have been telling them—"Jesus lives."

In the congregation on Sunday morning, we had a wonderful response—over two hundred children and parents, about half of the latter. When I think back one year and remember all the skeptical people who thought me a little queer, and compare the present attitude and support with it, it is wonderful. Still, I knew that this work would succeed because I was working for One who never fails.

So many thanks to all the kind people who have written,

Your sister in Christ,

JEAN BARNETT.

A Single Blossom - By SUE THOMAN

ELLEN FOSTER GAZED OUT of the speeding automobile, her thoughts filled with the memory of her mother who had passed on several years ago. It was Memorial Day, and the back seat of the car was banked high with multicolored flowers as Ellen and her husband George were on their way to the cemetery to decorate her mother's grave.

Soon the car left the busy city and rolled along through the blossoming countryside.

"Ellen," George spoke softly, not wanting to intrude too suddenly on his wife's deep thoughts, "what are you thinking? You haven't said anything for miles."

"Huh! O—I'm sorry, George, my mind had gone back to that first time we came to the cemetery after Mother had passed on and how neglected and forlorn some of the other graves looked after we finished decorating Mother's," Ellen paused.

"Yes," smiled George, "and then you dismantled it and placed a single blossom on each of the other graves all around."

"Even a single blossom was better than none. I like to think that those who have gone on are remembered by us," Ellen defended.

"Oh, that was all right, but you must remember that there are many who live too far to come to decorate the graves of their loved ones," answered George.

"I'm not really blaming them, dear. That is why I feel that those of us who live near and are able to, should remember those who have served so well," said Ellen.

BY THIS TIME the car had passed through the wrought-iron gate and slowly wound its way over the

stony path. It was so beautiful and still that Ellen caught her breath with the wonderful peace of it all. Even the birds sang softly in tune with the stillness. Soon they stopped beside a neat grave with a simple headstone. Ellen got out of the car and stood for a few moments beside her mother's grave in quiet prayer. Then she put on her garden gloves and knelt and started clearing the dried scars of winter off the mound. She worked quickly as George began to bring the baskets of flowers from the car.

For several hours the two of them worked, moving quietly from one grave to another, saying little but with a deep understanding of what was in each other's hearts.

"I think I'll go over and place some flowers on the graves of Joseph Smith and Brother Fred M.," George said.

"That will be fine," answered Ellen, "I will be through here in just a few minutes."

AS GEORGE WALKED AWAY, his arms filled with flowers, Ellen's eyes misted for a moment as she brushed away a wisp of hair that had fallen across her face. A figure suddenly stepped out from the path and approached Ellen hesitantly.

"Hello!" the figure called. "Are you Ellen Foster?"

Startled, Ellen turned and stood up quickly.

"Why—yes, I am," she answered slowly.

"I'm Sister Perry from California, and I was visiting my son, so we decided to come out and visit my father's and grandfather's graves. You wouldn't remember them, perhaps. But they were missionaries in

the church for years. Robinson was the name."

"Yes," Ellen hesitated, "I remember reading that name on the headstones. They are buried next to my mother. I hope you didn't mind my placing some flowers on their graves."

"Mind! My dear, I'm so grateful to you. I have wondered and worried about their graves. But I understand from some friends that you have given them the same loving care that you have given your mother's. How can I ever repay you?"

"Repay?—I have received much from doing it. I have felt my mother knows and approves of what I am doing."

"I am sure she does!" and with these words the lady leaned over and kissed Ellen gently on the cheek. Then she turned and walked slowly away.

Ellen stood watching the receding figure for several minutes, then resumed her work, her face aglow. The effort she had made there with her single blossom was good, and her heart was glad.

Why a Family Altar

1. It will sweeten home life and enrich home relationship as nothing else will.
2. It will dissolve all misunderstanding and relieve all friction that may enter the home.
3. It will hold our boys and girls to the Christian ideal and determine their lasting welfare.
4. It will send us forth to our work for the day, in home, office, store, factory, true to our best and determined in what we do to glorify God.
5. It will give strength to meet bravely any disappointments and adversities as they come.

—Wesley Herald.

The Home Column

Songs of Zion -

By MILDRED BELROSE

*My Savior is praying for me,
My Savior is praying for me
I will not doubt nor fear,
This my infinite cheer,
My Savior is praying for me.*

THESE WORDS still float into my consciousness after many, many years; for they are the words of one of my mother's favorite hymns. This song aids us through dark hours when spiritual strength is ebbing, and it has a deep and abiding comfort for me. I was fortunate in having a singing Latter Day Saint mother. She had a large family, and her days were filled to overflowing with numerous wearying tasks. She lacked time to gather us at her knee often and tell us the gospel story, so she sang it to us. My mind has been indelibly impressed with the words of many "Songs of Zion," because Mother sang them as she worked. She had no special vocal talent, nor did she sing in the choir, but she loved the "Songs of Zion." She sang "Jesus Savior, Pilot Me" when in doubt; "'Tis a Glorious Thing to Be in the Light" when filled with joy over her blessings. Among her favorites were "God Will Take Care of You," "Give Me Thy Heart," "We're Marching to Zion," "Dare to Do Right," "Wonderful Words of Life," and "Tenderly, Lead Thou Me On." When these hymns are sung I can still hear her singing in the ear of my memory. Closing my eyes in retrospection, I see her with swift skill ironing a shirt, sewing on a button, tacking on a half sole, or whipping up some pancakes with a song on her lips.

The Ladies' Aid which often met at our home had for its theme song, "Earnest Workers for the Master." What a world of truth is in it:

*Earnest workers for the Master
Send a word along the line,
We shall never know disaster,
Trusting in the power divine.*

MOTHER WAS CALLED to her heavenly home just as I was launching my experience as a homemaker, but through her favorite songs, she lingers in spirit to help me in my adventure. Remembering her counsel to sing the "Songs of Zion" through trials and days of work, I soon found myself singing her songs and some of my own favorites as well. In times of perplexity I found comfort in "Jesus Savior, Pilot Me" and "Will Your Anchor Hold."

*God will take care of you,
Long as you live;
Granting you blessings
None other can give.*

These words of comfort came when my husband lay desperately ill with diphtheria, and when the children had the measles and pneumonia.

As my own little girl grew up, some of my most beloved hymns became hers. At Wednesday evening prayer service, before leaving her home for the first time to attend Graceland College, she requested that we sing "Jesus, My Shepherd." In my heart swelled the knowledge that somehow the things Mother had written indelibly in my memory, I had succeeded in instilling in my own daughter's memory with God's help and the "Songs of Zion."

ARE WE "Marching to Zion" in our homes with the "Songs of Zion" on our lips? They are some of the best tools we have to hold the hearts of our children and mold their thinking and actions in later life. How can they cheat in arithmetic or history with "I would be true, for there are those who trust me" ring-

ing in their ears? How can they carry evil stories or mix with unclean companions with "I'll say what you want me to say, dear Lord, I'll be what you want me to be" burning in their conscience?

Anxiety, anger, fear, and discouragement cannot abide in a soul where a song dwells. When you become the victim of frustrating emotion, compel yourself to sing a comforting hymn. Your soul will soon be lifted and filled with the light of God's Holy Spirit, and all your anxiety and fears will be dispelled.

*How sweet are the songs of Jesus,
Of tenderest melody,
The hope of the heart to waken,
Oh, sing them, yes, sing for me.*

*No songs like the songs of Jesus,
To lighten the weary heart,
Its burdens of pain to lessen,
Or bid them far hence depart.*

*Had we not the songs of Jesus,
How sad all the world would be,
Our hope would be lost in darkness,
And life lose its melody.*

*Then hail to the songs of Jesus,
And welcome their joyous strains,
The songs of that wondrous story,
How Jesus in triumph reigns.*

*Sweet songs, songs of Jesus,
Sweet songs, sing them to me,
Sing them with the Spirit,
Sing them, yes, sing for me.*

-Zion's Praises, No. 145.

Mothers who sing the songs of Jesus in their homes as they work will bring to our Heavenly Father and the church the strength of this generation.

Come, let us sing the "Songs of Zion" every day of the week.

Briefs

STONE CHURCH, INDEPENDENCE.—James Edward Manley, infant son of Audrey Arlene (Albright) and E. H. Manley, was blessed April 23 by Evangelist Ray Whiting and Elder Glaude A. Smith.

CRESCENT CITY, CALIFORNIA.—James Kieth, son of Mr. and Mrs. Charles Melton Brown of Arcata, California, and Marvin Ross, son of Mr. and Mrs. James Henry Wittmeyer of Crescent City, California, were blessed Easter Sunday by Elder Joseph Elkins at Brookings, Oregon.—Reported by MRS. VIVIAN CUMMINS.

LONGVIEW, TEXAS.—After a period of nearly two years of inactivity due to a lack of priesthood help, this group was reorganized on April 30. Preaching services were first held on Easter Sunday. After the service a picnic dinner was held outdoors.

Priest Paul A. Hacker, who has recently moved to East Texas from Houston, preached every Sunday morning in April. On April 30 an election of church school officers was held and a course of study planned. New officers are Raymond Aaron, church school supervisor; Sister Carl Aaron, secretary and treasurer; Sister Clifford Aaron, supervisor of the children's department; Sister Paul Hacker, music director; Sister James Blakely, chorister, and Carl Aaron, custodian.

Paul Hacker was elected pastor of the group. He chose Priest Birkhead as his assistant. Brother and Sister Birkhead moved to East Texas from Ava, Missouri, recently.

Brother C. C. Aaron, 1929 Gladwater Road, Longview, and Paul Hacker, 2010 West Pine St., Tyler, were given the work of contacting all Saints who live near East Texas.—Reported by PAUL HACKER.

SANDUSKY, MICHIGAN.—The Eastern Michigan District held a church school institute on April 29 and 30. The theme was "Each one win one." Elder John Darling rendered a fine ministry as institute leader assisted by Elders James C. Phillips, Earl Diem, and Eldon Winters. Elder John Rogers, district church school director, was responsible for the planning and organizing of the institute. Many local workers assisted as class leaders and panel discussion participants. The excellent classes were concluded Saturday evening by a banquet served by the women's department.

The church was filled Sunday morning for further worship, classwork, and preaching. Six people summarized the institute in the afternoon under the direction of Elder Darling. The concluding service was a Communion dedication service in charge of District President James C. Phillips.—Reported by ISABEL PHILLIPS.

BOISE, IDAHO.—On March 10 the adult group and the Zion's League met together to see the picture, "Air Age of 1950," shown by the Idaho State Aeronautic Bureau. Following the picture, Helen Jones gave a talk on Palestine. She was stationed there during her service in the war.

SALT LAKE CITY, UTAH.—The semi-annual Utah-Idaho Conference was held Feb-

ruary 25 and 26 in Salt Lake City. A business meeting was held Saturday evening. President Ralph Briggs was in charge of the prayer meeting and worship service held Sunday morning. Seventy Russell Ralston and the district presidency were in charge of the Communion service held later. In the afternoon the new baptismal font was dedicated by Elder E. E. Richards, a class was conducted by Elder Alfred H. Yale, and a confirmation service in charge of Brother Ralston was held.

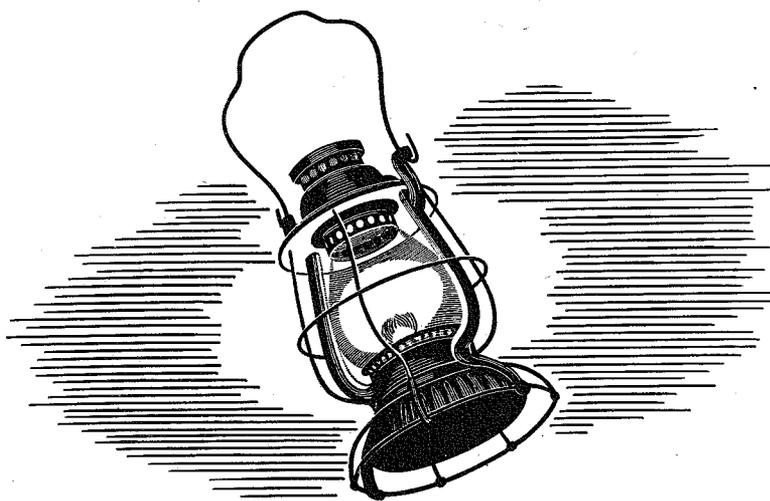
On March 24 Brother Ralston was master of ceremonies at a birthday party held in the basement of the church. Twelve tables were set and decorated to represent the twelve months of the year, and everyone was seated according to his birthdate.

RUPERT, IDAHO.—An Easter program was given on Easter morning followed by a sermon by Pastor Tom Ultican. An outdoor

picnic planned for that day had to be changed to a dinner at the church on account of a cold wind.—*The Rock Mountain Vigil.*

ST. LOUIS, MISSOURI.—Apostle Donald O. Chesworth and Elder James Daugherty were guest speakers during the month of April. District President C. H. Archibald spoke on Easter Sunday. From April 23 to 28 Elder Roy Weldon preached a series of missionary sermons, using slides. Attendance never dropped below 200 and reached the 300 mark on a couple of evenings.—Reported by FRANK McDONALD.

STONE CHURCH, INDEPENDENCE.—On May 7 John William Chapman III, infant son of John William Chapman II and Shirley Louise Harrington was blessed by Elders Evan Fry and William Worth, Jr.



How welcome, along dark ways, the beams of a lantern!

Neither the oil nor the wick, by itself, produces the friendly radiance. Only as they work together the light gleams.

As the oil quickens the wick, so must vitality be imparted to your branch's endeavor by over-all aims. Our official church publisher,

Herald House, and no one else can furnish the materials that fully integrate the local effort with the over-all Zion program of our church. Don't forget . . . it's local branch patronage that assures your church publishing house

its income, which, turned back into Christian work,

further extends the light of the Gospel into the darkness of a sin-sick world.



your church publisher

God's Auditors - By RICHARD PRICE

MONDAY NIGHT two priests visited the Benston home. During the conversation, they asked a number of searching questions which were politely and carefully answered.

Parma Lou, age ten, had her first good opportunity the following night at the family altar to ask why they were so inquisitive.

"Parma, come sit by me," her father said, "and I will tell you a story. Long ago the Lord made the earth, as you know, and he placed us on it so that we might learn how to live the way he lives."

"Why not live our own way—just as we do now? I like it this way."

"Why, Parma!" her mother said. "Just this evening you came home crying because you saw some drunkards fighting on the street."

"Yes," her father continued, "you like life as we are trying to live it, but not as you see non-Christian people living. There is much drunkenness, laziness, and wrong in the world which make unemployment, war, and various other troubles."

"You mean that things do not have to be this way?" questioned Parma.

"Course not," her teen-aged brother Dale blurted out. "It won't be this way in Zion, will it, Daddy?"

"It certainly won't, Dale. You see, the Lord placed us here to mature."

"To grow up, that is," Dale stated.

"That is one way of saying it," Mother Benston added. "While we are here on the earth we are supposed to have enough experiences to teach us how to live on God's plane of life. Then we will become ready to live in heaven with him."

"And we will live with him right here on the earth, too—during the millennium, won't we?" Dale asked.

"Yes," his father answered, "but it makes a difference as to what kind of experiences we have. One who refuses to do anything but evil can never rise to God's level; while those who attend church and strive always to train themselves to be like Jesus shall learn to appreciate, understand, and enjoy heavenly life."

"You mean we might not enjoy living in heaven now?" Dale queried.

"Do you like classical music and art, Dale?"

"Nah!"

"Well, you may someday when you understand it," Father answered. "No doubt everyone would enjoy heaven some, but we shall appreciate it much more when we fully understand God and his

way of life."

"God is sure good!" Parma explained.

"We haven't seen anything yet!" Dale added.

"You are both right," Mother said, her heart warming within. "So you see how important it is for us to rise to God's level."

"Be ye perfect, even as your Father in heaven is perfect," Dale quoted quickly.

"Go ahead with the story, Daddy."

I TOLD YOU that God made the world, and that everything in it belongs to him, didn't I?"

"That's right," Parma asserted.

"Well," Father continued, "when he placed us here to become like him, he provided all the things we need in order to have an abundant and happy life. And he made us stewards over everything we possess. But these things are still not ours—they are really his. He commands us to use them as wisely as possible and render an account of our stewardships to him and to the ministers he has called for that purpose."

"What does 'render an account' mean?" Parma questioned seriously.

"It means to keep a record and report it," Mother answered with a smile, as she prepared to read that evening's page of *Daily Bread*.

"What do we render our accounts of?" Dale asked.

"We are commanded to report every penny of our income and expense, our time, our talents, and all the other things we possess."

"Are reading and everything talents?" Parma Lou wondered aloud.

"They certainly are," Father explained. "And we'll be judged by what we read, how we use our musical talents, and how well we do our everyday work."

"Whom do we render our accounts to, Dad? Christ can't come down and go over every move we make, can he?" Dale questioned.

"We'll render our accounts on judgment day in heaven; won't we, Daddy?"

"Yes, Parma," Father said as he stroked her hair. "But it isn't just at the judgment bar that we are to render accounts of our stewardships. Remember when we each filed our inventory statements to the Presiding Bishopric last year? We had Brother Al, our Bishop's Agent, come to our home and go over all our financial problems with us."

"I remember! He got us to buy this house so we wouldn't have to pay rent the rest of our lives, didn't he?"

"Yes, he helped us in many ways. Well, we were rendering accounts of our

stewardships by filing our statements and having Brother Al counsel us."

HOW DO WE make an account of time and other things, Dad?"

"Well, we don't send in written reports to anyone, Dale. But we are supposed to watch closely how we use them, and remember always that we will be called to account for it at the judgment bar of God."

"Then we don't give an account of our other possessions right here in this life?"

"Yes, we do," Father continued. "Just last night the men of our priesthood asked about our stewardships over our church work, our leisure time, and many other things—remember?"

"Is that why they asked all those questions?" Parma asked excitedly.

"That is why," Mother assured. "You see, they are human too, but God has ordained them to 'watch over the church' and to 'exhort all to righteousness.' And they love God and his kingdom and his children."

"Daddy, what did you call those men who came to your office and checked everything last week?"

"They were the company's auditors. They came to see if we were doing everything the way the company wanted it done and to help us find mistakes," Father answered in a puzzled manner.

"Then, are the priesthood men God's auditors, Daddy?"

"I never thought of it that way before, Parma. But if the company can have auditors, why can't God, since he is a good businessman? Yes, Parma girl, they are God's auditors."

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Independence, Missouri

Religion — a Toy, a Tool,

ALL OVER THE WORLD, people are trying to diagnose our national and international ills. Some of us blame the various "isms." Some of us blame our local congressman. Some of us find it convenient to blame God directly. Few of us think of putting the blame where it more properly belongs—on religion. But it isn't religion as religion that is at fault. The fault lies in the use we make of it.

Listed according to activity, there seem to be three major categories into which we Christians fall. In these categories, we use religion as a toy, a tool, or a taskmaster.

The Taskmaster Religion, although it is disappearing rapidly under the pressure of our evolving mores, is not altogether bad even by modern standards. This was the religion of our forefathers, the men of literal interpretation and strict practice; men with a Bible in one hand and a birch rod in the other. For them, God was as stern and uncompromising as they were themselves. Religion was a matter of four-hour church meetings, lengthy prayers, fire-and-brimstone sermons, tedious Sabbaths, and the minister-for-dinner twice a year. Salvation was as simple a thing as this: "Believe on the

Lord Jesus Christ and thou shalt be saved." Good men went to their reward, and evil men went to eternal damnation with a quickness and dispatch which reflected credit on the efficiency of the heavenly office staff.

The Taskmaster Religion is one in which a frowning God hovers over your shoulder and says, "Do this, do that; don't dare go ice skating on your new skates on Christmas afternoon if Christmas falls on Sunday."

In one sense it is too bad there are so few of the Taskmaster school left because they are so much to be preferred to the ultra-moderns who have replaced them. In the swing from the far right to the far left are those who use religion as a toy.

THE TOY RELIGION is subscribed to by those who like to suck the sugar coating off of pills and throw the pills away. For these people, religion is no more than a handy thing to have around the house for use when the minister drops in unexpectedly or in case God should suddenly decide to call the whole thing off without warning. They want all the benefits of religion—eternal bliss in heaven, the mystic "glamour" of speaking in tongues, administration to the sick, and a cheap holiday beside some nice lake at reunion—without paying the price.

The classic example of a member of this popular category is recorded in the Bible where a wealthy young man asked Christ what he must do to be saved and, when Christ told him he would be required to sacrifice the things of the world, he turned away sorrowing. The price was too great. He wanted to keep the comforts of his old life, his old friends, his old habits. When he saw he could not have both, he at least was honest enough to admit it and go on his way.

The trouble with people of the Toy Religion class is not that they are not good men, because they are. But they are good *for* very little. They may be among our more intelligent and better educated members; they may be generous with their financial support and offer the most willing hospitality to visiting missionaries; it may be their eyes that fill most readily with tears at a powerful sermon. But when they are called to task for their worldly way of life, they answer, "Yes, I know it's not right, but I just can't give it up." They have all the attributes for the finest kind of Zion builders, but they will never build Zion. They won't work at it.

THE IDEA of the Tool Religion opens up an entirely different line of thought. It goes like this:

Religion is the tool with which we build salvation. Salvation is more than merely the state of being saved after death. Salvation means also the state of being saved from the evils of this world. The evils



or a Taskmaster - By JOSEPHINE SKELTON

of this world are disease, war, poverty, famine—all of the things that kill men's bodies as well as their souls. Religion, therefore, is more concerned with life than with death.

The life with which it has to do is the good life, the Zionite life. The pitiable thing today is that we have the blueprints for the type of society which God recommends for man; we have the knowledge and the intelligence, but we refuse to use the tool of religion to weld our scientific-social-economic-political interests together.

Suppose we compare religion to a welding torch. Life is a complex thing, and the different parts which make up the whole may exist on any of three levels—moral, amoral, or immoral. How can we expect the social part of our lives to be moral if our political life is immoral and our economic-scientific life is amoral? We cannot be moral in just one or two divisions of living; it must be all or nothing. To make it all rather than nothing, we must bring all of the parts of life into moral alignment and then weld them there with the torch of religion.

THE FIRST PRINCIPLE of applied religion is to refrain from doing evil—and among the evils are such things as wasting our time, our talents, our ambitions, and our affections on things which are of no consequence in building Zion. This may be carried over into our analogy to mean turning on the electricity in the welding torch.

But turning on the electricity is only the first step. If we leave the welding torch sitting on the work bench or turned in the wrong direction from the job at hand, the whole effect of turning the switch will be wasted.

The second principle of applied religion is to begin living in a godlike way. This is where action comes in. This is where we put the different parts of life in a straight line and weld them firmly in place. The second step cannot be done without the first, and the first step is of no practical value without the second.

If we look at it closely, we can see that the first step is actually static. It is the cessation of evil, and here we may count all dead works (from wasting money on pinball machines to wasting too much time in the work of fraternal organizations at the expense of family and church matters) as being evils of varying degree. The active part of our theory of using religion as a tool lies in living the goodly life. If we simply stop wasting money on pinball machines, we are only repenting from the evil and being statically good. To make our goodness good for something, we would have to use the money we saved thereby for a constructive purpose—such as paying our expenses to a

reunion this summer. Similarly, it does no good to save time from one project unless we use the time we save actively in a better project.

SURELY when God made the universe and put man on earth as the great experiment, he intended that religion should be used as a tool. He could not have meant it to be a taskmaster because he gave us our agency and the intelligence to learn how to use it. He could not have meant it to be a toy, because Christ called it a "business," and a good businessman doesn't play around with his job.

No one person can expect to weld the life of the world into moral alignment. Religion is a tool which must be used collectively. Religion is the tool with which we can build a Zionite society that will be safe from the evils of disease, war, poverty, famine, and all of the things which threaten both body and soul. Religion is the tool with which we make for ourselves the "goodly life." Religion is the tool on which God counts for the successful conclusion of his great experiment.

Defeated

After an infidel had concluded a lecture in a village in England, he challenged those present to discussion. Who should accept the challenge but an old, bent woman, in antiquated attire, who went up to the lecturer and said:

"Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus. That's what my religion has done for me. What has your way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but—"

"Oh, that's not the question," said she; "keep to the point, sir. What has your way of thinking done for you?"

The infidel endeavored to shirk the matter again; the meeting gave vent to uproarious applause, and the champion had to go away discomfited by an old woman.

—*Gospel Banner.*

New Horizons

Revelation and Science

(Continued from page 9.)

Intelligence cannot be ascribed where there is no agency. Agency cannot be exercised unless there is a law. We quote further from *Major Mysteries of Science*.

Those who have not found scientific ways to restore nature's equilibrium arrive at the age of 40, when they should be in the prime of life, in a general state of decrepitude. They are faced with an increased possibility of from eight major causes: tuberculosis, heart disease, cancer, diabetes, cerebral hemorrhage or apoplexy, pneumonia, nephritis and accidents Dr. George W. Crile, the celebrated surgeon, describes the frontal lobe of the human brain, seat of man's intellect and instrument of his survival, as a "slave driver," mercilessly driving man to many of the diseases typical of civilized life, such as diabetes, goitre, stomach ulcers and soldiers heart"—Pages 86, 87.

Here the use of intelligence (the knowledge of good and evil) seems to bring to pass mortality in man, since he was not permitted to partake of the tree of life.

EVOOLUTIONARY BIOLOGY does not preclude the belief of an endless soul in nature, in the opinion of some scientists, including Dr. Arthur H. Compton, Nobel Prize winner in physics, who holds:

Biologically speaking, life is essentially immortal. . . . The phenomena of emergent evolution, however, strongly suggest that the evolutionary process is directed towards a definite end, with intelligent minds as perhaps the goal. On this view an intelligent mind would be its own reason for existence, and we might reasonably expect nature to preserve at all cost the living souls which it has evolved at such tremendous labor—Pages 60, 61.

We do know that the riddle of the cosmic rays is one of the mysteries of matter of the universe, possibly of life. Millikan points to the rays as a signpost indicating the way to the very doorsteps of creations laboratory.—Page 172.

In Revelation 22: 2 the tree of life is placed definitely in the New Jerusalem which is to come down from God out of heaven.

Doctrine and Covenants 22: 23 makes this significant statement:

And the Lord God spake unto Moses, saying, The heavens, they are many and they can not be numbered unto man, but they are numbered unto me, for they are mine; and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words; for this is my work and my glory, to bring to pass the immortality, and eternal life of man.

As a further explanation, we quote Section 28: 12:

But, behold, I say unto you, that I, the Lord God, gave unto Adam and unto his seed, that

they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption through faith on the name of mine only begotten Son; and thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death, he might be raised in immortality unto eternal life, even as many as would believe, and they that believe not, unto eternal damnation; for they can not be redeemed from their spiritual fall, because they repent not, for they will love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.

This explains more fully Section 22: 23:

As one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words; for this is my work and my glory, to bring to pass the immortality and eternal life of man.

See also Section 22: 3, 21: "for my works are without end, and also my words . . . and by the word of my power have I created them."

Here is shown that "word" refers to the word of power or the creative processes, and that this creative immortality; connected with life and immortality; therefore to bring to pass immortality it is necessary that there be no end to creation's works but that it be a continuous process which is in harmony with the best scientific thinking.

Garbedian raises this question:

But a mystery for which no scientist has attempted a solution is how this primeval substance, the original matter from which creation is said to be constituted, came to be there. Why and how was it endowed with properties of mass, motion, and energy which were to lead to the cosmic evolutionary process as we know it? This is a problem for philosophy, rather than pure science, many men of science say, unwilling to speculate on so momentous a riddle. Jeans, a little more daring, suggests: "If we want a concrete picture of such a creation, we may think of the finger of God agitating the ether."

The prophet, Joseph Smith, Jr., has an answer for this in Doctrine and Covenants 90: 5 previously quoted: "The elements are eternal." Genesis 1: 5, Inspired Version, reads: "And my Spirit moved upon the face of the waters, for I am God." Here is an illustration of the "finger of God" in creation.

The Book of Mormon is an outstanding witness of Joseph Smith's prophetic mission, and so far no reasonable proof against it has been advanced. The real reason for this article is to show that he did not lose his prophetic power with the translation of the Book of Mormon nor with the issuing of the Book of Commandments, but, by the power of God, produced some of the most profound, inspired declarations the world has received and which furnish a complete answer to atheistic materialism.

Bulletin Board

Notice

To all Saints and friends in the Detroit-Windsor area:

Saturday evening, May 27, and Sunday, May 28, will constitute a momentous historic occasion in the life of all those residing in, or interested in, this area.

On Saturday evening, May 27, 8:00 o'clock, at Central Church, 5858 Fourth Avenue, Detroit—A business session for the legislative adoption of the action of the recent General Conference creating a stake from the Detroit-Windsor District area.

Sunday, May 28, at MacKenzie High School, 9275 Wyoming, near Oakman Boulevard:

9:00 a.m., General prayer service in charge of the First Presidency.

10:00 a.m., Church school for adults and children. Bishop W. N. Johnson to teach the general adult class.

11:00 a.m., Morning worship, President W. Wallace Smith.

12:00 noon, Luncheon. Everyone is to bring a basket dinner, and provision will be made at Central church and Highland Park church for the use of the dining rooms.

Nice parks are accessible for a picnic lunch for those who so desire. Detroit Branch members are encouraged to open their homes for those of our stake who come from the more distant places for Saturday night lodging. Those who desire this accommodation, please call Mrs. Vera Beaudett, Vermont 7-1275.

3:00 p.m., The First Presidency—Ordination of Stake Presidency and Stake Bishopric.

5:00 p.m., Basket supper.

7:00 p.m., Apostle C. G. Mesley—Ordination of High Council.

Seating capacity at MacKenzie High School will accommodate 2,150 persons. There is room for everyone, so be sure to come to these inaugural services May 28.

H. E. DEPEW,
Secretary.

West Virginia District Youth Conference

The West Virginia District Youth Conference will be held on June 3 and 4 at Indian Creek. The program is as follows: Saturday, June 3, classwork at 10:00 and 11:00 a.m.; baptisms at 1:30 p.m.; afternoon, recreation; preaching at 7:30 p.m., followed by a campfire service. On Sunday there will be a fellowship meeting at 9:00 a.m.; preaching at 11:00 a.m.; confirmation and preaching at 2:00 p.m. Seventy Merle Guthrie and the new missionary for this district, James Menzies, will be the principal speakers. All meetings are in charge of the district presidency.

MAY R. GRIFFIN,
District Secretary.

Kirtland Regional Youth Camps Nos. 1 and 2

Two youth camps have been organized for the Kirtland area for 1950. The first opens on June 11 at the Boy Scout camp, Kiondashaw, located ten miles north of Sharon, Pennsylvania, and closes on June 18. The second camp opens on June 24 and continues through July 2. The last camp is already filled to capacity, and other applications will only be considered in the event of cancellations or transfers to the June 11 camp. Applications for the June 11 camp should be in the hands of Merle Guthrie not later than June 4.

Camp fee will be \$16.50, and age limits will be fourteen to eighteen. Registration blanks may be secured by writing to Merle Guthrie,

Basil, Ohio, or to Loyd Adams, 34 S. Cassingham Road, Columbus, Ohio.

LOYD ADAMS,
Camp Director.

Northern Indiana and Southern Michigan Districts Women's Department Joint Institute

The Institute of Women in Southern Michigan District will be held jointly with Northern Indiana District in the Masonic Temple in Coldwater, Michigan, on May 23. Pauline Arnson, chairman of the General Department of Women, will conduct the classes, and a sandwich luncheon will be served at noon. Women in the neighboring districts are also invited to attend. The theme of the Institute will be, "Witnessing in the Home."

NELLIE MOTTASHED.

New York District Conference

New York District Conference will convene May 20 and 21 at Buffalo, New York, Midway and Hutchinson Avenue. Activities will begin on Saturday with a banquet at 6:15 p.m. The program for Sunday is as follows: 8:45 a.m., prayer service; 11:00 a.m., preaching; 12:00 noon, dinner; 1:30 p.m., priesthood meeting; 1:45 p.m., business; 3:30 p.m., classwork; 4:30 p.m., vesper service.

WILLIAM T. GUTHRIE,
District President.

REQUESTS FOR PRAYERS

Mrs. E. B. James, 112 McMillian Street, Evergreen, Alabama, requests prayers for her husband and herself. Brother James has been ill for some time.

Mrs. W. E. Jacoby, 120 Hinton Avenue, Moberly, Missouri, requests prayers for herself and family. Sister Jacoby's illness prevents her from attending church services, and she would appreciate receiving letters from Saints who care to write.

ENGAGEMENTS

Boswell-Woods

Mr. and Mrs. Heber Woods of Hillsboro, Ohio, announce the engagement of their daughter, Arnetta, to James Boswell, son of Mr. and Mrs. Roy Boswell of Lamoni, Iowa. Arnetta is attending Graceland College this year and is a member of the A Cappella Choir and the Graceland Band. The wedding will take place in late summer.

Ruoff-Shoemaker

Mr. and Mrs. Dale Shoemaker of Niles, Michigan, announce the engagement of their daughter, Jeanne, to William W. Ruoff, son of Mr. and Mrs. William Ruoff, St. Joseph, Missouri. The wedding will take place on June 10.

Rich-Clark

Mr. and Mrs. William R. Clark of Warrensburg, Missouri, announce the engagement of their daughter, Melba, to Floyd Joe Rich, son of Mr. and Mrs. James Rich, also of Warrensburg. Melba attended Graceland College in 1947-48.

1950 REUNION SCHEDULE

June 11-18	North Dakota—Detroit Lakes
June 24-July 2	Rock Island—Palisades State near Savannah, Illinois
June 25-July 2	E. Montana—Fairview
June 25-July 2	Srn. Indiana—Santa Claus, Indiana
July 1-9	New York & Philadelphia—Deer Park
July 2-9	Wisconsin and Minn.—Chetek
July 2-9	Nrn. Ontario—New Liskeard
July 8-16	Gulf States—Brewton
July 9-16	Saskatchewan—Saskatoon
July 15-23	Independence—Gardner Lake
July 15-23	So. New England—Onset
July 15-23	Owen Sound—Toronto—Port Elgin
July 16-24	No. California—Lake Tahoe

July 17-23	Arkansas and Louisiana Dist. —Hot Springs	Aug. 5-13	Brush Creek—
July 17-24	Alberta—Sylvan Lake	Aug. 5-13	Chatham—London—Erie Beach
July 22-30	Central Mo.—Lake Venita, Odessa	Aug. 5-13	Idaho & Utah—Hagerman
July 22-30	Kansas—Near Wichita	Aug. 5-14	Mo. Valley—Woodbine
July 22-30	Cent. & S. W. Texas—Bandera, Texas	Aug. 7-12	Gen. & Srn. Mich.—Liahona Park
July 22-30	Ozark—Racine, Mo.	Aug. 10-20	Hawaii—Y.M.C.A. Camp (Mokuleia Oahu)
July 22-30	So. California—Pacific Palisades	Aug. 12-21	Far West—Osborn
July 23-30	Nauvoo—Nauvoo	Aug. 12-20	Nrn. Mich.—Park of the Pines
July 26-30	W. Colo.—Delta	Aug. 12-20	Kirtland—Kirtland
July 29-Aug. 6	Flint—Port Huron—Blue Water	Aug. 12-21	East. Mich.—Cash
July 29-Aug. 6	Maine—Brooksville	Aug. 13-20	Chicago—Lake Geneva
July 30-Aug. 6	Lamoni Stake—Lamoni	Aug. 12-21	W. Mont.—Deer Lodge
Aug. 4-13	Northwest—Silver Lake	Aug. 19-27	Ariz.—Mt. Lemmon—Tucson
Aug. 5-13	Cent. Okla.—Robber's Cave State Park, Wilburton, Okla.	Aug. 20-27	Des Moines—State Park
		Aug. 20-27	E. Colo.—Palmer Lake
		Aug. 25-27	K.C. Stake—Nazarene Camp Grounds

1950 YOUTH CAMPS

The Department of Religious Education calls special attention to the two new camps, the one at Bandera, Texas, near San Antonio, and the other at Racine, Missouri, near Joplin, and encourages the young people of these districts to attend the respective camps.

Other camps are in various stages of planning. The Department will forward to the proper persons, inquiries for information on these camps.

Camp	Location	Date	Additional Information:
Texas	Bandera, Texas	June 3-9	Floyd Hubble 130 W. Harding Blvd. San Antonio, Texas
Camp Yokoma	Pawnee, Oklahoma	June 4-11	Victor Witte 1150 N. Elwood Tulsa, Oklahoma
Ozarks	Racine, Missouri	June 11-18	Donald L. Kyser 401 A. Street S. W. Miami, Oklahoma
Camp Romoca	Colorado Springs, Colo.	June 11-18	Ward A. Hougas 480 Marion St. Denver 3, Colorado
Camp Liahona	Brewton, Alabama	June 11-18	Raymond L. Booker 1158 Gorgas St. Mobile, Alabama
Camp Yopeca	Excelsior Springs, Mo.	June 18-25	F. Carl Mesle The Auditorium Independence, Missouri
Camp Monyoca	Elliston, Montana	June 19-25	C. Houston Hobart 2128 W. Platte Avenue Colorado Springs, Colorado
Camp Michivoix	Boyne City, Michigan	June 25-July 2	John Wiley 617 South Lansing St. Mt. Pleasant, Michigan
Camp Kimtah	Deception Pass, Washington	July 2-9	Ray Sowers 3819 N. 25th St. Tacoma 7, Washington
Camp Nauvoo	Nauvoo, Illinois	July 9-16	Lyle Woodstock 405 Ct. 4, Springbrook Ct. Moline, Illinois
Girls' Camps:			
Camp Oecca	Excelsior Springs, Mo.	June 25-July 2	Edna Easter
(Oriole Girls)		July 2-9	The Auditorium
Camp Lolcachi		July 10-11	Independence, Missouri
(Blue Bird Girls)		July 10-11	
		July 11-12	
		July 12-13	

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* OSCAR ART

A few days ago somebody in Hollywood saw a shining object in a pile of trash. He pulled it out, and found that it was an "Oscar"—an "Academy Award" to somebody in the movies for superexcellence in something or other. So many are given that they couldn't trace the owner.

Who tossed that Oscar into the junk heap, and why? Perhaps it was because of the "Oscar" kind of art.

In the high school of a neighboring town, there is a large case filled with athletic trophies that nobody ever bothers to look at. There are more than sixty cups, mugs, plaques, and statuettes of athletes in various spread-eagle positions, and not one of them pretty. Either we should make them artistic or quit giving them.

Only this year's heroes are really important. Last year's hero is rather pitied as a "has-been." Even the girl who married him in an ecstasy of hero-worship is quite calm about him now. He is just another average guy to her. . . . And his medals? Why, they are always in the way of something she wants to put there, until finally it ends in the attic or the basement or . . . Hey! There's an idea!

It's a twenty-to-one chance that it was that chap's wife, in an orgy of house-cleaning, who threw the Oscar away!

* DIS & EX

You have seen those "Men of Distinction" smiling at you (or leering, according to your viewpoint) out of the liquor ads. The "Man of Distinction" has a healthy tan, not obtained in any cocktail bar; a good physique, not yet touched by the ravages of alcohol.

But, dear friends and gentle hearts, one big drink of that stuff he has in the glass in his hand, and he ceases to be a man of distinction and becomes a man of extinction.

* VISITOR

There are many people throughout the church, parents and grandparents now, but once young and students at Graceland College, who will be glad to hear news of an old friend. Dr. George N. Briggs, President Emeritus of Graceland College, visited us to express his thanks for something he appreciated. It is probable that he has never forgot a favor during his long and active life. You who remember with gratitude his splendid influence in the lives of the students will be glad to learn that he is exceedingly well for his years, alert, abreast of life and current events, interested in political science and in the processes of history as much as ever. He and Mrs. Briggs spend part of their time in Des Moines, a part in southern California, with members of the family near. Remember how fond he was of "meetings." He still enjoys them, and manages to get to a good many campus functions here and there. Now another of his sons is in Florida, tempting him with tales of a balmy climate and other attractions there. He has almost decided to go. Wherever he goes he finds something interesting to do, read, and think about. From all who know him, best wishes for many years of happy life yet to come.

* THE GREAT MAN

will never think of himself as a great man. In fact, he will have little time to think of himself.

Herald House

L. D. S. Visual Missionary Materials

Jesus Christ Among the Ancient Americans

By Apostle Paul M. Hanson

This set of slides is the most authoritative set yet assembled on the subject of Book of Mormon Archaeology. Apostle Paul Hanson, with the collaboration of other members of the Society for Archaeological Research, has selected the best and most significant material from over 2000 slides for use in this set. It is made up of 40 slides; 31 in color, 5 color text, and 4 sepia, together with a printed manual. Set No. 6, 40 slides and manual **\$15.00**

The Sacrament of the Lord's Supper

In the sacrament of the Lord's Supper, as in some other features of the gospel, we deal with a combination of physical symbols that relate to and express spiritual realities. The purpose of this aid is to help church members to a better understanding of the symbols and what they mean. It may also be used to good advantage with nonmembers in explaining the significance of the sacrament of the Lord's Supper. Set No. 5, 16 slides in full color and printed manual **\$7.00**

The Gift of the Holy Spirit by the Laying on of Hands

This series is concerned with two factors: (1) with the ordinance of the Laying on of Hands, and (2) with the spiritual reality back of it—the gift of the Holy Spirit, as this gift is associated with confirmation of new members, ordination of the priesthood, the blessing of children, and administration of the sick. Set No. 4, 15 slides in full color with printed manual **\$6.50**

Ye Must Be Born Again

Scripture texts and historical quotations are used to teach the essential features of Baptism, illustrated with color slides. This is a missionary aid, but can be used to good advantage in prebaptismal classes. An illustrated script serves as a guide for study. Set No. 3, 19 text slides and 9 color illustrations with printed manual **\$6.00**

Statement of Belief

The official Statement of Belief as originally written by Joseph Smith II has been visualized and brought into more concrete form in this set of 37 color slides. Each frame has a short text together with a color illustration conveying the central idea of that part of the statement. Further details together with the price will be announced in the "Saints' Herald" some time after June 1, 1950.

Independence,
Missouri

THE SAINTS'

Herald

VOLUME 97

MAY 29, 1950

NUMBER 22

Oliver Cowdery

October 3, 1806

March 31, 1850

*Scribe for the translator
of the Book of Mormon*

*The "Second Elder"
of the church*

*One of the "Three Witnesses"
of the Book of Mormon*

*A charter member in the
organization of the church*

*A member of the first
Indian mission*

(See Page 10.)

Photo by C. Ed. Miller
from an oil painting



Tract Ideas Wanted

THE FIRST PRESIDENCY desires the creation of a considerable number of small tracts of "envelope size"—about $3\frac{1}{4} \times 5\frac{1}{2}$ inches. It will be a simple four-page folder containing a brief message that can be quickly read. It can take a message from 350 to 400 words in length.

An appeal was made for such tracts in the February 20 issue, and there was a generous response from members of the church. Those that can be used are being prepared now for publication.

We did not hear from men under appointment actually facing missionary situations and requirements. Since they will be the greatest users of successful tracts, it would be an advantage to hear from them. We would like to hear from both the experienced missionaries and young men under appointment, from seventies, district presidents, pastors, and all who are actively interested in practical evangelism. We believe we can get some of our best help from them, and that this will enable us to help them in turn.

What we need are plans, ideas, and suggestions for contents. We know these men are too busy to take time for finished work. We think we can put the material in shape if the ideas are given. Write a letter, outline an idea, give us a plan, suggest texts—anything you have time to do, up to a finished product.

May we hear from you soon?—Tracts Editor.

Introducing...

BENJAMIN H. HEWITT, Toronto, Ontario, Canada (page 5), was born in Blenheim, Ontario, in 1892, and was baptized by his uncle, Samuel Brown, in 1904. Zella Clifton, whom he married in 1917, died in 1937. He later married Blanche Engle. Brother Hewitt has a daughter, Marnie (Mrs. Harold Neal), and a son, William Clifton.

Brother Hewitt finished high school in 1911. He received his B.A. degree from the University of Toronto in 1928, majoring in commercial subjects. Later he received his degree in pedagogy. He has done the term work on a doctor's degree. He is the coauthor of texts on shorthand, typewriting, and secretarial practice. He started teaching in 1915 and has acted as both grade and high school principal. He taught commercial subjects in a Toronto high school for several years and is now teaching in the secretarial department of Northern Vocational School.

He has been president of the Toronto District Secondary Schoolteachers, the Toronto Teachers' Council, and of the Ontario Commercial Teachers' Association. He is affiliated with the Masonic Order, and the Progressive Conservative Association.

Brother Hewitt was ordained a priest in 1921, an elder in 1923, a high priest in 1939, and an evangelist in 1946.

FLOY LORENE BENNETT, Kansas City, Missouri (page 18), was born in Mt. Vernon, Illinois, and baptized at nine years of age in Benton, Illinois, where she was graduated from high school. She received an A.A. degree from Graceland. In 1936 she received a B.A. degree from the University of Southern Illinois; in 1939 an M.A. degree from the University of Illinois, majoring in education and speech. She has completed her course work for a doctorate degree in the University of Missouri.

Sister Bennett taught school for many years, all grades from the second up through high school, college, and university. While teaching at the University of Missouri, she met William S. Bennett, a public school superintendent, and they were married in 1941. They have one daughter, Martha Ann, 6.

Sister Bennett is a member of the Lambda Delta Sigma, Kappa Delta Pi, and Pi Lambda Theta honor societies. She has worked in various positions in the women's department of the church, as teacher in the junior department of the church school, and participates in music services.

THE SAINTS' HERALD

Volume 97

May 29, 1950

Number 22

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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2 (514)

News & Notes

LANDS TO THE SOUTH

The first one hundred pages of the Spanish translation of the Book of Mormon are almost completed. Apostle C. R. Hield is being assisted in this work by Mrs. Tillie Bootman, Mrs. Vivian Johnston, Juan Vigil, and Clifton Resch and his Stone Church class.

Apostle Hield is interested in contacting any Spanish-speaking church members who are attending universities or colleges of the United States. He is also compiling a list of names of people who live in the Spanish-speaking countries who are church members or who have some association with the church. Brother Hield would like to make the acquaintance of any person who is moving to a Spanish-speaking country for business purposes.

Elder Wayne Simmons, who will assist Apostle Hield in this work, is at present professor and director of the "Centro Venezolano Americano" in Caracas, Venezuela.

CLASS OF 1950

The fourth annual dinner honoring R.L.D.S. members of the graduating class of the William Chrisman high school was held May 16 in the South Chrysler Church. Elder Charles V. Graham was master of ceremonies, and Elder Carl Mesle was in charge of the group singing. President F. Henry Edwards and Bishop G. L. DeLapp, who have sons in the graduating class, were guest speakers. A program of light entertainment was provided by Bob Sparks, Arlene Cackler, and Homer Gatchett. The banquet dinner was prepared by the South Chrysler women's department. Table decoration and menus were arranged by a committee in charge of Mrs. Maurice Draper.

RELIGIOUS EDUCATION

Elder John Darling, Associate Director of the Department of Religious Education, recently assisted in two church school workers institutes in Michigan. The Eastern Michigan District institute was held in Sandusky on April 29 and 30. Elder James Phillips, district president, was in charge. Elder John Rogers, district church school director, was unable to attend because of injuries received in an auto accident. The theme for the institute was "Each One Win One."

Elder Harry L. Doty, district president of the North and Central Michigan Districts, was in charge of the church school workers institute held in Boyne City on May 6 and 7. Mrs. Ella Nelp is church school director. The theme was "Learning for Serving."

INDEPENDENCE SANITARIUM AND HOSPITAL

Apostle Charles Hield presented an illustrated lecture on the ruins of South America to the students on April 19.

Elder A. Orlin Crownover and his family were luncheon guests of the student nurses from Hawaii on April 27. Chaplain Don Lents and several members of the faculty also attended.

The Sanitarium was one of the four hospitals selected by the University of Kansas Medical School in their postgraduate medical program.

Action Please!

"Add to Your Faith, Virtue."

—Theme for June

IN AN EFFORT to strengthen and clarify the meaning of our theme, let us consult a number of translations of the passage.

The King James Version says: "Add to your faith virtue."—II Peter 1: 5. The Inspired Version supports this rendition. Goodspeed's American Translation offers: "Supplement your faith with goodness." Moffatt prefers: "Furnish your faith with resolution." Weymouth adds: "With your faith exhibit also a noble character." The Emphatic Diaglott: "Superadd to your faith fortitude."

There they are—all good, all different. You may choose one or more. Fortunately, they all agree on "faith." Their differences are without conflict. One can put all of them together and find harmony.

The dictionary tells us virtue is "moral practice or action." Perhaps this is the real help we need. Faith is a way of thinking, feeling, and believing. It concerns the movements of mind and spirit which precede the outward and physical acts.

Peter is saying, as many others have said, that faith is not enough. You can't solve the problems of the world by thinking something about them and stopping there.

When you have settled something in your mind, the next step is to get out and do something about it. Webster says, "action." That means it is time to go to work. The alarm clock has rung, breakfast has been served, the sun is rising above the horizon to shine upon the harvest fields, and it is time to put on our hats and gloves and go out to work.

You have heard the old saying, "Talk is cheap." So are plans. If

you are building a "Castle in Spain"—one of those day-dream affairs—it will cost you no more to build a big one than a little one. Dream dollars can be minted at any rate, with no additional charge. But when the dreamer awakens, he faces the same old reality, and nothing has been changed during the dream.

One must put the dream to work. It is the Christian task to change the world, not just to dream about it.

Our favorite farm radio commentator recently reviewed some plans before Congress, ending with this statement: "But they are all in the talk stage yet, and nothing has been done."

"The talk stage!" What a phrase! How many things have never gone beyond it. How much religion has halted there, never to move again.

E. Stanley Jones once said, "There are many fine programs in the world with no power to fulfill them." We have talked quite a bit about our program. Is it not time to give some attention to our power?

In one of the railroad yards of Kansas City, there is a trackful of locomotives. Their fireboxes are cold and empty. They don't even have ashes in them. And they can't move an inch. No power.

In a recent radio broadcast, Edward R. Murrow quoted something rather neat from the fiery primary contest in Florida. One citizen told him, "There's a great deal of political talk in the air these days. And vice versa!"

Friends, it is the "vice versa" that

smothers the work of God in the world.

In the larger churches there are always numbers of talented people—including members of the priesthood—who do nothing but sit and listen. Try speaking to some of them about it. "But what can we do?" they will ask in tones of injury. "They never ask us to do anything!" Brethren, God has not called you to labor where you are not needed. There are little branches and missions where help is desperately wanted. Go to them and you will find a place to labor. Everybody can find something to do if he really looks for it.

Jean Barnett left her splendid congregation in Toronto where she was very happy, and followed her husband into the Yukon, where she found a wilderness of sin as well as a wilderness of mountains and trees. She could have grieved for her lack of "church privileges," but she had no time for it. Against opposition and indifference, she gathered more than a hundred children, including her own two sons, and many others of all faiths and of no faith at all, and brought them together into a Sunday school. There she is teaching them about the Lord Jesus, with the understanding that has been given to her in the gospel.

If one brave little woman can do that, what ought the rest of us do?

To your faith, add virtue—"moral practice or action." You may be timid, but remember that courage is likely to fail with long thought, while it will generally grow with immediate action. The time comes when you should cease to be a student to become a teacher, though the good teacher will always be a student. At least, you should find a class of your own. The time comes to quit reading a book and go to work. That time is now.

L. J. L.

E d i t o r i a l

Apostolic Epistle

TO THE CHURCH:

We, your Brethren in the Council of Twelve, gratefully acknowledge to Almighty God his providential care, and deeply appreciate his manifold blessings.

At Whitsuntide, we celebrate the growth of the Early Church as it received the endowment of the Holy Spirit at Pentecost. For it was at Pentecost, when the Apostle Peter stood forth and gloriously declared words that have rung down through the years of time, that God had vindicated his Anointed One, and the resurrection from the dead had made him both Lord and Christ. The report of that endowment two thousand years ago states that "they were all filled with the Holy Ghost, . . . and spake as the Spirit gave them utterance." They all felt impelled to serve, as the Christ had served. Under the power of that pentecostal fire, their eyes were opened—they sensed a new truth and a new power. Their master really *was* the Messiah! Sin had not triumphed! The empire of death had not been able to hold him! A new blood seemed to course through the veins of his followers. Now they had no fear. Now they understood many of the former teachings of their Master. Now they were enabled to envision that new society Jesus had so often pictured for them—new ideals, new moral principles, new moral energies. In him they lived and moved and had their being. They went out under this new spirit and "turned the world upside down"—they changed the history of that first century. It is our task, under this *same* spirit, to change the history of this century; for this knowledge upon which the Church is built—this apostolic gift—is promised not only to the people who heard the voice of Peter and the rest but is to be to their children "and to all them that are afar off."

We reverently remind the church that God has guided the course of history from that day to this. For centuries our Heavenly Father has worked among people of foreign climes and those speaking alien tongues. Through the night of apostasy, after the church had fled into the obscure wilderness, God worked with Wycliffe, with Huss, with Luther, and with many other saints and sages to break down tyranny and to change the course of human thought and actions. The Holy Spirit wrought in the soul of a mariner an invincible surmise; and the ships of Columbus were guided westward to a land of promise. Then our Heavenly Father led and inspired the Pilgrim Fathers, who left the shores of the Old World, with a great faith in God—a faith expressed by one of their dearly beloved leaders, John Robinson, who prophetically said: "The Lord hath yet more truth and light to break forth from out His holy word."

After all this was done, he led a boy into the woods of Western New York to share what was then a great secret. Joseph Smith did not know as he fell to his knees on that memorable spring morning, that awaiting near by to make her appearance once more among men was the bride of our Lord Jesus Christ. So after this divine preparation, and under the ministry of the selfsame apostles who first proclaimed the testimony of Jesus on the day of Pentecost—Peter, James, and John—there came again among men the church of Jesus Christ. She first made her reappearance while the nineteenth century was young and in a wellborn nation yet in its infancy, "a new nation conceived in liberty and dedicated to the proposition that all men are created equal." This guidance of the Holy Spirit continues today, for when our people humbly examine their lives, they find the hand of God directing their destiny. It guided our parents to the truths of the Restoration message. Most of the members of the Church can testify to God's watch care over their early years, their edu-

cation, their marriage, their choice of a vocation, until now they have arrived at this hour of service. We stand in the midst of the course of time, deeply grateful for our heritage and dedicated to the promise which that heritage has so richly guaranteed.

We humbly remind the Church in this day when men have annihilated time and space and have subdued substance that the foundations of the City of God have already been laid where alone they will be ever secure in the souls of men of good will. We stand together rich in the testimony of Jesus in the midst of a generation which has allowed material wealth and pleasures to so monopolize life that it has neither the time nor the inclination to seek a better and richer life hereafter. We warn the Church against the tendency to gigantism, with its tools of hate, power, greed, selfishness, etc. These are the expressions of human pride, and we remind you that it is more important that one soul shall make a decision for Christ than that a whole generation shall live in the flesh on the earth.

Let us be aware as we observe the quickening of sin that the Lord admonished, "O inhabitants of the earth, I am willing to make these things known unto all flesh . . . and willeth that *all* men shall know that the day speedily cometh . . . when peace shall be taken from the earth, and the Devil shall have power over his own dominion; and also the Lord shall have power over his Saints, and shall reign in their midst, and shall come down in judgment upon the world." With this insight through the prophetic channel, let us consistently enlist those who are willing to accept the responsibility to contend against this destructive trend and encourage that which is right. Be admonished, as before, that the Saints should avoid the appearances of evil, not only in our problems of social relationships, but in our economic stewardship. May the good spirit encourage us to give

(Continued on page 16.)

Morally Autonomous - Man Mature

By EVANGELIST BEN HEWITT

IF MAN IS TO survive and build the kingdom, a new type of man must be evolved. During the centuries and under most favorable conditions, his concepts have matured until they challenge the admiration. However, no group has yet taken these concepts seriously enough to put them into daily living. Unless a new type of man is developed, civilization faces extinction.

Because of our faith in and acceptance of divine revelation through accepted channels, Latter Day Saints have the best opportunity to produce the new society. Let us consider several aspects of needed development toward this maturity.

Webster defines "moral" as "conformed to accepted rules of right conduct" and "autonomous" as "independent in government, self-governing." "Morally autonomous" is a term used by some philosophers to describe individuals who have the right of self-government because they not only know what is right but are also determined to do right. That means they have reached perfection. To date only one person has achieved this status—Jesus Christ.

Some philosophers explain the great changes that have taken place and also point to the final change. They say that in the great scheme of things, at first there was the cosmic, or inorganic stage where no life as we know it existed. Next, there was a "change in kind as well as in degrees," and what we call life came into existence; this is the organic stage. Then there was a "change in kind as well as in degree" and man appeared on the scene, ushering in the age of experimentation in social relationships. As man perfects the science of social interdependence, it is hoped there will come a "change in kind as well as in degree" and the *morally autonomous* will emerge.

These individuals will have learned how to live together in peace. This will be eternal life. In this condition there will be no competition, no privation, no war.

As far back as there is any record of man, generally speaking, he achieved *physical* maturity at about the age of twenty-five years. Millions have lived and died—some have lived well over the century mark—but none have fully matured *mentally*. This latter process is not merely for the individual but belongs to the whole human race.

IN THIS STRUGGLE for better things, there are several significant steps that have been achieved during the years. Each has been introduced to the race by men with the prophetic powers who have sensed clearly humanity's needs from time to time. We shall attempt to list twelve of the most important. There are others, but these will suffice for the present discussion.

(1) Man realized there was a power outside himself that was bigger, better, and more powerful than he was—the "good" or God. At first he had several gods.

(2) A bold Jew advanced the idea that there was only one God, but he was *their* god—"the God of Abraham, Isaac, and Jacob." Paul declared that there was but one Lord, and Peter discovered that he was the God of *all* flesh, of all races.

(3) Still another important idea came from the Jews, namely, that in order to survive, man must be *moral*. By revelation from God, Moses crystallized these into what we call the "Ten Commandments." This is a most important concept. If man disobeyed these, he could not live peaceably and happily with his fellows. There was also this other side to the question—disobedience



to these precepts was contrary to his better nature. To lie and to steal got him into endless difficulties; it also prevented the development of high character and spiritual peace. "Thou shalt not commit adultery" was intended not only to prevent love triangles and social difficulties, but to keep man from being untrue to his highest self. A man was created to be true and faithful to one woman—his ideal—and vice versa. Adultery causes moral breakdown and dissipation. To remember the Sabbath day and to keep it holy is not just a command; it is necessary to man's best development. Man has reached the place where he is capable of destroying himself. It is in the interest of his health that he rest the seventh day; and, if he is to survive, he must let his mind and soul go out in reverent worship to a superior and higher power. To achieve his best development mentally, physically, and spiritually, he must have rest and must worship God.

(4) Prophets under the intelligence of God tried to show their people that they must think of their fellow men. "Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow . . ." was the admonition that there was a better way than to think merely of oneself. Jesus emphasized it by saying, "Whatsoever

ye would that men should do to you, do ye even unto them." Or simply, "Do unto others as you would that they should do unto you." He went even further, "Love your neighbor as yourself . . . Love your enemies." We must become more and more socially conscious. Man's biggest threat is himself. A complete understanding love of humanity is a very pertinent mark of mental maturity.

(5) We are indebted to the Greeks for the idea that man is supposed to use his God-given powers to reason and to think. This is expected of a person today, but because Socrates persisted in using his mental facilities and teaching others to do likewise, the immature Greeks decided that his voice should be silenced, and he was ordered to drink the potion of poisonous hemlock. Every mature idea has had to struggle for existence.

(6) After the enslavement during the Dark Ages and Renaissance, man became conscious of the importance of his own individuality, but it took years of struggle and suffering before he began to sense the need for individual freedom. It is only in recent years that this has received proper consideration. Rousseau and John Dewey contributed some fine thinking along this line.

(7) About this same time the development of the scientific method had its birth. Roger Bacon had to endure scorn and persecution to give this wonderful idea its proper place. It has proved to be an effective means of getting us away from prejudices and false teachings, enabling us to learn more and more about actual facts and to think more clearly along the lines of philosophic thought.

Two mature concepts were given us by Thomas Jefferson, who declared:

(8) "All men are created equal," and Abraham Lincoln, who advocated:

(9) "Government of the people, by the people, and for the people."

Lincoln's homespun expressions like, "God must love the common people best because he made so many of them" are still on our lips. While today these are generally accepted, yet when they were enunciated in the latter half of the eighteenth century, they were not at all accepted, and in some quarters they were scorned.

Some have misconstrued the former to mean that all men *are* equal. All men are not equal, but they should have equal opportunity to make their chosen place in a complex society. The common factors are equal opportunity and willingness to serve. Having equal opportunity, men's achievements vary with their ability, determination, and energy. Even the humblest citizen should have the opportunity to rise to the highest position of responsibility and trust.

The latter is the generally accepted ideal of government, but it is handicapped because so many people are immature in perspective and moral courage and fail to follow high ideals.

(10) One of the most important and far-reaching of mature concepts is the inalienable right of man to make his own choices as long as he does not interfere too much with the same right of others—that is man should have his free agency. This was enunciated centuries ago, but never so clearly stated as by the young prophet, Joseph Smith, in the first half of the nineteenth century. While it is taken for granted today as almost axiomatic, yet at that time it needed to be said because, religiously at least, people were being regimented into thinking as they were told; the idea of not allowing others to do one's thinking is comparatively new.

(11) This same young prophet advanced an idea which actually cost him his life. It was that God speaks and reveals his mind and will to man today. This caused a terrible furore in his day. It was blasphemy! Yet it has been in the Bible, and no less an authority than Jesus made it perfectly clear in his remark to Peter

after Peter affirmed, "Thou art the Christ, the Son of the *living* God." Peter was blessed because he had received this all-important knowledge. It was upon the rock of REVELATION that Jesus said he would build his church When we realize that we need revelation from God to guide us, we will be a little nearer mental maturity.

12. A further stage of maturity and perspective will be achieved when we realize that in order to receive revelation from God, we must walk closely enough with him to commune with him. More and more we are beginning to realize the importance of this truth, but few are willing to discipline themselves for such exalted privilege and fellowship. In this one thing too many of us are in our adolescence. As a church we must reach this maturity. God cannot descend to man's level; he is merciful; he reaches down after man and constantly seeks him, but man must find and follow God's way before His "will be done on earth as it is in heaven." Similar sentiments are expressed in the song:

Take my yoke upon you;
Learn my ways aright;
For my yoke is easy
And my burden light.
Let my thoughts be your thoughts
And my ways your ways;
I shall smile upon you
And enrich your days.

THE KING SHALL COME!
His will on earth be done;
When men have learned HIS ways,
Then God can live with them.

Giving is twice blessed;
Do not riches hoard;
Joy in ways to serve men
Is your great reward.
Leave all love of profit;
Serve your fellow man;
Live a life of service—
That is God's own plan.

IN THIS EXISTENCE, man has been given a PHYSICAL body. By this means through pain, God shows us when we are making mistakes—when we are not moral in the fullest sense. Thus God was able to give us our agency. When we learn how

to choose properly, there will be no pain or suffering. I have heard people say that they were doing the best they could. Is that true? God gave us the right to choose and as long as we choose the right way, there will be no pain nor suffering—that is heaven. God whispers to us in the still small voice; he speaks to us through his word, but he *shouts* to us through pain and suffering.

The moral issue is always before us, but there is one other point that has been missed for many years and that is, "How is man to know what is right?" He has been struggling upward ever since his fall—the world is full of philosophies and religions, and quite sincerely he has followed one or another seeking the way that would help him find higher standards and ideals. One sect believes it is right; another believes its way is best. What is the answer? Man is beginning to recognize that he cannot save himself; there has to be a power higher than and outside himself. We come back to the rock mentioned by Jesus, that God must reveal himself to man. For over a hundred years we have taught that the church was built on the rock of revelation. It is also a fundamental that each member stand on the same rock of revelation so that he shall know what is right and be able to make right choices. When, by experience, man has learned to choose the right way, he becomes "morally autonomous"—he has eternal life; he is fully matured.

With all these mature concepts, why have we not made more progress in our struggle for better things? There is no doubt but that the philosophic thought is improving every day. The economic, political, and social movements are bringing us to recognize that we must be more serious, more earnest in our struggle upwards. Neither our economic nor political accomplishments have brought us satisfaction or solution. We have come to recognize that we are one world, but why have we not matured sufficiently in our thinking to build that better world where

crime, strife, and war are eliminated? From many quarters comes the same answer: "We need to get back to the teachings of Jesus and to strengthen our moral fabric." Why don't we?

The great concepts have come to us by minds inspired of God, but they were presented to immature minds, and the immature minds took from them only what they could assimilate and understand. We have given lip service to these things, but we have not made them a part of our lives. Only when enough men in responsible places grasp, teach, and practice them will there be a change. As far

as our church is concerned, it is up to the priesthood, who must be in touch with God, to understand and exemplify for the laity—the word must be made flesh and *dwell* among us.

Today the average person says, "Let's see what your religion will do; I am interested in results." We must show by our lives that God still speaks; we must build the city whose maker is God. Zion must be established. Our experiments, under divine light, must become more positive. We must become the "morally autonomous" citizens of the eternal way of life.

The Protection of His Grace

The promise has been given that no power shall stay the hand of God in the accomplishment of his purposes among his people; and as the church shall move forward in its great work, the fulfillment of prophecy may cause the Saints to tremble at the exhibition of divine power, yet they shall rejoice in the protection of his grace.

—Doctrine and Covenants 135:3

NOT LONG ago while telling about the West Coast's vulnerability in case of another war, a brother made a most sobering remark. "You know, George, in case of war the enemy will try his best to destroy our power generating plants, and what a condition we will be left in! There is not one hand pump left in all of the San Joaquin Valley. What will we drink, and how could we irrigate our crops?" This thought must come to every thinking individual not only in California and the western states that depend on irrigation but everywhere in the nation, and more especially since we know that Russia has an A bomb.

The Scripture at the beginning of this article was given to the church at a time when the work of the Lord and his promises were almost forgotten, and problems of a personal nature came to the front. The hope for continued peace never was brighter than it was at that time, and industry assisted by science was making great strides toward the elimination of poverty. It is doubtful that there ever was a period in the history of the church that lulled people into worldly security more subtly than that period—1922-1929. How timely it was then for the Lord to break through and remind us of his promises towards the Saints and the fulfillment of prophecy respecting the wicked. For the last twenty years we have been witnessing the "exhibition of divine power," and not only that, we have had abundant reason to "rejoice in the protection of his grace." Individually and collectively we came through a dreadful depression, not only financially bettered, but much wiser to the false promises of the world and better prepared to go forward in the "great work." The last war, though it made us all "tremble," deepened the quality of our sainthood. Only the unconverted of us may continue to look with doubt at the promises of God. Because of his help to us when we were lean in faith, we look with confidence to the continued "protection of his grace" over the years to come.

—GEORGE NJEIM.

Trip to Yaxchilan - By APOSTLE C. R. HIELD

This article appeared in the *Pemex Travel Club Bulletin* for December 1, 1949.

A TRIP to some of the pre-Hispanic ruins in Mexico is one of the most thrilling experiences imaginable, particularly if one loves people and has an interest in archaeology. Such a trip to Yaxchilán, in the state of Chiapas, was made recently by Apostle Paul M. Hanson, Elder Harold Smith, and the writer of this article.

We started from Kansas City, Missouri, by car and entered Mexico at Nuevo Laredo.

In Mexico City, we went to a hotel where only Spanish was spoken, for thus one learns to appreciate the real Mexico (there are, of course, a large number of hotels where English is spoken). After a busy day making plane reservations, visiting the Zócalo Square, *El Palacio de Gobierno*, *El Palacio de Bellas Artes*, etc., friend, Arthur Stockdale, in the beautiful Guardiola Building. We asked

him to go with us to a typical Mexican restaurant, one he would recommend for a real Mexican dinner. He took us to the "Prendes Cafe," a businessmen's place, and ordered *percebes* (a snakelike sea food). It was delicious, and Mr. Stockdale was right—we shall never forget that meal.

Next, we contacted Señor Eduardo Noguera, Director of pre-Hispanic Monuments, of the *Instituto Nacional de Antropología e Historia*. He gave us most valuable information about getting to Yaxchilán and furnished us with a letter to the scientists at the different archaeological zones, as well as a personal letter to the caretaker of Yaxchilán. This co-operation and help from Doctor Noguera was very much appreciated, and we learned later, without the letter to the caretaker at Yaxchilán, we

would not have been permitted to remain at the ruins. (Most of the more frequented ruins need no special permit.)

DRIVING SOUTH, we passed through Cholula where we stopped and visited that most interesting pyramid. At Oaxaca we had another proof of the friendship of the officials of the Mexican Government in the person of Señor C. Lorenzo Gamia, archaeologist in charge of such work in the state of Oaxaca. He was most helpful when we visited the ruins at Monte Albán and Mitla. Señor Gamia even volunteered to let us leave our automobile in his truck shed while we went to Yaxchilán.

Tenosique was to be the jumping-off place for the ancient Maya ruins at Yaxchilán. It has been said that friendship begets friendship. That certainly was true of the busy, yet charming, little town of Tenosique. It is situated on the banks of the Usumacinta River, and also on the railroad that comes from Campeche. We stayed several days in this hospitable little village, making preparations for our trip to the ruins. We were most pleased to renew our acquaintance with our engineer friend, José Luis Paullada, whom we had met four years before on the way to Palenque.

While Yaxchilán is only about sixty miles from Tenosique, as the crow flies, it lies up stream from a very dangerous rapids on the Usumacinta River. No highways, railroads, or airplanes lead to it. It is a fifteen day trip by mule. The best way to go, we



Cross lintel — Temple of Quetzalcoatl. Yaxchilan.

learned, was to get a *chiclero* plane (airplane used in bringing out the "chicle" for chewing gum) to Campamento Santa Clara; thence by mule to Anaité above the rapids; and the rest of the way by *cayuco* (dug-out canoe). We found Señor Plinio Valenzuela, who runs the *chiclero* camp at Santa Clara, and arranged with him for passage on a plane to his forest camp, also for the use of some of his mules to reach Anaité.

We were glad to find the pleasing, yet efficient personality and skill of the two pilots, José Machias and Guillermo Sors. They landed their plane, the XA-FAO, with regularity as they ferried the *chicle* back to Tenosique and the railroad.

Marino Cano, and his son, José (Pepe), were engaged to pole us up the Usumacinta River in their *cayuco* to the ruins at Yaxchilán, a trip of about six hours.

At the ruins the government keeps a caretaker named Miguel de la Cruz. At first he was not going to allow us to stay since he was not sure that the letter from Dr. Eduardo Noguera was genuine. After about half an hour of conversation, he was convinced that it was O.K., and Lola, his wife, prepared for us small cups of coffee. (Miguel and Lola had been married only a few weeks.) We were then invited to swing our hammocks in one of the cottages. For furniture it had a stove (made of a box of dirt built up on poles, with an ingenious horseshoe-shaped oven), a mahogany table, cupboards, etc. Also for company we had a little *mico* (monkey) and a *guacamayo* (macaw-parrot). We were served the usual tortillas, frijoles, bananas and eggs; and once some fresh fish from the river.

YAXCHILAN WAS an important Mayan city at one time. There are a number of huge pyramids, the most important of which is the "Temple of Quetzalcóatl." We worked for some time with a *machete* to clear the light growth of trees and brush from in front of the building so we could take pictures. There are remains of several stucco figures on the façade.

One statue rests on the ground before the middle doorway. We were particularly interested in finding the underside of the lintels carved with figures and hieroglyphics. Two figures appear on each lintel. They seem to represent priests. One priest seems to be in the act of receiving a money bag (?) from a lady. Another lintel showed the figures of two priests holding crosses that resemble our Christian cross. On the top of each of these crosses is fastened a royal quetzal bird. The third lintel portrays two officials holding small images.

Another building is called the "House of the Queen," because a large stela still remains upright in front of the structure. The stela is carved on both sides, but on the side facing the house is found the image of a lady.

There is a mysterious building called the "House of the Princess." No one seems to know why the building is so called. It appeared to us to be more like a mausoleum, for it had about thirty or more niches in the walls. In some of these niches the local Mayas (Caribes and Lacandones) place little sacred colored cups in which they burn *copal* (an incense made from the gum of a local tree), which gives off a very dense, black smoke. This they do as an offering to their ancient bearded white God, Quetzalcóatl.

We were also puzzled about the possible use of a building called the *Laberynth*. It had a number of rooms, arranged in a very confusing order, with some of them even below ground. Here, however, one sees how the ancient builders finished the interior of their rooms, for several still had the original smooth plaster or cement finish on the inside. Though badly faded now, the walls originally were colored with beautiful designs.

MANY OF the buildings have fallen down, but we walked over and around the heaps of stone for several days. At one mound we found a beautifully carved lintel that had come to rest on its side. The design

was of a priest wearing a gorgeous feathered headdress. In each hand he held a cross. There are two bars, however, instead of the usual one on each cross and they have the quetzal bird fastened to the top-end as in the lintel at the Temple of Quetzalcóatl. We explored other buildings and examined lintels, but most of these had not been carved. At the bottom of the pyramid of the Temple of Quetzalcóatl we found the head of an image. It belonged, no doubt, to the headless body of the statue resting before the central door.

Our pictures taken, Miguel and Lola took us in their *cayuco* back down the river to Anaité. True to his word, Señor Valenzuela sent mules to pick us up at Anaité on a certain day, and we were soon back at the *chiclero* camp at Santa Clara. We passed a day or two here, however, waiting for the sun to dry the airstrip, so that the plane could land and carry us back to Tenosique.

We spent three days at Tenosique before we could get airplane space back to Villa Hermosa, Coatzacoalcos, and the railroad. The officials and the businessmen of the town are most friendly. We enjoyed contact with Señor Francisco (Pancho) Villanueva, an agent for mahogany and other fine woods. He allowed us to leave some of our baggage at his home while we made the trip into the jungle. Señor Fernando Servín, airline agent for *Comunicaciones Aéreas de Veracruz*, was also most friendly and co-operative. We bought our newspapers at his office, and got a fine picture of his little daughter, Lidia María, wearing her red shoes. We also learned more about the *chiclero* business from the government inspector of chicle camps, Señor Armando Barragán.

We were pleased to meet two archaeologists, Eric Thompson of the Carnegie Institute, and Giles G. Healey of the United Fruit Company. They were on their way with equipment to photograph the mural paintings on the walls of a new ruin at Bonampak.

Oliver Cowdery

One of the Three Special Witnesses of the Book of Mormon

Oliver Cowdery was born in Vermont on October 3, 1806, of an illustrious family, a direct descendant of Lord Cowdery of South Downs, England, who feasted Queen Elizabeth and all her attendants. He had good education and literary attainments; he taught school in Manchester, New York.

According to our history, on September 22, 1827, the fourth anniversary of the specified yearly appointment, the Angel Moroni met young Joseph Smith at the Hill Cumorah, near Palmyra, New York. At this, the most eventful of their meetings, Moroni gave Joseph the Book of Mormon plates and the historic Urim and Thummim. During the translation of the "plates," Joseph used at times five different scribes: Emma Hale Smith, his wife; Martin Harris; John and Christian Whitmer; and Oliver Cowdery. The scribe doing most of the work was Oliver Cowdery as the manuscripts plainly show. It was not until April 5, 1829, according to records made by Oliver that he first met Joseph Smith, and two days later began his sacred labors.

An Unusual Incident

During their pleasant association, Joseph wrote: "A difference of opinion arising between us [Joseph and Oliver] about the account of John the Apostle, mentioned in the New Testament [John 21: 22] whether he [John] died or whether he continued—we mutually agreed to settle it by the Urim and Thummim."—*Church History*, Volume I, page 33.

This was the occasion of the receiving of a revelation known to us as section 7 of the Doctrine and Covenants. It contains three paragraphs assuring that John the Beloved did not die, but was changed, given pow-

er over death, and is still ministering, by direction of the Lord, "to nations, kindreds, tongues and people."

The Aaronic Priesthood Conferred

In *Church History*, Volume I, pages 34-36, Joseph Smith wrote:

We [Joseph and Oliver] still continued the work of translation, when in the ensuing month [May, 1829] we on a certain day [May 15], went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He [John the Baptist] said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and gave us directions that I should baptize Oliver Cowdery, and afterwards he should baptize me.

Accordingly we went and were baptized; I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John the Baptist and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and I should be called the first elder, and he [Oliver] the second.

Following the historical account of their baptisms, it is also related that the Holy Ghost was given them in

By C. J. HUNT

the gift of prophecy, and other special manifestations. Oliver Cowdery continued the account, confirming their blessed experiences, even in more eloquent recitals than the preceding.

The translation of the plates was completed in 1829, and by divine instruction Joseph selected Oliver Cowdery, David Whitmer, and Martin Harris as special witnesses of the Book of Mormon who should see and handle the plates and converse personally with the Angel Moroni. Eight other men saw and handled the plates after the translation, but they did not see or talk with Moroni. Their signed testimony is also recorded. After the entrusted work was fully finished, Moroni took possession of the plates and the Urim and Thummim. The sacred instruments have never been returned nor used by any member of the church since 1829. All of the "witnesses" reaffirmed their published testimonies during their lives. (See first pages in all Books of Mormon.)

Oliver continued as scribe and amanuensis, sharing sacred responsibilities in many of the early activities of the Prophet. Safeguarding the manuscripts of the Book of Mormon, Joseph directed Oliver to make and retain a complete copy before entrusting it to the printer for publication.

Church of Jesus Christ of Latter Day Saints Organized

In keeping with divine instruction, six of the newly baptized believers met at the home of Peter Whitmer, Sr., near Fayette, Seneca County, New York, on April 6, 1830. Preparatory for this solemn occasion, Joseph Smith, Jr., was ordained an elder in the Melchisedec priesthood.

Joseph was unanimously chosen to preside. At this meeting Oliver was ordained the second elder in the church by Joseph, and the first sacrament of the Lord's Supper was observed. The six charter members were: Joseph Smith, twenty-four years old; Oliver Cowdery, twenty-three; Hyrum Smith, twenty-nine; Peter Whitmer, Jr., twenty; Samuel H. Smith, twenty-two; and David Whitmer, twenty-five.

Missionary to Lamanites

In a revelation given October, 1830 (Doctrine and Covenants 31), the first missionaries to a distant field were appointed. Oliver Cowdery and three other elders were named. They left Fayette, New York, for Independence, Missouri, a distance of 1,500 miles, and held meetings at Kirtland where over a hundred were baptized, including Sidney Rigdon and Lyman Wight. They also preached at other places en route. They walked most of the way, at times on trackless prairies and through forests and arrived at Independence in January, 1831, where they started preaching to the Indians.

On August 2 and 3 of that year, Oliver took part with seven other brethren in the sacred dedicatory services of the Independence Temple Lot. Soon after the organization of the church (Section 16), Oliver Cowdery and David Whitmer were directed to "search out the twelve" to be ordained apostles. In due time the selections were made and approved by conference action.

Oliver was chairman of a committee appointed to select and prepare revelations for publication. Their work was approved and the book of Doctrine and Covenants resulted. In January, 1832, he married Elizabeth Ann Whitmer, daughter of Peter Whitmer, Sr.

It is apparent that the formative period of the great Restoration Gospel Movement found in Oliver Cowdery a ready, capable, efficient, and trustworthy servant of God.

An Experience in Kirtland, Ohio, Temple

On Sunday afternoon, April 3, 1836 (the Temple was dedicated one week previous), Joseph Smith and Oliver Cowdery met in solemn prayer at the pulpit. After arising, they witnessed a wonderful heavenly vision, for in turn there appeared before them, giving instructions, Jesus Christ, Moses, Elias, and Elijah. (See full account in *Church History*, Volume II, pages 46, 47.)

After years of close association with the Prophet Joseph and his family, Oliver wrote: "I have been intimately acquainted with him . . . and his private life. He was honest, upright, virtuous, faithful, and industrious." Of Emma Hale Smith, he wrote, "She most certainly evinced a decidedly correct mind, uncommon ability of talent and judgment" and "in justice, her character stands as fair for morality, piety and virtue, as any in the world."

The Story of the Church, 1948, revised edition, page 356, records a letter by Oliver Cowdery, written at Tiffin, Ohio, and dated July 24, 1845. On marriage he said:

Polygamy may do for the followers of Mohammed; it may have been done thousands of years ago, but no people professing to be governed by the pure and holy principles of the Lord Jesus can hold up their heads before the world at this distant time and be guilty of such folly, such wrong, such abomination. It [polygamy] will blast, like a mildew, their fairest prospects, and lay the ax at the root of their happiness.

An Appropriate Closing Testimony

A creditable report states that Oliver Cowdery as one of the Three Witnesses, reaffirmed his testimony at Kaneshville, now Council Bluffs, Iowa, in October, 1848. He said:

My name is Oliver Cowdery, I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, "holy interpreters." That book is true. Sidney Rigdon did not write it; Solomon Spaulding did not write it. I

wrote it myself as it fell from the lips of the Prophet. . . . It contains the principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salvation in the kingdom of God on high.

I was present with Joseph (Smith) when an holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands.

I was also present with Joseph when the higher or Melchisedec priesthood was conferred by holy angels (Peter, James, and John the Revelator) from on high. This Priesthood we then conferred on each other, by the will and commandment of God. This Priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy Priesthood, or authority, we then conferred upon many.

Oliver Cowdery went from Iowa to the home of his brother-in-law, David Whitmer, Richmond, Missouri, where he died fifteen months later on March 31, 1850.

After publication of the first copies of the Book of Mormon in March, 1830, the original manuscripts used by the printers, together with the transcript of several lines of the hieroglyphics of the Book of Mormon plates shown by Martin Harris to Professor Anthon and Dr. Mitchell in New York City, were all entrusted to Oliver Cowdery for safe-keeping. He was true to the sacred trust imposed. Just before his death, Oliver very feelingly placed them in the hands of his brother-in-law, David Whitmer, saying: "Brother David, remain true to your testimony."

Great and Mighty Things

One of the things that will astonish us in the glory will be the smallness of our conception as to what the Lord was willing to do for us. If it is according to the exceeding greatness of his power, surely we should look to him for greater things. As Satan is working with mighty power in these closing years of this present age, so should we expect miracles in the great matter of getting the gospel to all who have never heard.—R. C. McQUILKIN.

The Testimony of Patriarch J. F. Curtis

FREQUENTLY, I have been requested by Saints and friends, including a number of my relatives, to make a statement as to how the Curtis family came to join the Reorganized Church. My father and mother were Emsley and Martha Curtis. To them were born twelve children, nine boys and three girls. I am the fourth child. One daughter and three sons died in infancy. The rest lived to maturity. Of the six boys, five have been ministers of the church; Joseph was ordained an elder; Jacob David, Thomas Walter, and Edward Alvan were ordained seventies; I was first ordained an elder, then a seventy, then an apostle, and finally an evangelist or patriarch. I was born in Livingston County, Missouri, January 26, 1875, on a branch of the Grand River known as Mud Creek. The following story was related by my parents to us at different times as we grew to adulthood.

In 1872, A. C. Inman, a relative of my father's came to Missouri from California, where he had been converted to this latter-day work by the preaching of W. W. Blair of Illinois, who was then on a mission for the Reorganized Church. Mr. Inman, at the time of meeting Brother Blair, was a minister of the church started by Alexander Campbell, known as the Christian Church. Reverend Inman soon became converted to the gospel of Christ as preached by Elder Blair and was baptized into the church represented by Brother Blair. Brother Inman was so rejoiced to find the gospel of Jesus Christ had again been established here on earth following the great apostasy of 1,260 years, that after his baptism he wanted his relatives to know what he had found out. So he made up his mind to visit his relatives in Missouri. He came to the home of my grandparents, Eli and Margaret Curtis, and to the home of my father and mother. Father was not there at the time, but mother was. Brother Inman was so full of faith and hope in the gospel of Christ that he began to tell my mother the gospel story. Mother was very much interested in what he had told her, and they spent several hours talking. Finally Brother Inman returned to grandfather's home, but before leaving my mother, he said, "Tell your husband that I will come back and see him when he is at home."

When father came home, mother told him that his great-uncle had been there,

and of his explanation of the gospel story. Father replied that he had heard of the Mormons and did not want to have anything to do with them. The home of my parents, in which I was born, was only about nine miles from Haun's Mill, where, in 1838, some seventeen or eighteen Saints had been killed and thrown into an old well for burial.

IN A FEW DAYS Brother Inman returned and found my father at home. They spent the day talking on church matters. Brother Inman explained how the true church of Christ was organized with apostles, prophets, high priests, and seventies, as well as with elders, priests, teachers, and deacons; he said that the principles of the gospel were faith, repentance, baptism by immersion for the remission of sins, followed by the laying on of hands for the gift of the Holy Spirit.

All this was most interesting to my father who, up to this time (he was then twenty-five years old), knew very little about the Bible and churches. At that time he was attending a Methodist revival in the neighborhood and had gone forward to the altar, trying to get religion.

Elder Inman made an explanation of the differences between the Reorganized Church of Jesus Christ of Latter Day Saints and the Utah Mormon Church with headquarters in Salt Lake City. My father became much interested and enjoyed what his relative had to say.

Brother Inman told my father that a minister of the Saints' church was to preach next Sunday in a schoolhouse only about five miles away. He requested my father not to unite with the Methodist Church until he had heard a Latter Day Saint minister preach. Father promised him that he would attend the service in the schoolhouse the next Sunday.

This was the first sermon by a minister of the Reorganized Church that father heard. The minister was a farmer but spent his Sundays preaching in schoolhouses from place to place. The minister said, "I believe that if a man is called to preach, and that man lives his religion, the Lord will stand by him and bless him."

As the minister looked more like a respectable farmer than preacher in his general appearance, Father was of the opinion that the sermon would be of poor quality. The minister took for his text the sixteenth chapter of Mark. He read the chapter which includes

Christ's statement to his disciples to go into all the world and preach the gospel:

He that believeth and is baptized shall be saved, but he that believeth not, shall be damned; and these signs shall follow them that believe. In my name shall they cast out devils. They shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick and they shall recover.

Father became deeply interested as the minister explained the gospel and made plain to him what the Bible contained. Father said it was the most wonderful sermon he had ever heard, and that now he knew more of the gospel than he had ever known before.

At the close of the sermon, the minister announced that a conference of the church was to be held at Wakenda, Missouri, the next Sunday, and invited as many as could go to attend the service. He stated that a number of Saints lived there, and visitors would be cared for while in attendance.

My father with five others, including two of his sisters and a brother-in-law, went to the conference. On Saturday evening after their arrival, they attended a prayer service which was very spiritual indeed. Someone spoke in tongues while another spoke in prophecy. A large measure of the Holy Spirit was present during the service, and it affected my father very much. He said he saw and felt that these people had something much greater spiritually than what he had known before. A brother-in-law of my father's gave my father a hunch with his elbow when the man was speaking in tongues and said, "He won't fool me; *that is something* he learned at college."

My father and the rest were very deeply impressed with this prayer service. Following the prayer meeting came the preaching service which they all seemed to enjoy. After the service one of the ministers asked father to go home with him and spend the night. Father accepted the invitation, and when they reached the home of this brother, they discussed the gospel until 4:00 a.m.

On the way to the conference, Father had decided that if he was convinced the Saints were right, he would not join them for at least two years, but would unite with the Methodists instead. He would still keep in touch with the Saints, and if everything proved out all right he would then join the Saints' church. But after spending the night with this minister, Father was so deeply impressed that

he thought he had better go home and not stay for the day's services as he didn't feel as if he wanted to join at that time. So he harnessed the team of horses and was making preparation to return home when someone said, "Who has harnessed the horses?" Father said, "I have." When asked, "Why?" Father replied, "Mother is at home alone with the children, and I think we had better return." But the others said, "No, we came down here to stay until Monday morning. And we want to stay." So the majority were against him, and they stayed and attended the services during the day.

On Sunday evening before the preaching service, another prayer service was held which was very helpful and encouraging. By this time my father was so deeply impressed that when the minister stated, "If any desire to unite with the church they may make it manifest by rising to their feet," my father was the first to arise, followed by four others. The minister said, "There is no water handy here where we can do the baptizing, but I understand that Brother Curtis lives on a branch of Grand River and has a large house. If agreeable to him, we will hold services at his home next Sunday and attend to the baptizing." This was agreeable to my father.

ON RETURNING HOME father told my mother what he intended to do and that others were to be baptized also. Mother said to him, "I think you are in too big a hurry; I think you should take more time to consider it." But father said, "I believe the gospel, and I am going to be baptized. You need not be baptized unless you want to, but I have made up my mind to become a member of the church. They have told me that if I am faithful I shall receive evidence and testimony of the divinity of the work. If I receive this testimony, I will never be ashamed of the church, but if I do not, I can go out of the church if necessary."

On the Wednesday following, a union prayer service was held in the neighborhood, presided over by a Methodist minister. One after another of the young people who had decided to be baptized, arose and said they intended to unite with the Saints' church and requested the prayers of praying people in their behalf. After a number had spoken, the minister arose and said, "I am glad to see young people starting out to serve the Lord, but I am sorry to see them take the wrong road." He said Mormons were the worst people in the world, and for quite a while he gave expression to how bad they were. My father defended himself as best he could and finally he and mother started homeward. Mother said, "If that is the kind of people these Saints are, I

do not want to have anything to do with them." But Father answered, "Mother, God's people have always been persecuted. I do not believe what the minister said is true."

As they traveled homeward three and a half miles in a large wagon with a spring seat on it, they talked for a while and finally they became quiet; each was in the spirit of prayer. Mother wanted to do the right thing, but didn't know just what to do. Still in the spirit of prayer, they drove up in front of their own home. The moon was shining bright, but above the brightness of the moonlight, my mother said as they drove up in front of the house where they lived, a bright circle of light appeared on the top of the house, in the center of which stood the Savior. He raised his right hand and spoke to my mother, "This is my church and my people. Inasmuch as you will obey it, you and your house shall be blessed." Mother burst into tears, and when father offered to help her out of the wagon she was weeping so that it took some minutes for her to recover her composure. She then told father what she had seen, but he had not seen it. This was for mother. Father was already convinced. But as she told him what she had seen, the Spirit of God rested upon him and bore witness to the truthfulness of it. Without unhitching the team from the wagon, they tied them to the hitch rack and went into the house and got down on their knees, and for a long time they prayed and thanked the Lord for what he had done for them.

On the following Sunday, six persons including my father and mother were baptized by A. C. Inman. The ice was about eighteen inches thick on the river, but they cut an opening for the occasion.

I WILL NOW make a statement concerning myself.

When I was eight years old, my father moved to Independence, Missouri. In that same year my sister Mary and I with eight others were baptized into the church by Elder J. C. Foss. I do not remember a time when I didn't know something about the church, as it was so often discussed in Father's home. After living in Missouri until I was twenty-one, I went to Colorado and lived in a community about ten miles from Falcan. Brother J. W. Gillen of the Quorum of Twelve visited us in July, 1899. My wife and some others were baptized, and Brother Gillen desired to organize us into a branch.

He told me what he had in mind, and I asked him whom he was going to put in charge of it. He said, "You." And I asked, "To what office?" He said, "An elder." "Oh, no," I replied, "that is

too much for me." But he said, "You think it over and pray about it," and I told him I would. Later when I asked, "Are you sure of it?" he said, "I have not the least doubt about it."

As he was an apostle in the church, I decided to be ordained. I prayed earnestly that when I was ordained I might have a testimony of my calling to this office. But the testimony did not come at the time of the ordination. However, the branch was organized and I was placed in charge.

One evening at our prayer service, a brother and sister of the church requested administration. They were both quite ill. I had seen people administered to, but I had not acted in that capacity. I knew that of myself without God's help no good results would be had. Before administering I requested that we all bow in prayer, and I started to pray. Immediately the power of God rested upon me, and I arose and administered to these two people. They both said afterwards that they were immediately relieved of their distress.

This convinced me that God had accepted my work, and from then on I was sure that my ordination was all right. I was ordained an elder July 31, 1899, by Apostle J. W. Gillen. On April 4, 1903, I was ordained to the office of seventy by Apostles W. H. Kelley and Gomer T. Griffiths. On April 20, 1909, I was ordained an apostle of the church. I served in the Quorum of Twelve for twenty-nine years. On April 9, 1938, I was ordained an evangelist or patriarch. I am still serving in that office.

I received my first appointment to do missionary work from the General Conference in April, 1900. When first called to the office of elder, I thought it would be impossible for me to preach, for I did not think I would make a preacher, but as I had received evidence that my ordination was proper, I began to feel condemned because I didn't try to preach. I feared that to try meant to fail, for I had little confidence in being a minister so far as preaching was concerned. I began to feel condemned because I didn't try, and I really did not know what to do about it.

One night, after retiring to bed, I saw in dream or vision, a messenger. I recognized him as an angel. As he walked up to my bed, I looked into his face, and he said, "The Lord says that inasmuch as you will lift up your voice to proclaim the gospel, he will stand by you and bless you." Instantly I was taken to a schoolhouse a few miles away, and in my dream I preached to quite a number of people. It seemed to me that I preached about

an hour. The service was opened and closed in the regular way. At the close of the service, I saw the people go out into the yard. Most of them had gone out into the road getting their rigs to go home, but there were still six or eight in the yard where I was, when immediately this same messenger that had stood at my bedside, walked through the yard to where I stood. He said, "Don't you see the Lord said he would stand by you and bless you, and he has," and I answered, "Yes, I see that he has." Immediately, I found myself wide awake and filled with the Spirit of God.

Time passed. Where should I commence to preach? Little did I think that I would give my first sermon in this schoolhouse. I thought that my dream was for the purpose of encouraging me. But on a Sunday later, my wife and I attended Sunday school in this schoolhouse.

The subject discussed was the gathering of Israel. A Free Methodist minister was in charge of the Bible class we attended. He made some statements that I took exceptions to, and I tried to get a chance to explain my position. But with an open hand he pressed it toward me, and I had to keep quiet. When he did so, something seemed to give me a punch in the ribs, and a voice spoke to me and said, "You have been ordained an elder; get up and preach to them! Get up and preach to them!" I thought I could not, then I thought, "I have a right in the class to take part in the discussion under consideration." So I tried again, but with no better results than before; again I was stopped with the big hand pointing toward me. And again I heard the voice, "You have been ordained an elder; get up and preach to them!"

I looked at the audience, and there was one of the directors of the school board, a neighbor of ours, by the name of Buzzard. I arose and walked down to Mr. Buzzard and asked him if he had any objections to my preaching in the schoolhouse. I was well acquainted with him. He looked at me and smiled and then said, "Preach all you want to." I announced there would be preaching at the close of the Sunday school. Someone asked, "Who is going to preach?" I said, "I am," but I felt about the size of my little finger.

I opened the meeting in the regular way, with a song and prayer, and I preached to a congregation including the Methodist preacher. My subject was, "THE GATHERING OF ISRAEL," which was the subject of the Sunday school lesson. I had good liberty for almost an hour, and I felt so well about

it that I had courage enough to announce that two weeks from that day I would preach again. I had forgotten my dream about preaching in this schoolhouse. Some two or three months passed by when one day I was driving by this schoolhouse, and all at once my dream came before me. Sure enough I had preached my first sermon there just as I had in my dream.

During my ministry I have baptized 1,092 persons and held fifty-four public discussions. I have labored in all of the states in the Union except three in the southeastern corner of the United States. For years I labored in Canada, from east to west, north to south.

In 1923 Brother Paul Hanson and I were appointed to the European Mission. For a year we traveled in the British Isles, Europe, Asia, and Africa. I visited Pal-

estine on this trip and had the wonderful privilege of baptizing an Arab's wife and a Hebrew student in the water of the Jordan River about one mile below where Christ was baptized by John.

The Lord has been good to me, and his blessings have been many. For this I truly thank him with all my heart.

Eternal Life

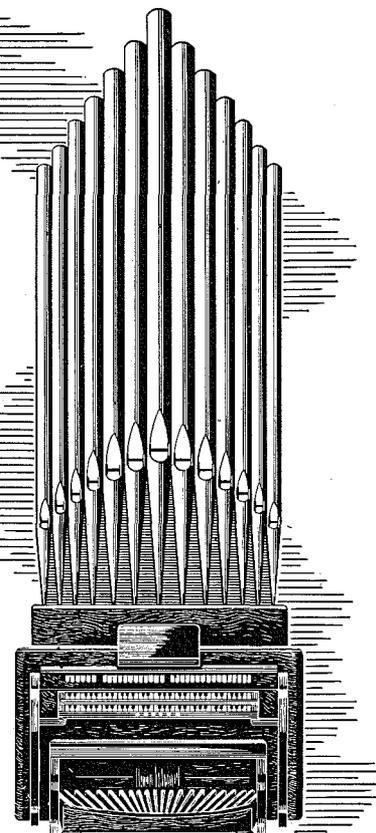
It is only Jesus Christ who has thrown light on life and immortality through the gospel; and because he has done so and has enabled us by his atoning death and intercession to make the most of this discovery, his gospel is, for all who will, a power of God unto salvation.

—H. P. LIDDON.

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—EDITORS.

The Land Shadowing With Wings

By C. Ed. Miller

I SHALL try to be helpful by reviewing briefly three articles that have appeared in the *Herald* under the above caption. The discussion has caused considerable interest, especially among members of the priesthood.

The brother who started this discussion has made a real contribution to the church. He has presented arguments which could be used against the "standard" interpretation the elders have placed on the Scriptures discussed.

In the *Herald* for October 31, 1949, an article on this subject appeared. To save space I shall designate the author as "Brother X." He makes the broad assertion, "There is nothing in the prophecy (Isaiah 18) to indicate that Joseph's land was the Land Shadowing With Wings."

Reverend D. H. Bays of the Christian Church published a very pretentious book of 459 pages against the claims of the church. He concedes it would be of great value to the church if the Latter Day Saints' interpretation of Isaiah 18 can be maintained. He devotes five pages to ridiculing the interpretation of prominent men of the ministry that Isaiah 18:1 refers to North and South America. The King James version renders the passage thus: "Woe to the land shadowing with wings which is beyond the rivers of Ethiopia." Hebrew scholars state the first word in the text can be translated Woe, Ho, Ah, O, and Oh! I prefer "Ho," as it represents Isaiah saluting the land, and that is exactly what he did.

Bays asks this question, "What direction is Ethiopia from Jerusalem where Isaiah resided? Directly south as may be seen by any good map of Africa. The rivers of Ethiopia are

the rivers of Africa, *the Nile and its tributaries*, hence the land described is Egypt and not America. . . . No amount of sophistry or special pleading can change the *facts of geography*."

Bays was a highly intelligent, experienced polemic, but what an inexcusable blunder he makes! *He used a modern geography to determine a fact in geography 700 years B.C.!* Brother X comes to about the same conclusion but increases the error by adding Israel and Assyria to Egypt. Reader, look at the map. Now repeat the text. Our pioneer ministers were 100 per cent correct in their interpretation of the text. It's North and South America, NOT Egypt. In the *Herald* of December 12, 1949, I go more fully into the vital question, "Where is the land shadowing with wings located?" Try to visualize tiny Egypt as being that land! We not only agree with Bays that the *facts of geography* must determine the matter, but also insist that the facts of geography do settle the question *when a geography representing the age in which Isaiah was*

prophesying is used. The two maps accompanying this article should settle this question. In the February 6, 1950, *Herald*, Brother X has another article on the subject. He makes no effort whatever to negate my *piece de resistance*—the map. Why?

THE FOLLOWING is offered by the brother to prove Isaiah was not prophesying about the Americas: "The Jews understand the things of the prophets." "Did Isaiah tell the Jews of the location and people of Joseph's land, 700 B.C., or was it kept secret from the Jews as Christ said it had been?" I answer that it may have been kept secret from some Jews, but not only did the prophets and Jews know about America as far back as 700 B.C., "for they understood the things of the prophets" but they knew about the Americas as far back as 1689 B.C., for Jacob in blessing Joseph goes into detail regarding the Americas. Moses confirms Jacob's prophecy and calls the land *Joseph's Land*. Brother X assures us he believes these prophecies. If the Lord were trying to hide from the world the location of the Americas, then we are all wrong in claiming that America is Joseph's land, because Jacob and Moses were *not* referring to America at all. It was to be hid from the world until the time came for its discovery. If



we can't interpret Isaiah 18 as pointing to America because it was to be hidden from the world, then we can't accept the prophecies of Jacob and Moses as referring to America. But Jacob, Moses, and Isaiah did reveal these lands, and Isaiah's prophecy is the clearest and the easiest to defend. The maps prove it.

Joseph's land and the land shadowing with wings are the same land, and in the prophecies concerned, *land* means *land* not something else. Isaiah revealed the coming forth of the Book of Mormon on this land. Nearly the whole twenty-ninth chapter of Isaiah is devoted to religious and international affairs.

Answering the assertion that the land shadowing with wings was a *cursed land*, I refer the serious student who may read this to a splendid article by Patriarch William Patterson and published in the *Herald* for February 26, 1949. He enthusiastically uses over a page describing the *blessings* that should come on the "Land Shadowing With Wings." He calls Isaiah "America's prophet-historian."

WHEN CHRIST was on this land after his resurrection, addressing the Nephites, he paid this tribute to Isaiah: "Yea, a commandment I give unto you, that ye search these



Apostolic Epistle

(Continued from page 4.)

liberally of our time, talent, and tithe to the advancement of the church in the years ahead. As admonished, the elders should quicken their study under proper direction, that we shall be equipped to more successfully solve our problems. We bid you not to be deceived in this day, when men's fears have multiplied with their conquest over the temporal and physical order.

In this dispensation of time, which we are pleased to refer to as the "hastening time," there is an ever-increasing need for "witnessing."

As reminded by the Prophet Amos, many years ago, a famine will be sent in the land, not a famine of bread, nor a thirst for water, but of "hearing the words of the Lord." That day is upon

things diligently; for great are the words of Isaiah. For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles." —IV Nephi 10: 27, 28.

What were Isaiah's credentials regarding knowledge of Egypt and Ethiopia? He didn't need a heavenly vision to see tiny Egypt. For three years he traveled (very lightly) through that land and Ethiopia. He knew its rivers and environments. Christ bore testimony to his prophetic versatility. In a glorious vision Isaiah saw twin continents extending to the frozen Arctic Circle on the north, and almost to the Antarctic Circle on the south with the uncluttered Atlantic Ocean in the front yard, and the expanding peaceful blue Pacific Ocean in the back yard. Isaiah, while enveloped in spiritual splendor and viewing this marvelous geographic setting, cries out in a never-to-be-forgotten salutation, "HO TO THE LAND SHADOWING WITH WINGS WHICH IS BEYOND THE RIVERS OF ETHIOPIA."

It is the cornucopia land of the world; the land of divine benedictions; the land of the plumed serpent; the land of Quetzalcoatl, Kukulcan, and Wiracocha; the land trod by the sacred feet of the resurrected Christ. It is God's "choice land."

us. This is the day for the church of the Restoration to "witness" with power and authority. Sensing the seriousness of our day, where all sorts of ideologies and governments are clamoring for the attention of men, we come to you with the testimony that the teachings of the Christ are the only truths that will bring us peace, love, and world brotherhood. We call upon all our ordained men, as well as our entire membership to quicken our missionary drive. Our testimony of this Latter Day Movement must reach far beyond our present-day influence, through a thousand congregations—to the world at large. We must make our religion practical in our everyday life.

Our faith must not only be a belief that God and Christ exist, but a firm faith, that *moves us to venturesome action* , confident that the gospel program of the Christ *will* build the world brotherhood we so much need today. *Faith* is channeling all our talents and energies into a great endeavor to bring to pass God's will among men. *Repentance* is not only being sorry for past sins, but it is also being dissatisfied with our contribution to his program so far. It is a firm resolve to be more and more profitable to Christ and his church each succeeding day. We must seek *new and better* methods to serve! *Baptism* is, with the other sacraments, an outward ceremony which must indicate inward change. In baptism we seriously make a covenant with God, as did the Christ, that we will henceforth devote our lives to building righteousness among mankind. The pentecostal blessing—the power of the *Holy Spirit* —comes to those, and only those, who dedicate their future to the development of a society built after the pattern of God's eternal laws. *Celestial glory* is the reward that is granted to those who attain sinless personalities. We must put all things to spiritual uses, thus enriching the righteous life of all people. Even Zion itself, as we build it under the direction of the Christ, must be a great witnessing demonstration—a great missionary endeavor. Observing our lives, homes, industries, school, farms, etc., under the control of the Spirit of the Christ, the world will be won to his ways. The word of the Lord to us today assures us of the greater endowment of spiritual power which awaits *our preparation* and *ability* to receive.

The Church in America stands in the promised land. The Church in Missions Abroad looks toward the promised land. Let not our hearts remain in Egypt even though the ancient fleshpots are found in modern setting of scientific wizardry.

We bear testimony to you that at the heart of life, beyond the eye and wisdom of man, there lies a divine order—quiet, purposeful, serene, *invincible* ,

and altogether lovely; all that poets and musicians have put in sound and song; all that scientists have or yet will discover; all that men of good will have fought, bled, died for, and won for us in their struggles down through the ages; all these values and much more are in the will of God to give to those who obey the gospel. Love, joy, and peace, adequate to satisfy men at their best is found alone in the Holy Ghost which is bestowed on those who love God and serve him. We humbly remind you that gratitude to God for all his many mercies to us is the beginning of culture and wisdom, and that life lived in this gratitude, will enable the Church to arise and shine. For as is related in latter-day revelation, "He who receiveth all things with thankfulness, shall be made glorious."—Doctrine and Covenants 77: 4.

We feel eternally indebted to God and most grateful for his love. Ingratitude is one of the greatest of sins; and we feel led, under our great love for the Master, to share with all men in all the world, regardless of race, color, creed, or nationality the good fortune and good news which we have. Indeed it is our sacred obligation so to do. Our world is torn and racked with pain, suffering; it is imprisoned in fear, men are bound in bundles with cunningly devised fables, and no man can loose them. Nothing but the power of God will suffice to deliver his world, which is a province of his kingdom, from the thralldom in which it is held by the evil one. As citizens of the kingdom of God, we must be keenly aware of the needs of mankind, sensing our destiny under God to bring salvation to the world. We bid the Church to arise, to put away her fears, to open her mouth in Pentecostal testimony, for this is *our* day—and it is yet day. Soon comes the night.

As Special Ambassadors for the Christ, we pray that God may enrich and bless each of you; may the humblest testimony be endowed with the divine spirit. May words of wisdom, spoken in humility, find lodgment in the hearts of those who hear, so that men may be won to the cause of Christ in ever-increasing numbers! We are living in a great age. The Christ has entrusted to our care the truths that can save mankind and bring us back to him in righteousness. God has selected this period, out of all the ages of the past and future, for us to serve in the world. We must not fail him! With the ever-increasing endowment of the Holy Spirit—shown in such power years ago at Pentecost—we bid the Church respond to the call of our Lord and Master, the Prince of Peace.

Your servants in Christ,
THE COUNCIL OF TWELVE,
Paul M. Hanson, *President*.

Briefs

BOULDER, COLORADO.—In October, 1947, Elder Merle Howard organized the Boulder Mission, and since that time there has been an active, though small group. The largest number out to a service has been twenty, and the smallest number has been six. There are several families of elderly people who have been baptized. Several students from the University of Colorado have been regular in attendance. Gordon Harshman, the only priesthood member for a long time, has tried to minister to the people as best he can. Edwin Robert Fishburn is sponsor of the college student group. Meetings have been held in one of the campus buildings, in a rented hall, and in one of the trailers in Vetsville. Priest Bill Van Fleet is also assisting with these cottage meetings.

PASCAGOULA, MISSISSIPPI.—District President W. J. Breshears conducted a series of missionary services from April 30 through May 7 in the Pascagoula Branch. Elders Breshears used Kodachrome slides as a projected visual aid to illustrate each sermon. The subjects of the services included, "Life and Ministry of Jesus," "The Church That Jesus Built," "The Restoration of Christ's Church," "Ye Must Be Born Again," "Baptism of the Holy Spirit," and "Where Will You Spend Eternity?" A very good spirit prevailed, and many nonmembers attended. The chapel was filled to capacity each night. Elder J. L. Barlow, pastor, had a program of the services printed in pamphlet form and distributed them to members to give to friends.—Reported by MRS. NINA LEA MASON.

DES MOINES, IOWA.—Seventeen requests for baptism and church membership were received during the first week of missionary services now being conducted. Splendid preparatory work had been done under the direction of Elder Herbert M. Scott, pastor, and the missionary preaching and visiting is now being

done by Evangelist Ray Whiting. There are more than thirty in the prebaptismal class, and expectations run high for a fine ingathering.

IOLA, KANSAS.—Meetings are held in the I.O.O.F. Hall in Chanute. Seventeen church members living near Iola attend church school and services in Chanute. Elder A. C. Barker is the pastor, and Brother Roy Hill is the priest. On April 30 Elder and Sister C. E. Cadmus and daughter, and Brother and Sister Norman Grey of Parsons, Kansas, were visitors. Brother Grey, who is district bishop's agent, spoke on stewardship.

The nineteen members of the women's department are studying "A Commentary on Doctrine and Covenants," by F. Henry Edwards. President of the group is Mrs. W. C. Moore, and teacher is Mrs. R. C. Walton. The friendly visitor for Iola is Mrs. Lillian Matney, and the friendly visitor for Chanute is Mrs. J. F. Joy. Meetings, alternating between Iola and Chanute, are held the first and third Friday of the month.—Reported by MRS. LILLIAN MATNEY.

LOWBANKS, ONTARIO.—On Easter Sunday, after the church school session, a special service for the blessing of children was held. At this service Alfred Allan, infant son of Mr. and Mrs. Jack Wernham and Dale Robert, infant son of Mr. and Mrs. Frank Cook were blessed by Elders Clarence Macdonald and H. A. Dayton. Appropriate songs were sung by the junior class and solos by Mrs. David Albon and Mrs. Archie Dayton.

Following the service of blessing, the Easter sermon was preached by Priest Percy Graham, who spoke from the text, "Father, forgive them, for they know not what they do."

At the evening service Elder H. A. Dayton gave a short talk on "Easter" and a pageant, "Easter Dawn," was presented by members of the Lowbanks Branch. Solos were rendered by Mrs. Archie Dayton, Donald Moscrip, and Mrs. Houser. This service was brought to a conclusion by the presentation of another pageant, "Glorifying the Cross." A capacity congregation was present for the evening service.—Reported by H. A. DAYTON.

Learning by Seeing

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INDEPENDENCE, MISSOURI

"Behold How Great Is Your Calling"

- By FLOY L. BENNETT

This is a condensation of a talk given at a meeting of the women of Kansas City Stake on March 2, 1950, at Central Church.

Verily I say unto you, Behold how great is your calling. Cleanse your hearts and your garments, lest the blood of this generation be required at your hands. Be faithful until I come, for I come quickly, and my reward is with me to recompense every man according as his work shall be.

THIS QUOTATION from the Doctrine and Covenants was not directed to the women of the church; it was given to the quorum of Twelve Apostles. However, both the language and the instruction may very well be applied to the women of the church today—especially the sentence, "Behold how great is your calling."

"All are called according to the gifts of God unto them." Some of us are called to be women's leaders, some church school teachers, some choir directors or pianists, singers in the choir, or something else. And these are all noble callings; but that is not what I want to talk about today. We are called to be women, with all that the word implies! Most of us are called to be wives and homemakers; almost as many are called to be mothers. *All of us are called to be Saints. Behold how great is your calling.*

In passing let me say that I do not wish to minimize the important responsibilities for women at church. I merely say that is not my major concern today. We *are* called to be women's leaders, church school teachers, choir directors, and all the rest, definitely. The Lord and the church need us for these jobs. We can also make worthy contributions in school and civic affairs. It is my firm conviction that such responsibilities, in addition to hastening the work of the kingdom add much to our

qualities of womanhood and sainthood. We function more effectively in both these capacities because of interests away from the home and because of that good feeling it gives us, that feeling of being worth while to the growth of a cause. If we are not careful, however, the tail may easily wag the dog, and we may lose sight of or neglect the first and real purpose of our existence, our divine calling.

THERE IS A STORY told of two friends who met again after many years of separation. Each inquired about the other's family. "We lost our first child," said the first man to his friend. The other, shocked, cried out, "Oh, I didn't know she was dead." "She isn't dead," was the quiet response to which he added sadly, "I was too busy." Our own are dear to us. We dare not be too busy to give understanding and affectionate attention to our responsibilities at home.

Our days are crowded with the necessity for making choices. Daily we are confronted with the choice between life and—no, not life and death, that choice is not rightfully ours—but the choice between *just life* and the *more abundant life*; the choice between the "misty flats" of mediocrity and the "High Way" of Christ-like achievement. We have our agency; the choice between mediocrity and the more abundant life is ours. We may seek to avoid responsibility and decide not to choose. In which case and in the language of Little Orphan Annie, "The Misty Flats will get you, if you don't watch out." It is surely true that, "He who chooses not to choose has chosen."

We cannot avoid the responsibility of choice. The High Way is our way only when we are decisive in our choices for the good way of life. We have to work at it if we are to attain "the mark of our high calling in Christ Jesus." We may be quite comfortable on the "misty flats." Maybe we can even be good, but we cannot be good for much. The way of Christ is not a comfortable way—it never was; but the way of Christ *is* the High Way. We shall not meet him often on the "misty flats" of mediocrity.

HOW SHALL WE ATTAIN the "mark of our high calling"? Since the beginning of recorded history, various wise individuals have tried to tell others how to improve themselves. One man writes, "The wise man becomes full of good, even if he gathers it little by little." Another says, "One ought every day to hear a little song, read a good poem, see a fine picture, and if it were possible, to speak a few reasonable words." Yet another writer advises his young friend, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There is much for us to consider in each of these statements, but Paul's injunction to Timothy is the most comprehensive of the three. He is definite and clear and one has but to define the word "study" to understand his meaning.

While it is true that study may be defined as the "application of the mind to books, etc., in order to acquire knowledge," Webster continues to define study as "earnest or reasoned effort; as, his *study* is to do right. To endeavor with thought and planning; as he *studied* for the public good." Actively directing one's energies toward the accomplishment of worth-while aims, according to our definition, is study. Let us consider the full and complete

The Home Column

meaning of study when we set out to follow Paul's instruction to Timothy.

BOOKS ARE A RICH source for self-improvement. They make possible an intimate acquaintance with the greatest minds of all time. We cannot remember all we read, but we can remember much of it, and "man's mind stretched to a new idea never goes back to its original dimensions." One may not hold the specific idea in mind very long but his mental horizon has been extended by that idea, and his opinions and judgments will forever after be colored by it whether he knows it or not.

The woman who wishes to magnify her calling will study to develop standards for sound judgment and wise discrimination between good and bad in literature, music, motion pictures, radio programs, and various forms of amusement and recreation. She cannot travel the High Way herself, nor can she point the way for her children unless she has studied to be wise in her appreciations, evaluations, and judgments.

The woman who is challenged by the divinity of her own call will wish to acquire a general knowledge, a vocabulary, and a psychological set for adequate education in many fields in which children have a natural curiosity. Questions concerning the church, social inequalities, and sex challenge even the best trained parent.

If we would avoid mediocrity, we must study to improve our own personal qualities. If only we might give more consideration to voice and speech! We tell so much about ourselves when we open our mouths to speak. The aggressive or retiring personality is announced at once. Qualities of kindness, patience, tolerance, sympathy, happiness, and love are most readily heard in the voice. It is truly said that "out of the abundance of the heart the mouth speaketh." If our hearts are dry as the desert, our speech cannot be alive with the qualities of spirit that characterize those who travel the High Way.

WE SO OFTEN LACK in our appreciations of people and things. Even our prayers are proof of this; they are much more frequently *asking* prayers than *thank-you* prayers. If we would pursue the High Way, we must see the beauty of God's creation and see the good in our fellow men. Life is much richer if we can enjoy the glory of the sunrise, the fragrance of the rose, the music in the thunder, and the grace in the wind-lashed trees even in a storm. In our failure to recognize the good in others, we often fail to capitalize on our greatest opportunity for development in others. School administrators and supervisors are taught to look for the strong qualities in their teachers and help to strengthen and develop these further, rather than to point out the weak points to be overcome. Faults often starve for lack of attention when one is concentrating on a further development of his strengths. We as women and as Saints are called with a holy calling. We can magnify that calling by striving to improve our personal qualities.

These are but a few of the fields in which we must study to show ourselves approved. Study is necessary if we are to acquire these graces, but there is something else: after setting ourselves in the path of study, we may well ask ourselves, "What lack I yet?"

OUR SECOND RULE for walking in the High Way is to practice the presence of God through prayer. "In all thy ways acknowledge him and he will direct thy paths." If the High Way is often rough and difficult, it is through prayer that we can be sustained in our endeavor. Our finite powers can be extended by the infinite power of God, and our personalities may be developed and sublimated by our association with that power. We too often neglect this greatest of all sources of strength. Properly interpreted it is the cable which anchors us to the Rock and the greatest motive power for every worth-while endeavor. We must learn the value of prayer.

In seeking to live the more abundant life, "Bear ye one another's burdens," for you cannot walk the High Way alone. Traveling the High Way is a distinctly co-operative affair. Not only must we make room for the fellow traveler, but we must be diligent in our efforts to aid him and accept with humility his assistance when it is graciously offered. In co-operative effort there is strength; strength to travel the High Way; strength to lift us out of the "misty flats" of mediocrity.

The responsibilities which are ours because we have been called to be women are heavy but so important! It is easy to get caught in the treadmill of mediocrity and lose sight of the more abundant life possible to those who are called to be Saints. It is our responsibility and privilege to magnify and glorify our calling. "Study to show thyself approved, a workman that needeth not to be ashamed." Practice the presence of God through prayer. "In all thy ways acknowledge him and he will direct thy paths." And "Bear ye one another's burdens," for you cannot travel the High Way alone.

Behold, how great is your calling!

Picked From the Periodicals

By Aarona Booker Kohlman

New summer fashions blossomed out in all of the women's magazines, and while we will not mention any specifically, each woman should be able to choose some becoming new styles, as many hints are given to aid choices. Illustrations and reading matter in May magazines have a freshness that is pleasing.

Almost one person in every hundred is mentally retarded. This fact makes "The Child Who Never Grew" by Pearl S. Buck, *Ladies' Home Journal*, one of interest to all. It is beautifully and lovingly written, and everyone should be better and more understanding after reading it.

"Was It Cancer?" *Ladies' Home Journal*, and the companion article, "They Built It Themselves for \$3,400," are articles you will want to read, because Virginia Phillips, the young wife, is one of our own church members and because the

(Continued on page 22.)



Religion and the New Community

By GERALD GABRIEL

FOUR TOP ATOMIC scientists are saying that thirty to sixty million Americans should be moved from our larger cities. This is not new thinking, however, for the past two decades have seen a new type of community growing in America. This type is unlike any in American history. It is known to sociologists as the fringe-type community; that is, it is neither rural nor urban, but borders on both.

A solution envisioned by many families in the event we are forced to experience again a period such as the '29 depression" is a small farm to produce needs for subsistence. This also has its appeal in case of heavy bombing if war should come.

This type of community has been a problem since its birth and was one of the chief topics of discussion in the last *Rural Life*. More than one third of the rural population of today is made up of those who represent something akin to "the back to the farm movement." There are certain characteristics about these communities that should be of interest to us. (1) They are our fastest growing group in America. (2) They are younger than either farm or urban groups. (3) They have more children than other groups. (4) They

have a high rate of home-ownership, and a high rate of indebtedness through mortgages. (5) They are the least organized group and the least interested in community organizations. (6) They are a mixed group of various professions and services as well as religions. (7) They are our most mobile. (8) They are more interested in secular activities than the church. (9) Their spare time is spent in home enterprises; repairs or improvements about the home, garden, or landscaping. This type of recreation often consumes not only weekday evenings and holidays, but also Sundays. (10) They have less in common with their immediate neighbors.

THE CHURCH of the future will, of course, meet the crying need of such communities on one hand and cope with the evils on the other. In the first place a devoted member of the church is not likely to move into such a community unless there is a church near enough for his family to attend. If there are sufficient numbers of church members living in the community or prospects are good for a gathering, he will give it considerable thought because of the financial and physical strain that he would be undertaking on his own home adventure, besides the needed support for a new church. Lukewarm members might not hesitate to make such a move. Here a family will work its spare time in improvements in and about the home. Other time will be spent on movies, week ends at the lake (if such can be afforded), or some other activity in which there are no community ties. Some secular organizations have made inroads into these communities. Because of

their uniqueness, they may, in some way be advantageous to the church as they have proved to be to the organizations which have met their interests and needs. These organizations have made their inroads by giving service in the fields of architecture, home improvements, modernization, sanitation, landscaping, gardening, and loan and finance service, as well as physically relaxing types of recreation. Now, how can our church meet the interests and needs of such a group?

THE FIRST FOUR characteristics previously listed seem to be an advantage to the church. The age range is not so large; composed chiefly of young adults and children. Each family is interested in building comfortable, modern, enduring homes. (They are interested in the physical—the house, conveniences, beauty, and scenic values.) They are interested first in improving "things about the place," second, in other recreation that is physically relaxing.

The church reaching these people must supply leadership from an outside source—community residents are too interested in homework, bills, et cetera. This is usually accomplished by establishing a mission supported by a larger, stable congregation which gives leadership and helps finance the new group until it is on its feet. Church activities are not as numerous as in larger congregations—enough to provide for the immediate needs of the new community, but not enough to overload an already overworked people. There may be subsidiary organizations to meet the needs of the children and teen-agers. The social

New Horizons

needs of this age and type community must also be met, yet not overdone. This may be a rich missionary field if there are a few members in the community to give the church attendance and interest support. The missionary priesthood representative from the mother congregation will usually carry the load in all missionary endeavor. His approach is no different than any other missionary endeavor—he begins where the people are. He becomes interested in their interests. If he has met with similar problems, or has had actual experience and education in home development, landscaping, gardening, et cetera, he has his first approach. On the other hand, if he lacks such knowledge, his counsel may prove more detrimental than helpful. His contacts must not be time-consuming; informal chats, friendly visits of personal and family concern lay the best foundation for an invitation to church or an opportunity to enter the home or to invite people to his home for a serious talk about the church at a time when their work is less demanding.

THE BIG OPPORTUNITY for the church lies in the interest in the type of enduring home it can build. As long as a family is working together toward the dream house in the country, there is apt to be unity—once this is attained, the purpose for their labors is soon lost sight of. Enduring homes are built only on those principles found within the church. A well-balanced home life is physically healthful, economically sound, morally wholesome, and spiritually centered.

100% Profit

You have an idea; I have an idea,
We exchange.
Now you have two ideas; I have
two ideas.
Both are richer.
What you gave, you have;
What you received I did not lose.
This is co-operation.

—*The San Piper.*

Alma Mater - By BARBARA McFARLANE

I SIT AT this desk for the last time. For the last time I look out of the window, and my pencil falters, the trees and lawn and red brick buildings blur and swim before my eyes as a wave of nostalgia engulfs me. But with this feeling of loss and emptiness comes an overwhelming sense of gratitude for the experience I have had.

I sit at this desk for the last time—this desk on which I composed so many papers, studied so many lessons, wrote so few letters home. My thoughts wander across the desk to my roommate's place opposite mine. She is already gone, but her presence lingers—lingers in the mirror which held both our reflections the innumerable times I gave my nose a hasty flick with the powder puff over her shoulder, lingers in the corner of the bed on which she bruised her elbow executing an intricate contortion she learned in tumbling class, lingers in the remembrance of those countless hours we spent making ourselves sick on popcorn as we read our English Lit lesson aloud, lingers in the echo of the intimate talks in the dark after we had gone to bed. Here was our home, and tomorrow I will close our front door for the last time.

I sit at this desk for the last time and see from the window the picture of red brick buildings. For two years I have been drawn irresistibly to classes in those buildings. Sometimes my steps were quick with anticipation, sometimes they were a little reluctant, but those steps have become wiser and richer because they answered the call of the red brick buildings.

I sit at this desk for the last time and see from the window the green trees and lawn. I have seen through my window the brilliant colors of fall; the winter which transformed my picture to a fairyland of dazzling lights and purple shadows; the spring which filled the air with the oriental perfume of lilacs and bor-

dered the walks with flaming japonica and snow-white spirea.

BUT I HAVE NOT felt for the last time the spirit that is Graceland. I will always thrill with warmth to the memory of my friends on the faculty whose sincere concern for me and others like me prompted personal sacrifices which will follow us the rest of our lives. I leave Graceland a better member of society because in the dorm, on the football bleachers, in the classroom and dining hall I learned to be a good part of my group. I leave Graceland richer by many intimate friendships which cannot be broken by distance or time, because we walked together for awhile and are now united by common ideals and a common goal. I leave Graceland challenged to live life adventurously. But most important of all, I leave Graceland uncomfortable. I came two years ago complacent in my little narrow world. That world was pushed out rather roughly, I thought, until I caught a glimpse of an inexpressible something that "waked the dormant soul of such as I." This will drive me the rest of my life. Yes, I came to Graceland comfortable, but I leave uncomfortable, and I shall never be comfortable again. The feeling of emptiness will pass with time. I shall be able to sing the Alma Mater hymn with a quickened tempo of heartbeat, but not with a stifling constriction of throat. I shall adjust to new situations, go on to other schools, enter the world of affairs, but always the memory of golden days on the hill will remain with me, to challenge and direct my life.

I sit at this desk for the last time. For the last time I look out of my window and my pencil falters, the trees and lawn and red brick buildings blur and swim before my eyes. I think I know now what "Alma Mater" means.

Picked From the Periodicals

(Continued from page 19.)

topic is timely. Thinking it might be of interest to our readers, we called Mrs. Phillips, at her parents' home in Independence for more recent news of the family. Due to local labor conditions in Indiana, Mr. Phillips was unable to find steady work there, and the family came to Independence to the Fleeharty home. Since coming, Mr. Phillips has secured work in Kansas City. They were fortunate in finding an apartment near one of our churches, and they have rented their Indiana home. While Mr. Phillips' new job is not precisely in his line, it is steady, and they hope additional opportunities will open up in this area.

"The Most Glorious Experience," *Reader's Digest*, is an article about natural childbirth from the viewpoint of a mother who tried it. We strongly urge that all women read it with open minds.

"What Do You Eat for Breakfast?" *Reader's Digest*, gives the latest facts, figures, and suggestions about the most important meal of the day.

"If You Have to Change a Tire," *Woman's Day*, is a picture-story that will help to make you self-sufficient if you are faced with the job of changing a tire.

"A Footnote to the Beauty Ads," *Woman's Day*, discusses the importance of one "cosmetic" which is too-often overlooked—a pleasant voice.

To get your mind away from everyday tasks and on a broader plane, read "Eisenhower on War and Peace," *McCall's*. "The best chance for peace lies in a strong America," and a strong America depends on each of us.

"Sassy or Sweet," *American Home*, gives four ways to decorate an unfinished chest, and you'll be interested if you are faced with such a job.

"The Horse in the Bathtub," *American Home*, is strictly for laughs—good, hearty, wholesome laughter.

Parents' Magazine seems particularly filled with articles of wide interest, but we will mention only a few. "Grow With Your Children" stresses a wholesome, growing relationship between parents and children. "Who's Boss at Your House?" offers a new clue to what often makes trouble in marriage, and what to do about it. If you have ever wondered how real people feel about seeing their story in movies, you'll be interested in "Cheaper by the Dozen Goes to Hollywood."

A very important article for everyone is "Obesity," *Good Housekeeping*, even though it is principally a repetition of all that doctors know about the subject of overweight.

Worthy of being printed in booklet form for easy reference is *Good Housekeeping's* "Sandwich Manual." It is a much more complete guide to sandwich making and serving than is contained in most cookbooks.

Bulletin Board

Notice to Tucson Visitors

The church in Tucson, Arizona, is located at South Fifth Avenue and East Thirteenth Street. The pastor, A. H. Hartman, lives at 303 North Second Avenue (telephone 3-0627).

Books Wanted

Alvin Jones, 300 South Spring, Independence, Missouri, wishes to purchase a copy of McGregor's *Marvelous Work and a Wonder*. Please state price and condition of book before sending.

Mrs. John Tenos, R. D. 1, Wexford, Pennsylvania, wishes to obtain a copy of *Into the Latter Day Light*, by J. J. Cornish. Please state price before sending the book.

Illinois Priesthood Institute

A combined priesthood institute for the Southeastern and Central Illinois Districts will be held June 3 and 4 at the Brush Creek Reunion Grounds. All men of the priesthood in these areas are urged to attend. Apostle D. O. Chesworth will be the instructor. Reservations may be made with local pastors.

SYLVESTER R. COLEMAN,
President, Southeastern Illinois District.

Erie Beach Reunion

Erie Beach Reunion will be held August 4 to 13 at the Erie Beach Reunion Grounds under the joint sponsorship of the London and Chatham Districts. Apostle George Mesley will be in charge, assisted by other qualified workers. For information concerning tent rentals and reservations, contact J. F. Kelly, 205 St. Clair Street, Chatham, Ontario.

E. ELWOOD SMITH,
For the Reunion Committee.

Notice to Southern California Members

Virginia Hayes of Hobbs, New Mexico, is visiting her sister, Mrs. Warren Stephens, at 2411-B Oak Street, San Marino, California, and would like to contact any other members who live in or near there.

Interstake Youth Camp

The Interstake Youth Camp at Gardner Lake will be held June 18 to 25. Among the new features of this year's camp will be horsemanship and surfboard riding. Traditional activities include fishing and fly-tying, riflery, swimming, canoeing, and other sports. Religious emphasis of the camp will center around a study of the Book of Mormon. Ned Jacobson, engineering instructor at Graceland College, will be the teacher, and Carl Mesle, city-wide young people's leader of Independence, will serve as camp director. Most of last year's camp staff will again be on hand.

Because of a necessary change from two sessions to only one, the camp enrollment will be limited to seventy.

CARL MESLE.

REQUESTS FOR PRAYERS

Lucile Case of East Cleveland, Ohio, requests prayers that she may be healed if it is God's will. Sister Case fell a year ago and injured her back; she has never completely recovered from this injury.

Prayers are requested for Mrs. Clarence E. Preston of West Branch, Michigan.

Prayers are requested for Ida Myren of Moberly, South Dakota, that she may be healed of her illness.

Daisy O. Bennett, 145 Barbar Avenue, Marietta, Ohio, requests prayers that she may be healed if it is God's will.

TOWER COOKERY

This 374 page cookbook was compiled by the Kansas City Chapter of the Graceland Mothers Club. All of the recipes in this book were contributed by Graceland mothers, alumni, and friends of Graceland. The Mothers Club plan to contribute the profit they make on this cookbook to Graceland College. A substantial plastic binding.

\$2.50



Herald House

Independence, Missouri

ENGAGEMENTS

Holder-Petersen

Mr. and Mrs. Clarence Petersen of Independence, Missouri, announce the engagement of their daughter, Anita, to David Holder, son of Mrs. E. Holder of Independence. The wedding will take place on May 21.

BIRTHS

Chief Petty Officer and Mrs. Raymond L. Baker of Oxnard, California, announce the birth of a son, Raymond Leslie, on February 19, 1950. They also have a three-year-old daughter, Kathleen Raye. Mrs. Baker is the former Myralee Neal.

Mr. and Mrs. Arthur Bryuczynski of Toledo, Ohio, announce the birth of a son, Gearl Arthur, born April 19. Mrs. Bryuczynski is the former Ruby Lum, daughter of Mr. and Mrs. Virgil Lum of California.

A daughter, Martha Lyn, was born April 13 to Mr. and Mrs. Leslie H. Meredith of Iowa City, Iowa. Mrs. Meredith is the former Marilyn Church.

A son, Robert Milton, was born on March 14 to Mr. and Mrs. Morris Mills of Tucson, Arizona.

Mr. and Mrs. Maynard N. Beal of Odessa, Missouri, announce the birth of a son on Friday, April 28, at the Independence Sanitarium. Mrs. Beal is the former Dorothy Beadnall.

Mr. and Mrs. Leonard J. Else of Toronto, Ontario, announce the birth of a daughter, Ethel Lynda Ruth, born April 23.

DEATHS

WILLIAMS.—George, was born on November 28, 1894, in College Springs, Iowa, and died on December 13, 1950, in Des Moines, Iowa. He was baptized into the Reorganized Church on June 14, 1936. He was married to Velora B. Smith. Two daughters were born to them, Vergean and Donna.

He is survived by his wife, Velora; his daughters, Mrs. Vergean Woods of Denver, Colorado, and Donna of Independence, Missouri. Funeral services were held at the Lilly Funeral Home with Pastor Herbert M. Scott and Marion Pease officiating. Interment was in Des Moines.

DELONG.—Gertrude Hartman, was born on June 16, 1877, near Lamoni, Iowa, and died on March 12, 1950, in Des Moines, Iowa. She was baptized into the Reorganized Church on October 13, 1895. She was married to John DeLong on March 8, 1896, and eleven children were born to their union.

She is survived by one son, William, of Des Moines; five daughters: Anna Thomas of Denver, Colorado; Avis Neal, Helen Murphy, Audentia Howard, and Ruby McCarthy of Des Moines; and a sister, May Allen of Missouri Valley, Iowa, who was very near and dear to her and with whom she spent the winter.

Funeral services were held in Lamoni, Iowa, with Elder Herbert Scott and Elder Wilbur Prall officiating. Interment was at Lamoni.

GIRTON.—Theurel Everette, son of Reubon and Carolyn Girton, was born on July 4, 1903, near Magnolia, Iowa, and died in Des Moines on March 20, 1950. He was baptized into the Reorganized Church on August 20, 1945. He was married to Inez Heistand at Pisgah, Iowa, on December 2, 1929. One son, Leonard, was born to them.

He is survived by his wife, Inez, and son, Leonard, of Des Moines; one sister, Olive Morris of Denver, Colorado; and two brothers: Oren Girton of Omaha, Nebraska, and Clifford Girton of Missouri Valley, Iowa.

1950 REUNION SCHEDULE

June 11-18	North Dakota—Detroit Lakes
June 24-July 2	Rock Island—Palisades State near Savannah, Illinois
June 25-July 2	E. Montana—Fairview
June 25-July 2	Srn. Indiana—Santa Claus, Indiana
July 1-9	New York & Philadelphia—Deer Park
July 2-9	Wisconsin and Minn.—Chetek
July 2-9	Nrn. Ontario—New Liskeard
July 8-16	Gulf States—Brewton
July 9-16	Saskatchewan—Saskatoon
July 15-23	Independence—Gardner Lake
July 15-23	So. New England—Onset
July 15-23	Owen Sound—Toronto—Port Elgin
July 16-24	No. California—Lake Tahoe

July 17-23	Arkansas and Louisiana Dist.—Hot Springs	Aug. 5-13	Brush Creek—
July 17-24	Alberta—Sylvan Lake	Aug. 4-13	Chatham-London—Erie Beach
July 22-30	Central Mo.—Lake Venita, Odessa	Aug. 5-13	Idaho & Utah—Hagerman
July 22-30	Kansas—Camp Fellowship, near Wichita	Aug. 5-13	Mo. Valley—Woodbine
July 22-30	Cent. & S. W. Texas—Bandera, Texas	Aug. 5-14	Cen. & Srn. Mich.—Liahona Park
July 22-30	Ozark—Racine, Mo.	Aug. 7-12	Hawaii—Y.M.C.A. Camp (Mokuleia Oahu)
July 22-30	So. California—Pacific Palisades	Aug. 10-20	Far West—Osborn
July 23-30	Nauvoo—Nauvoo	Aug. 12-21	Nrn. Mich.—Park of the Pines
July 26-30	W. Colo.—Delta	Aug. 12-20	Kirtland—Kirtland
July 29-Aug. 6	Flint-Port Huron—Blue Water	Aug. 12-21	East. Mich.—Cash
July 29-Aug. 6	Maine—Brooksville	Aug. 13-20	Chicago-Northeastern Illinois at Lake Geneva
July 30-Aug. 6	Lamoni Stake—Lamoni	Aug. 12-21	W. Mont.—Deer Lodge
Aug. 4-13	Northwest—Silver Lake	Aug. 19-27	Ariz.-Mt. Lemmon—Tucson
Aug. 5-13	Cent. Okla.—Robber's Cave State Park, Wilburton, Okla.	Aug. 20-27	Des Moines—State Park
		Aug. 20-27	E. Colo.—Palmer Lake
		Aug. 25-27	K.C. Stake—Nazarene Camp Grounds

1950 YOUTH CAMPS

The Department of Religious Education calls special attention to the two new camps, the one at Bandera, Texas, near San Antonio, and the other at Racine, Missouri, near Joplin, and encourages the young people of these districts to attend the respective camps.

Other camps are in various stages of planning. The Department will forward to the proper persons, inquiries for information on these camps.

<i>Camp</i>	<i>Location</i>	<i>Date</i>	<i>Additional Information:</i>
Texas	Bandera, Texas	June 3-9	Floyd Hubble 130 W. Harding Blvd. San Antonio, Texas
Camp Yokoma	Pawnee, Oklahoma	June 4-11	Victor Witte 1150 N. Elwood Tulsa, Oklahoma
Ozarks	Racine, Missouri	June 11-18	Donald L. Kyser 401 A. Street S. W. Miami, Oklahoma
Camp Romoca	Colorado Springs, Colo.	June 11-18	Ward A. Hougas 480 Marion St. Denver 3, Colorado
Camp Liahona	Brewton, Alabama	June 11-18	Raymond L. Booker 1158 Gorgas St. Mobile, Alabama
Camp Yopeca	Excelsior Springs, Mo.	June 18-25	F. Carl Mesle The Auditorium Independence, Missouri
Camp Monyoca	Elliston, Montana	June 19-25	C. Houston Hobart 2128 W. Platte Avenue Colorado Springs, Colorado
Camp Michivoix	Boyer City, Michigan	June 25-July 2	John Wiley 617 South Lansing St. Mt. Pleasant, Michigan
Camp Kimtah	Deception Pass, Washington	July 2-9	Ray Sowers 3819 N. 25th St. Tacoma 7, Washington
Camp Nauvoo	Nauvoo, Illinois	July 9-16	Lyle Woodstock 405 Ct. 4, Springbrook Ct. Moline, Illinois
<i>Girls' Camps:</i>			
Camp Oecca	Excelsior Springs, Mo.	June 25-July 2	Edna Easter
(Oriole Girls)		July 2-9	The Auditorium
Camp Loleachi		July 10-11	Independence, Missouri
(Blue Bird Girls)		July 10-11	
		July 11-12	
		July 12-13	

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*** IT COULD HAPPEN**

This is almost pure fantasy. But it could happen sometime, somewhere.

The year is 2050. You enter your rocket ship with your brief case under your arm. You close the vacuum-sealed door and twirl the dials. There is a "whoosh!" as the ship leaves the earth, and minutes later you land at the airport of Gomorrah, the City of Sin. You are hoping to sell bullet-proof glass and armor plate to some of the leading citizens.

Leaving your ship, you detect that something has changed since your last visit. Yesterday's papers are still on the kiosks, recording the city's crimes—murder, gambling, robbery, and violence. But today a strange quiet has settled over the city. It even seems peaceful.

The saloons are open, but there are no customers. Bartenders, bewildered, are polishing the counters in a daze. Where are all those who hunger and thirst after unrighteousness? The gambling halls are brightly lit, but empty except for the attendants. Roulette wheels are idle, dice are in the cups, slot machines are gathering dust.

A pair of policemen—they have to go that way in Gomorrah—are standing at a corner muttering between themselves, wondering when hell will break loose again. In all their experience, they have seen nothing like this.

Car traffic is orderly, and nobody goes against the light signals. There have been no holdups in hours, no murders, no suicides, no crimes of lust, no mayhem, no gangland slaughters. At the police stations the daily blotter is empty, and the lieutenants in charge are amazed.

People are terrified. Sin they understand. Righteousness frightens them. But they will get used to it soon.

What has happened to these people? They have had a very slight, an almost imperceptible, an invisible change—a change of heart. Last night a preacher spoke on the radio. Seemingly nobody took it seriously, yet this morning, everybody is wondering. Just a change of heart.

The saloons close, the gambling halls fold up, the vice centers have no customers. People gather in the parks, and somebody is heard talking about God. There are no churches, but somebody mentions building one. Voters take an interest in civic affairs, and politicians mend their ways.

You are disappointed. You leave Gomorrah without the orders you had expected. There is no need for armor plate now.

A change of heart. That, of course, is fantasy. But, under the preaching of the gospel, it could happen sometime, somewhere. It happened when Jonah went to Nineveh and preached. It could happen in your city. It could happen in Gomorrah.

*** WESKIT**

Hail, imperturbable vest; of pockets you're a veritable nest; when clean, you're adorable; with spots, you're deplorable; for fat men a corset, at best. You harbor some toothpicks half-broken; small change, a watch, and bus token; a couple of bills and Missouri mills; and a package of gum not yet open. In front your appearance is best; in back you're only half-dressed; and good fashion, we note, requires a coat, or the wearer will seem dispossessed. You make a pleasing facade; style experts will give you the nod; but come sunny spring, I'll gleefully sing, and hang you on the hall closet rod.

Herald House

L. D. S. Visual Missionary Materials

Jesus Christ Among the Ancient Americans

By Apostle Paul M. Hanson

This set of slides is the most authoritative set yet assembled on the subject of Book of Mormon Archaeology. Apostle Paul Hanson, with the collaboration of other members of the Society for Archaeological Research, has selected the best and most significant material from over 2000 slides for use in this set. It is made up of 40 slides; 31 in color, 5 color text, and 4 sepia, together with a printed manual. Set No. 6, 40 slides and manual **\$15.00**

The Sacrament of the Lord's Supper

In the sacrament of the Lord's Supper, as in some other features of the gospel, we deal with a combination of physical symbols that relate to and express spiritual realities. The purpose of this aid is to help church members to a better understanding of the symbols and what they mean. It may also be used to good advantage with nonmembers in explaining the significance of the sacrament of the Lord's Supper. Set No. 5, 16 slides in full color and printed manual **\$7.00**

The Gift of the Holy Spirit by the Laying on of Hands

This series is concerned with two factors: (1) with the ordinance of the Laying on of Hands, and (2) with the spiritual reality back of it—the gift of the Holy Spirit, as this gift is associated with confirmation of new members, ordination of the priesthood, the blessing of children, and administration to the sick. Set No. 4, 15 slides in full color with printed manual **\$6.50**

Ye Must Be Born Again

Scripture texts and historical quotations are used to teach the essential features of Baptism, illustrated with color slides. This is a missionary aid, but can be used to good advantage in prebaptismal classes. An illustrated script serves as a guide for study. Set No. 3, 19 text slides and 9 color illustrations with printed manual **\$6.00**

Statement of Belief

The official Statement of Belief as originally written by Joseph Smith II has been visualized and brought into more concrete form in this set of 37 color slides. Each frame has a short text together with a color illustration conveying the central idea of that part of the statement. Further details together with the price will be announced in the "Saints' Herald" some time after June 1, 1950.

**Independence,
Missouri**

THE SAINTS'

Herald

VOLUME 97

JUNE 5, 1950

NUMBER 23

Niagara Falls

*Between New York State
and Ontario, Canada*

*One of the "Seven
Wonders of the World"*

*Famous as a
Honeymoon Attraction*

Photo by Wayne Holmes



A Chosen People

IN THE PSALMS was laid the coping-stone of American Independence. In 1787 it was to the first verse of Psalm 127 that Benjamin Franklin appealed, when speaking before the Convention assembled to frame a Constitution for the United States of America:

In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the divine protection. Our prayers, Sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence. To that kind Providence we owe this opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten this powerful Friend? Or do we imagine that we no longer need his assistance? I have lived for a long time (eighty-one years), and the longer I live the more convincing proof I see of this truth, that God governs in the affairs of men. And if a sparrow can not fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings, that "Except the Lord build the house, they labor in vain that build it." I firmly believe this, and I also believe that without his concurring aid we shall proceed in this political building no better than the builders of Babel. I therefore beg leave to move that, henceforth, prayers imploring the assistance of Heaven and its blessing on our deliberations be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.

—Benjamin Franklin.

Gomer T. Griffiths

In a telegram from Willoughby, Ohio, Elder W. E. Williams tells of the death of another valiant soldier for Christ last Wednesday afternoon. Elder Griffiths passed away at 2:45 p.m., May 24, after a long illness. Had he lived until June 2, he would have reached his ninety-fourth birthday. In our next issue, *Herald* readers will be given some biographical data and tributes to this very worthy minister.

Introducing...

WILLIAM REED EMSLIE, Seattle, Washington (page 6), was born in Seattle in 1909, and was baptized there in 1917. He was graduated from the Ballard High School in 1927. He received his A.A. from Graceland in 1935, his B.S. from the University of Washington in 1936, and his M.S. from the same university in 1942.

Brother Emslie was married to Gladys O. Snyder in 1944. They have two sons: Donald L., 5, and Robert E., 2½.

He taught science and mathematics in the Omak High School from 1937 to 1941, and was teaching similar subjects and manual training in the Bainbridge High School when he entered military service in 1942. At the present time he is working toward the Ph.D. degree in biochemistry.

Brother Emslie says his hobbies are cabinetmaking, tennis, softball, and photography. He was ordained a priest on August 11, 1929.

THE SAINTS' HERALD

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EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

PRESIDENT TO GO ABROAD

On June 20 President Israel A. Smith, accompanied by Bishop Mark Siegfried, will leave Los Angeles for the Hawaiian Islands. He will attend the District of Hawaii Conference on July 25.

From Hawaii he will go to the Society Islands and will attend a conference there.

President Smith and Bishop Siegfried plan to return to the United States about the first of September.

HAMILTON, MISSOURI

Elder Emery E. Jennings, district president of the Far West Stake, was instrumental in purchasing for the church at a public auction on May 6 a school building for \$6,500. The building will be converted into a permanent home for the local congregation. Partitions on the first floor will be removed to make a large auditorium. On the first floor will also be classrooms, the library, and the pastor's study. On the second floor will be the auditorium for junior church, classrooms, and recreation rooms. Several changes will be made on the exterior of the building, and a considerable amount of landscaping will be done to the yard. On the south of the building will be a parking area and on the west will be a recreation area.

FIFTIETH ANNIVERSARY

Brother and Sister Claude F. Snider of Independence were honored with an open house celebration of their golden wedding anniversary. They have lived in the same home in Independence since 1906. Sister Snider's father, D. S. Crawley, was a missionary in the early days of the church.

GRAY LADIES

On May 21 graduation exercises were held at the Stone Church for a class of fifteen women who have completed work that qualifies them for membership in the Gray Ladies, a unit of the Red Cross. Elder D. V. Lents, chaplain of the Independence Sanitarium and Hospital, spoke to the congregation. Caps were presented to the class by Miss Gertrude Copeland, and pins by Miss Nelle Morgan. Certificates were presented by Mrs. Fred R. Richart of the Red Cross.

Two women, Mrs. Vera Fairbanks and Mrs. Pearl Franklin, received ten-year service pins. The women awarded four-year certificates were Mrs. Ina Hinde, Mrs. Ruby Barliam, Mrs. Mary Cordis, Mrs. Maud Etzenhouser, Mrs. Grace Hall, Mrs. Katherine Harder, Mrs. Sarah Johnson, Mrs. Myrtle Keiney, Mrs. Ada Richter, and Mrs. Faye Stewart.

LEADERS IN MUSIC

Elder Franklyn S. Weddle was in Lamon, Iowa, on May 21 to confer with President E. J. Gleazer and to complete arrangements for the Church School and Church Music Workshop to be held at Graceland College in June.

RAY WHITING

Successful services are being held in Des Moines, Iowa, by Elder Ray Whiting, Seventy John L. Nutgrass, and Herbert M. Scott, pastor of the branch. Instead of conducting a preaching service, Brother Whiting is teaching a class every evening, the average attendance of which is two hundred. Thirty adults and twenty-five children have been baptized.

The Heritage of Children

"Lo, children are an heritage of the Lord."

—Psalm 127:3

THE GREATEST NEED of every child alive is to be loved.

Put that statement in a place by itself. Print it in bold type. Under-score it with heavy red lines. Then ring a bell and shout for attention. When people stop talking long enough to listen, tell them about it.

In all probability, many of them do not know it. They may never know it. And, sad to say, quite a number of them will be parents.

The tragedy of childhood is not to be loved.

Your child can share poverty with you, and not mind it too much. He will eat common fare, and thrive. He will wear humble clothing, and it will not hurt his soul. He will share in the family toil, and still be happy. All this if you love him and care for him. All this if you will give him as much of the good things of life as you have for yourself.

But if you do not love him he will be miserable, though you heap the treasures of the earth in his lap, surfeit him with the finest food, and dress him in costly raiment.

One of the sweetest stories of all time was told of an old doctor and his smallest patient in a hospital. All the other babies were gaining weight and looking rosy and sweet. This one little fellow ate poorly, remained small, and was listless. Medicine did not remedy his trouble.

Then one day while making the rounds, the doctor wrote on the baby's chart: "This baby to be loved every three hours."

With that permission, you can imagine how the nurses went to work.

In a little while the baby took his food better, his eyes brightened, and

he was soon gaining weight normally.

Love is the indispensable vitamin of the spirit, especially for children.

Here is what happened in the home of a young church couple. They had one child, but the birth went so hard that the doctor told the mother she should have no more if she expected to live and bring her daughter to maturity.

But their hearts were large, and they had room to love more children than one. So they went to an agency and adopted one. It is almost as difficult to adopt a child as it is to have one, but they endured and finally accomplished it.

Now the little boy is growing up in a happy home. He is loved and wanted, and he knows it. Visit in that home, and you will see him having a wonderful time. He will be a splendid man some day.

Children's Day is celebrated at church. Why not at home, too? You are not immune to the none-too subtle flattery of attention; neither are children. Let Sunday dinner be something special in their honor, with their favorite kind of cake. Let a child sit at the head of the table and ask the blessing. Children grow in character and responsibility as they realize their importance in the family. Everybody needs to feel important at some time of the year. The best way in the world to get a child to behave is to talk to him as one human being to another, and treat him as an equal as much of the time as you can.

The glory and happiness of child-

hood is to be loved.

You may think it superfluous, perhaps a piece of folly, to say that children should be loved. Yet if you travel in public or teach in the schools or engage in social work, you will find too many of them that are not. And the consequences on the child's personality are always serious.

You have seen well-dressed mothers rudely pulling their children along with them in buses, on city streets, and in stores, scolding and threatening. A disagreeable mother is a sorry sight. A happy, loving mother is a beautiful sight.

Above all, you will pity the child who is not loved and want to take him and care for him.

If a child is not loved, he feels rejected, and he tends to express his resentment in destructiveness and disobedience.

It is good for you to love children, whether you have them or not. It is something you should try to learn if it does not come to you naturally. The friend of a child is a friend of the future and looks to the continuity of life. Those who do not like children are facing only a blind alley whose end is extinction.

If you want love you must give it out first, and there is no more grateful recipient than a child, if you know how to love him intelligently.

In our church work, let us love our children well enough to give them good classrooms, to train ourselves to teach and lead them. Let us care enough about them to provide a program for their spiritual education and their soul's salvation.

Every home needs children, or it suffers from an emptiness that nothing can conceal. Children are the beautiful fruit that a good home offers to the future. L. J. L.

E d i t o r i a l

The Independence Police Department has just reported to us the apprehension of a young man who has stated that he took two cameras and an electric razor from parked automobiles at the Auditorium during our recent General Conference.

If the person or persons losing these items will furnish us with a description thereof, we can procure the articles and will see that they are returned to the individuals properly identifying them.

THE PRESIDING BISHOPRIC.

Stakes, Their Organization and Purposes

By F. Henry Edwards

FOR A NUMBER OF YEARS the steadily increasing concentration of our people in key centers has presaged the more complete organization of the work of the church in these areas. The Saints were not greatly surprised, therefore, when the First Presidency recommended to the General Conference of 1950, with the prior consent of the other members of the Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric, that the work in Independence, the Detroit area, and Los Angeles County, California, should be administered through stake organizations. These recommendations were approved, and at the time this is being written, the reorganization called for in Independence has already taken place.

Questions coming to us from interested persons, both in the areas immediately affected, and from other places within the church, will perhaps be best answered by a brief discussion of stake organization and purpose in which we shall seek to gather up the teachings of the revelations and of our church experience as they have been understood by those who have written for the *Herald* and those with whom we have had an opportunity to discuss the matter.

STAKES IN THE EARLY CHURCH

The first references to stakes found in the Doctrine and Covenants are in revelations received in November, 1831. Here (Doctrine and Covenants 68: 4) the families of Zion and "any of her stakes which are organized" are admonished concerning their spiritual obligations and (in a revelation given to the same conference but printed later in the book) the elders of the church are sent forth:

unto the nations which are afar off; unto the islands of the sea; . . . unto foreign lands; to call upon all nations; firstly upon the Gentiles, and then upon the Jews. And, behold, and lo, this shall be their cry, and the voice of the Lord unto all people: go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about . . .—Doctrine and Covenants 108: 3.

The first specific instruction concerning the organization of stakes was received in May, 1833, as follows:

A commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the City of the Stake of Zion, here in the land of Kirtland . . .—Doctrine and Covenants 91: 1.

A month later the church was told:

It is expedient in me that this stake that I have set for the strength of Zion should be made strong.—Doctrine and Covenants 93: 1.

This principle that stakes are "set for the strength of Zion" appears to be fundamental.

From the earliest mention of stakes in the revelations, it is clear the intention of our Heavenly Father is that the work of gathering shall center in Independence, and thereafter, "that the borders of my people may be enlarged." In this connection the following quotations from the revelation appear to be pertinent:

This land, which is the land of Missouri, . . . is a land which I have appointed and consecrated for the gathering of the Saints: Wherefore this is

the land of promise, and the place for the City of Zion.—Doctrine and Covenants 57: 1.

And that the testimony might go forth from Zion; yea, from the mouth of the city of the heritage of God; yea, for this cause I have sent you hither. . .—Doctrine and Covenants 58: 4.

. . . . For the good of the church and for the rising generations, that shall grow up on the land of Zion, to possess it from generation to generation, forever and ever.—Doctrine and Covenants 69: 2.

I, the Lord, will contend with Zion and plead with her strong ones, and chasten her, until she overcomes and is clean before me; for she shall not be removed out of her place.—Doctrine and Covenants 87: 8.

Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And, behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.—Doctrine and Covenants 98: 4.

The enlargement of Zion is anticipated in the following:

. . . . Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened.—Doctrine and Covenants 81: 4.

Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about . . .—Doctrine and Covenants 108: 3.

Stakes were soon recognized as an important part of church organization. Thus at a conference held at Kirtland on September 17, 1837, "Joseph Smith and Sidney Rigdon were requested to locate other stakes for the gathering of the Saints."—*Church History*, Volume II, page 109. At a Conference held in Daviess County, Missouri, on June

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Twenty - one Days in Mexico

By HAROLD I. VOLT

Part One

A TOUR THROUGH MEXICO among the ruined cities of the pre-Columbian civilizations is an experience long to be remembered.

On January 4, 1950, Elder Harold D. Smith of Nauvoo, Illinois, his wife Mildred, their son Harold, Sister Velt, and I left Independence for Mexico on a twenty-seven-day tour which took us a total of 5,639 miles by the time we returned to Independence.

We had been vaccinated against smallpox, typhoid, and paratyphoid, and took with us pills for motion sickness, malaria, et cetera, and chlorine tablets for water.

Every day was packed with new and interesting experiences. After driving two and a half days through snow and ice, we were surprised to find Texas still under ice as far south as Austin. It sparkled with frost and glistened with icicles. Radio reports indicated that Dallas had to be by-passed, as her main thoroughfares were temporarily closed because of ice. Wrecked cars and buses testified of the troubles experienced, and we had a little difficulty getting started once, after photographing unusual ice scenes.

Fascinating sunset scenes entertained us the closing hours of the first two days.

We obtained cozy tourist cabins without difficulty along the way. At Laredo we changed sufficient money into Mexican pesos for use as far as Mexico City. We were surprised a little that tips in pesos were asked of us both entering and returning from Mexico.

AFTER LEAVING the desert country, we were thrilled with the majestic mountain scenery en route to Mexico City; it was beautiful beyond our anticipations. We were sur-

prised that we had not heard more about it. We marveled that the natives have their *milpas* (little farms) so high, and at times so steep, that of necessity they tie themselves while working as a safeguard against falling down the mountainsides.

We ascended to an altitude of over nine thousand feet, and descended again some two thousand feet before entering Mexico City. On a trip to Cuernavaca and Xochicalco, though we climbed considerably for a time, we found ourselves two thousand feet lower at Cuernavaca than Mexico City. The steepest descent of all was in dropping thousands of feet toward sea level before reaching the tropical lowlands on the Vera Cruz trip. Sister Smith described it as "roller-coaster" descent.

It was a real thrill to see the plantations of sugar cane, bananas, pineapples, and papayas. These, the heavily shaded mango trees and flowering trees, reminded us of Hawaii. Eucalyptus gum trees along the highways reminded us of Australia.

At times we would see well-shaped ancient mounds projecting up from flat agricultural fields, reminding us of the real quest of our tour. Once we saw, on a hillside, caves with well-fitted stonework of apparently ancient times. Our driver would not stop often for minor details of interest, especially on mountainous winding highways; for distance had to be covered, and major scenes awaited us.

Brother Smith's fine Mercury Station Wagon made the entire trip without mishap. Brother Smith is to be commended for his careful driving. It is good in this age to find one whose skill and constant care allow one to feel relaxed throughout a trip like this. We observed some taking dangerous chances and witnessed the disastrous consequences.



PASSING THROUGH the desert country of Northern Mexico caused us to wonder if ancient people without modern means of travel would likely pass through such country, and for what purpose. And how would they find food to sustain them along the way? The Book of Mormon suggests something more likely, I think—that of travel by ships.

Sister Smith and Sister Velt had taken canned foods, dried fruits, cookies, biscuits, cheese, butter, canned milk, celery, apples, et cetera, for daily lunches. This proved a wise measure. We also took gallon bottles for drinking water and were careful not to drink until chlorine tablets had been dissolved in the water. Sister Smith had canned whole wheat which proved a popular daily breakfast food. We would eat together in a room of our cabins or hotel, and after a season of prayer for divine guidance, would start out very early. We made it a practice, when convenient, to have one warm meal a day, taking the precautions advised in our travel folders in matters of what foods to avoid. Except on special occasions we substituted eggs for meat on the menu.

Upon reaching Mexico City, we
(Continued on page 14.)

And Forbid Them Not

By W. REED EMSLIE

IT IS RECORDED in the New Testament that the Master of men, upon a certain occasion, observed his disciples endeavoring to indoctrinate doting parents in the idea that they should keep their children in the background. This action by the disciples caused the Christ to say, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Carrying the thought further, he stated that anyone who did not accept the kingdom as a little child does could in no wise enter it.

Since the day on which Christ expressed these sentiments and thereby completely reversed the desires and teachings of his disciples, various interpretations have been placed upon their meaning. It is my opinion that a simplified approach to the idea expressed by Jesus regarding the place of children in the kingdom is not acceptable as true Christian philosophy.

Christ was an extremely intelligent man. He understood and taught many things which were beyond the grasp of his most ardent followers. For this, he was not only misquoted, misrepresented, and misunderstood but grossly mistreated as well. His attitude toward the role of the immature human being in the kingdom is still inadequately appreciated.

In admonishing his disciples to allow little children to come to him "and forbid them not," Christ was visualizing in the growing child, not a desirable entity but the inherent potentiality of the many fine attributes and qualities which children possess—characteristics which the mature individual must come to appreciate and emulate if the kingdom is to be a reality in any sense.

CASUAL OBSERVERS can discover the following traits Christ undoubtedly saw in the normal child. These qualities must be appreciated

and practiced by those who embrace Christian philosophy if they are to become successful participants in the kingdom.

First, Christ must have seen a child's insatiable curiosity — an awareness of the environment and thirst for knowledge and understanding of the things which are new and within the powers of observation. Psychologists tell us that curiosity is a measure of intelligence. The greater the intellectual capacity, the greater the desire to know and understand. And conversely, the more one develops and expands his innate curiosity, the more he accomplishes in developing his intellectual capacity.

If we are to believe that "the glory of God is intelligence," we must gain an appreciation of this phenomenon which Christ saw in the young ones as well as the full import of continuing individual intellectual achievement. God's great glory is the intellect which he has given to man in its highest form. It is a prime consideration, then, that man exercise this gift to the fullest extent. What better example could be found of potential and actual intellectual development and achievement than the easily observable curiosity of a little child? Truly, a little child shall lead them.

Another readily identifiable characteristic which Christ saw is a child's desire and willingness to be doing something—not merely things which satisfy his needs for recreation and imagination, but things which others with whom he associates are doing. Anyone who has been around children has learned that it requires little persuasion to secure their whole-hearted co-operation in almost any undertaking. In fact, their willingness to participate in grown-up activities is pretty much on a voluntary

basis. Children like to work with and for others and will do so at almost every opportunity.

Christ must surely have seen in the normal child an expression of faith which borders on perfection—faith in his parents, faith in the teachings which parents provide, and faith in the belief that parental care and sustenance will be ever-present. Such an expression of faith must be expanded and transferred to the heavenly parent as the child grows mentally and widens spheres of activity and association with others.

THESE AND OTHER like characteristics so evident in the average child must have been in the mind of Jesus when he chided his disciples for attempting to relegate the little ones to the rear ranks. He rebuked his disciples for not recognizing in children the priceless assets which are the essential building blocks of the kingdom.

In other words, Christ was giving support to the idea that children should be encouraged and taught to express their curiosity, thereby enhancing intellectual development. They should be permitted to work with and for others in performing the tasks at hand. Their faith in God and his divine laws should be an outgrowth of the faith they have in human beings. To forbid the expression of these things can lead only to human stagnation and the perpetual absence of the kingdom.

As children grow into maturity, these and the other fine qualities they possess must continue to function. As a matter of fact, it is imperative that these qualities be given expression by all followers of Christianity if there is ever to be a kingdom of heaven. It is upon such qualities as these that the kingdom is to be built.

Why I Belong to the Church

By J. L. VERHEI

YOUNG PEOPLE often come to my study to sit and talk about things in general. Many times they are not members of this or any church, but they are friends of our children.

Before we converse too long, I usually invite them to come to church, and quite often they ask, "Why belong to a church?" This question comes from the open and carefree mind of youth. A recent conversation with a teen-age boy and girl brought out some interesting problems. They had seen their elders "join" the church and still not belong. To be sure, one would have to join before he could belong, but to really "belong" one must do more than join. There are many who have joined by baptism and confirmation but still do not *belong*. They have not fully repented and turned from their sinful ways; therefore their vows are not true. They have not sought diligently and wholeheartedly to live the kind of life expected of church members. Some lack the proper training for effective Christian living. Some have not known spiritual experiences based on the true philosophy of the Savior. Others have not shared fellowship with the Saints. Still others lack the real desire to be true to the Christian way of living.

Successful membership depends upon the conception one has of the church. We are much in need of a broader understanding and a deeper insight into its meaning and the reason for its existence.

We must be careful that, as a church, we don't take on a worldly stride in trying to keep in pace with other churches and organizations. If we do, we are quite certain to become just another social organization engaged in routine tasks. Membership will be less and less meaningful and possess little spiritual power to effect the greatly needed changes in men and society.

The church must be the instrument sent by God to bring about the kingdom of heaven on earth. Its purpose is to redeem men and society. Now is the time when we must achieve the full understanding of the church and its mission and develop a new sense of devotion, character, and responsibility.

WHY SHOULD ONE belong to the church? The question deserves an honest answer. We as members should be able and willing to give a reason for the hope that is within us. Neither the individual nor the church can gain by evading or generalizing. If our church is to be judged by its indifferent, disinterested, or overzealous members, there is little to commend membership in it. We must be as fair however with the church as we are with any other institution. No organization would seem attractive if appraised by this type of individual. We should consider only those who honestly and earnestly seek to be the best living examples of the ideals of any organization.

To reap the benefits of belonging to the church, one doesn't have to die and go to Paradise. He can benefit by its influence here and now. One of the best assurances of success two people can have when they get married is regular attendance at church. Men and women have been known to realize more success in business because they participated in teaching, leading, and speaking in the church.

The real challenge is not that one will be perfect in a day, but that he will steadily develop so that each day will find him progressing farther toward a deep satisfaction of success within. In his progress

he should make it easier for others who follow after him to move toward the same objectives.

Since the church was first brought into being by Adam, and again in these latter days through an angel, it has sought to teach men to become divinely perfect, even as God is divinely perfect. No one has fully achieved that goal, except the Son of God.

ONE OF THE VITAL REASONS for belonging to the church is a fellowship that brings us together in mutual understanding and aid. The reason marriage and home life mean more to those of us who belong to the church is that human lives become more valuable to us. As the result of the principle of giving to our loved ones, we learn to give to others without expecting any return. Yet in both cases, we usually reap a rich harvest.

Church membership helps us to be clean in our thinking, actions, and habits. We are also helped by the experience of working with loyal members to build a perfect society that will not yield to the evils of the day. In this society honest, upright men and women will be able to obtain livelihood without fear of cold or hunger; sickness and disease will meet their match and go down in defeat; wars will cease, and only God will control the destiny of men and nations.

Belonging to the church gives us a kinship with the Creator and his son, Jesus Christ. If we are loyal to that kinship we have an opportunity to be heirs and joint heirs in our Father's kingdom both in this world and the world to come.

AN INTERPRETATION OF THE PARABLE IN DOCTRINE AND COVENANTS 98: 6-8

*A prophecy of the rise, fall, and reorganization of the church
and the final consummation of its purpose.*

By J. W. Stobaugh

THE GREATEST OPPORTUNITY ever given to the people of the church of Jesus Christ is being given us today, not only to live good lives, but to go forth and testify before all men of the blessed assurance that is within us. Jesus asked Peter, "Whom say ye that I am?" When Peter answered, "Thou art Christ the Son of the living God." Christ said, "Upon this rock I will build my church." Most members of the church reason this to mean that revelation was the rock of which he spoke. The revelation was that Jesus was the Son of God, but this is only part of the truth. He couldn't build his church on revelation alone. He had to have a Peter, the testimony that Peter had to offer, and revelation to build upon.

The advantages of belonging to the church are that we have a definite knowledge when we are baptized that our sins and guilt are washed away, and we gain a closer kinship with Saints and loved ones—they *mean more* to us. We have the assurance of earthly and heavenly blessings if we are reasonably faithful. Too, we shall escape the fears that the world faces when men's hearts fail them. Christ promised that through his church our burdens would become light and easy to bear if we trusted in him and those he sent. The church can help us find more enjoyment in clean recreation than the world does in lustful pastime.

As members of the church of Jesus Christ, we do not have to trust the arm of flesh or join lodges or other social organizations to obtain security, satisfaction, and safety. The hope and security of the church bring so much more than these that their appeal fades as mist before the great sun from heaven.

We can take the raw stuff of life and give it noble and lovely form, or we can take a masterpiece of God and make it gross and dull.—Ted Bentz.

A CERTAIN nobleman [God] had a very choice piece of land [the institution of the church in the wilderness]. He said unto his servants [commissioned], "Go ye into my vineyard and plant twelve olive trees; [twelve apostles first mentioned in Restoration Movement on June, 1829, Doctrine and Covenants 16:6] and set watchmen round about, [to protect the vineyard—the Standing High Council—a judicious quorum] and build a tower, that *one* may overlook the land, to be a watchman upon the tower; [a tower of strength, the supreme prophetic authority] that mine olive trees may not be broken down, when the enemy [within the church, not without] shall come to spoil."

It is a well-known fact that there was contention in the church from the first regarding this centralized prophetic authority.

"Now the servants of the nobleman went and did as their Lord commanded them; and planted the olive trees, and built a hedge round about, and set watchmen, [the Standing High Council—see section 99, Doctrine and Covenants] and began to build a tower. And while they were yet laying the foundation thereof, they began to say among themselves. 'What need hath my Lord of this tower?' [contention arising concerning this prophetic authority] and consulted for a long time."

Some of the leading men of the church opposed Joseph with regard to this authority saying, "Why should it be necessary for all revelations to come through you? There are others eligible and capable of receiving revelations."

One Hyrum Page came up with a seer stone, which gave revelations that caused a serious contention. Oliver Cowdery and the Whitmers contended it was genuine and true. Only Joseph's steadfastness finally prevailed. (See Church History, Volume I, page 118.)

Church History, pages 13, 114, also makes mention of a letter which Cowdery wrote to Joseph, saying he had discovered an error in one of the revelations, and wrote, "I command you in the name of God to erase certain portions thereof." In answer, Joseph wrote, "Who are you to com-

mand me to erase from a revelation I received from Almighty God." A woman appeared, giving revelation and commandments, also found sympathizers. Joseph inquired of the Lord and received the revelation in Doctrine and Covenants 43. (See Church History, Volume I, page 175.) Thus contention arose from time to time. The Lord spoke several times correcting this error once in 1830, three times in 1831, once in 1833 and possibly others (See Doctrine and Covenants 27:2; 43:2; 64:2; 87:2).

In Section 67:2 the Lord challenges the Saints with, "Seek ye out one of the least of these revelations, and if you can produce one like unto it, then ye are justified in saying that ye do not know that they are true." W. E. McLellan accepted the challenge but utterly failed and acknowledged his failure.

Yes, these people started to build a tower, but contention arose—"Why can't others receive revelations also." Through these conditions the enemy (within) broke down the hedge, scattered the watchmen (dissolved the High Council), and broke down the olive trees. Thus the latter-day apostasy prevailed for a season.

"Now behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! What is the cause of this great evil? Ought ye not to have done even as I commanded you? And after you had planted the vineyard, and built the hedge round about, and set watchmen upon the wall thereof, built the tower also, and set a watchman upon the tower, and watched for my vineyard, . . . Behold, the watchman upon the tower would have seen the enemy, while it was yet afar off, and made ready and kept the enemy from breaking down the hedge thereof and saved my vineyard from the hands of the destroyer. And the lord of the vineyard said unto one of his servants, [young Joseph] go and gather together the residue of my servants [all the scattered ones that remain]."

This Brother Joseph did in the early days of the Reorganization of the church, through the general epistle to the scattered ones, inviting them to come and unite with the true church.

(Continued on page 22.)

Stakes, Their Organization and Purposes

(Continued from page 4.)

28, 1838, the Adam-Ondi-Ahman Stake was organized. Similarly, on October 5, 1839, at a General Conference held at Commerce (Nauvoo), Illinois, "it was then unanimously agreed upon that it [Nauvoo] should be appointed a *stake and a gathering place for the Saints.*"

—*Church History*, Volume II, page 371. A similar organization was effected on the Iowa side of the river.

The record shows that on July 4, 1840, "the Presidency decided to organize the Saints at Crooked Creek, Illinois, according to a request from a branch located there."—*Church History*, Volume II, pages 450, 451.

At a General Conference held at Nauvoo, beginning October 3, 1840, "Hyrum Smith, Lyman Wight, and Almon Babbitt were appointed a committee to organize stakes between Nauvoo and Kirtland, Ohio."

—*Church History*, Volume II, page 467. And during the month of October and November this committee did organize stakes at Lima, Quincy, Mt. Hope, Freedom, and Oregon County, Illinois. (*Church History*, Volume II, page 468.)

Apparently these stakes organizations are not necessarily permanent, for the Ramus Stake was discontinued by action of the conference held at that place on December 4 and 5, 1841. At about the same time a conference held at Zarahemla discontinued the stake at that place and organized a branch in its stead. (*Church History*, Volume II, pages 558, 559.)

The only other important reference to stakes in the revelations prior to 1844 has to do with the function of stake high councils. (Doctrine and Covenants 104: 14.)

STAKES IN THE REORGANIZATION

The idea of stake organization was evidently to the fore from the beginning of the Reorganization. Thus, at the important Conference held at Beloit, Wisconsin, in June, 1852, one

of the resolutions adopted read as follows:

Resolved, that, in the opinion of this conference, there is no stake to which the Saints on this continent are commanded to gather at the present time, but that the Saints on all other lands are commanded to gather to this land preparatory to the re-establishment of the church in Zion, when the scattered Saints on this land will also be commanded to gather and return to Zion, and to their inheritances, in fulfillment of the promises of God; and it is the duty of the Saints to turn their hearts and their faces towards Zion and supplicate the Lord for such deliverance. —*Church History*, Volume III, page 210, 210.

Less than a year later "a stake was appointed at Argyle, Wisconsin, to be known as the Zarahemla Stake" (*Church History*, Volume III, page 218). The president of this stake was sustained at the annual conference of 1854. (*Church History*, Volume III, page 231.) This stake lacked the resources essential to its success and did not flourish, and further attempts to establish stakes were temporarily halted by the inspired instruction given in 1873:

It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me.— Doctrine and Covenants 117: 11.

This command to discontinue the organization of stakes was a matter of expediency. Stakes are called for by the nature of our organized endeavor, but the time was not yet ripe for them to be set up. Among other things, we did not have enough people concentrated in key areas. And we did not have enough high priestly leadership available. But as the gathering around Lamoni proceeded, the organization of a stake at this major church center was forecast as follows:

Lamoni, Iowa, having been made by the agreement of the church under the law of the land the principal place of business of the church, it is wise and

expedient that it should be considered and declared by the conference to be the seat of the presidency of the church, and in due time be made a stake. In the meantime the district may be left to the care of its district organization subject to the direction of the presidency, no one of the missionary force being appointed to the charge thereof for the conference year, or longer if it shall be found advisable. —Doctrine and Covenants 122: 12.

Seven years later the command came:

My people are directed to establish two stakes; one at Independence, one at Lamoni, Iowa, organizing them after the pattern which is found in the law; a presiding high priest with counselors, a high council, and a bishop and his counselors. These stakes shall be made to comprise the boundaries of the districts as they now stand, the center at the towns and places named; and the majority of the councils that should be chosen should be residents of the places named, in order that there may ever be a sufficient body to transact the business required.—Doctrine and Covenants 125: 10.

The Independence and Lamoni Stakes were the only stakes in the church until 1916, but the General Conference of that year authorized the division of the Independence Stake into the Independence, Kansas City, and Holden Stakes. The General Conference of 1917 authorized the creation of Far West Stake. These organizations were authorized on recommendation of the First Presidency, concurred in by a Joint Council.

PRINCIPLES REVEALED IN THE REVELATIONS AND OUR HISTORY

It appears that stakes:

- (1) "Are for the curtains or the strength of Zion."
- (2) Are centers of gathering.
- (3) Are not necessarily contiguous. Kirtland and Nauvoo were not adjacent to each other nor to Zion.
- (4) In the early church were not regarded as necessarily permanent organizations, but in the Reorganization this element of permanence has been emphasized.

(5) In the early church were organized by the authority of revelation; or on the recommendation of the Presidency, approved by General Conference; or as a sequel to Conference action which had probably been previously approved by the Presidency.

(6) In the Reorganization were first organized as a result of Conference action. Later they were organized under authority of revelation, approved by General Conference. Once the organization of stakes had been resumed, they were organized on recommendation of the Presidency, approved by a Joint Council, and then by General Conference.

FACTORS BEARING ON NEW STAKE ORGANIZATION

Zion centers at Independence, Missouri, and extends into the "regions round about." It is to be expected that in due time stakes will be organized throughout this area, which is our primary area for both gathering and evangelism. We are here to stay.

It is well to understand that the term *regions round about* must mean more than a small area of country round about the central spot, and that the necessities of the great majority of the church in gathering together can only be provided for by settling carefully together as many in one region as may be practicable and profitable and in accordance with the feelings of the people under the laws existing in the places where such settlements are to be made.—Doctrine and Covenants 128: 5.

As long as the foregoing is kept in mind, and stakes organized at a distance from Independence assist and do not impede the gathering to Zion and the regions round about, the First Presidency feel that the organization of these more distant stakes is well within the intent of the law. There has been some uncertainty on this point because of what we believe to be a misunderstanding of the revelation of Decem-

ber, 1833. This revelation was given after the Saints had been expelled from Independence, and says:

Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And, behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.—Doctrine and Covenants 98: 4.

It was after this time that stakes were organized at Adam-Ondi-Ahman, Nauvoo, and elsewhere. It was also after this time that the revelation of January 19, 1841, indicated that the Quorum of High Priests

... is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over *different stakes scattered abroad*.—Doctrine and Covenants 107: 42.

The organization of stakes in points remote from Independence is an adaptation, within the law, to the necessities of the church in highly concentrated areas and particularly in metropolitan centers. It is intended to bring to these centers the advantages of high priestly leadership not called for in districts and branches. Apart from such organizations, the tendency is to administer metropolitan areas under appointee leaders acting under the general authorities of the church. These appointees have few authorized and experienced local counselors. What is desired is a combination of general church and local leadership. In these important areas, it is imperative that we shall draw on the judgment and experience of high priests who are directly related to the local situations, and whose selection for their places in the stake presidency or high council or bishopric has been ap-

proved by the stake conference concerned.

The move is in harmony with the general policy of decentralization to which the leading quorums of the church are committed. It looks toward the time contemplated in the law (Doctrine and Covenants 104: 14, 15) when the stakes shall enjoy a high degree of autonomy in local matters. Such organization is directly related to the far-flung missionary endeavor to which the church is called.

In approaching the organization of new stakes, such questions as the following are considered:

- (a) Are enough members of the church available, preferably not less than 2,500?
- (b) Do these members have mature experience in the work of the church?
- (c) Do they live in close proximity to a given center?
- (d) Does this center have a sufficiently stable industrial or agricultural background and economy to give some guarantee of permanence?
- (e) Are there enough men clearly called to the high priesthood to provide the personnel for the presiding quorums?
- (f) Does the proposed stake offer the possibility of relating the contributions to be made in this area to the advancement of our Zion's purpose?

There are yet other areas which should in time be organized as stakes, particularly areas in the regions round about. It is to be hoped that as our evangelism in these areas is more and more successful, they can be linked together so that Zion indeed shall be strengthened and her borders enlarged. But the organization of the stakes, both permanent and secondary, near and far, awaits growth in every phase of the life of the church, and particularly that spiritual growth which warrants the call and ordination of members of the high priesthood whose primary stewardship is to be the key standing ministers of the church.

Significance of the Communion Service

By CHARLES KORNMAN

COMMUNION Sundays roll around just as regularly as birthdays and much more often. On those particular Sundays we take part in an ancient ritual—a ritual designed to help people become rich in the things of eternity. And by the very nature of man that possibility of richness is fraught with danger. In order for him to choose riches, he must be able to choose spiritual poverty.

Consider those Communion services in which you have participated either as a member of the priesthood or as a member of the congregation. Is it not true that those services in which you “felt the Spirit” were the ones in which *you* placed the emphasis on the *substance* rather than the *form*? When participation becomes habitual and customary—when we emphasize the form and not the power of godliness—we voluntarily choose spiritual poverty when we could have the “riches of eternity.”

Any categorical description of the sacrament of the Lord’s Supper will find reality overflowing these categories at every point, but there must be—and we believe there are—areas of discourse of which we, who have experienced the Lord’s Supper, can make universal application and thereby enrich our individual participation.

THE SIGNIFICANCE of the Lord’s Supper and the implications of that ritual are tremendous. The phrase: “It is the renewal of our covenant of baptism” is often heard with respect to this sacrament. We believe it *is* renewal, but just as there are many things that we understand now which we did not understand at the time of baptism, our covenant experience must be enlarged and expanded. If the sacrament of the Lord’s Supper is to be a living memorial of our Master, it ought to reflect to each individual his own image of Christ, as well as a brighter

image, and each succeeding service ought to reflect an *expanding* image and a *growing* concept of the Master. The service of the sacrament of the Lord’s Supper is designed precisely to objectify and to bring out in concrete personal experience those things we *could not* understand at the time of baptism. Our Communion experiences ought to reflect a growing intimacy with Jesus our Lord—the Christ we see, overshadowed by the Christ we ought to see.

So it ought to be more than renewal of a covenant—it is designed to enlarge our understanding of who Jesus is, what he stands for, and what our relationship to him ought to be. It ought to be an expansion of our experience with him. The Lord’s Supper is a *vehicle* for that enlargement and is thereby a vehicle to a larger spiritual stature.

The significance of the Lord’s Supper is the significance of simplicity. All our rituals are simple—ordination, baptism, marriage, blessing—but this simplicity is counterbalanced by the power that *may be manifest* by worthy participation, and this worthy participation is the means to experiences marked by richness which are enhanced in turn by the simplicity of the ritual. Let us all look to *our* participation to see that the simplicity does not blind us to the possible richness of the experience.

THE SIGNIFICANCE of the Communion is the significance of service. Isaiah looked down history to the latter day and spoke with anguish in the name of the Lord: “This people draw near unto me with their mouth and with their lips do honor me, but have removed their hearts far from me.” It is only when the quality of our service demonstrates that there is coalescence between our

lip service and our heart service that the significance of the Lord’s Supper becomes increasingly apparent to us. The richness of the sacramental experience is directly proportional to the quality of our service.

The significance of the Communion is the significance of sacrifice. This ordinance is designed precisely to convey what it has cost God to make it possible for us to become like him—to become his sons. It is designed to convey the importance of the element of sacrifice. “Let every man take up his cross daily and follow me.”

Every one of us is guilty of at least one besetting sin—the principle of sacrifice is not known to us. Paraphrasing Apostle Holmes: “We must be of a disposition to sacrifice purposefully else our children shall have to sacrifice needlessly.” We know what it means to give up a meal or two—to do without dessert for a week or two—most of us know what it is to sacrifice, but do we know what it means to live sacrificially? Again, the richness of the Communion experience is directly proportional to the quality of our sacrificial living.

The Lord’s Supper is tremendous in its implications, beautiful in its symbolism, significant in its potential richness. It is still a vehicle though, still a means, still just a tool. Righteousness waits upon proper utilization by good men.

The church tells men of evil and sin and other unpleasant facts. They constantly try to escape From the darkness outside and within,
By dreaming of systems so perfect that no one will need to be good. But the man that is will shadow The man that pretends to be.

—T. S. Eliott.

Autobiography of Elder James D. Shower

I WAS BORN in Licken County, Ohio, near Pataskala, about twenty miles east of Columbus on March 29, 1880. When I was seven years old my parents purchased a farm six miles southwest of Barnes, Kansas, and there we lived until I was thirteen years old, moving then to another farm just one mile north.

While my parents were religious, they were not members of the Reorganized Church so I was not taught the fullness of the gospel. I read of the Lord's manifesting himself to his children in Bible times, but I was taught that he no longer spoke to mankind neither sent his angels to earth. One night when I was about twelve years old, after I had retired but had not yet gone to sleep, the room became light. I saw a woman seated in a chair at the foot of my bed. In front of her stood a small girl. This child's hair, which was very tangled and snarled, was being combed by the woman who turned her head and looked at me. I was frightened and threw the covers over my head. When I had courage to peek out, the woman and child had vanished. I thought then my parents should know of this experience but put off telling them because I found myself too timid to say a word about it. I did not forget, however, and during the years which followed, my memory frequently would be troubled by what had happened that night. I did not know what it meant until years afterwards, when it was interpreted for me by a woman. Later, also, my patriarchal blessing told me that the Lord had been with me from my childhood.

Up until the time I was sixteen years old I had not joined any church. Both my parents and my sister, who was two and a half years older than I, were members of the Methodist Church, but there were several reasons why I just could not accept this faith. The Methodists believe in three modes of baptism: immersing, sprinkling, or pouring. My Bible taught me to believe in baptism as a burial—a going down into the water—the same method I read of in the story of Philip and the eunuch in the eighth chapter of Acts and of Jesus' baptism in the River Jordan. Besides this, the Bible plainly taught only one baptism. The Methodists at that time practiced a six-month

period of probation. I believed when we accepted the gospel the Lord would not keep us out in the cold for six months before taking us into his kingdom. I frowned upon the excitement in their protracted meetings. I believed that when one accepted the gospel he should be able to consider calmly the act he was taking. Because of these objections, I attended Sunday school at the Christian Church, which was more to my liking.

WHEN I was sixteen, the Methodists held a protracted meeting in which there was much excitement, and many people were joining. Yielding to persuasion, I went forward to the mourners' bench to seek salvation. I fully expected to know if I received the Holy Spirit, for even my limited knowledge of the Bible taught me to expect this evidence. Nothing happened the first night. I went forward the second night, and still the third. Many people gathered around me and made comments. One lady said, "You have the Holy Ghost and don't know it." I thought, "If I have it and don't know it, I could lose it and not know it. What better off would I be then?" Another advised, "Just get on your feet and tell the people that you are gloriously saved and have the Holy Ghost. Then the Lord will give it to you. That's the way I did." I thought, "No. I can't lie to the Lord and to these people, and then expect him to give me the Holy Spirit."

During these three days and nights of anxiety I prayed very earnestly, climbing into my father's haymow in the daytime and pouring out my heart to the Lord, asking him to give me that same Spirit that his children received nineteen hundred years ago. Nothing happened.

I attended the last night of this series of meetings. The Methodist preacher declared, "We are going to stay here tonight until he does receive the Holy Ghost." That meeting lasted until 1:30 a.m. Still nothing happened to me. The series of meetings closed, and I went home sad, feeling that there was no hope of salvation for me.

About four weeks later, the Christian Church started its series, and I attended. I was told that I had expected too much when I had gone forward at the Methodist meetings. "We don't receive the Spirit now as people did in the days of Christ," they said. "That

was just for the establishment of the church then. Now we just receive the gift of the Spirit, not the Spirit itself." Finally I joined the Christian Church.

LATER I started going with a girl by the name of Mollie Transue, a member of the Reorganized Church. Although we disagreed about church membership, we were married and a few years later moved to western Kansas, near the little country town of Lucerne. Before we were married, I heard my first gospel sermon preached by Brother I. N. White, and afterwards I had the opportunity to hear some more, but I fought this work bitterly. The result was that I found myself gradually drifting away from any church, and for a year or two I made no profession of religion.

In 1904 my wife, my baby son, and I returned to my home town of Barnes, Kansas, for a visit. While there I was exposed to the measles, but did not realize it at that time.

We came home, and I was helping one of my neighbors move his wheat to the railroad town of Jennings, where he was storing his wheat in a granary. I became sick and got worse as the day passed. I was sixteen miles from home, and after a futile attempt to drive my team of horses there, I turned around and came back to town. I consulted a doctor, who told me that I was taking the measles. He gave me some medicine and said, "I want you to walk home. Riding in this cold wind will make you worse."

Arriving home I promptly went to bed. As the days went by I failed to break out with the usual rash. Instead the right side of my face became numb, then my entire right side. Gradually I lost consciousness, and from six to seven weeks I lingered between life and death. Strange to say, I had had a premonition of this coming sickness and had told my wife that I did not know whether I would live or die. A terrible feeling of sadness came over me as I realized I was not prepared for eternity.

When I regained consciousness, I was still paralyzed on my right side, and in a short time my limbs were swollen with dropsy. While I was in this condition, one afternoon about four o'clock the room was filled with the Spirit of the Lord. Not in an audible voice but to the inner man the Spirit spoke to me, "The work you are fight-

ing is the work of the Lord. You will be healed of your infirmity if you obey it." I answered, "Lord, I am willing to accept that but two things I never will accept are old Joe Smith and the Book of Mormon." The reply to me was, "Joseph Smith was a true prophet of the Lord as were the other prophets in the past. The Book of Mormon is a true record of the ancient people of the land of America." I cried out, "Lord, it is enough, it is enough! I am willing to accept."

WHEN my mother came to see me, I told her what the Lord had revealed to me about this work being true. She turned to me with a look I shall never forget as she said, "You are just joking." I said, "No, Mother, I am in earnest." Her reaction was, "If you go into that church, we will disinherit you—not have anything to do with you."

"Mother, I expect to obey the fullness of the gospel at the first opportunity," I still affirmed.

In a short time Brother Samuel Twombly came to Barnes to hold some meetings. As very few came out to hear him preach, he decided not to hold the meetings any longer. I kept hearing the question in my thoughts, "Will you now obey the gospel?" But there seemed to be some other power which kept telling me, "In your afflicted condition you are not able to bear up under the trial you will have to undergo." As I hesitated the Spirit spoke to me, "Obey the fullness of the gospel or your life will be required." I answered, "Lord, I will now obey." I told Brother Twombly that I desired to be baptized before he left.

The next day we drove to Coon Creek, where I was baptized and confirmed in the church. Oh, how much better I felt. I improved very rapidly. In a few days I was able to walk with ease, and in two weeks I did not so much as limp on that right side.

About that time I met my mother on the grounds where a carnival was being held. In surprise she said, "Oh, my, are you able to be here?" After I had replied in the affirmative, she asked, "Did you join that church?" I answered, "Yes, Mother, several weeks ago." With that she turned and walked away.

It was two and a half years before Mother was reconciled. I was seated on a bench before a store one day. She sat down beside me, saying, "I want to have a talk with you. I am not going to say if your church is right or not, but I know that you are a far better boy than you were. I believe

you have been sincere in what you have done, and if I ever feel as you do, I will also go into that church." It was five years before my father came to our door, and then his reason for coming was business.

When my father and mother disinherited me, I prayed about them. The Lord spoke to me in a dream, telling me that the day would come when I would baptize my mother. For several nights I dreamed this. With this encouragement I continued to write letters home, each time telling of our beliefs and quoting scriptural evidence in support. In their letters back to me, my parents never acknowledged the slightest interest in my statements regarding the church. Later I learned that they verified every Scripture and that Father had admitted his defeat when he said, "Mother, we'll have to give up. Our boy has the fullness of the gospel." Twenty years after my baptism I baptized my mother in September, my father being absent at the time. In December of that same year my father wrote that if I would come home from the mission field for Christmas he would come to Independence and be baptized. It was no surprise to me when he acknowledged after the baptism, "My son, a higher power than man compelled me to come," as I had prayed very earnestly that the Lord would cause him to obey.

IN the summer of 1909, I was making preparations to move to Cameron, Missouri. I had even gone there and paid a month's rent on a house, although I felt I was doing the wrong thing. Night after night I could not sleep but passed the time praying. About three o'clock one morning I was spoken to and told that I should not go to Cameron but to Independence. Previously I had declared that I would never move to Independence until the Lord told me to. Now I demurred, "Lord, might I not be deceived? Might this not be some other power advising me?" I was answered, "Nay, but to Zion, to Zion have I called thee, saith the Lord." The great burden I had been carrying for sometime passed away, and the sweet Spirit seemed to flood my being.

The following year in Independence my name was presented at the business meeting for ordination to the office of priest. At first I declined because the summer before a heavenly messenger had appeared and talked to me about this responsibility. When he turned to

leave, I begged, "Pray don't leave until you tell me when I am to occupy in this office—when this service will be required of me." His reply was, "At the coming Conference." As plans were to ordain me at once, I did not feel that this would harmonize with what the messenger had told me, but Brother I. N. White, then of the Twelve, set my mind at rest. He pointed out that the heavenly messenger had not said when I was to be ordained but when I was to occupy, and that at the coming Conference I was to be sent out in the mission field. As his explanation seemed reasonable, I accepted the call and was ordained.

THE first year I was sent to Nodaway District in northwestern Missouri; the next year I went to northeastern Kansas. While I was holding meetings at Garnett, Kansas, I told of the experience I had had when twelve years old. A woman said, "I can give you the interpretation of that vision." Then she proceeded to do so: "The woman represented the church; the child was one of the children. As the woman was combing out the tangles in the child's hair, so the church will comb out the tangles in the life of each of us."

I labored some eight years in northeastern and northwestern Kansas. From this territory I was sent to Oklahoma, then to Ohio, and back to Oklahoma for three months, at the earnest solicitation of the people there. During those three months, I baptized forty-three people. One of them was a man near Alva who had said, "If that man [referring to me] ever comes back here, I'll be baptized." Again I returned to Ohio to work for five years; the following year I was sent to West Virginia.

One of the interesting experiences of my missionary life happened in Durham, Oklahoma, before I was sent to Ohio. I had been challenged to a debate on the position of our church regarding the Book of Mormon, Joseph Smith as a prophet, and other general church beliefs. I told my challenger, Reverend Carver of the Baptist Church, that I would come back the following year and debate with him. He said, "Now, or never!" We held the debate on March 12, 1920, in the assembly room of the high school. The 250 opera seats were occupied, and people were standing. There were three

twenty-minute speeches and a fifteen-minute rebuttal, which went to me. Afterwards a lady shook Reverend Carver's hand and said, "I'm glad to be here, but I'm not on your side."

ONE of the most marvelous experiences of my life came after I had suffered eight and a half years as the result of a bus accident. My backbone had been broken in two places, both hips and a number of vertebrae were dislocated, and my brain injured. After about two years, part of which I was bedfast, I was able to walk with the aid of crutches. Often I prayed that the Lord would take my life, as the suffering was so intense. He answered, "My son, thy life's work is not yet completed." I pleaded, "Lord, this pain is more than I can bear." Again he answered, "Fear not, my child, in my own due time I will come to thy rescue."

I continued to be crippled until May 12, 1946, when I attended the afternoon prayer meeting at the Stone Church. I arose to bear my testimony as to how the Lord had so miraculously brought me into the church, and as I started to give this experience, some power which seemed like an electric current began in my head, progressed down my back, and struck my hips. By this time, I realized that it was the power of the Lord working my bones and putting them back in place after they had been dislocated eight and a half years. I was relieved from the terrible pain in my head, which at times had been so severe that I could not lie on one side more than two hours, but would awaken and turn over. All the pain was gone; in an instant I had been relieved. I now had only temporary soreness, as if some physician had made some adjustment of my entire body.

Today I have perfect freedom in walking. I no longer need a crutch or cane, do not so much as limp, and have been more active than I have been in years. I cannot praise the Lord enough, and I am so happy and feel so free sometimes it seems this condition must be just a dream.

While the physical blessings are greatly to be enjoyed, yet the greater degree of the Spirit of the Lord that has been mine to enjoy since I received this bodily blessing is worth far more to me than the physical. Strive as I may, I cannot repay the Lord for the goodness and mercy he has bestowed upon me.

Twenty-one Days in Mexico

(Continued from page 5.)

looked up Elder and Mrs. Albert Loving who are in Mexico for the winter. Mrs. Loving (my sister) accompanied us to Cuicuilco ruins; then together we visited her daughter Ethel who is practicing dentistry. Her husband, Rogelio Diaz has his practice of medicine and psychiatry in the same establishment. He is a graduate of Iowa University. His mornings are occupied in teaching at the University of Mexico. Blanche Loving is there too attending the university. In remuneration for her secretarial services, she is getting an extra year of tuition.

They recommended some good restaurants to us. The *Flor de Lis* was selected, and the Lovings, Diazs, Smiths, and Velts ate together. A few evenings later the same group enjoyed a fine meal at the Diaz home.

MEANWHILE, at the Central Airways Depot, we met Irvin Petz and wife Elva from California. They had come by plane to join our party. With them was Brother Petz's sister, Verna, who was enjoying her first visit with her brother in many years. Our party then consisted of eight. Together we made the tours among the ruins in Brother Smith's Mercury. We also made the side trips together to Xochimilco Gardens, Chapultepec Palace, the Cathedral of Mexico, the National Palace, the National Museum, the Oaxaca Museum, Vera Cruz, et cetera.

We were fortunate in securing valuable Kodachrome pictures all the way. As startling as it is to view the marvels and fineness of the ruins upon the screen, it is much more wonderful to actually explore them, pass through their underground tunnels, climb their precipitous heights, view their mighty dimensions, and have interesting explanations by a competent guide.

Elder Harold Smith proved a good interpreter of Spanish. At times when he was not near I did my best,

but often had to insist *Repítalo usted, por favor* (Say it again please), *Hable usted más alto, por favor* (Talk louder please), *Hable usted despacio por favor* (Talk slowly please), or *Hable palabra por palabra, poco a poco por favor* (Talk word by word, little by little please.) This way I managed to carry on a conversation fairly well at times. Irvin Petz, who has had considerable experience with Mexican workmen, was helpful (especially reading descriptions in Oaxaca Museum) though he was under the same handicap as I in interpreting spoken Spanish unless the enunciation was clear, distinct, and not too fast.

Each day we would read from Paul M. Hanson's book, *The Land of the Feathered Serpent*, regarding the ancient site we were about to visit. It proved very helpful. I would find myself eagerly turning up appropriate pages of the Book of Mormon to reread accounts in connection with interesting features we had seen, or with the geography of the country through which we were passing.

I believe it would be possible for experts to approximately locate Book of Mormon lands, rivers, and cities. I believe too some changes must be made from earlier maps published. Elder H. A. Stebbins, great Book of Mormon student of his time, discovered that. As early as March 25, 1911, he wrote in the *Saints' Herald*,

The map will have to be revised, as also our students will need to correct their ideas about the hills, and lands and waters, as many of them are already doing, according to recent advices. . . . For thirty-five years I held the error about Cumorah, until Earle Corthell of Independence, took the blinds off, and then study made all plain to me

That was written thirty-nine years ago. Since then important discoveries by scientists have confirmed Elder Stebbins' latest conclusions. I refer to the deciphering of chronological hieroglyphics on the monuments among the ruins.

(To be continued.)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

What is the "Rock" of Matthew 16: 16-18?

ANSWER:

This is a question that has caused much discussion and some disagreement among the Christian churches. First, let us read the Scripture:

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

The Roman Catholic church says that the "rock" is Peter. But would Christ build his church upon a frail human foundation? And if the Roman Catholic Church is based upon such a human foundation, what are we to think of it? Paul wrote, "For other foundation can no man lay than that is laid, which is Jesus Christ."—Corinthians 3:11.

By that it would appear that our Catholic friends have put themselves out on a rather long limb, from which they would go well to retreat, if they can.

Now, back to the passage. Christ did *not* say, "Upon *you* [Peter] I will build my church." He did say, "Upon *this* rock I will build my church." What is the antecedent of the word "this"? It appears to a student of language that Jesus was using a literary device, a figure of speech, in this place—a kind of play on words, which was common from the most ancient times. It has some of the qualities of a metaphor. It is a sort of parallel structure. There is even an element of antithesis in it.

It is clear that we cannot accept Peter as the "Rock." It is equally clear that our Catholic friends have trapped themselves, if they hold to their theory.

Some of our men have sought for another, and a more plausible antecedent for the word "this." They say that the "Rock" is the revelation that Jesus is the Christ, the Son of God. If we take no more Scripture into account than what we have under consideration, this would seem very acceptable.

But let us turn to some other Scriptures, which offer us help on this question.

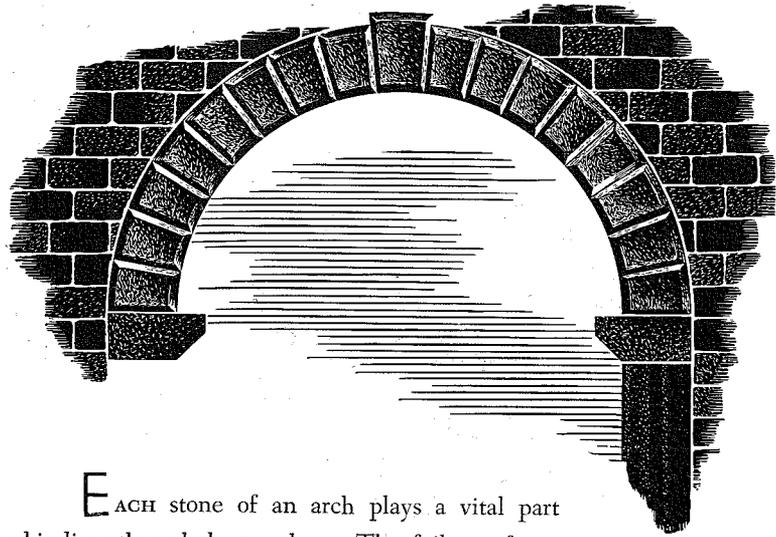
The Song of Moses contains this statement: "I will publish the name of the Lord; ascribe ye greatness unto our God. He is the Rock, his work is perfect."—Deuteronomy 32:3, 4. Similar statements are found in verses 18 and 31.

The Song of David says, "The Lord is my rock, and my fortress, and my deliverer."—II Samuel 22:2. This is elaborated in Psalm 18:2: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength." See also Psalm 92:15.

This idea is made exclusive in Psalm 62:1, 2: "Truly my soul waiteth upon God: from him cometh my salvation. He *only* is my rock and my salvation."

Paul contributes this: "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."—I Corinthians 10:4.

These Scriptures agree that the "Rock" is in the Godhead. In considering them, it would be impossible to accept the view that Peter could be the "Rock." Leonard Lea.



EACH stone of an arch plays a vital part in binding the whole together. The failure of any member means serious harm to the entire structure.

It is also true that a breakdown within some unit or arm of our church organization could injure its whole program of advance. Such a breakdown

might easily occur if you use commercially prepared lesson materials in your branch's church school. Lesson materials bought from Herald

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The Mentally Stimulating Home

By **BETTY CARLSON**

And study and learn, and become acquainted with all good books, and with languages, tongues, and people.
—Doctrine and Covenants 87: 5.

QUITE A NUMBER of years ago I heard a minister give a Mother's Day sermon based on the story of Hannah and her dedication of her child to God before he was born. This minister told of someone's coming to him and asking at what age a child's religious education should begin. He said he thought that Hannah had given us the answer to that. A child's religious education should begin before he is born, through preparation on the part of the parents by prayer and study, followed up, of course, by training from earliest babyhood. I believe this same idea applies to mental training in the home. In other words, it should begin before the child is born, by the parents' careful thought and study in preparation for their family's training.

Among the basic characteristics of a mentally alert family are love and understanding. These seem to be fundamental to all other attributes. We know today that any child, even a tiny baby, urgently needs a strong feeling of security and love from its parents in order to become well balanced mentally and emotionally.

We also find that curiosity, if it is wisely guided and encouraged, is an important factor in the mental growth process. Parents can help the child broaden his interests and knowledge by helping him find answers to the how and why of things.

Recreation also plays its part in developing alert minds. Activities the family can participate in together—good movies, music, sports—are helpful. There are many games the whole family can enjoy

which develop skill, concentration, and thought. Then there is the field of creative recreation and hobbies of all kinds. Hobbies call for understanding and co-operation from the parents, and for more than a little patience. Cluttered-up rooms may seem to be the result, sometimes; but the real returns are in values of growth and mental stimulation. Hobbies and interests may change often. For awhile it may be model airplanes, or oil painting—then the interest changes to another subject. But all the time the child is learning to think for himself and growing in knowledge.

READING, OR rather the ability to read well and appreciate good literature, is certainly an important part of developing a mentally alert home. Here again all the evidence points toward very early training for best results. The very small child can be taught a love of books and stories, and then wise parents must see to it that he is provided with good books and magazines, suitable to his age. They should be chosen and watched over as carefully as one would supervise the child's playmates. Of course, there will inevitably be the comic books, and later other undesirable publications. It doesn't seem wise to forbid all of the comics, for that only makes them seem more attractive, and children are going to read them sometimes at school or elsewhere. However, their influence on reading habits is less for the child who already has gained a love of good stories and has constant access to worth-while books. As the children grow older it is an enjoyable source of mental stimulation

when the family can discuss books which all have read. Most important of all, the child can be guided to an appreciation of our heritage in the Scriptures and to an understanding of them.

THE FAMILY that is alert mentally will also be interested in civic and school activities and take some part in them. It will be world-conscious and keep up-to-date on national and international problems. It will also be concerned with Christ's plan for the world and endeavor to grow in intelligence and truth.

A mentally stimulating home is one of love and friendliness where all members of the family have interests both in common and individually. They like to learn and do things, they are sincerely interested in people, they are community and world conscious, and they are constantly growing toward Christ's way of life.

Prayer

By **Ida M. Moore**

Are you in the habit of praying for something you wish to come true? Do you ever pray for another that his wish may be realized, too? Do you ever pray for the sinner or just for the godly few? Remember that Christ came to save the world. He gave his life for everyone, the saint as well as the sinner. He told us to pray without ceasing. It is sometimes hard to do. We would rather cease without praying. But the Master has said, "When you pray, pray not as the hypocrites that they may be heard of men, but enter thou into thy closet. And when thou hast shut the door, then pray to thy Father in secret and he will give thee reward." So when you pray, pray unto the Lord and not to the ears of your friends.

The Home Column

Our Talents and How We Should Use Them

By **BESSIE KANNEMAN**

YOU PAINT so beautifully; I wish I had such wonderful talents." . . . "If I could only sing the way she does!" No doubt you have heard remarks such as these. Probably the one who uttered them has as great a talent or talents as the one of whom she spoke.

In the plan of salvation, which God in his great love and wisdom has prepared for the redemption of mankind was incorporated all the gifts and talents we find at the disposal of humanity. To be sure we find many people with the same gifts, and others with varying gifts, but when the different groups combine their talents and work together in harmony and for the good of the group and the glory of God, then a truly Zion condition will exist.

Let us consider another kind of talent. According to *Helps to Bible Study*, the silver talent was supposed to weigh about fifty-six pounds eleven ounces troy weight and was valued at from \$1,166 to \$1,218. Truly it was of great value. The mite or lepton was worth the least, but just the same it could be of value in the sight of God. Do you remember what the Lord said of the widow who put her two mites in the offering plate? "For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had."—Luke 21: 4.

This widow did not have great talents. She was not a famous singer or renowned artist of great demand; she was a poor, humble woman who realized that the world and all in it belonged to the God who created her and blessed her with daily life, humble as it was. She realized something of the glorious plan, that better way of life God was trying so hard to get all men to see. She was willing to put her all to the glorifying of our Heavenly Father.

MANY PEOPLE have great talents but use them for selfish purposes heaping honor, glory, and riches to themselves. The works they do shall die with them. Since they are working for the glory of this world, they will receive here all the glory they are entitled to. However, he who works for the glory of God and the accomplishment of the divinely appointed task given to man will not receive all his reward here but will receive an abundance when he stands before the judgment throne and hears the longed-for plaudit, "Well done, thou good and faithful one, enter thou into thy reward."

Let us see what some of those talents are. The Bible speaks of the gifts of prophecy, wisdom, knowledge, and speaking in tongues. Wisdom certainly is one that covers a lot of ground. If we have wisdom, we will want to learn more of the things God wants us to do in order that his kingdom way of living may be put into practice. We will want to put all thoughts of malice from us and learn to love all men as God loves them. We know he loves them or he would never have sent his Son to teach us the way of life, to suffer and to be crucified on the cross as he was.

If we have wisdom we will want to render an accounting to God for the blessings he has poured out upon us, be they little or much. After all, everything we have in this world is God's gift to us, and the way we use it is our gift to him.

WHAT ABOUT a pleasing personality? Surely it is as much a gift as speaking in tongues. Some possess it to a greater degree than others, but those who have not inherited it in abundance can readily acquire more charm simply by practicing on everyone they meet. Let us be the first to smile when we look

at others. We should approach them believing that they are going to be pleasant. We must look into the heart through the eyes of God and see the goodness there. Remember all men are potential sons of God. If they have not obeyed the gospel, then let us set the example so all will soon desire to become his sons.

Cannot we vision an over-all picture of Zion in its working condition with each man using his gifts and talents for the good of mankind in the way they were intended to be used? The farmer using his talent in raising meat, vegetables, or grain; the doctor using his talent in the study of the laws of health and healthful things; the artist using his talents for the entertainment and inspiration of mankind. In the old adage, "All work and no play makes Jack a dull boy," we find the idea that God intended for man to enjoy life, getting the most out of it by putting the most into it.



The REORGANIZED
CHURCH OF JESUS CHRIST
of Latter Day Saints

Briefs

HOUSTON, TEXAS.—The following have been baptized: Clarence Carter, Sr., Eva L. Carter, Nellie K. Hoyt, Helen Hoyt, Charles A. Knott, Delbert F. Nelson, Beverly Ann Hoyt, Blanche Clark, and Ray Edward Antrobous.

The following babies have been blessed: David Allen Early, Peggy Ann Nelson, Karen Gail Nelson, Michael Dan Hoyt, Darrell Dwight Kinsfather, and Dennis Wayne Crossland.

Mr. and Mrs. Charles O. Humphreys, Mr. and Mrs. Ralph A. Bobbitt, and Mr. and Mrs. Ralph Mitchell are the newlyweds in Houston Branch.—Reported by C. B. CROOKER.

CAMAS, WASHINGTON.—Starting last fall the priesthood in Seattle, Washington, under the leadership of Paul Wellington, carried on a series of eight Sunday evening cottage meetings with several men taking part and presenting the gospel message in several homes of the city. At the conclusion of these meetings, eleven people gave their names for baptism.

The same type of Sunday evening cottage meetings were conducted in Spokane, Washington, under the leadership of Pastor Vern Webb. Several people gave their names for baptism following this series.

At Puyallup, Washington, a series of cottage meetings has just been concluded under the leadership of Claude Wheeler.—Reported by ARTHUR F. GIBBS.

PITTSBURG, KANSAS.—Presiding Patriarch Elbert A. Smith from Independence, Missouri, and his son, Lynn, from Los Angeles were present at the evening service of April 12. Both men took part in the service. Elder J. W. Jones played on his recording machine the ordination of W. Wallace Smith to the First Presidency, and also a solo by Garland Tickemyer.

Elder A. Orlin Crownover was the morning speaker on April 16. This was the last visit of the Crownover family to Pittsburg before their departure for the Hawaiian Islands.

On April 17 the Golden Key Circle of the women's department sponsored a potluck supper for the branch at Schlanger Park.

Elder Evan A. Fry was the speaker April 22 at the spring banquet held by the Golden Key Circle at the Hotel Besse. Many out-of-town guests were present, including District President John Blackmore and his wife from Joplin, Missouri. Joan Margrave and Bob Trimble sang a duet, "How Beautiful Upon the Mountains." They were accompanied by Dale Swall. Mrs. Sam Landrum, Mrs. Kenneth Colyer, and Joan Margrave sang a trio, "Prayer Perfect." Mrs. Colyer furnished piano music while the guests were assembling. Following the program, Pastor and Mrs. T. W. Bath invited the group to their home for informal visiting. Punch and cookies were served.

On April 30 the women's department had charge of the Sunday morning talent program. The talent fund is collected twice a year. The following women and their respective professions (talents) which they spoke briefly of were on the program: Mrs. Roy Heller, teacher; Miss Joan Margrave, receptionist; Miss Kathryn Cochran, stenographer and secretary; Mrs. A. S. Evans, homemaker; Mrs. I. G. Wilson, housemother; Mrs. Earl Burns, agriculturist; Mrs. Grace Graves, registered nurse. After

these members presented their offerings, members of the congregation were invited to come forward with their gifts and to tell how they earned their money. More than two hundred dollars was received. Mrs. T. W. Bath was in charge of the program. Sunday evening Eldon Hart showed two short movies on nature, which he obtained at the college.

Mrs. Gail Wilson from Independence, Missouri, was the Mother's Day speaker May 14 at 11:00. In the afternoon, Mrs. T. W. Bath was hostess to mothers and daughters of the branch. Mrs. Wilson brought another message at this program. Mrs. Harold Summers read a tribute to a small daughter. Barbara Landrum gave a tribute to her mother. Mrs. Curtis Pearson gave a reading accompanied at the piano by Mrs. Sam Landrum. Ramona KeKec played a piano solo. The oldest mother present, Mrs. Sarah Cochran, received the cookies baked by Mrs. Leonard Boone. The youngest mother present, Mrs. Henry Bezdek, received the box of cookies baked by Mrs. Lewis Bennington. Mrs. James Gates received the cake brought by Mrs. Harold Summers for having the oldest daughters present.

Pastor T. W. Bath was asked to be the baccalaureate speaker for the Pittsburg High School on May 21.

A priesthood institute was held in Pittsburg in April under the direction of District President John Blackmore.—Reported by Mrs. ROY HELLER.

NORTHEASTERN ILLINOIS DISTRICT.—*Plano, Illinois*: A religious education institute was held April 30. Mrs. Hattie K. Bell, director of religious education of the Chicago district, was a guest worker and conducted a class session followed by a demonstration of a children's class. There was junior worship service at the 11:00 service. In the afternoon a forum and discussion period closed the institute.

In the evening an open house was held in honor of Apostle Donald Chesworth. A basket supper and social was given. Apostle Ches-

worth preached his first sermon in his new field at this time.

Evening services were held by District Missionary Wayne Smith on April 26, 27, 28, and 29. A priesthood meeting was held on the last day.

DeKalb: A large picture of Sallman's "Head of Christ" was presented to the branch on April 26 by the Lowell Lynde, Kenneth Lusha, and Louis Hintasche families in memory of their mother, Mrs. Caroline Hoag. At the same service the young son of Lowell Lynde was blessed by Elders Kenneth Lusha and C. C. Simpson. Evangelist Leslie Wight of Skokie, Illinois, spoke. Another monthly get-together night was sponsored by the junior adult group under the leadership of Mary Jean Divine. Pastor R. F. Healy was in charge of games. The high light of the evening was a volleyball game. Two of the players were past seventy-five years of age. The committee for the get-together consisted of Miss Merle Troutman, Mrs. Ruth Minneham, Miss Dorothy Blish, and Mrs. Gladys Healy.

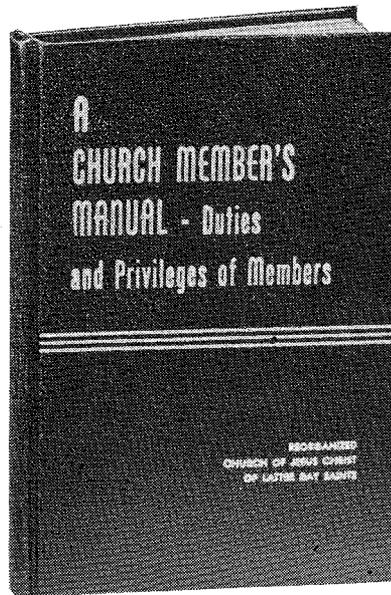
Deselm: On April 18, Brother G. Wayne Smith showed Book of Mormon slides at the church hall. A workers' council was held on May 12. The reunion and vacation church school were among the various matters of business discussed.

Aurora: On May 14 Peter Kim, a student at Aurora College and a native of Korea, gave a talk about his country. He sang two hymns in his native tongue.—*The Bulletin*.

KENNETT, MISSOURI.—Apostle D. O. Chesworth and Seventy Don Kaiser visited here on the evening of May 16. Many members and nonmembers attended and heard an inspiring sermon.

A prebaptismal class was started May 14, and will last until June 11.

Attendance at the classes on "Zionic Procedure" by G. L. DeLapp and conducted by Elder C. A. Phillips on Sunday evenings, is greatly increasing in number. Much good is derived from these classes by everyone.—Reported by SUE BRANCHE.



New Quantity Prices

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- 100 - 249 copies 85¢ each
- 250 - 499 copies 80¢ each
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INDEPENDENCE, MISSOURI

Letters

Finding Fellow Saints

Last July my husband, Corporal Loyd Read, had two weeks' convalescent furlough from William Beaumont General Hospital in El Paso. Two carloads of us, including my husband's brother Earl and his family, went to Independence to visit relatives. We had our five children with us. Our youngest son, only five weeks old, had not been blessed, and we were so in hopes of having him blessed on our trip but didn't know where or how we could in so short a time.

We were not in Independence for any church service, and then we continued our trip to Knoxville, Iowa. We did not know that we had a branch there, but when we stopped near a public telephone, we saw a group of people bidding farewell to each other. To my surprise I saw a sign in a tree identifying the building as our church. We wondered if the elders had gone, and if we could get our son, Howard Leonard, blessed there. My husband and children and I got out and went to see. We had him blessed that day in a special service since the other service had closed. At that time the building was not finished, and the service was held in the basement. I am thankful to know that the church has been finished now.

That was the last time my husband was able to attend church because we don't have any church here. He got worse after our return here, and went to his Heavenly Father on January 28, 1950, and was laid to rest in Independence, Missouri.

MRS. NAOMI READ.

P. O. Box 944
Alamagordo, New Mexico

Appreciation

Just a line to express my appreciation for the articles on "Word of Wisdom" by Sister

Florence Ourth. I have already made several loaves of 100 per cent whole wheat bread. I had hoped there might be some more recipes given, but not seeing any in the last couple of *Heralds*, I went out on a limb and made a chocolate cake with 100 per cent whole wheat, also some bran muffins, and they both turned out fine. I'm trying to live according to the "Word of Wisdom" and pray that others might have the desire to obey, especially since Sister Ourth's articles have been printed.

I'm thankful for the *Herald* because God has answered my prayers through articles put in the *Herald*. Special help came to me through Garland E. Tickemyer's article, "Taking It on the Chin," and Sister Beldin's article, "A Patient Love." I wish to thank them and all the others who are giving of their time and talents to make it possible to have the *Herald* in my home.

MRS. DOROTHY TAYLOR.

Petrolia, Ontario
Box 63

Enjoys Article on Word of Wisdom

I would like to take this opportunity to thank the sister who wrote the article on the Word of Wisdom concerning the use of whole wheat flour. We sent for some, and it came yesterday. We used to use it all the time when the children were little and my husband was in poor health. I got to thinking of our rye bread at home and wondered why wheat wouldn't do the same. It proved wonderful—far better than rye. Then we had to quit using it as we were unable to get clean wheat. So we are very happy to be able to get it again.

This flour is very good. I have tried making cookies, gems, and hot cakes. I know bread will be delicious. I feel this morning my pantry is well stocked. Once more, many thanks for the article.

Once more the Savior proves to be a good doctor who knows what it takes to keep man healthy.

MRS. RAY A. WOLFE.

115 N. Washington
Carterville, Missouri

The Miracle of Prayer

I found the Restored Gospel while caring for a woman who belonged to the church. I was impressed by the fact that prayer in the Reorganized Church is such an effective source of healing. I talked to one woman who, as a girl, had to wear a shoe with a three-inch sole so that she could walk without limping. Through prayer she was restored to normalcy. I know of a man who had pneumonia in both lungs and was given up as incurable by the doctors. After being administered to, his lungs cleared and he regained his health.

I would like to contact other members of the church in Winnipeg.

MRS. M. SMYTHE.

207 Stradbroke Avenue
Winnipeg, Manitoba,
Canada

Asks for Prayers

I feel that if I am ever to gain eternal life I must have the prayers of the Saints to help me in my attempt to live as I should. I believe that Zion can be redeemed only by a prayerful, humble people who strive earnestly to keep the commandments of God. I have had some rich experiences but did not always recognize their significance at the time they were given me because I was too preoccupied with things of the world. However, they have come to mean much to me in later life, and I now marvel at what I have been permitted to see and hear.

Again I ask for the prayers of God's people. My prayers are ever for the church and its members.

MORGAN V. GURWELL.

General Delivery
Los Angeles 52, California

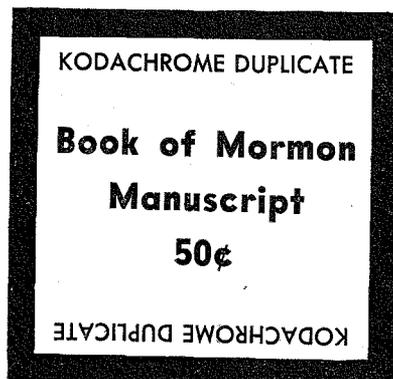
Testimony of Healing

I am an elder in the church and laboring at present in Tarona at Pepeeete, Tahiti. My former home was in Rairoa, but I have since removed to Tahiti for a better education for my children, both in school and the church. This necessitated my taking work in order to sustain my family. The work was too heavy for me, and one day I was stricken with a paralysis which completely deadened the entire left side of my body and affected my speech. For several days I was unconscious, and it was thought that I would never recover. The doctor did not give me long to live, and predicted that I would never again walk unassisted even if I were fortunate enough to live through this attack. Brother Butterworth and Brother Breckenridge never left my bedside for long, but continued to administer to me according to the law of the church. A special fast was called, and the members remembered me in their devotions. I now testify that I can walk unassisted and carry on the majority of my regular work without difficulty. All this has taken place within the last two months. I am convinced that the day of miracles has not passed but is here for all to witness and experience as I have. My faith, as well as that of my family's, has been increased, and I am now beginning to see the reason for my affliction. I have seen the marvelous good my testimony does for others; at least two have been brought into the church as a result of this and other experiences. May the Lord continue to bless his ministry and the church in its mission of salvation.

ARAI A TAPU.

Papeete, Tahiti

Single Colored Slide



Herald House

INDEPENDENCE, MISSOURI



A Name to Praise

By EMMA M. PHILLIPS

IT WAS AT THE TIME of the straightening of the green shoots that the stranger from the tribe in the far Northland became a guest of Nooka, member of the Ceequa tribe. Their meeting had come about one morning just as the sun was breaking its way through the dawn, heralding another hot summer day.

As usual Nooka of the Twisted Legs had been awakened early by the cheerful songs of the birds, and as usual he had arisen and gone directly to the woods to gather material for the making of snowshoes. The cool morning was a more appropriate time to select wood and to trap animals than was the heat of the day.

The stranger, tall and young, was standing pensively beside the tender green shoots of corn and grain that were growing on the edge of the river. Nooka hesitated momentarily, wondering whether the young man were enemy or friend. The stranger, seemingly aware of the presence of the crippled man, turned to face him and to speak to him. "I come from a distant tribe. I am the wisest of many wise men, yet I must increase my wisdom constantly. I come to learn what I can about your people, then I move on to a greater learning."

Nooka laid down his load and extended his arms in a gesture of greeting. "The people of Ceequa are honored to have such an illustrious one among them. And I,

Nooka of the Twisted Legs, will be honored to have you stay with me while you improve your wisdom."

"Let it be so," was the calm reply.

As NOOKA led the way along the shore to his home, he wondered if perhaps it were a god who followed him in the personage of the stranger. Nooka continued to wonder this as he watched his guest piously eat his gourd of boiled rice, berries, and beaver meat.

At the conclusion of the meal, the youth lay down on his back, placed his hands beneath his head and began to talk. "For many seasons I have become annoyed by seeing men do the commonplace things of life. I have become annoyed by seeing my fellow men sacrifice their own joys and comforts for those of others. I am going forward to make an important name for myself. I do not as yet know just what I will do, but it will be outstanding. I will do it so that men can long remember me. Go, now, to your chief and tell him to call a meeting in the Lodge at the time when the setting sun bids the birds to seek the shelter of their nests."

"And who shall I say has called this gathering?"

"Tell them it is 'The One Who Will Be Great.' I have no use for any other name."

The youth closed his eyes. Nooka moved quietly from the tent, and toward the dwelling of the chief. The many friends that he passed on the way called cheerfully to him, but he took no time to visit with them.

The friends whispered among themselves, "Nooka does not visit with us as usual. Instead he moves with the determination of the gray rabbit fleeing before the dog. And he moves toward the home of the

chief. Let us follow him, for if there is something happening, we want to learn about it."

The chief came forward to greet them, and he smiled as he spoke, "What are you doing, O Nooka of the Twisted Legs? Does the heat of the day cause you to lead these others in a child's game?"

But there was no smile on the face of the crippled man as he delivered his message.

"Let us go see this youth," suggested the leader of the tribe.

As a group they moved swiftly to the home of Nooka. Quietly they peked into the doorway of his home and beheld the young man sleeping on the floor. Perhaps this was a god. Yet gods in previous days had come to earth only to help mankind, and not to make great names for themselves.

"Nooka," said the chief, "remain here with your guest while we make preparation for the feast in the Lodge. There will be much for us to do. Sit quietly at his side. Work quietly on your snowshoes for the coming deeps of the winter. We must be considerate of 'The One Who Will Be Great!'"

Nooka folded his twisted legs beneath him and began plaiting leather. Constantly he watched the face of the sleeping man. As he kept his vigil, the people of Ceequa were industriously preparing the Lodge for the celebration.

WITH THE SUDDEN, uncompromising anger of Nature, darkness came upon the land. The blue of the sky was concealed by clouds of gray, moving fury. The green shoots on the river bank pressed to the ground beneath the onslaught of the wind; crystals of ice, sharp as knife blades, fell upon the young squash

plants, tearing their wide, green leaves. The tall trees twisted like upright serpents, then fell full length on the ground.

The dwelling of Nooka and all therein were lifted into the air and plummeted into the rising whirlpool of the river's water. The storm closed in above it.

Peace and calm came with the evening. Members of the tribe moved cautiously about among the debris caused by the storm. In their efforts to locate relatives and acquaintances, they forgot the celebration planned for the evening.

On the bank of the river, they found the place where the dwelling of Nooka had stood. Some distance from the place, they found the twisted body of Nooka and the muscular body of "The One Who Will Be Great."

"Nooka has left us! Nooka has left us," moaned a little boy. "Now who will mend our snowshoes when they become broken, and who will make us new snowshoes?"

"Another must learn his work," said the child's father. "Nooka has been of much service to his fellow men. We will miss him."

The chief shook his head in sorrow, "We must make a totem pole and erect it in the honor of Nooka. We will not forget his good works."

"What will we do for the other man?" asked the child.

"We can do nothing but give him proper burial," responded the chief. "He did not tell us his name. He was not interested in serving his people or any people. He sought only a name, and we know no name by which to bury him."

The child clapped his hands together, "It is as Nooka said. Last winter I broke my snowshoe. While he was mending it for me he said, 'Snowshoes are not important enough to be given names, yet when an Indian is lost in the winter woods, his snowshoes are one of his most valuable possessions.' Nooka's good was better than an important name."

The Glory of God

By DONALD SAVAGE

SEVERAL YEARS AGO I was privileged to behold in vision a bit of the marvelous rest and peace enjoyed by the inhabitants of paradise. The quiet serenity of this place has left such a lasting impression upon my mind that I doubt if the vision of it will ever fade. It was calm as a summer morning, warm as the love of our Savior. I wish every human being could understand that attaining this place is a million times worth living a life of righteousness, even if there were no penalty required for living the life of wickedness.

It does not appear that paradise is synonymous with heaven. Paul speaks of it as "the third heaven," while Alma describes it as "a state of peace, where they [the righteous] shall rest from all their troubles, and from all care, and sorrow." But certainly they are much the same in one respect, both are the reward of the righteous from the hand of God. If paradise is delightful—and I testify that it is—then heaven must be something wonderful beyond the imagination of man. Is there any price too high to pay for the attainment of this glory which will endure forever and ever?

THE MEASURE of human righteousness is not the amount that men *fear* God. When we hear of people serving their master through fear, we can be sadly certain that they do not understand him or his purpose in them. Men are not placed upon this earth to live in fear their allotted number of years. Rather, human life is encouraged and protected that God might be glorified, and his glory exists in bringing to pass the eternal happiness of people as they dwell forever in his presence.

Human suffering, spiritual and physical, is a pain to the heart of our Creator. With us he bears all our pains, all our sorrows, all our griefs. Within our own hearts we have not the power or righteousness either to attain eternal life or to continue mortal life; it is purely a gift. If God so loves us that he willingly bears our griefs, cares, and burdens, then offers us eternal happiness—not of ourselves, but as a gift—can we keep from loving him?

He does this for our sakes alone, to make our souls eternally joyful. Could there be a more righteous glory than this: to make another life glad? Therefore, God's great instruction has rung down through the centuries, "Love thy God with all thy heart, and thy neighbor as thyself."

Recipe for Success

William Colgate, whose name has achieved world fame in connection with soap, left home because the family was so poor. He started for New York City, and on the tow-path, an old canal boat captain asked him where he was going, then had a word of prayer with him.

When they arose from their knees, the old captain said, "William, what can you do?"

"Make tallow candles and soft soap," he replied.

"Well," said the captain, "give your heart and ten cents out of every dollar you earn to God, and maybe he will help you become a great soapmaker some day."

Young Colgate did this, then increased his tithe to fifteen cents on the dollar, and later to twenty-five, and on up until he was giving half his income to God's work.

New Horizons

An Interpretation of the Parable in Doctrine and Covenants 98: 6-8

(Continued from page 8.)

"Go ye straightway into the land of my vineyard, and redeem [not plant, but redeem] my vineyard." (The vineyard is not yet extinct, but in a broken, unorganized condition, scattered, the wall broken down, watchmen scattered, the olive trees broken.) "Now go and redeem," rebuild as formerly commanded, "and break down the walls of the enemies, throw down their tower, scatter their watchmen . . . and avenge me of my enemies [denounce their false doctrines and dogmas, affirm the true lineage, and preach the true gospel]."

"And the servant said unto his lord, When shall these things be? And he said unto his servant, When I will, go ye straightway and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you . . . And his servant went straightway and did all things whatsoever his lord commanded him"—(redeemed the vineyard, planted the olive trees, built the wall of protection, set the watchman, and built the tower, with "supreme prophetic authority.") No man in the church today would dare assume the responsibility of offering to the church a document, purporting to be a revelation to the church, save the one who is now upon the tower safeguarding its destiny—God's prophet, seer and revelator. "And after many days all things were fulfilled."

Bulletin Board

Kirtland Regional Youth Conference

The fifth annual Kirtland Regional Youth Conference will be held June 16, 17, and 18 at Camp Kiondashawa, New Hamburg, Pennsylvania. All Zion's League members of the Northwestern Ohio, Southern Ohio, Kirtland, Youngstown, West Virginia, and Pittsburgh Districts are invited to attend. Application and registration fees are \$3.00; reservations may be made with Dr. Charles Brockway, 204 White Pond Drive, Akron, Ohio.

MARGARET BARKER.

5760 North High
Worthington, Ohio

Notice to Registrants for Church School and Music Workshop

All who plan to attend the music conference and church school workshop, June 5 to 11, on the Graceland College campus are requested to bring their own bedding.

REQUESTS FOR PRAYERS

Ellie Ree Beasley, Route 4, Brewton, Alabama, requests prayers that she may be relieved of arthritis.

Mrs. W. E. Sheppard, 203 West Church Street, Lexington, Tennessee, requests prayers for the physical and spiritual welfare of her family. She also asks the Saints to pray for a friend of hers who is investigating the church.

ENGAGEMENTS

Qualman-Rossman

Mr. and Mrs. Clarence Rossman of Saginaw, Michigan, announce the engagement of their daughter, Betty Jean, to Jerry Lee Qualman, son of Mr. and Mrs. Clarence Qualman, also of Saginaw. Both are now attending Graceland College. The wedding will take place on August 11 at the Reorganized Church in Saginaw.

Towers-Smith

Mr. and Mrs. Fred Smith of Elora, Ontario, announce the engagement of their daughter, Marjorie Edith, to George Harry Towers of Toronto, Ontario, son of Mr. and Mrs. George Towers of Niagara Falls, Ontario. The wedding will take place on June 10 at the Reorganized Church in Elora.

Jones-Van Tuyl

Mrs. W. D. Van Tuyl of Independence, Missouri, announces the engagement of her daughter, Mona Allene, to James Gomer Jones, son of Mr. and Mrs. Fields S. Jones, also of Independence. Both are students at Graceland College. No date has been set for the wedding.

Chun-Ming—Chang

Mr. and Mrs. K. S. Chang of Honolulu, Hawaii, announce the engagement of their daughter, Nellie Yung Hung, to Kenneth Chun-Ming, son of Mr. and Mrs. John Chun-Ming, also of Honolulu. Miss Chang and Mr. Chun-Ming are graduates of Graceland, class of '49.

Francil-Self

Mr. and Mrs. Owen Self of Genoa, Colorado, announce the engagement of their daughter, Marjorie, to Harold Francil also of Genoa, Colorado. The wedding will take place in the fall.

Jowett-Watts

Mr. and Mrs. Oscar Watts of Lamon, Iowa, announce the engagement of their daughter, Mary Jean, to George F. Jowett, son of Mr. and Mrs. Albert Jowett of Dearborn, Michigan. Miss Watts, a graduate of Graceland College, is now employed on the staff of Senator Milton Young of North Dakota. Mr. Jowett is stationed at the United States Naval Medical Center at Bethesda, Maryland. No date has been set for the wedding.

Foster-Welter

Mr. and Mrs. Fred Welter, Jr., of Maysville, Missouri, announce the engagement of their daughter, Mary Ann, to Leonard Foster, son of Mrs. Hattie Foster of Rockport, Missouri. The wedding will take place, June 9, at the Third Reorganized Church in St. Joseph, Missouri.

Mesley-Norwood

Mr. and Mrs. H. C. Norwood of Bozeman, Montana, announce the engagement of their daughter, Betty Jo, to Mr. Gordon W. Mesley, son of Apostle and Mrs. C. G. Mesley of Independence, Missouri. Miss Norwood was graduated from Graceland this spring; Mr. Mesley was a member of the 1948 graduating class. Both will attend Iowa State Teachers' College this fall.

WEDDINGS

Gregg-Crabb

Elinor E. Crabb, daughter of Mr. and Mrs. E. R. Jones of Denver, Colorado, and James C. Gregg, son of Mrs. Ada Gregg of Washington, D. C., were married April 2 at the Englewood Reorganized Church in Independence, Missouri. The double-ring ceremony was performed by Elder Almer Sheehy. Mrs. Gregg attended Graceland College, and Mr. Gregg is a graduate of Harvard University. They are making their home in Dayton, Ohio.

BIRTHS

Mr. and Mrs. Don Lundgren of Independence, Missouri, announce the birth of a son, Jeffrey Don, born May 3 at the Independence Sanitarium. Mrs. Lundgren, the former Lois Gadberry, attended Graceland College.

A son, Gregory Dennis, was born on May 11 to Mr. and Mrs. E. D. Gard of Warrensburg, Missouri. Mrs. Gard is the former Anna Mae Smart.

Mr. and Mrs. John P. Watts of Independence, Missouri, announce the birth of a son, John Arthur, born May 12. Mrs. Watts is the former Gerry Slavick. Both parents attended Graceland College.

Mr. and Mrs. Herbert M. Scott of Des Moines, Iowa, announce the birth of a daughter, Vicki Sue, born May 11.

A daughter, Connie Ann, was born to Mr. and Mrs. Walter Self of Genoa, Colorado, on January 6.

Mr. and Mrs. Ray G. Mannering of Independence, Missouri, announce the birth of a son, Roger Lee, born May 14. Mrs. Mannering is the former Mildred McMann.

Mr. and Mrs. Harold Hawley of Woodburn, Oregon, announce the birth of a daughter, Judith Lynn, born May 11.

DEATHS

WOLF.—Clifton Wayne, son of Isaac Wolf and Susan Wolf L'Hommedieu, was born on February 1, 1893, in Kingston, Missouri, and died in Des Moines, Iowa, on February 24, 1950. He was baptized into the Reorganized Church on February 21, 1909. He was married to Kathryn Robinson on April 1, 1919. Two sons were born to them, Clifton and Tommy. He did active missionary work in the district prior to attending Graceland College. He attended Graceland in 1920-25, and was commissary manager there during that period.

He is survived by his wife, Kathryn; his sons: Clifton and Tommy; his brothers: L. B. Wolf and C. L. Wolf of Kansas City, Missouri; his stepbrother, Merle L'Hommedieu of Independence, Missouri; and his stepister, Viola Adams of Lawrence, Kansas. Funeral services were held in the Lilly Funeral Home with Pastor Herbert Scott and Lloyd Mussell officiating. Interment was in Des Moines.

WILLIAMS.—Blanche, daughter of Clark and Edith Bothel, was born in Monona, Iowa, on February 17, 1901, and died in Des Moines, Iowa, on April 5, 1950, as a result of an auto accident on her way home from prayer meeting. She was baptized into the Reorganized Church on February 21, 1926. She was married to Arthur Williams on December 23, 1922, at Des Moines. Two sons were born to them.

She is survived by her husband, Arthur; her sons, Dean and Wayne; her mother; her sister, Beulah McSilvray of Lawndale, California; and her brothers, Dewey Bothel of Inglewood, California, and Lester Bothel of Long Beach, California. Funeral services were held at the Hamilton Funeral Home with Elders Clyde McDonald and Henry Castings officiating. Interment was at Malcolm, Iowa.

PRICE.—John Morgan, son of Joshua H. and Sarah Ann Morgan, was born on December 1, 1902, in Foster, Iowa, and died on April 30, 1950. He became a member of the Reorganized Church on May 30, 1915.

He is survived by his mother of Des Moines, Iowa; his two brothers, Frank of Des Moines, and James of Clear Lake, Iowa; and two sisters, Lillian Beener of Des Moines and Emma Sweeney of Gainville, Texas. Funeral services were held at Hamilton's Funeral Home with Pastor Herbert Scott and Wilbur Chandler officiating. Interment was in Des Moines.

MEFFERD.—Hulda Ann, daughter of William and Nancy Evans, was born in Woodbine, Iowa, on September 15, 1862, and died in Des Moines, Iowa, on April 22, 1950. She was married to Andrew J. Mefferd on December 20, 1883, at Logan, Iowa. She was baptized into the Reorganized Church on March 6, 1898.

She is survived by one brother, James Henry Evans, of Whitehall, Michigan; three sisters: Olive Sorensen of Des Moines, and Merle Stout and Fern Crosby of Denver, Colorado; three sons: Ray, Merritt, and Sam, all of Des Moines; eleven grandchildren and twenty-three great-grandchildren. Funeral services were held at Dunn's Funeral Home in Des Moines with Pastor Herbert Scott officiating. Interment was near Greeley, Colorado.

ENNIS.—Ella Charlotte, widow of Herbert D. Ennis, was born on March 26, 1866, in Mount Rose, Iowa, and died on May 4, 1950, in St. Joseph, Missouri. She had been a member of the Reorganized Church for a number of years.

She is survived by four children: L. J. Ennis of Evergreen Park, Illinois; Everett B. Ennis of Oklahoma City, Oklahoma; Kenneth H. Ennis of Corpus Christi, Texas; and Hollis H. Ennis of Knoxville, Iowa. The funeral services were conducted by Evangelist Orman Salisbury.

BENHAM.—Maybell Vivian, was born at Sidney, Nebraska, on June 12, 1894, and died at the General Hospital in Edmonton, Alberta, Canada, on April 8, 1950. She was baptized into the Reorganized Church during the district conference being held at Ribstone, Alberta, in 1914. On December 2, 1914, she married Ira I. Benham and moved with him to Kalamazoo, Michigan, where he attended art school. When he finished his training there, they moved to Indianapolis, Indiana, where they resided until 1922. Then they returned to Canada and to the Warburg District where they made their home.

She is survived by her husband; three daughters: Mrs. Emily LaPorte of Chilliwack, B. C.; Mrs. Donnabell Skoye of Warburg, and Dolly, a nurse at the General Hospital, Vancouver, B. C.; one son, Ira Melvin, of the home; four brothers, three sisters, and three grandchildren. Funeral services were conducted by Elder K. N. Anholt, pastor of the Edmonton Branch, from the Lutheran Church at Warburg. Many beautiful floral tributes were received. Burial was in the family plot at the local Union Cemetery.

CLARK.—Lydia Blakeslee, daughter of the late George A. Blakeslee who served as second presiding bishop of the Reorganized Church, was born on October 31, 1853, at Batavia, Illinois, and died on February 10, 1950, in Detroit, Michigan. She was baptized into the Reorganized Church on May 10, 1870, served forty years as president of the Ladies Aid and bishop's solicitor in the Galien (Michigan) Branch, and also taught in the church school. On March 8, 1874, she was married to Charles A. Clark; they celebrated the sixty-fifth anniversary of their marriage in 1939. During the last years of her life she made her home with her daughter in Detroit.

She is survived by a son, Dr. Stanley A. Clark of South Bend, Indiana; her daughter, Mrs. Lloyd K. Babcock; a sister, Mrs. S. Blakeslee Smith of Independence, Missouri; and two granddaughters. Funeral services were held in Detroit. Elder W. Blair McClain officiating. Interment was in the Galien cemetery.

DeBARTHE.—Marla Joy, daughter of Joe and Enid DeBarthe, was born October 6, 1948, at Lamoni, Iowa, and died March 27, 1950, at Lamoni. She was blessed on October 19, 1948, by Elder Harold Tabor and her father.

She is survived by her parents; three brothers; David, Jerry, and Paul, all of the home; her maternal grandparents, Mr. and Mrs. John Stubbart of Independence, Missouri; and her paternal grandparents, Mrs. Anna Stone of Fairview, Montana, and Don DeBarthe of Orofino, Idaho, and her great-grandmother, Mrs. Etta Morford. Funeral services were conducted by Elders Clifford Cole and Robert Farnham at the Lamoni Chapel. Burial was in Rose Hill Cemetery.

June 11-18 North Dakota—Detroit Lakes
 June 24-July 2 Rock Island—Palisades State near Savannah, Illinois
 June 25-July 2 E. Montana—Fairview
 June 25-July 2 Srn. Indiana—Santa Claus, Indiana
 July 1-9 New York & Philadelphia—Deer Park
 July 2-9 Wisconsin and Minn.—Chetek
 July 2-9 Nrn. Ontario—New Liskeard
 July 8-16 Gulf States—Brewton
 July 9-16 Saskatchewan—Saskatoon
 July 15-23 Independence—Gardner Lake So. New England—Onset
 July 15-23 Owen Sound-Toronto—Port Elgin
 July 16-24 No. California—Lake Tahoe
 July 17-23 Arkansas and Louisiana Dist.—Hot Springs
 July 17-24 Alberta—Sylvan Lake
 July 22-30 Central Mo.—Lake Venita, Odessa
 July 22-30 Kansas—Camp Fellowship, near Wichita
 July 22-30 Cent. & S. W. Texas—Bandera, Texas
 July 22-30 Ozark—Racine, Mo.
 July 22-30 So. California—Pacific Palisades
 July 23-30 Nauvoo—Nauvoo
 July 26-30 W. Colo.—Delta
 July 29-Aug. 6 Flint-Port Huron—Blue Water
 July 29-Aug. 6 Maine—Brooksville

July 30-Aug. 6 Lamoni Stake—Lamoni
 Aug. 4-13 Northwest—Silver Lake
 Aug. 5-13 Cent. Okla.—Robber's Cave State Park, Wilburton, Okla.
 Aug. 5-13 Brush Creek—Xenia, Ill.
 Aug. 4-13 Chatham-London—Erie Beach
 Aug. 5-13 Idaho & Utah—Hagerman
 Aug. 5-13 Mo. Valley—Woodbine
 Aug. 5-14 Cen. & Srn. Mich.—Liahona Park
 Aug. 7-12 Hawaii—Y.M.C.A. Camp (Mokuleia Oahu)

Aug. 10-20 Far West—Stewartville, Mo.
 Aug. 12-21 Nrn. Mich.—Park of the Pines
 Aug. 12-20 Kirtland—Kirtland
 Aug. 12-21 East. Mich.—Cash
 Aug. 13-20 Chicago-Northeastern Illinois at Lake Geneva, Wisc.
 Aug. 12-21 W. Mont.—Deer Lodge
 Aug. 19-27 Ariz.—Mt. Lemmon—Tucson
 Aug. 20-27 Des Moines—State Park
 Aug. 20-27 E. Colo.—Palmer Lake
 Aug. 25-27 K.C. Stake—Nazarene Camp Grounds

1950 YOUTH CAMPS

The Department of Religious Education calls special attention to the two new camps, the one at Bandera, Texas, near San Antonio, and the other at Racine, Missouri, near Joplin, and encourages the young people of these districts to attend the respective camps.

Other camps are in various stages of planning. The Department will forward to the proper persons, inquiries for information on these camps.

Camp	Location	Date	Additional Information:
Texas	Bandera, Texas	June 3-9	Floyd Hubble 130 W. Harding Blvd. San Antonio, Texas
Camp Yokoma	Pawnee, Oklahoma	June 4-11	Victor Witte 1150 N. Elwood Tulsa, Oklahoma
Ozarks	Racine, Missouri	June 11-18	Donald L. Kyser 401 A. Street S. W. Miami, Oklahoma
Camp Romoca	Colorado Springs, Colo.	June 11-18	Ward A. Hougas 480 Marion St. Denver 3, Colorado
Camp Liahona	Brewton, Alabama	June 11-18	Raymond L. Booker 1158 Gorgas St. Mobile, Alabama
Youth Camp	Hamburg, Penn	June 11-18 June 25- July 2	Loyd Adams 34 S. Cassingham Rd. Columbus, Ohio
Camp Yopecca	Excelsior Springs, Mo.	June 18-25	F. Carl Mesle The Auditorium Independence, Missouri
Camp Monyoca	Elliston, Montana	June 19-25	C. Houston Hobart 2128 W. Platte Avenue Colorado Springs, Colorado
Camp Michivoix	Boyne City, Michigan	June 25-July 2	John Wiley 617 South Lansing St. Mt. Pleasant, Michigan
Camp Kimtah	Deception Pass, Washington	July 2-9	Ray Sowers 3819 N. 25th St. Tacoma 7, Washington
Camp Nauvoo	Nauvoo, Illinois	July 9-16	Lyle Woodstock 405 Ct. 4, Springbrook Ct. Moline, Illinois
<i>Girls' Camps:</i>			
Camp Oecca	Excelsior Springs, Mo.	June 25-July 2 July 2-9	Edna Easter The Auditorium Independence, Missouri
Camp Loleachi		July 10-13	
Youth Camp	Deer Park, Penn.	Aug. 23-30	A. W. Sheehy 9 Alpine St. Cambridge 38, Mass.
Missouri Valley	Columbus, Nebr.	Aug. 23-28	Charles Neff 811 N. 36th Omaha, Nebr.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

51778
a51
h

Isn't it wonderful about the young people? They are lean, slender, and graceful, and always hungry. At all times of the day and evening, you see them going into the eating places. They eat, and eat, and eat. But they never get fat. It makes no difference to them. It never makes any difference. It makes no difference at all.

And isn't it sad, what happens to them when they get a little older? Nature tricks them, and they begin to get fat. They lose their youthful and lissome (there's a sweet word!) figures. Weight sags about them and burdens them down. Instead of the nimble step, they wearily plod. And then they try to get thin again. They diet. They go hungry. They starve, and starve, and starve. But it makes no difference. It never makes any difference. It makes no difference at all!

*** MYSTICISM**

Vernon E. Lundeen, 4337 West Broadway, Robbinsdale, Minnesota, writes: "An interesting item came to my attention some time ago, and I thought you might be interested in it. In the September, 1949, issue of the 'Cosmopolitan Magazine' began Henry Morton Robinson's novel 'The Cardinal.' Out of curiosity, I started to read it, and finished it a month or so ago. In the second installment, in the October issue, were these words: 'We Catholics are apt to think of mysticism as our monopoly. But witness the case of Emanuel Swedenborg, or again, the strange experience of your Mormon-founding American, Joseph Smith. Wherein does his vision of "two glorious personages" who accosted him, differ from those of Teresa or Augustine?' . . . I believe the novel will soon be published in book form."

*** PYGARGS**

You can find the strangest things in the Scriptures. . . . For example, have you had a nice pygarg to eat lately? No? Then you are living below your privileges. For the law of Moses permits you to eat them (Deuteronomy 14:5), but it is up to you to catch your own. The text of the law lists them among the edible "beasts." The footnotes go farther and identify the pygarg as a bison. Personally, we lost our taste for bison on the last visit to a museum, where there was a stuffed one on display. Probably (ugh!) tough and rancid. But a pygarg may be different. Next time you visit your butcher ask him for one, and watch him pick up the cleaver.

Something has been digging holes in our lawn—might have been pygargs. Our last nightmare ended dreadfully, pursued by a three-horned beast that ran like an antelope. . . . Hey, let me out of here!

*** GIFTS**

We were helping in the drive for funds for the American Cancer Society recently, and were pleased to discover that people did not need to be converted to the necessity for research to conquer this terrible disease. Tragedy has struck many families—one in every eight die from some kind of cancer. Good gifts were made by a number of concerns, but the largest single gift in our area was made up of the contributions of individual employees in our own shops and offices, a tribute to their thoughtfulness and generosity.

Herald House

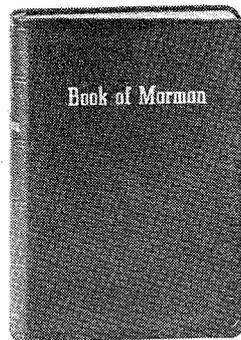
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**You'll want one of these
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A serviceable binding in a black pebble-grained cloth over stiff boards. The edges are sprinkled with a blue stain. This is the ideal binding for the student.

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\$5.75

**Independence,
Missouri**

THE SAINTS'

Herald

VOLUME 97

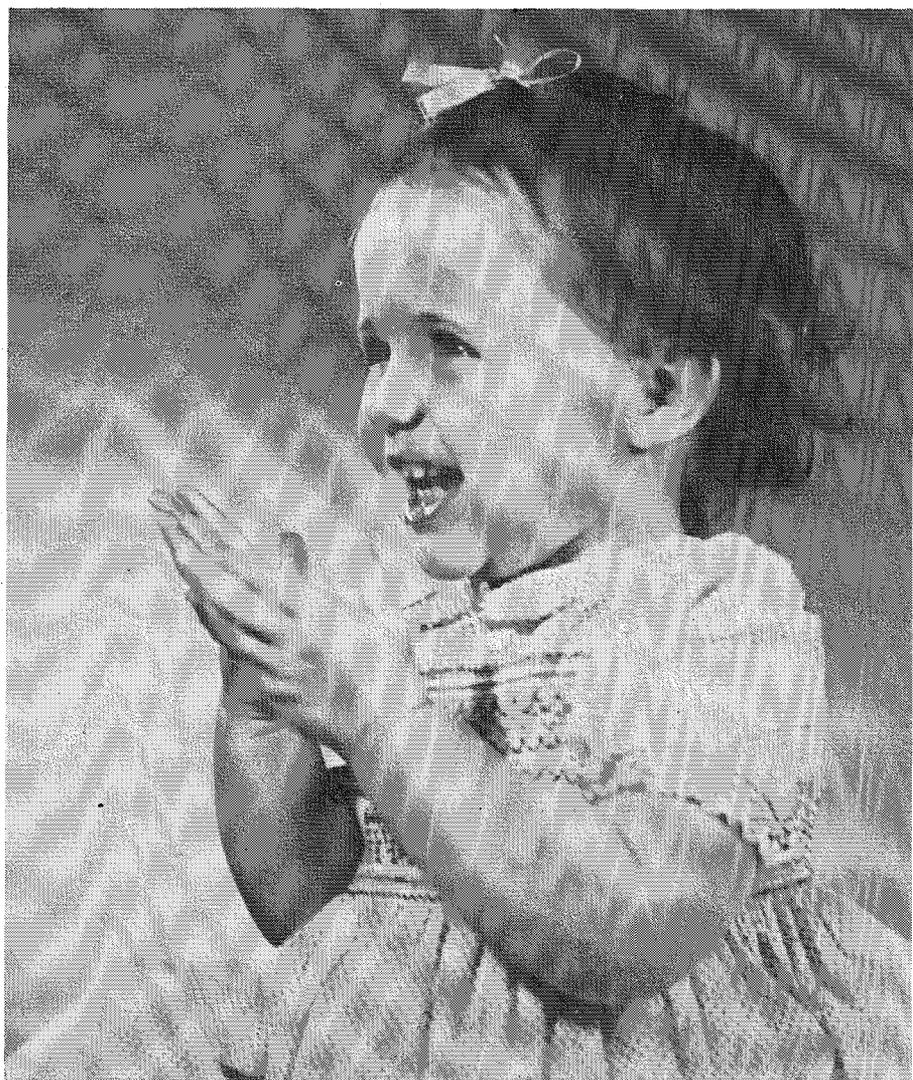
JUNE 12, 1950

NUMBER 24

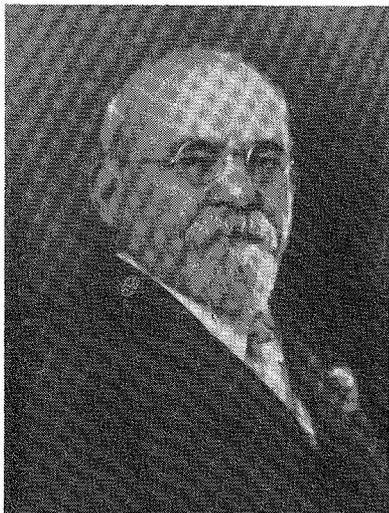
Heather Ann Davidson

London, Ontario, Canada

*This picture represents the
spirit of Children's Day, 1950
—of joy, expectancy, and
confidence.*



Gomer T. Griffiths



AFTER a long illness, Gomer T. Griffiths, formerly President of the Council of Twelve, passed away at 2:45 p.m. on May 24. The funeral service was held at Kirtland Temple on Saturday, May 27. District President Floyd Rockwell preached the funeral sermon. Apostle Paul M. Hanson represented the general church and spoke in tribute. Evangelist Richard Baldwin offered the invocation.

Brother Griffiths was spared to the church for many years, and gave a splendid and remarkable service. His ministry blessed great numbers of people, and his passing will be mourned by all.

Brother Griffiths was born June 2, 1856, at Minersville, Pennsylvania. He was baptized July 5, 1866, at St. David, Illinois, shortly after hearing President Joseph Smith preach and seeing him there for the first

time. In 1876, at Bevier, Missouri, he came under the influence of Apostle T. W. Smith, and was ordained a priest and preached his first sermon. In 1878 he was ordained an elder, and the next year a member of the Seventy.

In 1881 he met and married Harriet Anna Robbins, who remained his companion until her death forty-three years later. Eight children were born to them. He attended the first General Conference of the Reorganization to be held in Kirtland Temple. For many years he lived near the Temple, contributing much to its care and laboring continuously in church work.

Brother Griffiths was ordained an Apostle April 10, 1887. On April 20, 1913, he was ordained President of the Council of Twelve, and continued in office ten years. In addition to serving many years in various parts of the United States and Canada, he made numerous trips on missions abroad, including the European Mission, the Society Islands, Australia, the Faeroe Islands, Iceland, and Palestine.

In October, 1923, relieved of the burdens of his office, he was ordained an Evangelist. Sister Griffiths died on December 9 of that year. On June 2, 1925, he was married to Mary McGowan, of Pittsburgh, Pennsylvania, who lived until April 30, 1936. On May 22, 1937, he was married to Catherine Eoll.

Brother Griffiths was superannuated April 7, 1934, but he continued nevertheless to preach, to visit the Saints, and to minister to the sick very actively as long as his health permitted him to do so.

Introducing...

LUELLA BERDE (CRAYNE) ROONEY, Nevada, Missouri (page 12), was born in Lowry City, Missouri, where she grew to womanhood and was baptized. Soon after she moved to Kansas City, she became active in Girl Scout and Camp Fire work. With Adalain Taylor as captain, she promoted the first Girl Scout troop in Kansas City, Kansas, at the Chelsea Branch.

She has three sons: Ray Banks, Charles Banks, and Ross Everhart. Her only daughter, Hazel Banks, died in her youth.

Sister Rooney says her hobbies are nature study and writing. She began writing children's poetry for school programs about 1912. Many of her poems have since appeared in *Stepping Stones*, *Zion's Hope*, children's quarterlies, and other publications.

THE SAINTS' HERALD

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June 12, 1950

Number 24

EDITORS: *The First Presidency:* Israel A. Smith, F. Henry Edwards, W. Wallace Smith. **ASSISTANTS:** Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

INTERNATIONAL STAKE

President F. Henry Edwards, President W. Wallace Smith, and Bishop Walter N. Johnson attended the meeting held in Detroit, Michigan, on May 27 and 28 for the purpose of organizing the International Stake. They worked in association with Apostle C. George Mesley. Apostle Percy Farrow assisted Sunday.

APOSTLES

Apostle Paul M. Hanson was in Kirtland, Ohio, on May 27 to assist in the funeral sermon of Patriarch Gomer T. Griffiths.

Apostle Charles R. Hield was in the Independence Sanitarium and Hospital for a physical check-up during the last of May.

Apostle D. T. Williams was in Wichita, Kansas, the last of May to assist Seventy James C. Daugherty with work in Kansas State.

Apostle Donald O. Chesworth preached the funeral sermon of Elder Paul Fraccascia, Y.M.-C.A. secretary and prominent leader among youth of Independence, on May 27.

DAN SORDEN

After having suffered a vascular accident and spending a considerable amount of time in the Independence Sanitarium and Hospital, Elder Dan Sorden, pastor of Liberty Street Church, has returned to his home. His physician reports that he is improving daily and that a complete recovery is expected.

PRIESTHOOD EDUCATION CONTINUES

Apostle Maurice Draper and F. M. McDowell recently conducted priesthood work in the Eastern states as follows:

New York and Philadelphia District—a district priesthood institute, ninety-six members of the priesthood in attendance representing the thirteen missions and branches of the district. All pastors were present but one who was ill.

On the evenings of May 9, 10, and 11, the brethren conducted one-night services in Norwalk, Connecticut; Providence, Rhode Island; and Boston, Massachusetts, with panel discussions on the theme "Evangelism—What, Why, and How." The interest and response are reported as most encouraging.

On May 13 and 14 they conducted a district priesthood institute in Jonesport, Maine. Attendance was small but representative. The response of the brethren was outstanding and the blessing of the divine spirit was marked.

En route toward Independence, Brethren Draper and McDowell visited the Niagara Falls, New York, Branch where they participated in a business session and a social gathering.

On May 20 and 21, F. M. McDowell directed a district priesthood institute for the Eastern Colorado District at Colorado Springs. Sixty-five ordained men were in attendance and the interest and response were noteworthy.

Brother McDowell preached to the Denver Saints on the evenings of May 21 and 24 and conducted priesthood institute work on the evenings of May 22 and 23 in the branch.

Brother McDowell reports a unique and unusually well-arranged Father-Son Banquet at Omaha on the evening of May 25. Each member of the priesthood present brought either his own son or an "adopted" son for the occasion. Eighty-two were in attendance. All of the branches of the district were well represented. Brother Neff and the women of the Omaha Branch were commended by Brother McDowell for their exceptionally fine work in planning and conducting the entire affair.

(Continued on page 17.)

Tributes to Gomer T. Griffiths

From the Presidency

ELDER GOMER T. GRIFFITHS is dead. "Uncle Gomer" had a most colorful personality and will be kept in affectionate memory by many, many members of the church, thousands of whom met him at Kirtland Temple and at various General Conferences. His kindly manner, his un-failing faith, and his rich fund of stories of early church experiences endeared him to young and old. He never met a stranger. We shall all miss him.

Brother Griffiths' personal contacts reached back to the very beginnings of the Restoration Movement. Seventy years ago he traveled as a missionary companion with William B. Smith, brother of the Martyr, a member of the 1835 Quorum of Twelve. He was a close personal friend of Jason W. Briggs, who served as "Representative President of the Church" prior to the ordination of Joseph Smith III, and of each of the three presidents of the Reorganized Church. He was personally acquainted with all of the Presiding Patriarchs and Presiding Bishops of the Reorganization, and of nine out of ten of the sixty men who have served as Apostles of the Quorum of Twelve in the past one hundred years.

As a member of one of the presiding quorums, he participated in the Joint Council of 1894 (Doctrine and Covenants 123), and was concerned in the establishment of Grace-land College, the organization of the Independence and Lamoni Stakes, and the building of the Sanitarium. He ordained hundreds of members of the priesthood, including President Frederick M. Smith and many others who still serve throughout the church.

The whole church is indebted to Gomer T. Griffiths. While his great age and his extended illness prepared us in some measure for his

demise, we nevertheless feel a sense of personal loss in his passing. To his widow and to his daughters, we extend the sincere condolences of the First Presidency and of the Church.

Signed by,
ISRAEL A. SMITH.

From the Presiding Patriarch

Personally, and as President of the Order of Evangelists, I wish to pay tribute to the memory of the late Gomer T. Griffiths. I had the opportunity to know him intimately for many years. He was the Apostle in charge of the mission field in which I labored under my first General Conference appointment, on the Pacific Coast, in the year 1900. He was wise, kind, and patient with the bungling efforts of a novice in missionary work. Gomer himself was

a very successful missionary and an able administrator of the affairs of the fields in which he had jurisdiction.

Later I was often associated with him in the joint councils of the church, at General Conferences, and in the mission fields. Finally, under my hands, he was ordained to the office of Evangelist and Patriarch on October 1, 1923. He occupied as a member of the Order of Evangelists until his death.

His long ministry as apostle and as evangelist, his wide travels in the United States, Canada, British Isles, Europe, Australia, Palestine, and the island missions of the church gave him a vast number of friends to whom he ministered counsel and comfort and a reviving faith. His name was for years a household word in thousands of homes—to the Island Saints he was "Gomera." I render honor to him as a man and as a fellow minister.

ELBERT A. SMITH

A Letter to Father

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." —Malachi 4: 6.

Dear Dad:

They tell us that June 18 is Father's Day.

Now I know that reminder will make you squirm a bit and think furtively of where you could go fishing so they can't put you up in front and make a public example of you, with a lot of fuss, which seems entirely unnecessary to you.

But you have already gone through so much for your family that you can do just one thing more, can't you? And if you had any idea that Father's Day was meant exclusively for you, you can put it away now, be-

cause it's for the whole family, just as Mother's Day and Children's Day were. They went through with it bravely and survived rather happily.

You can do it, too. And we think you ought to, just for the sake of the family. Okay?

* * * * *

Somebody ought to tell you before it is too late—before you go to sleep some night and wake up in the spacious halls of eternity—how much all you've done and all you've tried to do for the family has been appre-

(Continued on page 14.)

E d i t o r i a l

Official

Notice of Appointment of Bishop's Agent Southern New England District

Notice is hereby given of the appointment of Brother George E. Armeson, Lower County Road, Dennisport, Massachusetts, as Bishop's Agent of the Southern New England District. This appointment is made necessary because of the call and ordination of Brother D. O. Chesworth as a member of the Quorum of Twelve. Solicitors are hereby notified to send their reports for the month of May and each succeeding month thereafter to Brother Armeson at the above address.

We take this opportunity of expressing our appreciation to our church members in the Southern New England District for the splendid support given Brother Chesworth during the period of his service, and we commend Brother Armeson to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC
By Walter N. Johnson

Approved
The First Presidency
By Israel A. Smith

Change in District Presidency

Because of his appointment by the General Conference to the office of Church Historian, Elder John Blackmore has tendered his resignation as President of the Spring River District, effective July 1, 1950. Elder Stephen A. Black is hereby appointed to fill this vacancy subject to the ratification of the next conference of the district. We ask the prayers and cooperation of the Saints of the district in behalf of Brother Black, and extend to Brother Blackmore our sincere thanks and appreciation for the splendid service he has rendered.

THE FIRST PRESIDENCY
By F. Henry Edwards

Bishop's Quarterly Report

Herald readers will share our pleasure in the following excerpt from correspondence between our office and that of the Presiding Bishopric. Brother DeLapp wrote:

You will be interested in the report of income for the first three months of 1950 as compared with 1949.

	1949	1950	Gain or Loss
January	\$147,928.49	\$155,693.65	\$ 7,765.16
February	105,070.09	105,508.28	438.19
March	87,931.32	97,444.73	9,513.41
Total	\$340,929.90	\$358,646.66	\$17,716.76

This includes \$5,680.94 received from missions abroad as follows:

Australia	\$4,610.55
Holland	140.43
Scandinavia	82.84
Society Islands	847.12
	<hr/>
	\$5,680.94

F. HENRY EDWARDS

Across the Desk

From William Patterson, Northern California District:

Yesterday morning I came to Stockton from Sacramento, where I spent a most profitable and pleasurable ministry. If there was any complaint, it was regarding my too brief stay of ten days. The spirit of the General Conference brought back by a large delegation from Sacramento, together with missionary zeal which has been evidenced in this congregation in recent times, prepared the people for my ministry. I am informed by the administrative officers that these were the best average attended missionary meetings conducted in the local church, and by far the greatest number of nonmembers present in any similar series.

Sunday morning there were six adults baptized, and since then others have given in their names for baptism. We contacted some excellent people of different congregations—two families being members of the Mormon Church. I never saw such fine prospects in any branch I have visited in this mission, and I expect to learn of an influx into the church there. One Mormon woman

We are very grateful that this income is keeping up in view of the increased budgetary expenses approved by the General Conference.

The report referred to says:

We are pleased to furnish you with the following comparative report on General Church income for the first three months of 1949 and 1950:

has expressed her desire to join the church, and the other Mormon family desires church literature. I am sure the local men will minister to these people.

From Seventy Glen H. Johnson, Rotterdam, May 10:

The bit of news regarding the early organization of the several stakes is encouraging. Perhaps you will be seeing my dad and mother in Los Angeles on June 18. They are living there now. We shall remember this date because our daughter, Glenda Fern, is being baptized in Rotterdam. She has asked her daddy to perform the ordinance.

To date, eighteen have been baptized in the Netherlands Mission. This brings our total to 375. We should reach the 400 mark by the end of the year. We have now in the mission two branches, one group, two mission church schools, and two branch mission church schools. Priesthood members in the Mission are giving splendid support, and much of the credit for growth and development goes to them.

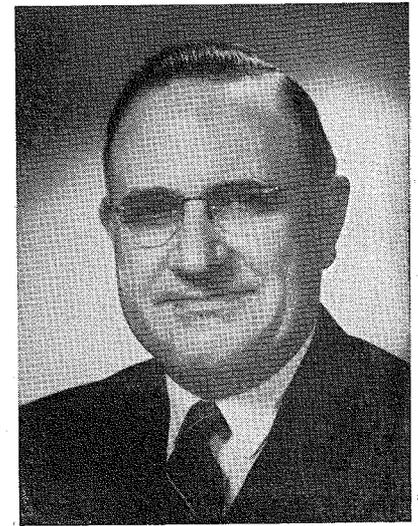
Brother Jensen is coming to Rotterdam the twenty-first

We assure you we shall do all we can to forward the work of the Master in the Netherlands Mission during this conference period.

As the Spirit Gave Them Utterance

*Based on a sermon given at Walnut Park Church
Independence, Missouri*

By APOSTLE E. J. GLEAZER



SCRIPTURE: I Corinthians 12: 1-11.

THE CHURCH has never emphasized the importance of any one gift over another, neither does it hold for a moment that there are merely nine gifts. So while I mention "the gift of tongues," I trust no one will take for granted that I consider this gift of more importance than the others bestowed by God through his Spirit.

I should like to quote a few verses from the second chapter of Acts:

And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it set upon each of them, and they were all filled with the Holy Ghost and began to speak with other tongues, as the spirit giveth them utterance. And there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven. Now when this was noised abroad, the multitude came together and were confounded because that every man heard them speak in his own language, and they were all amazed and marveled saying one to another, behold, are not all these which speak, Galileans? And how hear we every man in his own tongue wherein we were born?

The gift of tongues on this occasion enabled men of limited education to address devout men of other nations in their own language regarding the life and mission of Jesus Christ. I want you to notice that the first purpose of this gift was to make it possible for men of limited education, not familiar with the tongue of those whom they desired

to address, to speak to these people in their own language. It was absolutely necessary that God should thus endow them if they were to administer effectively to these people.

However there was another purpose, too. This manifestation of divine power attracted the attention of a multitude that otherwise would not have been attracted. It was just as difficult in those days as it is today to turn men aside that they might hear the words of eternal life. And all through the Scripture you'll discover that the great God of this universe has from time to time used the miraculous not to make converts, but to attract the attention of those whom he would address. Hence, on this occasion, the gift of tongues was also used as a means of attracting the attention or arousing the curiosity of these devout men and furnished to Peter and others the opportunity of proclaiming the life, the crucifixion, and the resurrection of the Lord Jesus Christ. And as a consequence, three thousand people were added to the church.

Now please do not get the impression that these people were added to the church through the gift of tongues. I think you will discover that converts who are worth while are not thus added to the church, and I would say that this is equally true of the gift of healing or the gift of prophecy or any of the other gifts. Individuals are not converted through the miraculous, but they may be attracted, and their attention may be gained through an exhibition of divine power. It is what follows that determines whether or not the manifestation was in vain.

I would say that the gift of tongues on this occasion served at least a twofold purpose—and by the way, that's important; the God we worship is a purposeful God. He's not in the business of putting on an exhibition to amuse us or to satisfy our curiosity. Whatever God does is for a purpose, and his chief purpose is to bring men and women into right relationships with himself. On this occasion, there was a twofold purpose. Devout men from various nations—the kind of people that should be added to the church—were assembled at Jerusalem. They heard the gospel in their own language—not in a broken tongue, not in a tongue which was difficult for them to understand, but "in their own language." Any of you who have been born in lands beyond the sea where a different tongue than English is spoken will appreciate how much more effective it is to have the gospel brought to you in your own language. A second purpose was also realized in this miracle inasmuch as it attracted men (and no doubt women) so that the apostles of Jesus Christ had an opportunity to present the life, death, resurrection, and purpose of the Messiah. The gospel was taught by these helpful people, and the testimony they bore revealed that Divinity was back of their efforts.

I'm taking the position that these two needs still exist. Over and over

again it is said that "this gospel of the kingdom shall be preached in all the world for a witness," yet one does not need to go outside of the borders of the United States to find that there are honest-hearted souls, even in our land, who find it difficult to understand the English language. Now it is true that there are ministers today—some in our own church—who can speak several languages. There is no occasion that these men should receive the gift of God so that they can speak in an unknown tongue, or a tongue with which they are not familiar, but I take the position that when such is necessary this same unchangeable God can and does bestow the gift.

Why should it be thought strange that our missionaries serving in lands where a different language is spoken should, under the endowment of the Spirit of God, speak to these people in their own tongue? I have heard the testimony of some of our missionaries that God has thus blessed them, and I know of occasions when men who have attempted to study the language of the natives of the South Seas have recognized that, in addition to their endeavors, they have been gifted by Almighty God in the efforts they put forth, and have at times spoken with authority far beyond what they were capable of exercising through their own study.

IT occurs to me that one can have the gift of an unknown tongue, and that tongue still be English. If you have ever had the experience, under the endowment of the Spirit of God, you have recognized a freedom of language and even a vocabulary beyond that in which you are accustomed to speaking. There have been some occasions in my ministry when I was blessed with a tongue that was not my own, but it was still the English tongue. I was conscious of the blessing, and those in the congregation also were conscious I was thus being blessed. Why should it be considered strange that God should endow an individual if the occasion demands it? We do not hesitate to state that God can inspire thought, and if he can inspire thought and give direction in various activities of life, why should he not endow one with an improved vocabulary?

Furthermore there are occasions when one is blessed with a greater understanding than he is accustomed to. You may call that "the gift of interpretation." I do not wish to introduce any humor into this discussion, but I remember listening to Brother John W. Rushton when all

who heard him seemed touched by what he said. At the close of the service I went to him and said, "Brother Rushton, I understood every word you spoke tonight. One of two things happened. Either you had the gift of expressing yourself as you did, or I had the gift of interpretation." For when one understands every word John W. Rushton utters, something has happened either to Rushton or the individual. It was one of those rare occasions when he spoke on a fundamental doctrine of our church with a freedom I have seldom seen matched anywhere in our church. Others present that night recognized his liberty; so I think it is possible for such a gift to be extended even in the matter of a greater understanding on the part of an individual.

I think I had been in the mission field possibly five or six weeks when I heard an individual pray during one of our Communion services. I thought I knew practically all the people in that small congregation and understood their voices. It was customary, of course, to kneel as we engaged in some of our opening prayers, and my back was turned to the congregation. When I heard this voice, I thought some stranger had entered our assembly, and I was curious enough to try to find out, so I looked about. If everybody else had bowed their heads, they wouldn't have noticed it anyhow. I discovered that there was no stranger in that building, but one of God's handmaidens praying under the inspiration of his Spirit in a vocabulary which was not her own, although she was speaking in the English language. To me this was the gift of tongues.

By the way, let me mention this, one should not attempt to remain in ignorance regarding a language in order for God to give him a gift. If I were called upon by this church to wait upon people who do not speak our language, I would attempt to do all in my power to find out enough about that language to understand those people and to make it possible for them to understand me. But I would expect that when I did all that I was capable of doing, if a need existed for divine help, then that help would be forthcoming from God.

IMPORTANT as the gift of tongues might be in the twofold purpose that I have already mentioned, it is more important that these people "spake as the Spirit gave them utterance." Whether one speaks in an unknown tongue or in his own tongue,

unless the Spirit of God gives utterance, he speaks in vain.

I invite your attention to the first letter of Paul to the Corinthian Saints. Every time we hear someone emphasize the need for the gift of tongues, another one will say, "Well, what did Paul say in the fourteenth chapter of I Corinthians?" Of course, those who have never been blessed with the gift of tongues, or may not have heard it exercised, or who have heard it used by people who abused this gift just as they abuse every gift of God will not appreciate it. There are people who attempt to speak in tongues who are never inspired by Almighty God. Others do it that they might attract attention to themselves. When anyone does this, he is going contrary to the purpose of God in regard to any of the gifts, for they are not given that any one individual shall profit. They are given for the benefit of the church as a whole. Read the fourteenth chapter of I Corinthians at your convenience.

Some folks have, no doubt, told you that Paul said,

I would that you all spake with tongues, but rather that you prophesied, for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation or by knowledge, or by prophesying or by doctrine? And even these things without life-giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

A great many people will take Paul's advice out of the setting in which it was given. They owe it to the fact that some people in the early church were guilty of what we mentioned a little while ago—of exalting the importance of the gift of tongues out of proportion to other activities in the church. It was the spectacular that appealed to them. Most people today want to be spectacular too, whether they admit it or not. They want to attract attention. It seems to be a human frailty, though it may have some good in it at the same time. Paul was pointing out that there's no purpose in speaking in an unknown tongue when you are in the presence of those who speak your language. He also goes on to state in this chapter that if those are present who do not understand the church that the speaking in an unknown tongue would confuse them. That's why I spent as much time as I have already calling your attention to the fact that the gift of

tongues is justified where the occasion demands.

In order for you to minister to one who does not understand your language, or on occasions when it is necessary to attract attention of those not of our faith, God must intervene. Paul was talking to the church, and God never intended that the church should indulge itself in moments of spectacular display for the sake of display alone. That's what some people were attempting to do, and there may be people and denominations even to this day whose only purpose in justifying the gift of tongues, or any other gift, is for the sake of being sensational. These people have never discerned God nor his purpose.

Paul told them that he was capable of many languages and did speak in tongues. There is no doubt in my mind that Paul was capable of speaking several tongues in his own right, but the Scripture also seems to suggest that he possessed, from time to time, the gift of tongues. But he used his gift in harmony with the two purposes already mentioned, and not to entertain the saints or to demonstrate his spiritual power and insinuate that he was more spiritual than his brethren. He used it only when the occasion demanded it. He also admonishes in verses eleven and twelve: "Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." "Even so ye, forasmuch as ye are zealous of spiritual gifts, [and that's the point I don't want you to overlook] seek that ye may excel to the edifying of the church." Don't seek a gift for your sake, but seek that you may excel for the edifying of the church.

Wherefore let him that speaketh in another tongue pray that he may interpret. For if he pray in another tongue my spirit prayeth but my understanding is unfruitful. . . . For thou verily hast given thanks well, but the other is not edified. I thank my God I speak with tongues more than ye all, yet in the church I had rather speak five words with my understanding that by my voice I might teach others also, than ten thousand words in another tongue. Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be ye men.—Verses 13, 14, 71-20.

He's saying to these people that God has purpose in bestowing this gift upon individuals in the church, but it's not to be used to satisfy one's idle curiosity, for God is a purposeful God.

THE other extreme is just as damaging as far as the welfare of the church is concerned. We should not assume that there is no place in the

church for the gift of tongues. I'm taking the position that the same need exists today which existed 1900 years ago—that men who speak another language shall be addressed by us under the inspiration of God, and furthermore, that men and women who are indifferent to the cause of truth might be attracted by the miraculous. Not that they are to be converted through miraculous power, but that they shall be turned aside to hear the preaching of the gospel of Jesus Christ.

Here are a few more statements made by Paul:

Wherefore, tongues are for a sign, not to them that believe, but to them that believe not How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, yet it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the others judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all the churches of the saints.—Verses 22, 26-33.

That's very important counsel.

IM THINKING of a brother who passed away recently in the East who was very zealous. On one occasion he attended a service that was conducted by another church. He told me this experience himself. He did what few of us would do, and something that I wouldn't advise anyone to do, but he was a very devout man and sometimes lacking in wisdom. He entered the building where a number of people were praying quite loudly—some were singing, some were speaking in tongues, and some were prophesying. This brother climbed upon a chair and cried out so loud that he startled everybody in the building. At first a few ceased, but they soon took it up again and he called a second time, and then got order. After he obtained silence, he said,

I want to know what's going on here. I'm a visitor. I assume you people claim that God is manifesting himself—that he has something to say. Now the Good Book claims that if God has something to say, let one speak at a time, so that all can understand. Why don't you honor the Book?

They almost threw him out of the place. While I think his judgment was poor in interrupting a meeting of another sect, nevertheless what he attempted to advise was correct.

Who could understand the word of God in such confusion? Yet these people were more or less honest in their devotions—that's the sad part of the story. They were desirous of doing good; but exhibitions like this turn thinking people away from the church and cause men and women to ridicule God's gifts even when the gifts are administered under the power of his Spirit. Man has always been guilty of abusing the things of God or putting forth imitations of the things of God. The power and mission of the Holy Spirit has too frequently been overlooked by men and organizations engaged in the work of the church. Too many times those of us who claim to be followers of Christ deny God the opportunity of moving upon us by the power of his Spirit. We attempt to move in our own strength and after the imaginations of our own heart. So let me repeat, the power and mission of the Holy Spirit has too frequently been overlooked by men and organizations engaged in the work of the church. That's why so many times we are not successful in making converts to Jesus Christ.

Time and again the prophecy of Paul to Timothy has been fulfilled when he said that there would come a period when the people would have a form of godliness but they would deny the power thereof. Over and over again, speakers and writers who are concerned in the welfare of men and nations are asking, "Where is the power that should be in the churches to save men and nations from destruction and possible annihilation." The Spirit must give utterance if any sermon or testimony is to be effective in carrying conviction to the hearts and minds of those addressed.

Have you not at times listened to radio addresses by those who claim to be ministers for Christ—and for the moment I'm not excluding Latter Day Saint ministers—and marveled at the language and possibly the masterly manner in which it has been presented yet found no conviction in your own soul? There have been many occasions in this church—I hold literally to this church because it's happened upon the part of those who are not identified with us for the Spirit of God is not reserved merely to this church—when humble men have touched the hearts and minds of people and changed their ways of life. I know some men who are well-informed and studious speak with considerable power but nothing happens to the people who hear them.

Paul said on one occasion, "Though I speak with the tongues of men and of
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The Church's Founder Honored

ABOUT A YEAR AGO General E. M. Stayton, president of the Jackson County Historical Society, invited me to supply an oil portrait of Joseph Smith to be placed in the "trophy room" of the Independence Memorial Building.

After a year's intimate association with General Stayton when we were both delegates in the Missouri Constitutional Convention, I have come to have a high regard for him as one of the leading citizens of not only Jackson County, where his family has resided for more than a hundred years, but of the State of Missouri, and of the nation.

The request came to us because, while Joseph Smith's residence here was brief, the church movement begun by him has had a great impact on this section of Missouri.

Accordingly we secured the art services of Harold Bullard, formerly of Independence, a son of the late Bishop Richard Bullard, but now (temporarily) of Ness City, Kansas; and early in the last winter the portrait was completed.

On February 3, 1950, after special invitations had been issued for the occasion, the writer had the pleas-

ure and privilege of making the presentation, with a representative assembly present.

General Stayton, in beginning the proceedings, introduced Elder Glaude A. Smith, as follows:

We are gathered here to receive a portrait of the founder of a great church. It seems fitting that a distinguished clergyman of that church should give the invocation—the Reverend Glaude Smith of the Stone Church.

After the invocation, General Stayton continued:

At the recent Constitutional Convention, it was my privilege to be intimately associated with and to occupy an office with the grandson of Joseph Smith. This association developed into a fine friendship that I value highly. He was an outstanding delegate, respected and admired by everyone, and contributed greatly to our work. It is a great pleasure to us that this portrait is to be presented by President Israel A. Smith.

My remarks were as follows:

General Stayton, and members of the Jackson County Historical Society:

I need only remind some of you—to others it may be information—that I had a most pleasant relationship with General Stayton who indeed was one of the most respected and most influential delegates in the Constitutional Convention to which

he has made reference, and I have come to have a great affection for him.

Indeed I was gratified to receive from him the invitation to provide a picture of Joseph Smith, my grandfather, to be hung here at this place.

It is unnecessary to recall the asperities of a hundred and more years ago. In my experience, I have found the citizens of Missouri to be truly a great and magnanimous people, and it would ill become us to harbor any resentment on account of what transpired here so long ago.

Truly Joseph Smith's experience here in Jackson County was very limited in time; but in view of the religious movement begun by him, and the fact that it now has headquarters here, it is pleasing to us that his picture is to be seen in these halls.

Sometime about 1842 or 1844 an artist came to Nauvoo, Illinois, and painted two oil portraits, one of my grandfather, the other of my grandmother Emma. These pictures, unframed, hung in what we called the sitting room in our home one mile west of Lamoni, Iowa, where I was reared. Later, when my father came to Independence in 1906, these paintings were brought to Independence, properly framed, and have been kept in our vaults in Bartholomew Hall. In spite of extended research, we do not know the name of this artist.

Some excellent copies of the painting of Joseph Smith have been made by some of our Independence artists, and knowing something of the ability of Dr. Harold Bullard, I engaged his services, and as a result we have what we believe is a very fine copy or reproduction of the original.

Today there are present certain of the posterity of Joseph Smith, besides myself: Frederick A. Smith, aged 88, a grandson, the oldest living descendant, and his sister, Mrs. Emma J. Kennedy, both children of Alexander H. Smith who was the third son of Joseph Smith. Mrs. Kennedy has lived in Independence since 1882. There is also present Mrs. Georgia Warfield, a great granddaughter.

On behalf of the family and the church which made it possible for us to do so, we are pleased and happy to present this portrait to you, General Stayton, as president of the Jackson County Historical Society, and we extend our appreciation and thanks for your invitation and for the opportunity to make this presentation.

At the close of my remarks, General Stayton said:

The Historical Society is pleased to accept this portrait and give it a place in the collection of what we are pleased to call our "immortals"—men who had a

"And Satan Came Also."

—Job 1: 6.

LONG AGO a man sat hunched on a rock, chin in hand, brow corrugated: "The thinker." Presently he bestirred himself to carry out a dream. He worked long on a large piece of hard stone until it had a crude cutting edge. Then he fitted it into the split end of a stick and tied it there with sinews. He had a stone ax. He had watched beavers cut down trees with their sharp teeth. Now he too could chop down a tree, if he hacked at it long enough. Perhaps he had a dim vision of log houses and canoes. A dim vision of what tools would mean in the hands of men.

Battle Axes

Friends gathered around this inventor to admire or to scoff. Presently "Satan came also" to look on with a shrewd smile. He said, "My friend, this new tool will revolutionize industry. But stop to think; there are the people on the other side of the creek. You have fought them with clubs and stones. This is a much better weapon. True, you can kill a bear with it; by the same

leading part in forming our community and helping to create the rich heritage we enjoy.

Joseph Smith said things and did things here that made history and profoundly affected the lives of millions of people all over the world and gave Independence an important place in that history.

Let me again, President Smith, assure you that we are honored and happy to add this portrait to our collection.

The General then extended an invitation to furnish the Society with biographical and other historical matter connected not only with the founder of the church, but also his son Joseph Smith III, and his grandson the late President Frederick M. Smith.

ISRAEL A. SMITH.

token you can kill a man. This will revolutionize warfare."

The men with the ax felt secure. The backward people on the far side of the creek would not dare to fight them. But, alas, soon the men on the other side of the creek learned to make stone axes. Presently many men carried battle axes and tomahawks, and there were many broken heads and many widows and orphans.

The problem of securing food was still rather tough. A great deal depended on the hunter. Birds could fly away out of reach. Rabbits and deer were alert and swift. The bigger animals were fierce and terrible in hand-to-hand combat.

Bow and Arrow

Another thinker sat and thought. The problem: how to strike at a distance. Presently with his ax he cut a stout sapling, bent it and stretched a string from one end to the other. He twanged the string, and it made a pleasant sound—perhaps the beginning of stringed instruments. But that was a passing fancy. He cut himself a long slender reed and fitted a bit of flint into one end of the reed. He had a bow and arrow. Friends gathered around to admire—and one guffawed when the amateur archer shot his arrow at a tree and missed it.

Nevertheless, here was a real weapon. One could hide behind a tree or a boulder and strike his game at a distance. With experience and skill, a deer or bear might be brought down—or even a lion. "Satan came also" to admire. He hefted the weapon, smiled his sardonic smile, and said, "My friends"—they were beginning to think of him as a friend, which illusion he chose to foster—"my friends, this is all very fine for the hunt, but remember those fellows on the other side of the creek who fight with axes, hand to hand. With this weapon you can shoot clear across the creek. Do you follow me?"

They followed him, and for a time had the balance of power. But others

learned how to make bows. Red Indians and black men in Africa had bows and arrows. Robin Hood had a bow in the green forest. The English had their "long bow" and their archers terrible in battle. They even learned to shoot flaming arrows. The thing should have been outlawed. But men were not enlightened then. There was no League of Nations.

Gunpowder

Time passed—a lot of time. There were many thinkers. They gave some attention to metalurgy and chemistry. A peaceable people called the Chinese invented gunpowder. It made a delightful noise when used in firecrackers. It was useful in blasting rocks for building purposes. Someone manufactured an iron tube with a bell-shaped muzzle and fitted it to a gunstock. It was called a blunderbuss—a good enough name. Loaded with gunpowder and bits of lead or iron, it was more effective in the hunt than the bow and arrow. "Satan came also" and took notice of this new weapon, but did not comment. Men were learning. They would carry on.

By and by there were long-range rifles, machine guns, sixteen-inch naval guns, mortars, bombs—all sorts of weapons of modern warfare. War spread beyond the creek. Battleships carried guns across the big ponds. Americans visited the Japanese, a hermit people, trained their guns on the capital city and told the Japanese to open up or else. The Japanese opened up.

Wings

Men had long watched the birds fly. Darius Green had said, "The birds can fly and why can't I?" Modern thinkers put some sticks and canvas and metals together and actually learned to fly higher and faster than the birds. Here was a great instrument of progress, full of promise of service to humanity. At the least men could get from where they were and did not wish to be to some place

where they wished to be but would not find contentment—and they could do all that in a hurry.

Among the many who stood to marvel at the new birds in the sky “Satan came also.” He rubbed his chin reflectively and decided to speak again. “This is truly a wonderful machine, my friends. You are a very great people. But have you stopped to think? Now you can carry bombs aloft and rain down fire from heaven on the cities of the people on the far side of the pond. This will revolutionize warfare.” Some squeamish people of a weak stomach said, “We will never make war on civilians, on women and children—and defenseless cities.” They were wrong.

Atomic and H Bombs

Time was stepped up. Changes came with confusing rapidity. People became case-hardened to calamities until something happened that shocked and bemused even modern civilization. Now there were many thinkers. But they were not sitting on rocks. They sat in swivel chairs or worked in laboratories. They were scientists. They thought thoughts and talked a language that the little people did not even begin to comprehend—not the backward peoples on the far side of the creek nor even many of the intellectuals on the near side of the creek. The scientists put an invisible crowbar into an invisible atom and announced that they had split it and released enormous power.

Power undreamed of was to be at the disposal of man in the industries; to run factories, railway trains, steamships, airships, tractors, and to light all the cities of all the world. Poverty and toil could be eliminated—and perhaps sickness. But two world wars with old type weapons, dreadful enough, awoke military minds to the need for something even more dreadful. The newly found power was packed into bombs, a single one of which could devastate

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Tribute to Dad

By **BLANCHE NEAL SHIPLEY**

HE WAS JUST an ordinary man—my Dad—but as I remember the sterling qualities of his character and their evident influence upon the lives of his children, I am led to an appreciation of all the other ordinary men who are fathers.

Dad was an honest, hard-working farmer, fair and square in all his dealings with his fellow men. When he borrowed a neighbor's tool, he returned it in as good shape as he had borrowed it. (Sometimes better, for Dad always greased the implements he used.) When he exchanged work with his friends, he insisted on giving a little extra service for good measure. Because of his own ill health and mother's, and a family of six children who were forever draining his finances, Dad rented rather than owned a farm. Never did any landowner ever accuse him of carelessness in handling the soil, the buildings, or the plant life of the farm. The brush was cut, the fences mended, and the weeds kept under control just as systematically as if the farm were his own. Dad kept his word to the very letter. His promises were sure.

Because of his great honesty, Dad disliked the idea of borrowing money, and there were few times he ventured to do such a “reckless” thing. When it became necessary for my sister and me to borrow money to pay our college tuition one summer, Dad almost had a nervous breakdown before we received our September teaching checks with which we paid off our debts. Perhaps more people need such a philosophy. Even our economic system might profit by it.

DAD WAS JUST an ordinary man, but I fondly recall his loyal and devoted services to his family. For instance, I remember how he helped us children over a period of twenty-

five or thirty years to get to public school, high school, and college, then to our teaching positions. While we were small, that often meant morning and afternoon trips to the schoolhouse with the team of horses. Never once were we late to school, and never were we absent, except in cases of illness. Later, when we were teaching, Dad would drive perhaps twenty miles with a team through snowdrifts or deep mud. He used to say he attended school regularly in bad weather and graduated practically every two years from some school or other.

I well remember that miserable day when, as a tiny child, I became very ill at school. Dad walked to the schoolhouse and carried me home in his arms that evening. Always in times of illness Dad was kind and sympathetic. I remember exactly his words of comfort and reassurance.

Few children grow up in a home where religious training is given more emphasis than it was in ours. Mother and Dad were not perfect, nor did they claim to be, but they each had a firm faith in God and a desire to serve him actively. I am most grateful for this day-to-day association with my parents as they endeavored to live close to their Creator. We children were taught scriptural truths and stories of noble men and women who lived in Bible times. We were taught that prayer was a means of speaking with God in companionship and praise. We were taken, not sent, to church every Sunday. We saw our parents assume heavy church responsibilities in spite of their physical handicaps. I cannot remember any one of us questioning the importance of church attendance or making excuses for staying at home; if we had done such a thing, I am sure Dad would have changed our minds quickly! He

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Twenty-one Days in Mexico

By HAROLD I. VELT

PART II

A GUIDE showed us through the great Cathedral of Mexico, the oldest and grandest of the Western Hemisphere. He explained that this was once the site of the chief Aztec temple of their capital. Another guide told us that the cathedral was built by Indian slave labor. He pointed to the Rivera murals and explained the scenes of the Indian men and women being tortured if they absented themselves from church three Sundays or were otherwise indifferent to church law.

We were shown through the catacombs under the cathedral, and through rooms which contained priceless robes once worn by church dignitaries, together with exquisite jewelry, rugs, drapes, and precious handwork from all parts of the world. We were told that what we saw in these rooms was valued at ten and a half million pesos. Yet this was only one third of the entire collection—there was not adequate space for displaying all of it.

We saw many worshiping, some confessing, choirs chanting, and people coming and going while we marveled at the grandeur and costliness of the furnishings, the carvings of gold, silver, onyx, priceless wood carvings and paintings. We thought of the prophetic statement of Nephi:

Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted; and their churches are lifted up; because of pride, they are puffed up. *They rob the poor, because of their fine sanctuaries; they rob the poor, because of their fine clothing; and they persecute the meek, and the poor in heart.*—Pages 153, 154.

Pitiful mendicants sat or stood around the cathedral with open hands, expecting help from tourists and others.

Near the Zocalo, not far from the cathedral, we saw just under ground

level some of the ruins of the ancient city. They show fine workmanship in sculptured stone and evidences of the worship of their fair God, Quetzalcoatl.

IN THE SAME VICINITY we enjoyed some hours in the National Museum. Our learned guide Señor Flores explained in detail the elaborate stone carvings of various idol gods, symbols, and chronology in connection with the many relics gathered from numerous ancient sites. He elaborated at length upon the many signs on the great Aztec Calendar Stone and their significance. This stone, over twenty tons in weight, was brought miles across country by the ancients to their capital. A scholarly description was given of the Tablet of the Cross from Palenque. The decipherment of the chronological data reveals that it was wrought at least eight hundred years before Columbus discovered America—A.D. 692 according to the Goodman-Thompson correlation; A.D. 432 according to the Spinden correlation. Our guide favored the latter. He said, "Mr. Thompson is not in favor with Mexican people."

One detail held special interest for me. I had often wondered if the priest of larger size to the right of the cross were presenting a baby in a service of blessing. Señor Flores explained that a religious ceremony was represented in which the priest was holding a baby toward the cross of Quetzalcoatl. (See illustration in *America's Lost Civilizations*, page 159.) We saw beautifully carved rock crystal in both the museums of Mexico and Oaxaca.

Among the many ruins we visited, as well as in the National Palace and the National Museum, we were interested in hearing the guides describe the native traditions concerning Quetzalcoatl. Apparently fearing we might be skeptical, or perhaps

the guide himself was skeptical, the story was sometimes modified. But always the account was of a personage, light of skin, with flowing beard, not born in America, a God whom they worshiped, who had appeared among them miraculously in the form of a man and had left them mysteriously without dying. The cross was one of the emblems associated with him. We secured good pictures of the cruciform tomb at Monte Alban and saw the elaborately decorated underground cruciform tombs at Mitla.

ONE THING that has puzzled many, perhaps, is that while the worship of Quetzalcoatl had persisted until the Conquest, and no doubt still does among many, there developed also a worship of other gods—the rain god, the war god, etc.—and idols. Perhaps worst of all was the practice of human sacrifice. Though such was not practiced in Yucatan until the tenth century A. D., it was known in Mexico before that. We saw evidence of human sacrifice at Teotihuacan. The temple of Quetzalcoatl had been built over and covered up; in front of it a large and beautiful structure was erected by later people. Here it was we saw the wooden poles where victims had been tied for sacrifice.

Modern excavation has uncovered part of the Quetzalcoatl temple again. We photographed sea shells, conches, and waves of the sea carved upon the temple which, guides explained, symbolized the fact that Quetzalcoatl, their fair God, had come from across the mighty ocean. He likewise returned that way again, across the sea, after miraculously departing from them.

But how did it come about that the worship of the benign and loving Quetzalcoatl, who himself had forbidden any sacrifice "except fruits, vegetables, and flowers," should ever have become dimmed by idol worship and human sacrifice?

(Continued on page 19.)

The Thanks of Stefan

By BERDE ROONEY

THE land of Samaria lay verdant and beautiful in the spring sunshine. It seemed to Stefan, son of Joel, that it surely must be the most beautiful country in the world, and the broad, rolling acres of his father's farm the choicest within its borders.

Standing at the yard gate, he looked at the scene before him with keen interest. Lush, green meadows, dotted with many sheep, sloped gently from either side to a cool, shaded stream below. Beyond the meadows lay the fields where soft breezes rippled the growing grain into shimmering waves. Nearer the house was the vineyard, its straight rows of sturdy vines surrounded by a thorn hedge for protection against grazing herds. Stefan was especially proud of the vineyard. His father had taught him how to till and fertilize the soil, how to prune the vines to make them produce the finest grapes he had ever seen. He appreciated this training, since here, as well as in other phases of farming, the burden of the work fell upon his shoulders, for Joel, his father, was a cripple.

Three years before he had received an injury to one of his knees that had left it twisted and useless, so that he could not walk without crutches. Since that time Stefan had cheerfully assumed the responsibility of providing for his parents, a younger brother Philip, and a baby sister.

At first he thought only of their needs, but as he grew older he began to think of his own future. As was quite natural, his dreams included another person, Tyra, the daughter of Joel's best friend, whose land joined theirs on the south.

Frequently when the day's work was done, Stefan walked across the meadows to spend a precious hour or two with his beloved. Sometimes they talked of the home they would build on that portion of land which would be his when he was of age. By that time, his brother Philip would be old enough to assume the responsibility of tending his father's farm.

STEFAN was thinking of such things that pleasant Sabbath afternoon, and life was very sweet and full of promise. So quietly he stood en-

grossed in his dreams that a butterfly, seeking a place to rest its gauzy wings, alighted on his motionless hand. The young man gently lifted his hand that he might better see the lovely creature. For a moment it remained still, then flitted away in the golden sunshine.

Then it was that Stefan noticed a tiny spot on his finger—perhaps a bit of down from the dainty wings of the butterfly. Taking his handkerchief, he brushed the spot but could not remove it. Startled, he examined it more closely. A chill struck at his heart. He knew of the dreaded plague of leprosy that began in just such a manner; he had seen pitiful lepers outside the city going from place to place, but keeping others at a distance with their warning cry, "Unclean!"

Was such a fate to be his? No, oh, no, it could not be! He was healthy and strong. This spot was of no consequence; it would be gone by morning, he was sure. But he would be careful. If such a curse came to him, there must be no chance of spreading it to the other members of his family or to Tyra. Quickly he made his plans. He would pretend to go to Tyra's house as usual, and his parents would not suspect he was spending the night outside. The room where he slept with Philip was on the opposite side of the house from theirs, and he often came in so quietly that they did not hear him. Philip was a sound sleeper, and when morning came, he would think his brother had risen early to be about his work. As soon as it was convenient, Stefan would make some excuse to get away and go to the priest at the temple for the period of testing, as the law required, to make sure whether he had been stricken with the plague.

PRETENDING he had hurt his finger, he wrapped it with a cloth and prepared to carry out his plans. Early next morning his father found him quietly doing his chores. But he was not easily deceived. Well out of the hearing of others, he confronted Stefan.

"What is troubling you, my son? Your eyes knew no sleep last night. You may trust me. Perhaps I can help you."

Stefan removed the cloth and held out his hand. The father's face grew pale.

"You must go at once to the temple," he said.

"So I had planned," was the answer. "Do not tell Mother just yet. Make some excuse for me. Good-by, Father." And he was gone.

At the temple the priest was kind. "Do not be discouraged," he said. "It is a very light spot and may disappear entirely during the next seven days."

So for a week Stefan was shut away from others, while fear and hope battled for supremacy in his heart. Again he was examined by the priest. The wise man studied the spot carefully.

"There is not much change," he said, "but we must be certain."

The law provided for another seven days of confinement. Seven days of anxious waiting for Stefan and of agonizing suspense for his parents.

When he did not return, it was necessary to explain his absence to his mother. Joel thought it was wiser to tell her the truth, then if it came to the worst, she would in a measure be prepared, and he feared such would be the case. In this he was correct, for when the fatherly priest again looked at the spot he saw the unmistakable sign of leprosy.

"You must be brave, my son," he said gently. "There is nothing more to be done. You understand you will keep apart from others for their safety."

STEFAN bowed his head in silent resignation, his heart heavy. As the days went by, the longing to see the dear ones at home was almost unbearable, but he refused to allow himself to go even near enough to talk with them. Little Marta, now three years old, would not understand why her big brother did not toss her to his shoulder for a ride as was his habit; not did he want to see the anguish in his mother's eyes. If he could only go near enough to watch them for awhile, without being seen by them! He resolved to try.

Keeping away from the traveled paths, he made his way to a tree overlooking the house and garden and climbed to a limb where he was concealed by the thick foliage. His eyes filled with tears as he saw the beloved form of his father moving slowly on his crutches cutting weeds. It was late evening, and Philip was doing chores at the barn. Marta was playing in the

dooryard, and Stefan knew that inside the house his mother was preparing the evening meal.

A little later, under cover of dusk, he lowered himself to the ground and crept close to the house. He could see his loved ones as they ate, and he longed to be with them. For several minutes he stood there, being careful not to make a sound that would betray his presence.

Suddenly the sheep dog, with a joyous bark, bounded toward him. Quickly Stefan gave a low word of command, and the dog, always obedient, walked toward the house. Fearful lest those inside might have heard, the homesick youth, with a last longing look, turned and hurried away.

DURING his absence from home, Stefan had made the acquaintance of nine others, like himself victims of the terrible plague. They were Jews and at first debated among themselves whether they should ask him to join them.

"Let him go his way," said one, "he is only a Samaritan. What business have we with his kind?"

"But he seems a good sort," said another.

"What matter, Jew or Samaritan? At least we have one thing in common. We are all lepers. Let us ask him to come with us."

And so Stefan became one of them, and the ten were soon good friends.

As they wandered about seeking some kind of diversion, word came to them concerning a healer, a Nazarene, who performed miracles and healed all manner of diseases. He was different, one told them, from other so-called healers and sorcerers, in that he asked no gold for his services. He did not serve only the rich and powerful but gave freely to all who had faith in him. Only recently, their informer said, this man, who preached with a marvelous understanding of the Scriptures in the synagogues, on the shores of Galilee, and many other places, had fed five thousand hungry people with a few small loaves and fishes. He had healed the sick, given sight to the blind, and made the lame to walk. He had even cleansed the lepers, incredible as it might seem.

This put hope into the hearts of the ten who had resigned themselves to a miserable fate. "Where can this healer be found?" they asked. Their informer could not say; he had not seen those things himself, but had only heard rumors of them. Disappointed, the lepers went on their way. But hope is strong. They talked often of the

healer whose name was Jesus, and they asked for news of his whereabouts from those who came near enough to call to them.

Then one day Jesus of Nazareth passed their way, going to Jerusalem. There was no mistaking him. Kindness and love for all shone from his face. Crowds pressed about him, seeking his help. The lepers stood afar off. They could not go near him, but lifted their voices and cried out, "Jesus, Master, have mercy on us!"

The wonderful healer heard, turned his compassionate face toward them, and held out his hand. "Go show yourselves to the priests," was all he said.

AS one man they turned to go, and as they went, they saw they were cleansed. The nine Jews quickened their steps, but Stefan turned joyfully and hurried back to Jesus.

"I have come to thank you, Lord," he said. "I was a leper—now I am clean." And falling at Jesus' feet he glorified God.

"Where are the other nine?" the healer asked. "Were not ten cleansed? Yet only you, a stranger, return to glorify God."

"I am sure they are thankful, Lord, but they are so eager to reach the priests that they have forgotten to give thanks."

"You, too, are eager, but you remembered."

"Ah, but my need was so great. I have others besides myself to think of. My father is crippled and needs my help in providing for my mother and brother and sister. Please accept my thanks, Lord."

Jesus gently touched the bowed head. "Arise, go thy way. Thy faith hath made thee whole."

Stefan's heart was very light as he again started to the temple.

Then followed the period of ceremonial cleansing provided for by the law. This was finished on the eighth day, and Stefan joyfully turned his steps to the road that led out of the city and away to his home.

"Mother," he cried, "I am clean! Jesus of Nazareth has healed me!" How good it seemed to feel his mother's kiss on his cheek and catch his little sister in his arms again.

"Where are Father and Philip?" he asked when the happy greetings were over.

"Philip will soon be here," his mother replied, "but Father has gone to the city in search of you. We had had no news of you for some time. I am surprised that you did not meet him on the way."

At that moment there was a step at the door, and Stefan turned to greet his father.

"Jesus has healed me!" he said, showing his hand. "See, I am clean!"

Then suddenly his eyes grew luminous. "Father, you are walking! Your knee—it is straight!"

"Yes," was the glad reply, "I, too, have seen Jesus, and he has healed me. He also taught me many things. We will destroy our idols and henceforth worship only Jehovah."

AFTER the work was finished and they had eaten the evening meal, Stefan kissed his mother, waved a hand to the others, and strode down the path that led across the meadow toward Tyra's home.

A short distance from the house was a rustic seat under a friendly tree where they had spent many happy hours together. As he neared this spot, he stopped and out on the evening air sounded the thrice whistled notes of a bird. It was their secret call. Would she hear it and come to their meeting place?

He had only a moment to wait. In the clear moonlight he could see her as she stepped from the house and stood hesitantly as though she could not believe her ears. Stefan repeated the call. There was no hesitancy now. She was coming on swift, eager feet.

Happiness surged over him like a flood. Exultantly he flung wide his arms and lifted his face toward heaven as again the thanks of Stefan poured from an overflowing heart.

*Each One
Win One!*

IT BECOMETH EVERY MAN
WHO HAS BEEN ~~won~~ TO
win HIS NEIGHBOR



The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints

A Letter to Father

(Continued from page 3.)

ciated. It should not be assumed that you know how the children appreciate you—this is something that should be said loud enough for the whole congregation to hear.

All these years you have taken the harder blows of the world and sheltered your family against them. A good many discouraging things happened in the shop and the places you have had to go, and you haven't brought all of them home to trouble your family, though Mother guessed more than you ever suspected. You have given up many things, and gone without, and made old things do, just as Mother has, because there wasn't enough to go around. And you never regretted it, nor did you think yourself a hero for doing it either. You would do it again if necessary.

* * * * *

Probably the most precious thing you have given your children, Dad, has been the beautiful example of love and loyalty that has always existed between you and Mother. Don't think that the children didn't notice this because they didn't talk about it. Children don't know how to speak of these things when they are young. It is only in the later years, when they remember.

You and Mother always thought of each other first. The love of the parents for each other and for their children is the strong foundation, the spiritual security of a child's world. It means a lot to a young person to have a heritage like that and to want to plan it for his own home when it comes.

* * * * *

We have learned something about being fathers in recent years, haven't we? We have got over the idea that all the problems of a family can be solved simply by signing a check. The father is not just a money-maker. He is very much needed as a friend, a counselor, a tower of strength for

Mother when things are too much for her, and a pal for the children sometime during every day. The family needs you, personally, yourself—and not just what you make in the world.

There are times when giving a child money is just like giving him a stone—to borrow from that parable by Jesus—when what the child needs is bread—the spiritual bread of love and companionship.

Yes, a lot has been learned. A real father lives *with* his family, not just *for* it. And that's what you have done.

* * * * *

The highest type of father is not satisfied just to bring children into the world and then forget about them, letting them take care of themselves. Animals do that. The difference in the highest type of human father is that he loves his children about as much as the mother does—though this is not a quantitative matter. He teaches them. There are so many kinds of knowledge about life that only he can give them. . . . Dad, had you ever thought of yourself as a *teacher* of your own children? Probably not. But you were. You passed on bits of interesting information. You warned them against danger. You showed them ways to do things. You gave them ideas of the meanings back of life. And you let them know how you felt about God—he was the greater Father of all. . . . Yes, you and Mother were teachers, about the best teachers your children ever had.

* * * * *

Sometimes I think there is a new spirit of fatherhood in the world, but then it is probably the same spirit that was there all the time, and we didn't notice it.

I have seen young fathers carrying small sons or daughters in their arms, not ashamed to be fathers, not self-conscious about it, but proud of their parenthood, feeling the warmth of precious little bodies against their own, the beat of little hearts, the sweet softness of a child's skin—and

glad to have the children along with them wherever they go.

This letter is long, Dad, and it must end rather soon; but I haven't had a chance to say half the things I wanted to, nor what I ought to.

Have a good time when June 18 comes around, Dad. We'd like to be there, and we hope we can. Good luck, and God bless you!

With love,
Your Son.

(Per L. L.)

Blue Pencil Notes

(Continued from page 10.)

an entire city. Witness Hiroshima and Nagasaki. Volcano, earthquake, and tornado were all wrapped up in one package. The tactics of assault were old enough. They were essentially those employed by Indians with battle axes and bow and arrow. Simple enough—take a sleeping community entirely by surprise in the early dawn and wipe it out—men, women, and children.

As a climax upon climax, the scientists went to work to produce a hydrogen bomb even more awful that might devastate a whole nation. Men on both sides of the creek attacked that problem. Satan came also and looked and listened but gave no advice. To himself he said, "This is away beyond me. In spite of myself I recall the time when worlds were made and the 'Morning stars sang together and the Sons of God shouted for joy.' I was one of those who shouted for joy. In those days I was called a son of the morning. Now these people work with powers of destruction that turn even my stomach. They may devastate the whole world. When it happens I don't want to be here. My own habitation is reputedly not comfortable but it will be better than earth in that day—unless men come to their senses. And who am I to give them advice or teach them new lessons—they are post graduates."

ELBERT A. SMITH.

As the Spirit Gave Them Utterance

(Continued from page 7.)

angels and have not charity it profits me nothing." I think we could say, "Though I speak with the tongues of men and of angels and have not the Spirit, it profits me nothing." Well did one of the most outstanding speakers of the New Testament say "but the spirit giveth life." That's no reflection on men of letters, but something is needed in addition to letters, oratorical power, and facts. Men and women are not converted to facts. It is one thing to know what you should do; it's something else to receive the motivating power to do that which you know.

CONTENT IS NECESSARY, but we need something to season the content that men and women and boys and girls may be able to say to us as they said of the Master of men, "They teach with authority and not as the scribes." Content—who could match the scribes of ancient Israel so far as content was concerned? We have some modern scribes today who could be matched by few ministers of this church. Occasionally some of us have to go and sit at their feet. That's not too bad providing when we come back to address our own people we realize that in addition to what they have given us, we better have the Spirit to accompany it, because we have been admonished by God that if we lack the Spirit, we had better not attempt to teach. The truth is, no man can be effective as a teacher or preacher in the things that pertain to the gospel of Jesus Christ without the Spirit, regardless of the content.

It was said regarding the disciples of Jesus Christ, "They spake the word of God with boldness." That doesn't mean that they were going about insulting people, but they spoke with authority that turned men and women to an investigation of what was an unpopular doctrine in those days. Again I say it was just as difficult to make disciples for Jesus Christ 1900 years ago as it is today, but these men of Galilee seemed to exercise more boldness in their presentation of the gospel. In fact, some of us have been cautioned that we had better not be too bold or we might be driven out of Jackson County again. That's a tremendous price to pay to stay in Jackson County. I still think that what is appreciated and respected is whether a man is sincere and earnest in what he believes. It's hypocrisy that disturbs our friends, and not our boldness in the proclamation of truth. It's one thing to be bold in the proclamation of truth and it's something else to go about insulting people. I wouldn't

have you think for a moment that I'm suggesting you insult your friends and neighbors who are not of our faith, but rather that you do not withhold from them the gospel truths. Good devout people will appreciate your presentation.

On one occasion an angel appeared. I trust that most of you believe in the ministry of angels. If you're not a member of our church and you believe in the Old and New Testament Scriptures, you possibly say, "Well, I believe that God once used angels." It shouldn't be difficult for you to believe that what God has done, he can do again and will do again. In the fifth chapter of the Acts of the Apostles, verses 18 and 20, the men who spoke the truth with boldness got into trouble. They went to jail. Not many of us are put in jail today. The world suddenly has become a better place, or else we're too cautious to proclaim ourselves. We "go along" too many times. But back to the apostles, they were put in jail, and then something happened. The angel of the Lord released them and told them, "Go, stand, and speak all the words of life," and they did. Can you imagine what would happen if our ministers were conscious of the fact that even the angels of God are assisting them in giving utterance to the words of life? Talk about putting new life into this church, about arousing our people, about making new converts. Let this people become conscious of the fact that God is at work—let them see evidence of the power of God—and I'll show you a people capable of building his kingdom. Peter said that holy men of old spoke and wrote as they were moved by the Holy Ghost (II Peter 1:21). As the Spirit gave them utterance, they spoke and wrote. We need that today. The words of men do not suffice; the words of men do not move or motivate men and women in righteous behavior.

I often think of Paul as he stood before Agrippa—by the way, he made that opportunity for himself, not for *his* sake, but that he might have an opportunity to talk with Agrippa regarding the life, death, and resurrection of Jesus Christ.

One of the most marvelous declarations ever made is Paul's statement before Agrippa. I have been touched by Agrippa's remarks—remember, Paul was standing before him as a prisoner—when he turned and said to Paul, "Almost thou persuadest me to be a Christian." I wish we could catch the full significance of those words. The gospel was most unpopular at that time, and Paul was on trial for his life, yet he almost persuaded the judge to become a Christian. Paul spoke as the Holy Ghost gave him utterance. This wasn't an occasion for speak-

ing in an unknown tongue, but here again, the Holy Ghost prompted Paul and penetrated the mind and heart of this ruler.

DO MEN AND WOMEN need to be persuaded in this city? Do they need to be persuaded throughout the world? Do they need to be persuaded in the various professions? Are you satisfied with the converts being made to this church? Is this campaign, "Each One Win One," satisfactory with you? Are you going to be content in the knowledge that we've had one of the best baptismal years in the history of our church? I don't think you should be. We haven't even scratched the surface of making converts to Jesus Christ. Neither are we reaching the men and women who can make possible the kingdom of God—men and women who stand in places where they can attract the attention of those who need to be attracted to what God is attempting to do in this latter day.

I've lived long enough now to say that possibly more of the people I've known of this church have gone to the great beyond than those who remain. I remember when Brother Rushton used to say that most of his friends were in heaven—at least, he hoped they were there. We don't believe in preaching death-bed repentance, and if I should be called upon to officiate at the funeral of one of your loved ones, I wouldn't take advantage of you in your moments of sadness. But I feel to say that there's great condemnation awaiting any of us who, knowing the truth—what God is attempting to bring to pass in these latter days—have failed in convincing others of the divinity of this work. Do we attempt to do it in our own strength, or do we sense the necessity of coming in contact with his Spirit so that we too shall speak as the Spirit gives us utterance? That same power is yours to command if you're willing to use it for the purpose for which it is given. May God help us to appreciate not only the gift of tongues, but also this same unchangeable God who has placed at our disposal the Holy Spirit, which can equip us so that we shall become witnesses to the good God is bringing to pass in this latter day.

Difficult to Get Away From

It is very difficult for an individual who knows the Scripture ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It remains with him like the word of a revered teacher. It forms a part of the warp and woof of his life.—Woodrow Wilson.

So You Want to Be Beautiful

By RUBY TINKHAM

YOU LOOK AT THE PICTURE of a beautiful model on the front of a magazine and heave a sigh of wistfulness. She's gorgeous. Every gleaming hair is in place, artfully cut and arranged. Her hands with the long tapering nails are soft and slender and enchanting. The long, lithe legs in the sheerest nylons and high heels excite visions of sidelong glances and low whistles. You gaze enviously at that plain little suit, about a size twelve, and worth a small fortune. And those simple little accessories, a soft corded bag with handstitched gloves falling so casually over the side, the innocent looking pearls and earrings—all of them impossible on your income with three children to feed.

You turn the pages trying to comfort yourself with the thought that the average woman looks no better than you do. Here on another page is a woman sweeping, and even in a cotton house dress she looks lovely. Then another hanging out a big wash, and she too is immaculate. You read the beauty section eagerly. On thirty minutes a day you can change yourself into a glamour girl with a radiant new personality. By dieting you can lose that extra weight. By exercise you can gain a model figure. Here are a few tricks to liven up your old dresses. There is a personality chart on how to highlight your best points. This one tells you how to pin up your hair, and that one tells you how to deal with Johnny after a long hard day when both of you are upset.

You close the magazine and resolve to try whatever has appealed to you most. Sometimes it works, sometimes it fades into disuse; but more often you just haven't the time to try it.

THEN ONE DAY you walk into a club meeting or P.T.A., or church, and you meet an old friend you haven't seen for a long time. You sit up in admiration. She's lovely. She looks younger than she did when you knew her as a girl. Why, she was downright ugly then. You stare because you just can't help yourself. What has she done to herself? She isn't any thinner than you are, and her clothes aren't expensive, but she wears them differently, as if they didn't really matter at all. Her hair is gray, and it isn't perfectly set, but it's flattering, and she isn't always picking at it or pushing it here and there. You can't keep your eyes off her, and you notice she smiles most of the time; that accounts for the friendly look on her face. In repose her face doesn't look tired or strained but has an eager look as if she were expecting something nice to happen all the time. You notice that she isn't nervous and doesn't twist or fidget or play with the beads around her neck. Then she speaks and you are amazed. Why, that isn't her old voice at all. This voice is soft and low, and the harsh whiny sound is gone!

How did she acquire such poise and assurance? You had just as much education as she did. Suddenly you would rather trade places with her than all the models in the whole world.

Your curiosity is more than you can bear. Your pride and vanity are wounded to the quick. Anything she can do, you can do too—if you can only discover her secret. You must talk to her, and so you invite her to your home the following week.

EVERYTHING IS SHINING and in readiness. You fix a tasty lunch and shoo the children out of the way. You had hoped she would not look so lovely this time, but your hopes are groundless, for she appears even prettier. She compliments you on your lovely home, and your three fine youngsters and even has them shining up to her. You go into the living room to talk, and she makes you feel relaxed and at ease so that you are enjoying yourself and unaware of the passing time. Suddenly you remember why you asked her to your house, and you wonder how to go about getting the information you want so much. No doubt she will evade you and resent your inquisitiveness. But you have to know, so you manage a weak question.

"Martha, I just can't believe it—the way you have changed in the past five years. What have you done to yourself?"

She smiles and never withdraws a particle. In fact she acts very happy that you have noticed the change.

"Thank you. That's the nicest thing you could say to me. I was even hoping you'd ask me—I love to talk about myself."

You lean forward in anticipation, for you sense something unusual in the air, and you don't want to lose a word. Her voice is low and soft, and there is a radiance about her that illuminates her plain face into loveliness.

"You see, Linda, I have got religion!"

You sit back in your chair shocked at the simple statement. Why that's plain foolish. Who doesn't have religion? Why, Martha has always gone to church every since you knew her. What does she mean about getting religion?

The Home Column

She watches you kindly, and suddenly you feel ashamed for doubting her statement. Maybe she does have something. You decide to listen. Nobody will ever know about it.

"Maybe you remember that I had a very serious illness about five years ago. My recovery was slow, and one day my doctor said, 'I've done everything I can for you, Martha, but I have a feeling you don't want to get well. Why, I don't know, but I am not coming back here any more until you make up your mind to help yourself. I think you need a greater physician than I am, and I advise you to get down on your knees and ask Him for some help. After all, it's his time and equipment you're wasting, not mine.'

"Well, at first I hated the doctor, but gradually I became more and more afraid he might be right. I had to find out, so I started to pray. I found out I didn't even know how to pray. As I look back now, I wonder that God was so patient with me. I decided to learn how, so I concentrated on prayer. I studied! I read the Bible! I went to church regularly even when I didn't want to. I joined study classes and began to read everything I could find that would help me. I even kept a notebook of my progress. I found my habits changing. Instead of starting my mornings out in a hurry and rushing everybody around in a nervous frenzy, I found I wanted to rise early and share a little time with God alone. This worked miracles for the whole family.

"I learned that if I prayed over even the most common things I did better work, and I did it faster. I began to try new skills; they too came easier and brought me much happiness and satisfaction. My family noticed the difference in me and complimented me. I found I wanted to please them and help them as God had helped me.

"I felt a new aliveness inside me, an eagerness to live and work. I lost all the surplus weight I had been carrying around for years; I felt light and buoyant. Small incidents

that formerly worried me became unimportant, and I had time for all the things I really wanted to do, because I didn't hesitate or waste valuable time when making decisions.

"It was as if I were reborn. And suddenly I remembered that Christ had said, 'Ye must be born again.' I know now what he meant. I know I have much to learn, a long way to go, but now I feel that I have started in the right direction. I want to tell all my friends, for it is the only way I have of showing God how much I still need and appreciate his help."

YOU SIT THERE QUIETLY. You are compelled to believe, for the testimony is a revelation in itself. It is the old, old story, and you have heard it hundreds of times before—how a person's whole life can be changed by the simple acceptance of God. This is just another case of someone's actually making it work. You sigh. How you wish you were like her. You do so want to be beautiful, too.

By Love Serve One Another

By Audrey Stubbart

BILLY needed a home. Coming from a broken home, being shifted from home to home on the passing of his mother, his eyes, at seventeen months, were full of questioning lostness. He was a beautiful child, blue eyes and yellow curls. But our home was already full—too full? Should we take him in?

An appearance before the court, and he was ours on probation. The arrival of a new baby sister and the days were fuller yet. Upstairs and downstairs—baths and lunches—dirty clothes and ironings—blue eyes and brown—one felt like screaming with Little Black Sambo, "Tiger butter!"

But stopping to sit a few minutes one day on the divan, mother kicks off her shoes to rest her tired feet as she relaxes a few precious minutes. Billy, now two, spies the bare feet

and exclaims, "Mommie's feet tired. I fix 'em." And he runs for the damp washcloth and wipes gently the tired feet.

A vision of the Master, kneeling in a position of servitude while he bathed feet, comes to our minds, reassuring us; and we know that no matter how hard the work or long the hours, we need Billy.

News and Notes

(Continued from page 2.)

INDEPENDENCE SANITARIUM

Miss Betty Bills, student nurse, has been selected "Miss Independence, Missouri" for the Kansas City Centennial celebration. She will reign as Queen on Independence Day of the official celebration and will be a member of the royal court on the other days of the celebration.

TRAINING FOR LEADERSHIP

Almost one half of the awards presented at the William Chrisman High School graduation exercises on May 18 were won by students who belong to the church.

Shirley Ransom won second place in the English essay award, and Margaret Crick won second place in the Laura Mercer essay award. Blair Bryant won first place in the Bausch and Lomb Honorary Science award, and Deloris Andes won first place in the Young Matrons' Foods and Nutrition award. The two awards for Future Teachers were won by William Propst and Marian Robinson. The Independence Jayceettes Nursing award was won by Beverly Hobbs; the American Bar Association Speech award by David Leonard; the Independence Music Club Music Scholarship by Carol Freeman; and the band medal presented by the Community Music Association Arion Foundation was won by Claire Weddle.

Eighty-one of the 291 members of the graduation class belong to the church. Thirty-two of these church members were graduated with honors.

ROCK ISLAND DISTRICT

President Wallace Smith and Bishop W. N. Johnson visited the Rock Island District on May 16, 17, and 18 to discuss plans and needs for a new church building. Elder Lyle Woodstock is in charge of the district. They also visited Cedar Rapids, Waterloo, and Oelwein, Iowa; and Peoria, Illinois.

BEST IN THE NATION

A radio program on NBC conducted a survey to find the truck driver who has the best safety record. The man they selected was Francis E. Weeks, a church member who lives in Spokane, Washington. Brother Weeks was presented with an award for having no accidents in ten years' time.

TITHING STATEMENTS

The Presiding Bishopric report increased activity among tithepayers. The count of tithing statements filers for the first four months of 1950 is 10,615. This is nearly 300 more than the count for the full year of 1948, and gives promise of reaching the goal of 15,000 tithing statement filers for 1950.

Briefs

STONE CHURCH.—During the first of May there were three baptisms. Nelson Thomas Vaughan was baptized by Priest Homer Gatchett, Eunice Jeanette Wemmer by Elder Lewis J. Richards, and Donna Ray Pinson by her father, Elder Fred Pinson.

GRACELAND COLLEGE, LAMONI. — Miss Kleta Finley of Kansas City has been named instructor in education at Graceland College in an announcement from President E. J. Gleazer, Jr. Miss Finley will replace Miss Ethelyn Dewey who is retiring from teaching at the end of the present school term after fifty-three years of teaching, twelve of those years at Graceland. Miss Finley is a graduate of Graceland College, class of 1929. She is a member of the National Education Association, the Missouri State Teachers Association, and the American Council on Education. She is also the author of kindergarten quarterlies for the church, and has had articles published in *Guide Lines*. She is a member of the committee preparing the new youth hymnal.—*The Tower*.

GUELPH, ONTARIO.—Elder Gordon Farrow, district president, and Bishop Joseph E. Baldwin have been recent guest speakers. Brother Baldwin spoke on the financial law and assisted in the filing of inventory forms.

Glen Michel Downing and Carolyn Trimble were blessed. In November Doris Cromwell and Gerald S. H. Robillard were united in marriage by Elder F. C. McLean. On April 24, 1949, Ernest B. Hall, who had been a deacon for the past five months and had been acting deacon for over a year, died suddenly as the result of a brain stroke. In November, 1949, Mrs. Stella (Ashley) Illingworth died as the result of a heart attack. She was the organist of the branch for several years and was a charter member the branch. Both had been in good health and were still rather young in life.

There have been six baptisms: William George McLacherie, Herbert C. Shaw, Maxine Rowe, E. Faulkner, Margorie Isabella Freers, and Marjorie Marilyn Freers. The last three are three generations of a family.

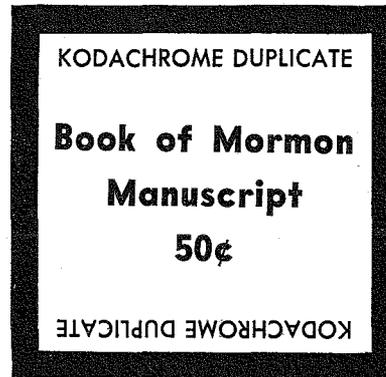
In December Kenneth Rowe was ordained an elder and John Walker was ordained a teacher. Brother Walker is also the church school superintendent. Junior church is supervised by Sister Velda Hockaday. Elder Alex Cadwell presented the church school with a projector for visual aid activities.

Zion's League meets every other week. They held a valentine social to help pay for the choir gowns. Admission was charged according to a person's weight and height. Three films were shown by G. Downing.

On Easter morning about twenty of the young people and children gathered for a sunrise fellowship service at the home of Dr. and Mrs. Kenneth Rowe. Later they had breakfast at the Rowe home and attended church services as a unit. Mrs. Nancy Walker is in charge of the two groups of the women's department. One group meets bi-weekly on Thursday afternoons and the other group meets bi-weekly on Thursday evenings.

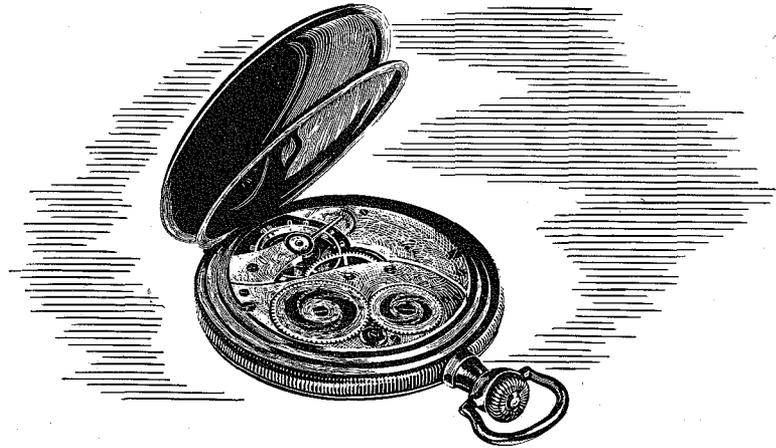
Pastor F. C. McLean has been ill for several weeks but is now able to come to church services. Those attending General Conference were Elder Alex Cadwell, Brother and Sister John Walker, and Sister Helen Kennedy.—Reported by CHRISTINA HALL.

Single Colored Slide



Herald House

INDEPENDENCE, MISSOURI



WHAT makes it tick? All the pieces of its mechanism operating together in ordered relationship. In the same fashion, your church's Zionie effort is activated by the interdependent functioning of its constituent parts.

One of these is your church publishing house . . . Herald House. It aids every church activity. Once it is weakened, all our objectives suffer. By making it your source of supply for all church materials, you help keep our entire effort strong. The use of expertly prepared materials from Herald House is your assurance of a happy, successful program in your branch!



your church publisher

Twenty-one Days in Mexico

(Continued from page 11.)

THE BOOK OF MORMON answers this strange anomaly. After two hundred years of peace and righteousness following the appearance of Jesus Christ among the ancient peoples, many of them began to apostatize. They professed to know the Christ, yet denied the greater part of his teaching. They began to practice all manner of wickedness. They prospered exceedingly because of the power of Satan (page 684: 29-30). Many priests and false prophets had churches built and did all manner of iniquity (page 685: 36). This caused a great division among the people. From that time on, they were not called Lamanites because of their descent from Laman nor Nephites because of their descent from Nephi, but those who were true believers in Christ were called Nephites, and those who professed to believe but rejected the gospel were called Lamanites, Lemuelites, and Ishmaelites. These latter did not

dwindle in unbelief regarding the coming and power of Christ, but "they did wilfully rebel against the gospel of Christ" (page 685: 41, 42).

By A. D. 244 the wicked had become far more numerous than the righteous, but they continued to build churches and to adorn them "with all manner of precious things." Also they laid up an abundance of gold and silver and became a people given to much traffic (page 686: 46-55). The Nephites had become as wicked as the Lamanites by A. D. 320 (verse 53). At this time Ammoron, being constrained by the Holy Ghost, hid up the sacred records in the hill called Shim (page 687).

The population increased greatly, and the land became covered with buildings (page 688: 7). Major wars broke out between the Lamanites and the Nephites. As early as A. D. 367, many Nephite women and children were offered up as sacrifices to the idol gods of the Lamanites (page 697: 16). Later on, after some Nephite victories, the Lamanites were again victorious and again

sacrificed Nephite women and children to idols (page 697: 23).

Mormon's last epistle to his son Moroni indicates that by A. D. 384, the Nephites at Moriantum had become more depraved in some ways than the Lamanites (pages 772: 10-17; 701; 702).

After Moroni's last words, written about A. D. 420, we have no further guide except what is indicated by the buildings erected after that time, together with Indian tradition and their ancient books, most of which were destroyed by the Spaniards. It is marvelous that the ruins evidence as they do, the strange anomaly told in the Book of Mormon of a mixture of idol worship and human sacrifice with the worship of Jesus Christ, called Quetzalcoatl by the natives.

(To be continued.)

Tribute to Dad

(Continued from page 10.)

was actively engaged in the work of his Lord and felt it a great privilege to be.

Because of our parents' humble financial condition, we children were often away from home, making a few extra dollars to apply to the family income. Many were the times that temptations came our way, but our background of religious faith was sufficient to carry us through. When my older brother served several months in the Marines in the Pacific theater of the war, he constantly repeated that the only thing which kept him mentally and morally decent was the strength of his faith in God—the spiritual heritage Mother and Dad had given him.

The instances of our failures to live up to the family's religious standards of clean living have been in spite of our parents' teachings, not because of them.

Yes, Dad was an ordinary man, possessing weaknesses of the average person, but also possessing such virtues as to make him honored this day with the other ordinary Dads of the world.

Learning by Seeing

52 CHALK AND OBJECT TALKS

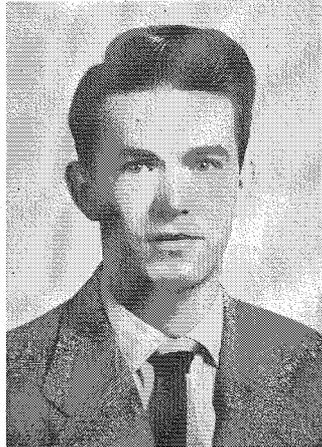
By C. W. Baker

The author uses familiar objects and clothes them with spiritual meaning. Each talk is illustrated, contains Bible text, instructions, various points of teaching, and prayer summary. 136 pages and a paper binding.

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Herald House INDEPENDENCE, MISSOURI

No Better Way



Here are the Youngs

Until this spring, Biloine Whiting needed no introduction to "New Horizons'" readers, and George Young was only a potential contributor. On April 8, Biloine changed her name from Whiting to Young, so something of an introduction is in order. The "Herald" is happy to present this new husband-wife writing team.

Following graduation from high school, George enlisted in the Navy and spent a year and a half on the Mediterranean as navigator on an L.S.T. After returning to the States, he attended Denison University in Ohio and the University of Kansas at Lawrence on the V-12 program. He now holds a commission in the Navy and is a graduate student in education and guidance at the University of Pittsburgh. His favorite sport is baseball, and he is an ardent supporter of the Pittsburgh Pirates.

The Youngs live at 217 Morewood Avenue, Pittsburgh, Pennsylvania, and attend Pittsburgh Branch.

PART ONE

By Billie

WHAT DOES A LATTER DAY SAINT GIRL DO when the man with whom she falls in love does not belong to the church? Or, even worse, is a Catholic? If anyone had asked me that two years ago, I'd have said, "Convert him." Later, when I myself faced that very situation, I found that converting a husband-to-be is not so simple—but not for the obvious reasons.

George and I met in a poetry course at the University of Kansas in 1947. We were seated alphabetically, and since there were no last names beginning with "X" in the class, I found myself sitting next to one George Young. George was a mild-mannered senior with unruly black hair and an enormous navigator's wrist watch. It was the wrist watch that started it all. I asked George for the time, and George asked me for a date.

We went together for a year and a half before I became concerned about his religious beliefs. He had told me that he had been reared a Catholic, but from the curt way in which he stated that fact in his background, I gathered that he was not pleased with his religion. But if George was a "bad Catholic," or no Catholic at all, he still was not a Latter Day Saint. One evening he made the casual comment that he was "shopping around for a reli-

gion." I considered that statement an "opening," so when he brought me home I kept him waiting on the front porch of the dormitory while I hunted for my *Call at Evening* to loan him.

On my next date with George, I waited anxiously for some reference to the book I had given him. None came. Neither of us mentioned it on any of our subsequent encounters until at last spring came with graduation. We were saying good night on one of our last dates of the school year, when suddenly he pulled the copy from under his jacket and returned it to me. There was no time to get his reaction. The house-mother was already rattling the house keys inside the screen door.

AND THEN, after a year of trying to discover my own mind, I found that I was in love with George. I, an appointee's daughter, surrounded from birth by church influences, was in love with a man who was not a Latter Day Saint, a man whose principal religious experience had been in the Roman Catholic Church.

All of the tragic cases brought to pastors by couples made unhappy by religious differences came to my mind. I believed in the necessity of establishing a Zion home, but could that be done if Zion were only a word to one of the homemakers? I wondered just how much religious

convictions affected our daily lives, how active a part one really needed to take in church activities, and how necessary it was that these activities be shared by a husband and wife.

The ideal solution, obviously, would be to convert George. But it was here that I ran into difficulties with myself. I had given George the *Call at Evening* and nothing, apparently, had happened. I was doubtful of the usefulness of taking him to church, because often our doctrine is presented in a sketchy way in individual services. The Book of Mormon, I felt, was too tedious to read when one is cramming for examinations. Looking back on my experience, I see that I was perhaps afraid to put our church doctrine to the test of convincing a critical person, though I would vigorously have denied those sentiments if I had been accused of them.

RIGHT OR WRONG, this is how I felt: George is marrying me with all of my faults. He does not say, "Stop doing this particular thing, and I will marry you." Therefore it follows that I cannot say to him, "Stop smoking, and I will marry you." Because George is a completely sincere person, I cannot ask him to subscribe to a philosophy merely to please me. Such a baptism would be foreign to his nature and would not result in happiness for either of us. I also realized that much of the feeling between us had an intellec-

The story of two people who wanted to get married despite their religious differences

tual as well as emotional basis. Intellectually, George was not a Catholic. He could not accede to the “you-must-believe-and-not-question” demands of the Catholic dogma. He was tolerant of my beliefs and willing for me to follow in them.

And so we were engaged to be married. I left for an extended trip, adjusting my mind to the idea of being married to a nonmember and wondering how to soften the effect of this announcement to my father to whom it might come as a personal defeat.

I thought I had exhausted all of the alternatives, at least for the present. In this I had failed to reckon with the church itself, with George, and with my father. With me out of the country, they took matters into their own hands, and the first that I knew about it was when letters arrived telling me of George’s baptism by my father.

It is hard to describe my sentiments when I received those letters. It would not be correct to say that my feelings changed for my fiancé, but it is certainly true that they deepened. The effect upon me was so marked that my two traveling companions noticed and commented upon it. Our wedding in the Stone Church during General Conference seemed especially symbolic to us of the part already played in our lives by the church.

PART TWO By George

A FEW HOURS at a small kitchen table—a few hours spent questioning, probing, explaining, discussing—and finally the hand shake, the hand shake signifying agreement. But the final agreement actually was a thing assured many years ago, and thus the episode becomes just a little less dramatic than you might at first suspect. The man with whom

I shook hands was to become my father-in-law. The man with whom he shook hands was to become a Latter Day Saint.

When Billie asked me about my religion, I said I belonged to the Roman Catholic Church. I was a Catholic, at least in name, although at times I had said I was a Christian, since being a Catholic disturbed me. So I told her and that was that, but only for the time being. I fell in love with her, asked her to marry me, and then began my long, impatient wait for our wedding. All this while I was still officially a Catholic. Actually I wasn’t bothered by the difference in our religious backgrounds . . . it meant nothing to me. I had got from Billie at least an idea of her beliefs, and they certainly agreed with mine, which really were not Catholic beliefs. But, being in love and not totally unlike all other cloud-walkers, I could feel that this must be a problem for Billie. Of course, my intuition was aided somewhat by the facts. Billie’s father was an R.L.D.S. minister, and had rather definite views concerning the Catholic Church. Her problem became mine and the solution was very simple.

HAVE YOU EVER HAD an idea about which you weren’t so very sure and then discovered that others had the same idea but were sure? That happened to me. I had an idea about God and about what he must have intended for man here on earth. No one else, until Billie, had expressed the same idea I had.

This is what I thought: All about me was beauty. There were brilliant sunsets, spectacular displays of stars, cool rains, warm days, blue skies, thrilling storms, trees, flowers, grass.

There were people who loved me, laughed with me, were sad with me. I could feel happiness bubble up within me—happiness for no reason other than just plain being. I fell in love, the final proof, if indeed any at all were needed, that what I thought just had to be so. Surely the God who allowed such things to happen to me must certainly be the loving, generous, forgiving, considerate Being I felt him to be.

But others seemed afraid of him; others warned of his terrible wrath; others lived in fear of what God might do to them. They offered sacrifices, shut out the beauties God offered for fear the good feeling which comes with all beauty would somehow offend the Giver. Some withdrew completely from the world, rejecting all that God had placed before them and asking for a better fare in a different world. Those who were the Catholic Church did these things. If that was what they really wanted, then they had the right—another God-given gift—to go ahead, but they insisted that I do likewise. Anything so unnatural as the life a Catholic is forced to lead if he wishes to remain Catholic could not possibly be in tune with God’s wishes.

So I disagreed and formed my own conception of the personality of God. Man, I thought, could love other men, could accept the teachings of Christ and apply them practically in his life today. God made the earth for *all* who lived on it and gave no man the right to deny another his place here. Catholics have no prior claim on the earth or on God’s heaven. The kingdom of God is populated by *all* who desire to enter. The beauties of this world are for all who but open their eyes to

New Horizons

see them—the wonders of the next world are no less restricted.

I COULD SEE BEAUTY all about me, but the brilliance of beauty could not blind me to the not-so-beautiful. I could see the terrible competition among nations, among the people of our nation, slowly but surely bringing civilization to its knees. Christ taught co-operation. He said, "Love thy neighbor." So we all agreed, on Sunday we agreed that Christ taught the way to salvation, and then on Monday the old competitive grind began all over again. Whenever men compete there must be a loser, and there's nothing beautiful or god-like about that. I could see the terrible lack of beauty in the discrimination practiced by the church to which I belonged, in the discrimination practiced by many other avowed followers of Christ. The Catholics discriminated against Protestants who discriminated against Catholics, and they both discriminated against Jews, Negroes, and countless other minority groups. How could I reconcile this with the teachings of Christ? If I should ask a priest about discrimination, he would deny it; but yet there were no Negroes in any Catholic congregation of which I ever was a part. Perhaps in this instance there was no active discrimination, but certainly a passive discrimination which is the more insidious because of its hypocrisy.

I could see the inconsistencies in the church's teachings and practices. I could read of the terrible things which had been done with the blessings of the church—the Spanish Inquisition for example. I saw that I could not be a Catholic. So, since being a Catholic bothered me, I would say at times that I was a Christian.

BILLIE WENT TO EUROPE, and shortly after she left I visited her father at Hammond, Indiana. There we sat at that small kitchen table and finally shook hands in agreement.

There I found that these things I had thought and believed for years had been taught and believed by an actual organization. There was a church which did believe in the teachings of Christ, which did believe there was a God-given beauty to this world. I found a church which not only talked about co-operation and co-operative living on Sunday, but actually practiced it during the week.

I found my church. I had belonged in spirit from the first time I had questioned Catholic authority, and so it really wasn't surprising that finally I should belong in name as well. And thus the problem was solved even before we knew the problem existed. As soon after the baptism as we could get to pen and paper, Billie's father and I wrote her and told her what had happened. The happiness expressed in her next letter to me insured my own.

God smiled, and my life with Billie began.

Bulletin Board

Northwest Reunion

The Northwest Reunion for the people of Seattle, British Columbia, Spokane, and Oregon Districts will be held at Silver Lake near Everett, Washington, August 4 to 13. The reunion theme is, "Witness for Christ Through the Restoration." President F. Henry Edwards and Apostle E. J. Gleazer are to be the principal speakers. They will be assisted by Seventy Arthur F. Gibbs, and Elders Paul Wellington, Elwin R. Vest, and Vern Webb. Bishop M. E. Lasater will give daily instruction on the filing of inventories and financial statements.

Arrangements for camping may be made with Elliott Gilberts, 3416 Colby Avenue, Everett, Washington.

J. L. VERHEL,

Chairman of Reunion Committee.

Southern Missouri District Conference

Apostle D. O. Chesworth and the district presidency will be in charge of the Southern Missouri District conference to be held July 8 and 9 at the church in Kennett, Missouri. Saturday's activities include a prayer service at 9:30 a.m.; preaching at 11:00; classes at 2:30 p.m.; and preaching at 8:00. Sunday's schedule is as follows: prayer service, 9:30 a.m.; preaching, 11:00; dinner at the church; classes, 1:30 p.m.; business meeting, 2:30. District officers will be elected and a budget considered at the closing session. All members in the

district are urged to attend; visitors are welcome.

J. A. PHILLIPS,
District President.

Sault Ste Marie Youth Conference

A youth conference for the Sault Ste Marie District will be held June 23, 24, and 25 at Sault Ste Marie, Michigan. The theme is, "In the Game or on the Sidelines." R. Melvin Russell is to be the guest speaker.

MRS. A. F. EDWARDS.

Notice to Members in Ohio and Massachusetts

Mrs. Albert Clark will appreciate having members of the church contact her son and his wife, Mr. and Mrs. Harold Clark, who live at 621 Vockler Avenue, Euclid 23, Ohio (phone Redwood 1-4785), and her nephew and wife, Mr. and Mrs. Earl W. Sampson, 15 Bradford Street, Boston, Massachusetts.

Seattle Junior Youth Camp

Seattle District is sponsoring a camp for boys and girls, ages ten-and-a-half through thirteen, beginning Thursday evening, June 29, and lasting until noon Sunday, July 2, at the Silver Lake Reunion Grounds. This is in addition to Camp Kimtah for young people fourteen to nineteen. Paul A. Wellington, pastor of First Seattle Branch, and Elder and Mrs. Elwin Vest will support the local staff. The camp fee of \$5.00 covers food, crafts, and miscellaneous expenses (except canteen). Features of the camp are swimming, campfires, Indian crafts, picnics, camping demonstrations, and study.

PAUL A. WELLINGTON.

From Isolated Member in Kansas

Louis R. Kahle, 316 South Fourth Street, Council Grove, Kansas, will appreciate having other members come to visit him. He is confined to a wheel chair.

REQUESTS FOR PRAYERS

Prayers are requested for J. D. Thompson, Route 1, Vincent, Alabama, by his parents. A recent convert, Brother Thompson is suffering from a back ailment. He is isolated from church privileges and will appreciate hearing from other members.

Mrs. Arthur Wilson, Route 1, Box 191-A, Siloam Springs, Arkansas, requests prayers that she may be healed, if it is God's will, of a heart and nerve ailment. She will also appreciate hearing from other members in or near Siloam Springs.

Mrs. Jennie Butler, 324 West South Avenue, Independence, Missouri, requests prayers that her failing sight may be restored to normalcy. Although she is aged, she helps care for her grandchildren and needs to be able to see.

ENGAGEMENTS

Pickett-Anway

Mrs. George E. Anway, Independence, Missouri, announces the engagement of her daughter, Carol Lee, to Mr. Ellis B. Pickett, son of Mr. and Mrs. Elbert E. Pickett, also of Independence. Miss Anway is a graduate of Graceland College. Mr. Pickett is a graduate of Iowa State College and the State University of Iowa. The wedding will take place in October.

WEDDINGS

Leutzinger-Ward

Mary Ellen Ward, daughter of Mr. and Mrs. Harry Ward of Independence, Missouri, and Leslie Rudolph Leutzinger of Ames, Iowa, were married May 20 at Spring Branch Church in Independence, Elder Verne Deskin officiating. The bride is a graduate of the Independence Sanitarium and Hospital School of Nursing. The groom is an instructor at Iowa State College in Ames. Both are graduates of Graceland.

Larmour-Cobb

Gladys Ernestine Cobb of Independence, Missouri, daughter of Mr. and Mrs. John Cobb of Calgary, Alberta, and David Kenneth Larmour, son of Mrs. Elizabeth Larmour of Edmonton, Alberta, were married at the Stone Church in Independence on April 17, Elder Glaude A. Smith performed the double-ring ceremony. They are making their home in Edmonton.

BIRTHS

A son, Robert David, was born on April 15 to Mr. and Mrs. Otis E. Boatwright of Salem, Oregon. He was blessed on May 21 by Elders George W. Speed and Fred Hammel.

Mr. and Mrs. Palmer Phillips of Independence, Missouri, announce the birth of a daughter, Donna Jean, born April 20 at the Independence Sanitarium. Mrs. Phillips, the former Gene DeBarthe, is a graduate of the Independence Sanitarium and Hospital School of Nursing.

Mr. and Mrs. Joseph Kenneth Ward of Warrensburg, Missouri, announce the birth of a son, David Joe. Mrs. Ward is the former Jane Fenn of Carson, Iowa. Both parents attended Graceland.

DEATHS

HANGGI.—Adolph, was born near Bern, Switzerland, on October 20, 1865, and died February 9, 1950, in Michigan. He came to America in March, 1882, and settled in Naples, New York, where he remained for seventeen years. In 1890, he married Marie Derlinghen, and in 1900 they moved to Moore's Junction, Michigan. He had been a member of the Reorganized Church since August 2, 1915.

He is survived by his wife; two sons: Manerie and Charlie; two daughters, Miss Flora Hanggi and Mrs. Alice Meyers; a brother, Samuel Hanggi of Naples, New York; a sister, Mrs. Bertha Down of Rochester, New York; eleven grandchildren and two great-grandchildren. Funeral services were held at Harvard's Chapel in Standish, Elder John Umphrey officiating. Interment was in the Sterling cemetery.

DOTY.—Lulu Maude, was born January 23, 1878, in eastern Michigan and died April 17, 1950, at her home in Traverse City, Michigan. She was married to Homer A. Doty on April 6, 1901 in Frankfort, Michigan; the following year they moved to Traverse City where they made their permanent home. A member of the Reorganized Church since childhood, Sister Doty accompanied her husband on a mission to Palestine for the church in 1926. They returned to the States in 1930.

She is survived by her husband; a brother, S. B. Dickinson of Sault Ste Marie, Ontario; and three sisters: Mrs. Bertha Parent of Detroit, Michigan; Mrs. Christy Doty of Gladwin, Michigan; and Mrs. Winnifred Rikley of Applegate, Michigan. Funeral services were held at the Martinson Sampson Chapel, Elder Alvin Ellis officiating. Burial was in Oakwood Cemetery, Traverse City.

June 11-18	North Dakota—Detroit Lakes
June 24-July 2	Rock Island—Palisades State Park, Savanna, Illinois
June 25-July 2	E. Montana—Fairview
June 25-July 2	Srn. Indiana—Santa Claus, Indiana
July 1-9	New York & Philadelphia—Deer Park
July 2-9	Wisconsin and Minn.—Chetek
July 2-9	Nrn. Ontario—New Liskeard
July 8-16	Gulf States—Brewton
July 9-16	Saskatchewan—Saskatoon
July 15-23	Independence—Gardner Lake
July 15-23	So. New England—Onset
July 15-23	Owen Sound-Toronto—Port Elgin
July 17-23	Arkansas and Louisiana Dist.—Hot Springs
July 17-24	No. California—Lake Tahoe, Zephyr Cove, Nevada
July 17-24	Alberta—Sylvan Lake
July 22-30	Central Mo.—Lake Venita, Odessa
July 22-30	Kansas—Camp Fellowship, near Wichita
July 22-30	Cent. & S. W. Texas—Bandera, Texas
July 22-30	Ozark—Racine, Mo.
July 22-30	So. California—Pacific Palisades
July 23-30	Nauvoo—Nauvoo
July 26-30	W. Colo.—Delta
July 29-Aug. 6	Flint-Port Huron—Blue Water
July 29-Aug. 6	Maine—Brooksville

July 30-Aug. 6	Lamoni Stake—Lamoni	Aug. 10-20	Far West—Stewartville, Mo.
Aug. 4-13	Northwest—Silver Lake	Aug. 12-21	Nrn. Mich.—Park of the Pines
Aug. 4-13	Chatham-London—Erie Beach	Aug. 12-20	Kirtland—Kirtland
Aug. 5-13	Cent. Okla.—Robber's Cave	Aug. 12-21	East. Mich.—Cash
	State Park, Wilburton, Okla.	Aug. 13-20	Chicago-Northeastern Illinois at Lake Geneva, Wisc.
Aug. 5-13	Brush Creek—Xenia, Ill.		W. Mont.—Deer Lodge
Aug. 5-13	Idaho & Utah—Hagerman	Aug. 12-21	Ariz.-Mt. Lemmon—Tucson
Aug. 5-13	Mo. Valley—Woodbine	Aug. 19-27	Des Moines—State Park
Aug. 5-14	Cent. & Srn. Mich.—Liahona Park	Aug. 20-27	E. Colo.—Palmer Lake
Aug. 7-12	Hawaii—Y.M.C.A. Camp (Mokuleia Oahu)	Aug. 20-27	K.C. Stake—Nazarene Camp Grounds

1950 YOUTH CAMPS

The Department of Religious Education calls special attention to the two new camps, the one at Bandera, Texas, near San Antonio, and the other at Racine, Missouri, near Joplin, and encourages the young people of these districts to attend the respective camps.

Other camps are in various stages of planning. The Department will forward to the proper persons, inquiries for information on these camps.

Camp	Location	Date	Additional Information:
Texas	Bandera, Texas	June 3-9	Floyd Hubble 130 W. Harding Blvd. San Antonio, Texas
Camp Yokoma	Pawnee, Oklahoma	June 4-11	Victor Witte 1150 N. Elwood Tulsa, Oklahoma
Ozarks	Racine, Missouri	June 11-18	Donald L. Kyser 401 A. Street S. W. Miami, Oklahoma
Camp Romoca	Colorado Springs, Colo.	June 11-18	Ward A. Hougas 480 Marion St. Denver 3, Colorado
Camp Liahona	Brewton, Alabama	June 11-18	Raymond L. Booker 1158 Gorgas St. Mobile, Alabama
Youth Camp	Hamburg, Penn.	June 11-18 June 25- July 2	Loyd Adams 34 S. Cassingham Rd. Columbus, Ohio
Camp Yopecca	Excelsior Springs, Mo.	June 18-25	F. Carl Mesle The Auditorium Independence, Missouri
Camp Monyoca	Elliston, Montana	June 19-25	C. Houston Hobart 2128 W. Platte Avenue Colorado Springs, Colorado
Camp Michivoix	Boyne City, Michigan	June 25-July 2	John Wiley 617 South Lansing St. Mt. Pleasant, Michigan
Camp Kimtah	Deception Pass, Washington	July 2-9	Ray Sowers 3819 N. 25th St. Tacoma 7, Washington
Camp Nauvoo	Nauvoo, Illinois	July 9-16	Lyle Woodstock 405 Ct. 4, Springbrook Ct. Moline, Illinois
<i>Girls' Camps:</i>			
Camp Oecca	Excelsior Springs, Mo.	June 25-July 2 July 2-9	Edna Easter The Auditorium Independence, Missouri
Camp Loleachi		July 10-13	
Youth Camp	Deer Park, Penn.	Aug. 23-30	A. W. Sheehy 9 Alpine St. Cambridge 38, Mass.
Missouri Valley	Columbus, Nebr.	Aug. 23-28	Charles Neff 811 N. 36th Omaha, Nebr.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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*** EVERYTHING—**

Is so late, and we have had such a rough time the last two months, that it seems to us that Mother Nature has been bumping along with a broken Spring.

*** PRAYER FOR A TIME OF DROUGHT**

O Lord, send rain for the thirsty land, and please send us enough. We have had caravans of empty clouds that return to their place, yielding nothing, drizzles and promises, and a hatful here and there. Now we need rain in earnest. Let it soak deep down into the parched earth. Let it fill the wells and springs with clean water, and make the tanks and reservoirs run over. Let it rain till the ducks rejoice and the chickens run for shelter.

It is the steady rain we need, Lord. Not the cloudburst that brings floods and washes away the soil. And spare us from the gales that destroy, and the whirlwinds that rend and tear. Save our homes and the loved ones who live in them. A gentle rain does the most good. We don't need to be scared to death this time.

Lord, send abundant rain to refresh the earth, assure the harvest, and comfort thy people. Amen.

*** UNCLE JOE**

He can't understand why his office, with the window closed and only him in there, smells stuffy.

"Don't worry about it, darling," says Aunt Molly. "It's only some of your ideas!"

*** SHOWERS**

It is a custom widely honored to give "showers" of practical gifts for the prospective bride. Once in a while, just for fun, the prospective groom and some husbands are included, too. It is a good thing, and helps the poor man to make the transition from the bright pink cloudlands of romance down to the material world, where problems of housekeeping must be met. It can prepare him for what his household duties are likely to be. . . . Give him a big kitchen apron for washing dishes, dishcloths, pot-scrappers. Remember that women like dainty things; men like them hefty, strong, and durable. . . . Every man, to be a good husband, should learn to take his fair part of home work and responsibilities. Sharing the work helps to make happy marriages, with good humor and fair play all around.

*** REMEMBERING**

An old prayer that may be useful for very busy people is one traditionally used by the British Admiralty for a day when a battle was about to begin:

"Lord, thou knowest how busy I shall be this day. If I forget thee, do not thou forget me."

How fervently one can say "Amen!" to that prayer.

*** DEFT DEFINITIONS**

Sister Grace Krahl brought us this clever one:

An optimist is one who sees a light when there isn't any. A pessimist is one who comes along and blows it out.

* Uncle Joe complains: "I have had to spend so much of my life erasing my mistakes!"

Herald House

L. D. S. Visual Missionary Materials

Jesus Christ Among the Ancient Americans

By Apostle Paul M. Hanson

This set of slides is the most authoritative set yet assembled on the subject of Book of Mormon Archaeology. Apostle Paul Hanson, with the collaboration of other members of the Society for Archaeological Research, has selected the best and most significant material from over 2000 slides for use in this set. It is made up of 40 slides; 31 in color, 5 color text, and 4 sepia, together with a printed manual. Set No. 6, 40 slides and manual **\$15.00**

The Sacrament of the Lord's Supper

In the sacrament of the Lord's Supper, as in some other features of the gospel, we deal with a combination of physical symbols that relate to and express spiritual realities. The purpose of this aid is to help church members to a better understanding of the symbols and what they mean. It may also be used to good advantage with nonmembers in explaining the significance of the sacrament of the Lord's Supper. Set No. 5, 16 slides in full color and printed manual **\$7.00**

The Gift of the Holy Spirit by the Laying on of Hands

This series is concerned with two factors: (1) with the ordinance of the Laying on of Hands, and (2) with the spiritual reality back of it—the gift of the Holy Spirit, as this gift is associated with confirmation of new members, ordination of the priesthood, the blessing of children, and administration to the sick. Set No. 4, 15 slides in full color with printed manual **\$6.50**

Ye Must Be Born Again

Scripture texts and historical quotations are used to teach the essential features of Baptism, illustrated with color slides. This is a missionary aid, but can be used to good advantage in prebaptismal classes. An illustrated script serves as a guide for study. Set No. 3, 19 text slides and 9 color illustrations with printed manual **\$6.00**

Statement of Belief

The official Statement of Belief as originally written by Joseph Smith II has been visualized and brought into more concrete form in this set of 37 color slides. Each frame has a short text together with a color illustration conveying the central idea of that part of the statement. Further details together with the price will be announced in the "Saints' Herald" some time after June 1, 1950.

**Independence,
Missouri**

THE SAINTS'

Herald

VOLUME 97

JUNE 19, 1950

NUMBER 25

John William Rushton

February 12, 1874 —

May 8, 1950

Priest 1893

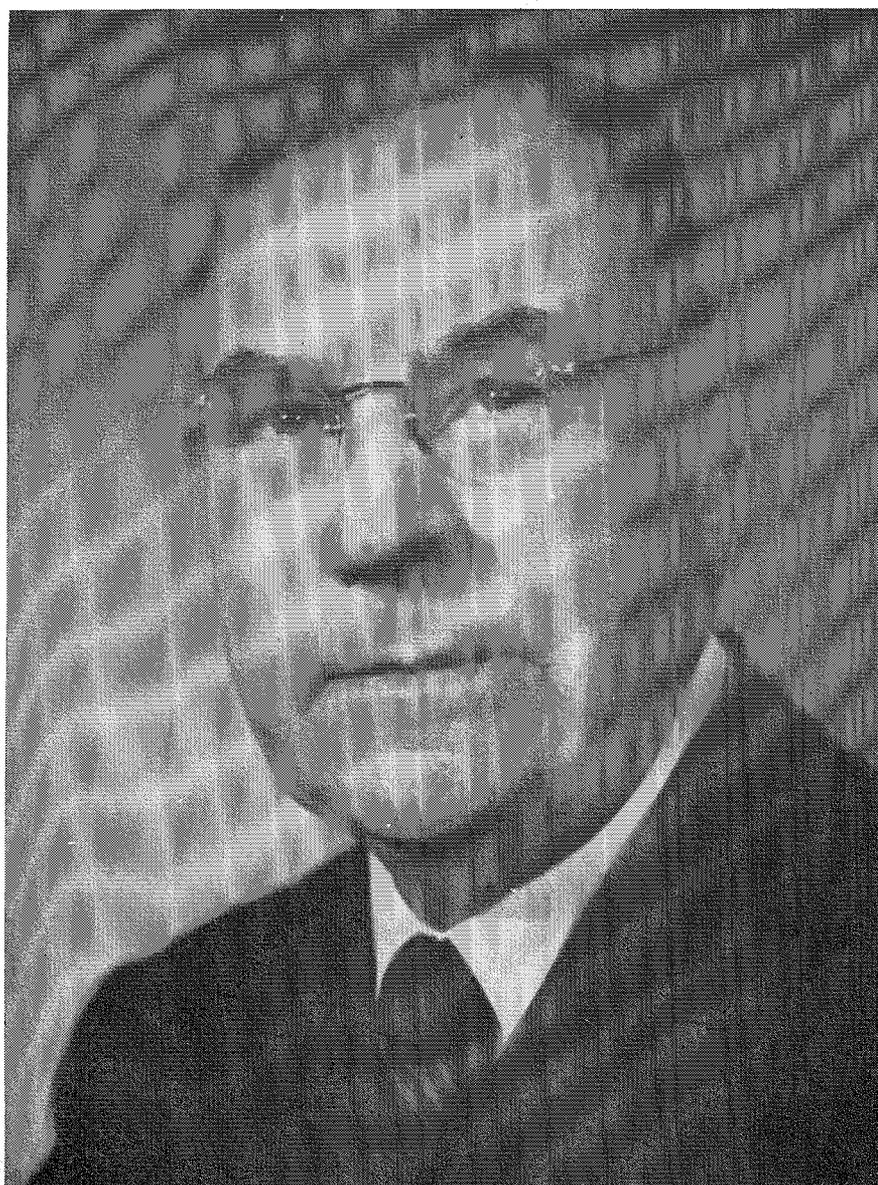
Elder 1895

Seventy 1901

Apostle 1902

"Minister at Large" 1947

"Christian Gentleman" Always



Lonely People

A FACULTY MEMBER of Graceland College remarked at the recent Workshop that he was troubled at times by loneliness. The late President F. M. Smith expressed a similar complaint. This affliction seems to be the lot of many busy and efficient persons who come in contact with others each day. This paradoxical situation arises out of the gregarious nature of man. He is a social being.

It is difficult for most of us to realize how the president of the church or a classroom teacher, who must deal intimately with several persons and their problems each day, could honestly say, "I get lonely." We are inclined to restrain ourselves lest we intrude on such persons and add to their vocational burdens. And such caution is the mark of a thoughtful and cultured person. Then why should these busy men complain of being lonely?

Bishop G. L. DeLapp told the Center Stake Conference last May that the officials at the Auditorium have as their standard greeting or pass word, "I have a problem." The age we live in is demanding and willing to pay better salaries for problem-solvers than for any other class of employees. But a man can be in the midst of dozens of people each minute of the day and still get lonely, painfully lonely. The "wallflower" at the party or the stranger on the street are examples. A mother with ten children about her could get plenty lonely though not for the lack of human association nor problems.

The answer to this paradox seems to be in the social craving which is ministered to only by personal friendships. This is quite different from merely having vocational associates. We must find compensation in the evidences that we are people of social worth to those of our kind. We are sought out because we are human beings who can contribute socially to the happiness of others.

There are such people in your branch and district that you might help. And by helping these workers you will find a new dignity and sense of mission in your own life.

News & Notes

YOUTH CONFERENCE

Elder John R. Darling, Associate Director of the Department of Religious Education, was in Inman, Nebraska, on May 27 and 28 to attend the youth conference. The theme of the conference was: Youth in Restoration, Yesterday, Today, and Tomorrow.

Elder Harold H. Reid was in charge of the meetings. On Saturday evening Brother A. L. Loving presented an illustrated lecture concerning his recent trip to Mexico. Sister A. L. Loving spoke on the subject of: The Place of Youth in the Church Today.

SPANISH SPEAKING INTEREST

Apostle Charles R. Hield made personal contact with five Latin American students on the Iowa State campus during his visit there May 17 through 21. By this means the church hopes to take the gospel to modern Latin America.

BOY MEETS GIRL

A series of three discussions on the boy-girl relationship was sponsored by the city-wide Zion's Leagues of Independence. All meetings were held in the Stone Church. The average attendance was two hundred. On May 22 Elder F. O. Davies spoke on "Boy Meets Girl." On May 29 Elder Carl Mesle, church youth leader, spoke on "Boy Dates Girl." On June 5 Elder C. V. Graham spoke on "Is This Serious?"

NATIONAL AWARD

Gene L. Hoffman, a Graceland graduate of 1935, has been presented by the United States Department of Agriculture with a silver medal and a certificate for meritorious service to agriculture. One of the many tasks for which Brother Hoffman has been employed by the United States Government was preparing the on-the-farm training program for returned soldiers.

KANSAS CITY CENTENNIAL

Three Independence people, all church members, took part in the historical drama honoring the centennial of Kansas City. Morris Jacobson had the part of a priest, Father DeSmith. Mrs. Morris Jacobson had the part of a pioneer bride, and of a nurse during the Civil War. Jack Craig, director of music for the South Crystals Church, is one of a chorus of twelve in a special part of the drama.

IOWA STATE COLLEGE

Three R. L. D. S. students received recognition at Honors Day Convocation at Iowa State College. Norman Nelson received invitations to Gamma Sigma Delta and Phi Kappa Phi Honor Societies. R. Dean Sandage received High Scholarship (upper 3%) in the Division of Agriculture, Class of 1953, and an invitation to Phi Eta Sigma Honor Society. Silas Anderson received an invitation to Phi Zeta Honor Society (Veterinary Medicine).

ORGANIZATION CHANGE

The White Masque Players, by their own decision, are now directly under the jurisdiction of the presidency of the Independence Stake. Donald Belcher is president of the White Masque Players.

(Continued on page 14.)

Introducing...

W. J. HAWORTH (page 10) was introduced May 28, 1949.

KATHRYN CARTER ARMESON, Dennis Port, Massachusetts (page 16), was born in Somerville, Massachusetts, and baptized at Onset Reunion. She was graduated from the Somerville High School in 1925 and then attended Salem Normal School. She went to Graceland in 1929-1930, and received further training at the State Teachers College, Hyannis, Massachusetts, and at Boston University.

In 1936 she was married to George E. Armeson. They have two sons: Ronald Carter, 11; Kent Enman, 9.

Her hobbies are dramatics with young children and flower arrangements.

Sister Armeson is a specialized schoolteacher, being trained to help retarded children. She was employed at the Waverly State School from 1930 to 1931, and teacher for a special class at Longmeadow, Massachusetts, from 1931 to 1937.

She is a member of the Garden Club of West Dennis, Massachusetts, and is a worker in the primary department of the church school and vacation church school.

THE SAINTS' HERALD

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EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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Marriage Always a Sacrament

THE FIRST MIRACLE by the Master of Men was witnessed at a marriage which the Savior graced by his presence. Whether he officiated is not stated; but his presence undoubtedly gave it the sanction of Divinity.

Some months ago the writer was asked to solemnize the marriage of one of our young appointees. His fiancée was a member of the church. In planning the service the brother said, "I make but one stipulation: I desire that the formula set out in paragraph 2 of our Article on Marriage be used."

Marriage services are solemn occasions, generally carefully planned, and more often than not the service is "read." This insures dignity and a safeguard against possible embarrassing mistakes by those directly interested.

Not long ago I received a letter from one of our experienced pastors who wrote: "I have noticed that elders and priests are not using that portion of Doctrine and Covenants 49: 3 which should be used in the reading of the marriage ceremony," and he expressed the belief "that this should be brought to the attention of our priesthood."

Doctrine and Covenants 49: 3 has this regarding marriage: "And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."

Without question this law should be read as a part of our service, and it lays a splendid foundation for the use of the instructions in Doctrine and Covenants 111: 2, which are as follows:

"Marriage should be celebrated with prayer and thanksgiving; and

at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: 'You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives?' And when they have answered 'Yes,' he shall pronounce them 'husband and wife' in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: 'May God add his blessings and keep you to fulfill your covenants from henceforth and for ever. Amen.'"

It will be noted that these provisions are not strictly mandatory, although 111: 2 gets very close to it when it provides "the man on the right, and the woman on the left, shall be addressed by the person officiating," etc.

There are many forms of services to be read. Many of them are very beautiful, impressive, and meaningful, and in the absence of any adverse convictions it is easy for the minister to prefer the read ceremony. However, it does not require much ingenuity to make an adaptation of any of them to the requirements (advisory) of our law in order not to lose the virtues and benefits of careful obedience to direction—even if it be but mildly directory.

ISRAEL A. SMITH.

The real trouble in so many homes is that people forget marriage is founded on love . . . yes, the same

sweet, sentimental, illogical force that made them want each other in the first place. Love is the cement of the marriage, the foundation of the home, the goal of a shared existence, the rich reward of all faithfulness.

If you love each other, nothing else can make you part. If you don't love each other, nothing else can really keep you together.

If love dies, all you have left to keep you together is a piece of paper, and that isn't enough.

* * * * *

If you love your companion, be willing to express it and show it. The "strong, silent type," at best, is a wooden Indian standing in front of a cigar store. You can't compete with him—and why should you want to? If you love your companion, say so every day. Prove it with occasional gifts, happy surprises, and little celebrations that show you care.

* * * * *

Let a husband be determined to love his wife as much as he can every day, and he will never have any trouble with the circle formed by the wedding ring getting bent into a triangle.

* * * * *

One modern notion of romance is false and misleads many people: it is the idea that love cannot be controlled.

The truth is, love can be controlled. Of course, some people make it hard for you to love them; some make it easy. But still, if there is a spark of love, it can be cultivated so that it will grow and bear a rich harvest of happiness for you and your companion. It can be neglected so that it will die. It all depends on you.

L. J. L.

E d i t o r i a l

**Notice of Appointment of
Bishop's Agent, New York
District**

Notice is hereby given of the appointment of Brother Walter Simpson, 97 Leonard Street, Buffalo, New York, as bishop's agent of the New York District succeeding Brother F. C. Mesle, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of June and each succeeding month thereafter to Brother Simpson at the above address.

We take this opportunity of expressing our appreciation to Brother Mesle for the years of service that he has rendered in this office.

We have also appreciated the support given by the Saints to Brother Mesle during the period of his service and take this opportunity of commending Brother Simpson to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson.

Approved
The First Presidency
By Israel A. Smith

Across the Desk

From William Patterson, Stockton, California, May 24:

We concluded our services here at Stockton last Monday night with a confirmation and testimony meeting. I had the pleasure of baptizing three adults Sunday—a husband and wife, the parents of four small children, and another lady who had been a member of Jehovah's Witnesses. These are fine people and should become assets to the local congregation. After their confirmation two of the three baptized gave testimonies. There are several others here who should be baptized; two have already given their names in for baptism since Sunday. Altogether the services were fairly successful, and the Saints desired that I remain longer.

Address to Priesthood

By President Israel A. Smith

April 8, 1950

I TRUST what I may be enabled to say this morning will be in entire harmony with the very fine spirit which is here. Before talking briefly on the topic which was assigned to me—assigned to me by my own suggestion however—I wish to review the situation in which we find ourselves.

It is a source of great satisfaction to me that once more the Quorum of the First Presidency is complete. I take additional satisfaction and am indeed grateful that once more the Council of Presidents of Seventy is complete. I believe the Church from its organizational personnel is in as good position if not better than it has ever been.

When we talk about being laborers together, we are talking about the one central thing necessary to our success. We are co-laborers with God. Being a co-laborer means simply that we are workers in connection and together with somebody else. I believe the priesthood of this Church is in better position to go out with that power and authority which ought to be resident in everyone who holds the priesthood of God.

I do not like to predict, but in the light of the experiences within recent years I am sure that the Church is on the march, and the Church is on the march because of a priesthood that is gradually coming to a state and condition where we may properly say it is united. I have seen evidences of disunion in the councils of the Church; I have seen evidences of the unrest and disquietude of the Church, that is the members of the Church, because of this lack of entire unity in the councils. I wish to read at this point something from Section 119 with respect to our being laborers together; this is all familiar to you. Like many other things, when we look them over again and read them carefully, we see something in it that we haven't

seen before or at least that we haven't remembered. Now we're going to read paragraph 8 of Section 119, particularly because of what follows the first sentence: "Prosecute the missionary work in this land and abroad so far and so widely as you may." That of course is the prime, fundamental objective of the Church.

And here follows the statement: "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all." If this injunction applies to the labor, the joint labor of the ministry and of those who are not of the ministry but who labor in the affairs of men, how much more important is it that members of the priesthood—the eldership—should work together and be united. But as I picked up this book this morning, and looked at it, my eye caught some words three lines above in paragraph 7 where I find this language: "Be not harsh in judgment but merciful in this, as in all other things. Be not hypocrites nor of those who make a man an offender for a word." I have seen this happen to brethren, at least temporarily, because of just a chance remark, perhaps a word unwisely chosen, and I think this is an injunction we should very carefully follow; we should have in our hearts that broad charity, sympathy, and love for our brethren that we will never ascribe to them any wrongful motive or ever make them an offender for a word.

I have seen, too, in my experience what disruption comes to the Church and councils from jealousy. Certainly jealousy is something we should all very carefully avoid. In 1946 when by the action of the Conference I was selected to assume the responsibilities of the office which were left when my brother passed beyond, I felt led to say at that time—which amounted to a pledge, and

(Continued on page 19.)

John W. Rushton

Distinguished Veteran Church Leader

Passed Away May 8, 1950

Circumstances of His Passing

After fifty-seven years in the ministry of the church, forty-five of them as an apostle in the Council of Twelve, John W. Rushton died at the Independence Sanitarium and Hospital on Monday, May 8, 1950. He had faced the necessity of a serious operation in which considerable risk was involved. After the recent General Conference he returned to his home at Van Nuys, California. Then he and Sister Rushton came to Independence on what was to be their last trip together.

The operation took place on Wednesday morning, May 3. In the next few days he was making satisfactory gains. The time of anxiety seemed to be over, and Sister Rushton was able to obtain one good night's rest. He was examined carefully by physicians on Monday morning, and his condition appeared good. A short time later an embolism occurred, and in a little while death claimed him.

Sister Rushton was staying with friends of many years, Brother and Sister S. A. Burgess. They, with other friends and church officials, have done all possible to help her through this great trial. Not many knew her because she, by preference, remained in the background to give full support to Brother Rushton in his public work. Her courage has been revealed in this time of trial, and her graciousness and kindness have impressed all who have met her. The sympathy of the church is extended to her. Fortunately, her son John was able to reach Independence in time and be at her side.

Tribute of the First Presidency

The following tribute was adopted by members of the First Presidency as expressing their sentiments concerning Brother Rushton's ministry and passing, and it was read by President Israel A. Smith at the Memorial Service held at Stone Church, Independence, on Tuesday, May 9, 1950:

John W. Rushton began his work in connection with the Reorganization midway in its existence and was an active minister of our ranks for more than fifty years.

When he was relieved of official responsibility in 1947, his appointment was changed to that of "Minister at Large." No one has better deserved such a high commission nor has any worn its insignia with greater dignity.

"He served his generation and the Church long and faithfully—his reward is sure." The kindly smile which lighted his eye together with his friendly handclasp expressed "the enthusiasm of humanity" born of communion with our Lord. And, when he spoke to his fellows, they, irrespective of creed, nationality, or color, recognized something of a better self in the Master of Men to whom our brother was utterly devoted. He was ever conscious of the "unspeakable gift of God" to humanity, and of that gift he freely received. Just as freely did he give, and so he lives in the lives of a host of friends, a great many of whom were not of his religious persuasion.

John Rushton was an Olympian, occupying the heights in daily life and work. It is not difficult to contrast the unsteady progress of the sparrow with the sustained and majestic flight of the eagle. The supremacy of Brother Rushton over the average man was as the excellence of an imposing cathedral over the ordinary structures seen about us.

Knowledge did not encumber him; for he had formed and fashioned it into serviceable tools which, with a marvelous mastery of his native tongue, became the rapier of the champion fencer. He employed words with all the skill and exactitude of a technician.

Such a man the Apostle Paul must have had in mind when he gave us the injunction:

Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

In all respects, our brother, now called to a greater realm, wielded so ably both sword and shield, we are convinced we shall never see his like again.

A bright and charitable soul has taken flight. May we be permitted some day to renew our fellowship with this friendly man in that better clime where sin and sorrow enter not, and all is peace—blessed peace.

ISRAEL A. SMITH

The Obituary

The following obituary was read by President F. Henry Edwards at the memorial service held in Independence:

JOHN WILLIAM RUSHTON was born February 12, 1874, at Leeds, England. On August 1, 1898, he married Beatrice M. Rudd, and to them were born two daughters, Dorothy (Backer) and Margaret (Frazee), and three sons, William, Frank, and John.

With his family Brother Rushton moved to the United States in 1911, and for a number of years the family home has been in California.

Brother Rushton became a member of the Reorganized Church of Jesus Christ of Latter Day Saints September 15, 1888, in England. A little less than five years later he was ordained to the local ministry, and he served in his home branch and in near-by branches until called into the full-time ministry fifty years ago. He was ordained a member of the Quorum of Seventy on August 4, 1901, and an Apostle in the Council of Twelve on April 20, 1902. Thereafter his ministry took him as a supervising minister to almost every country in which the church is represented: to Australia, New Zealand, Hawaii, the Society Islands, and on repeated assignments to his native land and continental Europe. He was held in high esteem wherever he served. He was known as a man of wisdom, courage, and rich culture. He was relieved of responsibility in the Council of Twelve at the April Conference of 1947 with the thanks of the entire church, thus completing one of the longest ministries in that Council in the history of the Church.

Brother Rushton was in attendance at the recent General Conference of the church where he continued his distinguished ministry. On the advice of his physician and the church officials concerned, he returned to California to make preparation for a serious operation, and after this

trip entered the Independence Sanitarium and Hospital where even those who knew him well were impressed by his quiet and unostentatious faith. He died at the Sanitarium on the morning of Monday, May 8, 1950.

In addition to his wife, four children, seven grandchildren, and a sister in England, Brother Rushton leaves to mourn his passing many, many friends and admirers. His body will be taken to California where it will be interred at Forest Lawn, Glendale, California, Friday afternoon, May 12, near that of his son William, the only member of the immediate family to precede him in death.

The Funeral

Apostle Paul M. Hanson, President of the Council of Twelve, who had served so many years in close friendship and fellowship with Brother Rushton, gave a deeply moving sermon which was taken for the *Herald* on a wire recorder.

Others whose services contributed to this memorial to Brother Rushton were Bethel Davis Knoche, organist; and a quartet composed of Pauline J. Arnson, Doris Weddle, Evan A. Fry, and Leslie Kohlman. The quartet sang, "Lead, Kindly Light," "Abide With Me," and "O Master, Let Me Walk With Thee."

The Funeral Sermon by Apostle Paul M. Hanson

Independence, Missouri, May 10,
1950

OUR TEXT IS from the Book of Revelation, words of the Apostle John.

And I heard a voice from heaven say unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

It is hard to realize that the resonant voice of Brother Rushton is

hushed in death, that the truth of Christ valued by him above all else shall not continue to find eloquent expression by him in our midst. Brother Rushton was an unusual man, a good man, a God-fearing man. The source of his greatness can be found in the fact that when he was scarcely more than a boy he utilized the powers of his soul in a search for that which was most worth while in life. What a noble utilization of his powers! And as he moved through the forces of life, seeing some that were human, sensing others as diabolical, he discerned what to him were the movements of God in his life, and he responded thereto. This resulted in his discovery of matchless truth and goodness and beauty and divinity in Jesus Christ. His life found expression in faithful devotion to his family.

When visiting at his home this last winter, I sat with him in the parlor, and we spoke intimately one to the other. He spoke of his family, and then referring to his wife he said, "Really, Paul, if in the world to come she does not receive a higher recognition than what may come to me, I shall hardly be satisfied." The world is better for Brother Rushton's having lived in it, and from the church has been taken one of its renowned servants. I know of no one—and I choose my words—who has endeared himself to more people in and out of our church than Brother Rushton. Everyone in this land and abroad will greatly miss him—everyone who has come under the influence of his gracious personality.

As a member of the church, an official of the church, and a citizen of our nation, I am the product of all I have passed through. As I look to the church in the days of my youth when I saw and heard men like our late Joseph Smith, J. R. Lambert, Joseph Luff, and many others I would enumerate if time permitted, I remember how as I saw and heard them, I thought that if the church makes men like them, I want the church in my life. And I would not leave Brother Rushton out of the small

list of names mentioned. A good deal of whatever might be considered praiseworthy in my life is due partly to my association with our brother who has been taken from us.

I HAD the privilege of being closely associated with him, especially on the mission to Australasia in 1919 when for a year and a half we were together every day and night. We slept together except when traveling on the steamers. We were inseparable except perhaps when I would say to him, "Brother Rushton, the mail has come in from the States. If it's all right with you we'll meet at Brother — and have dinner this evening." I thought perhaps he'd like to have the day to himself. My relationships with him were very close.

After he discovered divinity in Jesus Christ and cast his lot with the church, not many years passed before the church and its councils had in their midst an intellectual and spiritual giant.

I visited Brother Rushton in the Sanitarium before he went home to talk with his family over what appeared to be advisable in his behalf. He told me what had been said to him, that there was hazard in the operation, but that it appeared advisable. Then quietly he said to me, "But should it be, I am ready to go." He paid tribute to the doctors, the nurses, and the chaplain of the Sanitarium.

BROTHER RUSHTON has gone to his reward. Death is the separation of the body and spirit of man. It is not annihilation but a vestibule through which one passes from this life to the world to come. Jesus said to one of the malefactors on the cross at his side, because of what he perceived was goodness in the man despite his being where he was, "Verily I say unto thee, today shalt thou be with me in paradise." "With me"—this suggests fellowship.

The spirit of our brother has been disrobed of its mortal tabernacle and has gone to rest in the paradise of

God to be with Christ without whom nothing was made that was made. When the resurrection takes place and a glorious body is given as God wills, then will take place the saying, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Thus in Christ death becomes a triumphal arch through which the righteous pass into fair fields of immortality in fellowship with God, and their works do follow them.

What a marvelous thing is the mind! It is an amazing instrument with the power to recall scenes of the past, broadcast them on its walls and under Christian influences select those which bring light and cheer and hope. Our brother was spared to his family until his children grew to maturity, and grandchildren have risen to call him blessed. The church has had his ministry for many years. The influence of his life has gone far out not only to the church but to the world in a very wonderful way. With the departure of our brother from our midst, we can recall the past and with that there will come that which will help us to see that in the wondrous working of the providential hand of God, there is much to bring cheer to us.

Let us pray:

Our Father in heaven, we thank thee for thy many blessings, for the wonders of earth and even its mystery, for the light that comes to give meaning even to disappointments and sorrows and loss and pain and grief. We thank thee for the solution that has been given to mankind of life and death by thy Son.

Wilt thou bless, as only thou canst, those of the immediate family of our beloved brother, and may they, in realizing the rich heritage that he has left to them and his church and his country, feel to rejoice because of the movements in thine own way in his life. As they shall repair to their home in the West, we pray that thy hand may be over each one. May there be that protection only thou canst give and comfort like that which a child can and does receive when it goes ap-

pealing to its parent for aid. We ask it all in the name of Christ our Lord, Amen.

Service at Forest Lawn Cemetery, Glendale, California

The following is from a letter written for the Rushton family by John Rushton, Jr.:

The services at Forest Lawn were beautifully conducted by Brother Ostertag. The floral tributes were numerous, and the church was filled to overflowing with his many friends and admirers. It made our hearts a little lighter to know how our dear father was held in such high esteem. What more could be said than was said of him, "Brother John was indeed a Christian gentleman."

The following extract is from the report of Evangelist Louis J. Ostertag, former president of the Southern California District:

From every part of Southern California and from Northern California, too, Saints and friends came to pay their respects to him. Sister Rushton and her family planned the service in such a way that everyone who was a friend to Brother Rushton, in a ministerial capacity, was recognized. The four grandsons and the two sons-in-law were the pallbearers; honorary pallbearers were D. B. Carmichael, Rodney Engel, Tom Beil, Arthur Ballard, Ed Nelson, Garland Tickemyer, J. Stanley Kelley, and George Njeim.

The order of the service was as follows: Scripture, Psalms 23 and 121; obituary, Louis J. Ostertag; prayer, Tom Beil; "Lead, Kindly Light," Garland E. Tickemyer; sermon, Louis J. Ostertag; "The Lord's Prayer," Garland E. Tickemyer. The graveside liturgy was by Brother Ostertag and the benediction by Brother Beil.

Tribute of the Council of Twelve

ELDER JOHN W. RUSHTON was born in Leeds, England, in 1874. He came in contact with the Reor-

ganized Church in his young manhood and recognized the call of the Master to which he willingly responded. Soon after joining the church, he was ordained, and in 1902 called by revelation to occupy as an Apostle. Here he served the church in many fields, occupying as an apostle for perhaps the longest period in the history of the Latter Day Restoration. Soon after his ordination, he was selected as assistant secretary of the Council and later occupied as secretary—an office which he filled with distinction and honor.

He loved his native land with the true passion of a man reborn. Never did he forget his own country or his own people. Although he made his home in California and became a citizen of the United States of America—a privilege which he always prized most highly—he was ever able to appreciate the contribution of Great Britain to the cause of freedom. In him the land of his birth and the land of his choice found equal affection and esteem. His first mission was to Great Britain. In that land he has left a lasting impression for good.

John W. Rushton was endowed with many rich gifts. He possessed a gracious personality, a love of the beautiful, the good, and the true; and he was a very talented and able preacher and minister of the gospel. But he was not content merely to possess these gifts. His endowments were met by a zeal for hard work, an infinite capacity for taking pains, and a disposition to broaden and enlarge and deepen his fund of knowledge. He possessed within himself that capacity to persevere which is ever the mark of great men, and never was his integrity questioned.

WHEN ONE THINKS of him as a preacher, immediately there comes to mind many of the “thoughts of God” which were “hung upon his words.” Not only did Brother Rushton acquire by diligent study and faith a large vocabulary, but he fashioned that vocabulary into an instru-

ment of ministry. Never once was the impression given that he was striving for outward effect or rhetorical brilliance. Always his discourse was a fit setting for his ministry. How well he loved to talk of the Incarnation of Our Lord Jesus Christ, as “God’s unspeakable gift”; and when thus he opened his mouth, not only did his hearers rejoice in the new ideas presented, but the Life of God flowed to them also.

Brother Rushton was a “shepherd and bishop” of souls. Young people loved him; to him they came for advice when marriage vows were to be taken. He blessed their children and visited in their homes and ministered to their sick. He was especially loved for his care of the aged and infirm. “Pure religion and undefiled” he learned and taught to others both by precept and by example.

HE WAS AN avid reader of classical literature, of history, and of theology. He enjoyed works of art and of music. In these things he had the fire and passion of a free man. He hated totalitarianism and dictatorship. In his ministry to the church, he sought always to share with others the burdens of leadership, but was ever quick to conserve the interests of minority groups; he loved fair play.

At home he was quiet and gracious. His wife and family he held in highest esteem; and they, together with him, reflect the ministry of grace which he was ever anxious to receive and share with all.

His work was not confined wholly to the people of the Church. His influence reached outside his own communion, and a host of friends were bound to him by indissoluble ties of lasting affection. When he was reaching the end of the road, and his “sun was westering,” he was blessed with a calling to be “minister at large.” Regret was felt that this ministry was not of longer duration, but it must be remembered that now he has been freed from physical handicaps.

His spirit has soared to join that immortal band, many of whom labored with him in the flesh and dwell triumphantly in their Christian manhood waiting the day when they shall return to claim their inheritances.

John W. Rushton served his generation and the church “faithfully.” His reward is sure. The Will of God is his peace. While we mourn his passing, while we shall miss his handclasp and smile, and while we offer our deepest sympathies to Sister Rushton and the family, yet we have the while added assurance that in the sight of God the death of such as he is “blessed.”

PAUL M. HANSON

Tribute of the Presiding Bishopric

With the passing of Elder John W. Rushton, we feel that a great loss has come to the church and to the many friends, both in and outside of the church, who came to know him intimately and were benefited by his outstanding ministry.

We of the Bishopric always deemed it a high privilege to have him drop into our office and occasionally to have the opportunity of discussing with him matters pertaining to the church, and particularly to enjoy the benefit of his personal ministry and to have our own spiritual sights raised as a result of the philosophical discussions we enjoyed.

We find that words fail us in an attempt to express our deep appreciation for his ministry and for the life he gave the church. We can only say that it is a rare privilege to have known him and to have had his friendship and to have received of his ministry. It challenges us to achieve greater heights and to strive ever to extend our own ministry to the people of the church.

Yes, we have indeed lost a great personality, but because it was great it shall never be forgotten.

G. L. DELAPP

Tribute From Europe

The following is from a news letter by Apostle D. Blair Jensen, in charge of the European Mission:

The years of his life were seventy-six, well over the allotted span. They were full and rich. He was one of that very small group whose ministry was given world wide and to practically all districts and missions of the church. It is fitting that our brother who gave service so generously and widely and with such com-

plete devotion and dignity could conclude a life of worthy service with that power and strength which characterized his contributions to the late Conference. The Saints in Europe mourn the passing of a godly minister whose origin was with them and who gave much service to them. The sympathy and prayers of all are extended to Sister Rushton at his passing. We rejoice that while active and yet vigorous he found his rest. Our loss is heaven's gain.

ity to light through the gospel." Not only life, but immortality. Immortality is more than length of days; it is quality rather than quantity. Saint Paul gives us the clue:

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

In all the changes through which we pass, life is establishing its sovereignty; and in the increasing refinement through the many vicissitudes and sufferings, the divine qualities resident within human life are being purified and enriched until in the change which comes at death, "love claims its own." God's victory is complete. "For God is love, and they who dwell in God dwell in love."

The Need for Easter

Radio sermon delivered by John W. Rushton on Sunday,

April 9, 1950. His last public message on record.

... And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore.— Revelation 1:17, 18.

THROUGHOUT THE CHRISTIAN world today, there will be exultation and rejoicing because we celebrate the resurrection of Jesus Christ from the dead. This event authenticated his mission, inspired universal hope, and demonstrated that death is not the end of things. He showed us that death is not our enemy nor is it punishment inflicted by God. In his own simple and gracious language, he said, "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Through death we find fulfillment; it is the gateway to fuller and richer life.

Easter Sunday morning through all the earth is bright with spring's promise of new life, new beauty, new hope. In nature, spring is the never-failing herald of the new world with its new life. It is Christ's promise of continued life.

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.

Death is the agent by which man is released from that which hinders the purpose of God being accomplished in man's life. It is the disrobing of the house which is "made with hands," "temporal" and "earthly"; after the "earthly house"—this poor tent—is taken down, the heavenly house God provides is put on. This is eternal and therefore possesses God's nature, and will be glorified according to the real worth the soul has.

"What we are conditions what God will give us." Our life here determines our destiny.

EASTER AUTHENTICATES the dreams and hopes men have had of the continuity of life and indicates the nature of the resurrection. As frequently in the teachings of our Lord, He finds this truth revealed in nature. Life's values change in form, the seed, the blade of grass, the blossom, and the fruit. One crisis leads to another until, as Saint Paul says, "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." So the resurrection is more than resuscitation. Jesus, it is said, "... abolished death and hath brought life and immortal-

REVELATION THROUGH PROPHECY is in agreement with revelation through nature. As we see the unending changes in the story of life's evolution, its manifold differentiations, so in the resurrected state we are told, the glory of life will be in many varied forms. The glory of the sun, the moon, and the myriads of stars in their differing radiances indicate what Jesus meant when he said, "In my Father's house are many mansions."

The truth is that if we would be with God and Christ in eternity, we must here and now cultivate the hunger for him, appropriating those qualities of character he has shown to be enduring because they are identified with him.

The resuscitation of the body would have little meaning if we did not consider the question, "What is it that will make the resurrection worth while?" It is in the language of the Psalmist, "I shall be satisfied when I awake in his likeness." When we are judged at that great day, we shall be approved by God because we shall be examined and appraised

by our identification with him, who is the criterion "whereof God has given proof, in that he raised him from the dead." Also the history and experience of humanity joins with the witness of nature and prophecy in its declaration that "if Christ is not God, at least he has for us that value of God."

Faith in human immortality stands or falls with the belief in absolute values. The attributes of reality, in our world of values, are goodness, truth, and beauty. In this world we find our own immortality:

Values are eternal and indestructible.

Insofar as we can identify ourselves in thought and mind with the absolute values, we are sure of our immortality.

"What is man?" He is what he loves and is worth what he loves.

In the glory of Easter day God not only has shown his power by immortalizing his Son, our Lord, but also has revealed to all the kind of person who will be worthy of his resurrecting power—to participate in eternal life. "That which is eternal belongs to God" as declared in modern inspiration.

With Saint John, in reverence, we acclaim Him who was dead and is now alive forevermore.

Note of Thanks From Mrs. Rushton and Family

We wish to express our heartfelt thanks and gratitude to all who have sent cards and letters during our time of sorrow. We have received over three hundred and we appreciate each of them. Such kindness has meant much to us as a family.

Eternity

Eternity has no gray hairs! The flowers fade; the heart withers; man grows old and dies; the world lies down in the sepulcher of ages. But time writes no wrinkles on the brow of eternity.—Bishop Heber.

When God Touched My Life

By W. J. HAWORTH

THE touch of God on the lives of men and women is not physical. In the call of Moses to high enterprise, God gave his directions out of a burning bush. To the recalcitrant Balaam, he used the mouth of an ass. A blinding light took away the physical sight of Saul of Tarsus that the eyes of his soul might see the Light of the World, even the Jesus whom he persecuted.

The word "touch" has various shades of meaning, but in the sense in which this testimony is written, it is parallel with the Old High German *zuchon* meaning "to draw, to pull," though another meaning is just as acceptable: "to perceive by the sense of feeling." Psychologically, consciousness is "knowing, willing, and feeling." It is in this spiritual sense that we perceive the "touch" of God.

My first recognition of the divine interest in me came through my being taught in church school and the preaching of the gospel by God's servants. Through these I was brought to the knowledge that I needed a Savior. The story of the sacrifice of Jesus on Calvary impressed me deeply, causing me to love him dearly and to accept his commandments as the plan through which I must be saved.

Accordingly, on April 26, 1885, I was baptized by my father, with seven others. The confirmation took place in a Communion service in my parents' humble abode. About fifty people crowded into our largest room. It was not an "upper room," but the Spirit of that first century upper room was there. It did not come as "a mighty rushing wind" but it "filled the whole house" nevertheless. It was indeed a latter-day Pentecost.

God's servant who taught me the ways of life assured me that I should know for myself the truth of what I had been taught. This was soon fulfilled to my soul's satisfaction. At the same time my heart and life were set aflame by the love of God and Christ. Such was the way in which God first "touched" my life. But in addition, there was an exercise of what the commentators have called the "charismatic blessings" of the gospel.

THE will of God to the small rustic branch was proclaimed in unknown tongues through Emma Burton. By the Spirit of God I was given to

understand the import of the message and knew that God was expressing pleasure at our obedience and admonishing us to continued watchfulness and faithfulness. The interpretation, given through another, confirmed my personal knowledge.

In my confirmation, Elder Joseph Burton prophesied concerning my life and work in the service of the Master. Many times through the years I have looked back with joy upon that utterance. It set forth in much detail the work I should do as a minister for Christ and much of the responsibility that has been placed upon me.

How we rejoiced in that meeting! With what verve we sang that distinctively Latter Day Saint hymn, "The Spirit of God Like a Fire Is Burning"! We knew that day, through the baptism of Holy Fire and the assuring thrill within our hearts, that we had obeyed the truth and no cunningly devised fable.

But that first rapport was not to remain a mere memory of when I had been in touch with my God for a day. By that divine Spirit I had been commanded to keep in tune with the "source of infinite power" to whom I had been introduced. In this connection my feelings were decidedly mixed. The life program of ministry for Christ filled me with trepidation.

I confessed to my father that my heart was full of fear about it all. On the contrary he rejoiced at the prospect and confided that he and my mother had dedicated me to such service for the Lord even before I was born. Then, smiling, he said, "Have you forgotten that in your confirmation the Lord said he would make you a polished shaft, and no weapon formed against you should prosper?"

"That means God has pledged himself to do all these things for me?" I asked.

"Oh, no, not all that is necessary to make you an efficient instrument in his hands. You must be faithful to the obligations you have assumed and seek the knowledge and wisdom requisite for you to become a useful servant. If you will endeavor by study and by prayer, backed by a godly life, he will help you by the power of his Spirit."

AND that is the way I found it. Still, to qualify myself for the work of the church was not easy. The church could not give to me the help which Zion's League and other groups give to young people these days. In this mission the church was only eleven years old when my Christ life began, but I commenced a program of self-development. This included the study of elocution, membership in a choral society, a Good Templar's Lodge, a debating society, and teaching mathematics in a night school. On the physical side there was long-distance running, football, and other ball games. In all of these matters I needed much divine help to keep the ship of my life out of the shoals and breakers. According to the strength of my desire I received it.

My membership in the church automatically set me apart from my schoolmates and later, my workmates. I could not fully enter into their activities, many of which were against my religious principles. It became an absolute necessity under the circumstances for me to ally myself more and more with the activities of the priesthood of the vicinity.

The mission did not own a church building until I was fifteen. Even then, there were none where I lived. The brethren preached in parks, on street corners, hired halls, private houses, and wherever it was possible to get a hearing. My father and other elders used to walk many miles on Sundays to fill appointments. The urge to be with them was so strong that each week end saw me on the job. I helped with tracting, with the singing in the meetings and in such ways as I could. In all the efforts I made to fit myself for a life of devotion to his cause, the good Lord was with me by his Spirit.

ONE Sunday there came an unexpected opportunity for me to start my public speaking for the church. A rationalist was speaking from the proverbial soapbox some distance from our group in Islington Park. Something impelled me to go over and listen to him. He was decrying Bible prophecy and among other things ridiculed the ancient prophecies anent the restoration of Palestine's fertility.

When he had finished his speech, I asked him if it were not a historical fact that the former and latter rains had returned to Palestine in 1853. His reply was, "I don't know anything about it, my boy. If you do, get on my box and tell us about it." He said this with a knowing smile.

Though fear was almost paralyzing my efforts, I sent up a swift prayer for God's help. I did not plead in vain. As I mounted that rude rostrum, the Spirit of the Lord took possession of me and dictated my presentation of facts I had read upon the subject. Many years later, when I had grown to young manhood, I encountered the rationalist in a Good Templar Lodge. "Hello," I said, "I thought you didn't believe in the Supreme Being you must acknowledge to become a member of this lodge." "Oh, I've been thinking of late years," answered he. "A mere boy confounded me in Islington Park one day." He seemed to recognize me.

THROUGH the years there have come to me many avenues of service and in all of them, as I have lived for it, I have experienced the divine presence: sometimes to comfort me in sorrow or trial, at other times to strengthen me in periods of spiritual conflict, to protect me when in danger, to counsel with me when decisions have had to be made.

Eventually I was called to the priesthood—first a deacon, then an elder, a seventy, and a high priest. With my calling and in my ordinations, there was present that divine unction which assures the recipient of the heavenly choice. In my ministry God has blessed me with prophetic utterance, songs of the Spirit, divine healings, and wonderful blessings in administrations to the sick. But I think that the richest experiences I have ever had of the divine illumination of my mind has been in preaching—an experience common to the elders of the church. Truly, "Our gospel comes not in word only, but in demonstration and in power and in the Holy Ghost."

My earliest experiences of the inspirational power that accompanies the preaching of the Restored Gospel was as a member of the audiences of Elders Joseph Burton, J. W. Wight, and other pioneers. I experienced the drawing power of Christ. It was no idle speech of his when he said, "I, if I be lifted up, will draw all men unto me."

When Christ is lifted up in the preaching of the gospel by one inspired of God, there is a "feeling" quality in the message's delivery which stirs the emotions as well as appealing to the mind, thus drawing the hearer to the Master and causing him to be willing to do the divine will. It is a psychological fact that "everything we prize is valued in terms of feeling." Jesus wants our love, and the sublimation of all the kindred emotions we know—hate alone being barred.

THE reader may wish to know what the divine touch has done for me. In the individual realm, as dissociated from my public ministry, the last analysis shows that it gave me "power to become" a son of God. That which drew me was love personified on the Cross of Calvary—love, sublimated in sacrifice, "even unto the death upon the cross."

So far I have testified of power given to me and my associates that we might minister for God in things pertaining to men. Now I must testify of the exercise of this power in my personal life—for it is possible that I may "speak with the tongues of men and of angels" and yet my life may be lacking in what it takes to be a son of God.

The unquestioned power of Jesus Christ, to whom I have looked as an example, is love. His final sacrifice, glorified by love of man in life and death, reveals him as the Savior of mankind. I cannot be a son of God until I am full of this love. Loving God and my Savior, I have sought to love my fellow men and to serve them according to the best of my ability because of the drawing power of Christ and the leadings of the Holy Spirit. Through me many have been blessed, but the credit for these benefits bestowed on God's people belongs entirely to God.

Perhaps many have also been blessed by the natural gifts or talents which God has bestowed on me. The "touch" of God has constrained me to cultivate these powers and therein I have enjoyed divine help—mixing these qualities of service with love, for in return I have enjoyed the love of God and the Saints.

JESUS has reminded me that "he that believeth in me, out of him shall flow rivers of living water." Have such rivers of blessing flowed through me to others? God knows. I do not presume to answer. Perhaps I have not always borne the fruits of the Spirit—love, joy, peace, long-suffering, meekness, temperance, patience—in my Christ life. I question whether the love of Jesus flowing into my life streamed out to the blessing and joy of others.

I am conscious of the fact that the divine "touch" has made my life pleasant indeed. During my sixty-five years of membership in the church, I have been daily challenged to walk with my God. Conscious of his presence always, I have tried to keep step with
(Continued on page 12.)

Twenty-one Days in Mexico

By HAROLD I. VOLT

PART III

SCIENCE REVEALS that wonderful buildings were erected long after the destruction of the Nephite nation (A. D. 384). We should not forget, however, that great numbers of Nephites had become Lamanites, as already suggested. This may also account for the position of modern scholarship that "Toltec" civilization was perpetuated some centuries after the Book of Mormon date of Nephite destruction.

When we remember that the great Cathedral of Mexico was built by Indian laborers under skilled direction, could not the Lamanites also have built those mighty edifices of centuries as late as A. D. 1200 or even later, under direction of skilled Nephites among them?

Notice the following from the Book of Mormon:

When God Touched My Life

(Continued from page 11.)

him, but sometimes I have scarcely been able to keep the pace.

Sometimes I have not heard his voice because of the din of mundane things. Still, when I have looked toward him again, his reassuring smile has met me. It is indeed true that "Like as a father pitieth his children, so God pitieth them that fear him."

As to my security as a son of God, I agree with the Apostle Paul who wrote: "The expectation of the creature waiteth for the manifestation of the sons of God." I am one of those who with "the whole creation groaneth and travaileth in pain" awaiting the issue.

In the meantime, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Which is the land that the Lord God hath covenanted with thy father that his seed should have for the land of their inheritance, will not utterly destroy the mixture of thy seed [the seed of Nephi], which are among thy brethren.—(Page 36).

... and mixed with the Lamanites until they are no more called the Nephites, becoming wicked, and wild, and ferocious, yea, even becoming Lamanites.—Page 550: 14.

And now Joseph, my last born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, for thy seed shall not utterly be destroyed.—Page 87: 4.

Also it is natural to suppose that the Lamanites became skilled builders during their association with the Nephites the first two centuries after Christ. It was a time of great prosperity and of building cities.

AMONG THE RUINS one remarkable evidence is at Xochicalco and Teotihuacan of shower rooms with cement floors. Their drainage systems are similar to some in public places today. At Tula and Xochicalco we viewed the ball courts used in ancient times. We imagined the excitement of eager crowds gathered around the players, urging them to fast competition by cheering and yelling.

At Tula and Teotihuacan we viewed with interest recently uncovered frescoes in beautiful colors. These are well designed and artistically wrought. What kind of paint did they use in their plastered walls to have retained, through the centuries, this richness of color?

It seems "there is nothing new under the sun." Women painted their nails red centuries ago. The frescoes declare it.

Surprising everywhere are the many buildings that remain unexcavated. They are still covered with earth and appear like mounds. Guides told us that many of these

were covered by the natives to save them from destruction by the Spaniards. I asked how it would be possible to cover so many, and such mighty buildings. The guide replied that what would otherwise seem impossible has been known to have been accomplished through religious fervor. To uncover such buildings in some cases, many years and many workmen have been required.

At Tenayuca the guide labored hard to be useful. He was kind and obliging, but apparently had imbibed too much *pulque*. With occasional English mixed with Spanish, he succeeded in describing the relics in the small museum, and took us through the tunnels, cut for exploration purposes, through the mighty building. He showed us the evidences of about five distinct periods of building in the Tenayuca Pyramid. The latest of these, if I remember correctly, were in the "Chichimeca" and "Azteca" times. The earliest were probably in early Christian times.

AT CHOLULA, a native woman guide, showed us evidences of seven periods of building. To see these evidences we had to follow long distances through exploration tunnels, sometimes up stairs, sometimes down. This pyramid is said to be the largest single building in the world in cubic content. It covers about forty-four acres of ground. This was a great religious center for centuries. Even enemies to the people of Cholula could come and go unmolested, providing their coming was to worship Quetzalcoatl. It is said there were 365 churches in the ancient city. When Cortes destroyed them, he promised to replace them with Christian churches—hence the many Catholic churches in Cholula today. For a few pesos we were privileged to climb high into the tower of one of them (Iglesia Lateranense) to photograph the great pyramid. These color photographs include the church with the sixty-four domes—a beautiful view. In a small museum is a model of the pyramid

showing how, in each of the different epochs of building, the builders built over the previous structure without destroying the former workmanship. The Cholula traditions indicate that the first period would correspond to a time that we call Jaredite. Later, the worship of Quetzalcoatl would indicate times probably just before and following the Christian Era. Though it is not definitely known, I am inclined to believe that the first buildings of Teotihuacan also belong to the Jaredite period.

AT CUICUILCO, the ruins were covered by a lava flow at a period now believed to have been two thousand years or more ago. It is interesting to note that scientists have changed considerably their conception regarding the age of most of the ruins. At one time they estimated this lava flow at from 3,000 to 7,000 years ago. Discoveries of corresponding relics of civilization where dates have been approximated by hieroglyphic decipherment have proved of great value in estimating ages of occupation. The Book of Mormon account of the Jaredite, Nephite, and Lamanite times stands unmoved by modern discovery. Further research at Cuicuilco as well as at most of the ruins will yet undoubtedly bring many more valuable discoveries to light.

At all the ruins we visited—Cuicuilco, Teotihuacan, Tula, Tenayuca, San Cecilia, Xochicalco, Oaxaca, Mitla, and Monte Alban—we observed many students and tourists marveling at what they saw. With good highways leading close to all these ruins, American archaeology is fast becoming more popular.

It was of interest to us at Mitla to be shown evidence of government action in preserving ancient art. The Catholic Church there had used some of the ancient walls in its building and had covered some of the fine mosaic work. This covering had been removed, and it is unlawful now to destroy or cover any of the ancient work.

As the guides would bemoan and deplore the wanton destruction of their cherished relics, they would respond heartily to my ejaculation, "*Qué lástima!*" (Too bad!)

AT PRACTICALLY all of the ruins we saw evidences, carved in stone, of the worship of Quetzalcoatl. In Cuernavaca, in the Cortes Palace, we admired the window painting of Quetzalcoatl in stained glass. Seeing he was worshiped as the Creator, the only God who had come to earth in human flesh, and that the numerous legends of him correspond with the Book of Mormon story of Jesus Christ coming to America after his resurrection, is it not strange that everywhere he is symbolized in stone as "the feathered serpent"?

No doubt this fact has led many into erroneous conclusions. Careless writers have sometimes suggested serpent worship by the ancients who used the feathered serpent symbolism. To the careful student, this is far from the truth. I believe it is difficult for most of us to comprehend the mind of peoples who are given much to metaphor, types, and symbols. We have voluminous language and writing for our own expressions. The Indians and Polyneians, like the Hebrews, are given much to figure of speech, symbolism, and type. I know an Indian singer who is called "Chief Little Elk." That of course does not mean that he is a little elk or that he is like a little elk. You have heard of "Chief White Calf," "Chief Sitting Bull," and "Chief Red Tomahawk," etc.

I believe with Herbert J. Spinden that "When we can bring ourselves to feel the serpent symbolism of the Mayan artists as we feel for instance, the conventional halo that crowns the ideal head of Christ, then we shall be able to recognize the truly emotional qualities of Mayan sculptures." Take for instance the cross. Millions have a sacred regard for the cross. But why? Jesus was not a cross, nor did any of his characteristics resemble a cross. Is it not be-

cause of associations that come to memory with regard to the sufferings of Jesus upon a cross? Apply the same principle to the following: The inhuman, demonlike treatment of Jesus in nailing him to the cross was typified by a serpent and a cross or pole, lifted up. God himself commanded the lifting up of this type, the serpent of brass (Numbers 21: 8, 9).

Christ upon the cross represents sin at its worst, and his willingness to suffer the worst for man's sake. This conceivably could be typified either by the cross or the serpentlike or Satanic influence that nailed him to the cross, hence, the serpent. In the Book of Mormon, page 427, verse 191, we read,

Behold, he was spoken of by Moses; yea, and behold, a type was raised up in the wilderness, that whosoever would look upon it might live. And many did look and live.

The verses that follow tell us:

But few understood the meaning of these things, and this because of the hardness of their hearts. But there were many who were so hardened that they would not look; therefore they perished. Now the reason they would not look, was because they did not believe that it would heal them.

HERE WERE TWO reasons why people were not healed at that time: Either they did not understand and would not look, or if they did understand the type, they did not like it. Had the type been a lamb, a dove, or one riding triumphantly amid palms and flowers, it might have been different; but a type that suggested that he would be despised and subjected to Satanic forces upon a cross was too great a blow to their racial pride.

I believe that the serpent was not intended to represent any characteristics of Jesus, except his willingness to suffer the worst that sin could offer. Is it not reasonable to suppose that the feathered serpent, or more correctly speaking, the Quetzal-bird serpent symbol, was intended to rep-

resent the meeting in one of the two greatest extremes—on the one hand Christ's rejection and crucifixion being represented by the serpent, on the other hand the beautiful quetzal bird representing his glorified resurrection and the victory of liberty and righteousness over sin and death? Hohepa Terake, the Maori interpreter, says that the serpent represents earthly wisdom and the quetzal bird, heavenly power. It was earthly wisdom that nailed Jesus to the cross, heavenly power that raised him from the dead. The contrast of the two in one is expressed by the hymn poet:

Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

If the foregoing is the correct idea, as I believe it is, then the more grotesque the serpent heads in contrast to the beautiful quetzal feathers, the better the representation. None but Jesus Christ has ever been the embodiment of such extremes contrasted in one.

In a subterranean passageway at Monte Alban we saw an elaborately decorated serpent symbol of Quetzalcoatl, belonging to a period estimated as early in the Christian Era or before. It is not known definitely.

(To be continued.)

News and Notes

(Continued from page 2.)

BANQUET

The Melchisedec priesthood banquet, held May 23 in the Auditorium, was attended by 275 people. Myron Zerr was the toastmaster and in charge of the banquet. He was assisted by Ralph Freeman and Clyde Baker. The three men are the presidents of the three quorums of elders in Independence.

Charles Graham, president of Center Stake, was the speaker. Bill Leonard was the soloist.

PREPARING FOR CAMP

On Memorial Day over two hundred people from Independence assisted in improving the conditions of the grounds at Gardner Lake. A new waterline was laid; underbrush was cleared away for a new camping area; electric lines for lights were extended farther; and three buildings were completely painted. Men, women, and children assisted with this work.

Paul Kelsey was in charge. The committee assisting him was composed of Donald De Tray, Paul Elliott, William Worth, Jr., Harry B. Sprague, and John Thomas.

TO TRAVEL ABROAD

Miss Doris Oakman and Mrs. Irene Rannie, both of Independence, have left for England and plan to spend four months touring Europe before they return. Their immediate destination is London, where Sister Oakman's father, David Oakman, lives. This will be her first visit to her homeland in twenty years. They will visit the birthplace of Mrs. Rannie's father in Devonshire, England. Their tour of Europe will include France, Holland, Germany, Switzerland, and the Scandinavian countries.

The entire trip will be recorded on movies by Sister Oakman.

PUBLICATION

In the May issue of the "Farm Journal" appears an article, "You Can Grow Vitamin C," by Sister Mildred Nelson Smith, nutrition specialist of Iowa State College. Sister Smith often speaks to women's groups on the subject of nutrition.

Briefs

CHILLIWACK, BRITISH COLUMBIA.—

The mission was organized into a branch on March 19, 1950, when District President S. G. Clark of Vancouver presided, assisted by his counselors, Elders G. Miller, New Westminster, and N. Morrison, Vancouver. A short history of the organization and activities of the mission during the past five years was given by A. Beer, Sr., and also a short address on the mission and its work by C. W. Stade. Brother Clark gave a very inspiring address and a charge to the officers and membership. The Rosedale Saints attended.

The Saints at Chilliwack are planning on building their own church as we have a suitable lot and a building fund started.—Reported by A. BEER.

ORLANDO, FLORIDA.—At the morning service on Mother's Day, Fredrick William Costello, infant son of Mr. and Mrs. Robert Julian Costello (formerly Janet Rogene Fredrick) was blessed by Elders William R. Martin and H. P. Kelley.—Reported by JANET F. COSTELLO.

DAVIDSON, OKLAHOMA.—Elder Iral Parker of Odessa, Texas, spoke on April 19. Seventy W. C. Haden and Elder Aleah G. Koury participated in the services on May 7. Brother Haden baptized Mrs. Paul Childress and Clide Johnson, Jr. They were confirmed by Elders Haden, Wilt, Koury, and Bunch. Robert Bruce, the infant son of Elder and Sister R. W. Bunch was blessed by Elders Hayden and Wilt. Elder Ray Carrow is the pastor.

On May 14 Elder R. W. Bunch gave the baccalaureate sermon at the Davidson High School auditorium.—Reported by MRS. ALICE SKINNER.

GULF STATES DISTRICT.—Women's Retreat was held at the reunion grounds at Brewton, Alabama, April 30, 1950.

District Leader Lula Jernigan spoke at the opening session. The classwork followed with Sister Jernigan conducting a class for local leaders; Clara Paul discussed "The Value of Family Unity" with the older mothers, and Evangelist A. D. McCall directed the young mothers, using the topic, "You and Your Child Build for Christ." At 10 o'clock a musical

program was given by the Pensacola, Mobile, and Brewton women. At 11:00 Evangelist A. D. McCall spoke on "The Quality of Our Homes."

A covered dish luncheon was served followed by a social hour to get acquainted. In the afternoon a demonstration of worship in the home was given, followed by a dedication service. Approximately 300 women attended.—Reported by LOYCE GRIMSLEY.

STONINGTON, MAINE.—On March 4 and 5 a district-wide Youth Rally was held at Stonington. The following branches were represented: Jonesport, Beals, Vinalhaven, Little Deer Isle, and Stonington. Fifty-three young people registered Saturday afternoon at 2:00 o'clock. Recreation was planned for everyone from 2 to 4:30 o'clock. Games included a basketball and volleyball game in which all took part. A banquet was held in the newly completed dining room of our church basement. Group singing was led by William Wilson, district music director. Our guest speakers were Seventy Donald Harvey, president of the Maine District, and Evangelist Newman Wilson of Jonesport.

On Sunday at 8:30 a.m., the young people met for fellowship, followed by classwork. Evangelist Newman Wilson preached in the afternoon, followed by the dedication service led by the young people's leader, William Wilson.

This was the first district-wide youth gathering. A similar program was held at Beals on April 29 and 30. Our guest speaker was Seventy William Guthrie from Niagara Falls. Another rally is planned for autumn at Vinalhaven.—Reported by LETHA BARBOUR.

STONE CHURCH, INDEPENDENCE.—

On May 29 the Senior Zion's League gave a farewell party for Doris Oakman who left for England, and Margaret Cable who returned to Canada. They also honored Pastor Glaude Smith on the occasion of his birthday.

The fellowship group that meets every Friday evening in the church surprised Brother Smith by presenting him with a large birthday cake on their May 27 meeting.

NEW LONDON, CONNECTICUT.—

When a large number of the Saints in the New London Branch moved to Independence, Missouri, the church building was sold, and the few remaining Saints held meetings in the home of one of the brothers. When he became ill, the Saints decided to find a church building not in use and through the efforts of Alton and Muriel Wheeler were fortunate in obtaining a five-year lease on such a chapel. The location of the church is ideal, as it is just off the main Boston-New York highway. The Saints have redecorated the inside and with good weather approaching the outside will be painted white.

On Mother's Day an all-day meeting was held with Saints visiting from Boston, Attleboro, Fall River, Westerly, New Haven, Springfield, Manchester, and Philadelphia. Brother Almer W. Sheehy officiated at the morning and evening services.

The building is left in trust to the Morgan family and at the 11 o'clock service thirteen members of that family came to hear Brother Sheehy. They are extremely grateful to the Saints for the care taken of the building and showed their appreciation by leaving with the pastor, Elder Gilbert Hambleton, a check for \$25.00.—Reported by MARGARET SLATER.

BENTON HARBOR, MICHIGAN.—The mission was organized in April of 1946, and under the leadership of Elder V. L. Coonfare

has thrived to the point where meetings are held every Sunday morning in the Odd Fellows' Temple and not in private homes. There is a building fund, the growth of which is insured by each wage earner being encouraged to contribute one day's wages a month for this purpose.

During the last week of March, Elder Luther Troyer gave three illustrated lectures in the chapel of the Congregational Church. On May 8 Patriarch J. J. Ledsworth began a two-week series of cottage meetings. Sister Ledsworth was with him during these two weeks. On four evenings he spoke in the council chamber of the St. Joseph city hall.

Saints who are living near Benton Harbor are asked to contact Pastor V. L. Coonfare, 1523 Niles Avenue, St. Joseph.—Reported by E. J. HAYDEN.

MADISON, WISCONSIN. — Financial Statement Day was held in March, and Edd Ford, bishop's agent, gave the sermon. Financial statements of the congregations were taken up by the deacons. They presented them to the pastor, and he presented them to the bishop's agent.

Sister Brirene Mussel, district leader of women, spoke to the women at one of their recent meetings.

Frank Root died on April 12 at the nursing home. His funeral sermon was preached by Evangelist Harry Wasson.

On April 16 Duane Conery of Milwaukee spoke. Four babies were blessed at the beginning of the service.

A meeting of district pastors was held in Madison on April 22. District President Frank Mussel, James Daugherty, and the new missionary for the district, Merle Guthrie, were present. The district leader for women held a meeting of leaders of the branches at the same time.

On April 23 Elder Mussel was the speaker, and April 25 Seventy Guthrie was the speaker. On April 30 Elder Leroy Hunt of Milwaukee spoke.

A mother and daughter banquet was held in the lower auditorium of the church on May 11. Sister Eva Moore was in charge of the program.

The junior department presented a program on Easter morning. There are seven in the prebaptismal class which is being taught each Sunday at 11:00 by Pastor Fred Moore.

Sixteen women attended the district women's institute in Beloit. Sister M. A. McConley of Independence was the guest speaker.—Reported by LEDA COLBERT.

AMES, IOWA.—The group at Iowa State College has grown this year under the pastoral leadership of Elder Delbert Smith, with the help of the four other priesthood members on the campus: Priests Dr. J. P. Anderson, Mitch Juergens, Bill McKeown and Teacher Don Vogelsang. The average attendance has been about thirty, mostly students and faculty.

A building fund program is under way, the most recent project being a box supper sponsored by the women's department. Eleven boxes were auctioned off for a total of \$43.00.

On March 4 and 5, Bishop Wayne L. Urdike conducted a week-end institute dealing with the economic and social aspects of Zion. Four meetings were held during the two days with several persons who were not members of the church attending. Bishop Urdike lighted us on many aspects of Zion through his talks.

District Missionary John Nutgrass spent the greater portion of his time with the branch here in Ames during the period of April 16 to 30. Cottage meetings were held and several sets of slides shown to the group. A begin-

ning contact was made with Spanish-speaking people from Central and South America.

This was followed up when Elder Harold Smith of Nauvoo spent May 14 with the group showing archaeological slides taken during his several trips to Central America, stressing these findings as additional proof of the authenticity of the Book of Mormon.

Apostle Charles R. Hield visited the campus from May 17 through 21 showing slides on "The White Bearded God of America" to an audience of over eighty, about half of them nonmembers. Considerable interest was aroused among Latin-Americans attending. Brother Hield also spoke to the college group on "The Urge to Evangelize," Thursday night; "God's Purpose for the World," Sunday morning, and "The Glory of God Is Intelligence," Sunday evening.—Reported by DELNO KNUDSON.

PENSACOLA, FLORIDA, Branch began the construction of a new house of worship on May 9. Just six hours after notification of approval by general church officers had been received, the building project was under way. On Saturday, May 13, a large crew of workmen were on hand and excavation for the foundation was completed. Plans are to construct the building by volunteer labor from members and friends of the church donating their evenings, Saturdays and spare time. Each evening and Saturday since the work began has found a good-sized crew of workmen on the job. Elder Bruce C. Jones, the pastor, is acting as general superintendent of construction. Robert W. Mattingly is foreman and has been engaged to give his full time to direct the construction work. Elder James Cooper, 74 years of age, hauled the first wheelbarrow load of dirt and has been on the job daily. Priesthood and laity alike are giving of their time unstintedly.—Reported by W. J. BRESHEARS.

ESCATAWPA, MISSISSIPPI, Branch voted recently to donate their old church building to the Ocean Springs, Mississippi, group to be used as material for the construction of a building for that mission. Escatawpa's new building is nearing completion and will be ready for occupancy in about two weeks. They have constructed a building valued at \$45,000 for \$17,000 by using volunteer labor. Elder A. N. Barnes, the pastor, has been the superintendent of construction and has been assisted by members and friends of the church. The gift of the old building to the Ocean Springs Saints will enable them to begin construction on the first unit of their house of worship in the near future. — Reported by W. J. BRESHEARS.

PHOENIX, ARIZONA.—On Friday, May 5, the women's department sponsored a banquet at the church to bring to a close their three months' talent fund project at which \$860 was raised and turned in to the building fund. Mrs. William Fout was the project leader. Bishop Clarence A. Skinner was master-of-ceremony and gave an opportunity to the branch to view the blueprints of the new church. On Sunday, May 7, Bishop Skinner delivered the Communion address.

On Mother's Day special tribute was given to the seven oldest mothers of the Phoenix Branch: Sisters Bertha Burdick, Cora Coberly, Zaida Foster, Fanny McFall, Dolly Olsen, Maude Townsend, and Gladys Wise. These mothers were presented corsages by the Orioles and Blue Birds.

Those recently baptized have been Norman Bean, Larry A. Blakely, Stella J. Place, and Mrs. Bessie Jackson. On Sunday, May 21, Leonard M. Speer was ordained to the office of priest by his father, Priest Mabeen Speer, and Elder Kay Tsuji.

On May 26 and 28, Seventy Russell Ralston met with the branch; his general theme was "The Church Moves Forward." On Sunday morning, Brother Ralston spoke on "Unity" to about 125 people.

Vacation Church School will be sponsored by the branch from June 5 through June 16. Mrs. Gladys Williams will be the school superintendent.

The church is located at the corner of Tenth and East Moreland Streets.—Reported by WALLACE GREENE.

VANCLEAVE, MISSISSIPPI, Branch recently conducted a series of missionary services with Elder W. J. Breshears, president and missionary of the Gulf States District, as the speaker. The attendance and interest were very good in spite of illness in the community. Mr. Ray A. Booker, Miss Flora Inabinette, and little Ila Jean Holden, age 8, were baptized. Two other adults made decisions and will be baptized in the near future. Twelve children are to be baptized on Children's Day. Elder Alber G. Miller, the pastor, recently underwent a very serious operation and through the blessings received from administration and the prayers of the people is making slow but steady progress in his fight to recover.—Reported by W. J. BRESHEARS.

DALLAS, TEXAS.—Since the first of the year, the speakers have been Elders Linden E. Wheeler, H. E. Davenport, R. F. Moore, H. H. Davenport, C. A. Green, and Priest Roy Clark.

The Sunday morning attendance has increased considerably. Every Sunday evening a prayer meeting is held. Every Wednesday evening the men's class meets to study the Book of Mormon. One nonmember drives fifty-two miles to class.

President Wallace W. Smith and his wife were visitors in February. Brother Smith preached at the morning and evening services.

The Zion's League under the leadership of Evelyn Logan, assisted by Thelma Mottashed and Harold Peterson, is very active. The Leaguers furnished the music for the Mother's Day services. In April they sponsored an April Fool party for the branch. After completing a study course on "Each One Win One," they have taken up the study of "The Reformation" and "The Restoration" movements.

The women's department meets twice a month, one day and one evening meeting. A project that is bringing money into the branch treasury is the traveling basket. The women are now working on a rummage sale, the proceeds of which are to go for the new church building. Eunice Wages is women's leader.

Pastor Linden E. Wheeler preached the Easter sermon. The choir furnished the music under the leadership of Merle Hallenberger, music leader. Nancy Peterson is active in the music department.

Leonard Munroe, son of Mr. and Mrs. W. E. Carpenter, was blessed by Elders H. H. Davenport and H. E. Davenport. Edith McClosky gave a reading as part of the service.—Reported by CHATTIE EVERETT.

JACKSON, MICHIGAN.—Evangelist E. R. Carter held missionary services during the months of March and April. Five people who were baptized May 7 at the Y. M. C. A. were Edward Reel, William Sherwood, Delores, Marline, and Joan Greili. Evangelist Carter plans to return soon for a second series. Robert E. Smith is the pastor of the branch.—Reported by LENA K. SHERWOOD.

Conversations and Conversions

By KATHRYN CARTER ARMESON

CONVERSATION IS A VITAL PART of living. Consider the words of Hannah: "Talk no more exceedingly proudly; let not arrogance come out of your mouth; for the Lord is a God of knowledge, and by him actions are weighed." Could it not be said, "Howsoever a woman speaketh, so is she"? "So is she" pretty well takes in the whole woman—her actions, her thoughts, her manner of life. To be converted to a way of life toward God is bound to make conversations uplifting and a moving force toward conversion.

We say that Latter Day Saint women should strive to convert, that we fully believe in the "harvest" and that we do hold the "Pearl of Great Price." However, few things can scare people away more quickly than the cold, bold-front, out-to-convert attitude. In two of our women's groups the expression has been made by nonmembers, "I'll help, but don't try to convert me." Many women start their churchward conversations in such a "mine's the best way" tone that they provoke the listener. Others are afraid even to mention religion—afraid to infringe on the people's rights.

HOW THEN are we to converse with nonmembers? There are no better examples than the "red letter" conversations of Jesus. Jesus' works started with nonmembers. He walked among them and talked with them here and there, and after a period of time, believing ones forsook their way of life and followed him. Why? Because he met their way of life and their conversations with his own fuller meaning, thus causing them to think, act, and talk on higher plains. They became conscious of a better way of life and turned toward it.

ONCE JESUS sat on the stone wall of Jacob's Well. A woman came to draw water. Opening the conversation, Jesus asked her for a drink of water. Human, simple, natural—wasn't it? But from the word "water" came "red letter" words of life and truth. As a result of that conversation her way of life was changed; she left her water jug and went out to tell others. (Sometimes our conversations do not lead to baptism, but there is such an awakening consciousness that those to whom we talk go and tell others what they have heard.)

Again Jesus met a fisherman, Simon. Jesus went on his boat and interested himself in Simon's livelihood. He watched with interest his way of fishing and listened to his complaints. When Jesus asked about the day's catch, Simon answered, "I toiled all night"—rough water, no luck. Jesus said, "Launch out into the deep and let down your nets." Simon must have looked at Jesus in surprise, for here was a man that knew something about fishing. Sure, he would try it. Now Jesus was in on the "ground floor" with Simon; he had his friendship and confidence. Simon did launch out into the deep and hauled in a catch. Jesus picked up the key words of the conversation, "fish" and "catch," and taught Simon a higher way of life. So appealing was the conversation that Simon forsook his old way of living and became a fisher of men.

THESE TWO EVENTS are history. How shall the gospel be told today? The principles of conversation remain the same. First you must be interested, honestly so, in the everyday work, fun, travel, and reli-

gion of the one you would convert. Second, be alert for key words that will unlock a wise conversation about the kingdom. As Evangelist Ray Whiting says, a kingdom of peace, love, food, clothing, and shelter. Third, desire Zion so strongly that you can talk it. Zion is more than a plan or a place. It is a way of life. We are to establish it. (Professors of economics say we have the solution to the nation's troubles. Isn't this our challenge?)

Here are some suggestions and experiences.

A. BE NEIGHBORLY

1. OVER THE CLOTHESLINE. A neighbor one morning said, "I hear one of your ministers is a laundry man. I suppose cleanliness is next to godliness." The word "cleanliness" led to a discussion of how easy it would be if sin in the world could be washed clean as clothes. Our boys had a storybook that deals with a colored preacher who holloed, "Let's drive old man sin out of the door." The boys wondered what "old man sin" looked like. This progressed into illustrations of the way things are going today, how parents send their children off to the movies instead of to church. Here was a chance to speak of a community of interested parents as well as children, with the suggestion that some church has to start it. Literature followed later.

2. OVER THE BROOM HANDLE. A woman hired to help clean the church camp was sweeping rugs, and so was I. She was praising the grounds and asked how she could own a cottage. The conversation led to church membership and modes of baptism. I used the word "baptism" as a springboard to invite her to come in and listen to an explanation of the church that night. Later on in the summer she purchased some church books

The Home Column

and subscribed to the *Herald*. While she is still a worker in her church, she has been made conscious of "Latter Day Saintism" and tells her friends and minister about it.

3. WITH PEOPLE IN YOUR HOME.

A saleswoman noticed my boys' picture and commented that she had lost her boy in the war. When I asked if she believed in the hereafter, she expressed hope of seeing him again. She asked about my belief and the name of my church. When I told her, she said, "My husband read the Book of Mormon last summer." She left the house with more literature.

B. MAKE YOUR WOMEN'S DEPARTMENT "TALKABLE"

1. BY PLANNING GOOD TIMES AND INVITING YOUR FRIENDS. Talk it up! A magazine article recently asked, "Why not revive the old-fashioned Sunday school picnic?" A good sister in the church got her introduction to this work by being invited to such a picnic.

2. BY ARRANGING FOR GOOD PROGRAMS AND SERVICES. A nonmember said she always watched the local papers for Latter Day Saint events because they looked interesting. She had known several members, yet had not been asked to come. Of course the paper had said, "All Are Welcome," but it lacked that personal, "talkable" touch.

3. BY SUPPORTING MISSIONARY MEETINGS. One woman said recently that she had heard there were to be some special missionary meetings, but none of her Latter Day Saint neighbors suggested that she come. We can help the pastor by being friendly in our conversations and telephone calls. We can talk up special meetings and invite our friends.

4. BY SUPPORTING CHILDREN'S PROGRAMS. In the Springfield Mission parents came because of the children's work. We can help church school workers by talking about it. "A little child shall lead them" is a good quotation to remember in working with nonmember families.

5. BY ALLOWING NONMEMBERS TO PARTICIPATE. Two young women took part in our "Book of Mormon" project in the women's work. They talked, and we talked. Today they are good church members.

C. BE A GOOD VISITOR

1. BY PEN. A sister in the Boston Branch is noted for her friendly correspondence; she makes a hobby of it. She talks by mail. Once her letters helped convert a boy friend. She purposely used key words that would give leads for further thought. Young women can very well use "moonlight" to talk church; it will pay dividends in their home conversations of the future. A prayer for each letter dropped in the mail box can help, too.

2. BY VISITING. Go to rest homes and visit the tired, old folks. Visit with the poor and the sick and comfort them. Dorcas did. She was one of the Bible's best visitors.

3. BY INVITING OTHERS TO VISIT YOU. Hubert Case has said that most conversions are made through personal contacts—the good "heart to heart" talks with people. A woman just this week said as she accepted

an invitation, "I had hoped to get a chance to visit with you. I want to talk religion with you so much. I am 'starved out' religiously with my friends."

D. BE ALERT TO SPIRITUAL VALUES

1. GOOD PRAYERS ARE NEEDED. A sister in Dennisport became interested in our church because the women at their meetings took time out to pray for the sick in their congregation and for nonmembers, too.

2. RADIATE GOODNESS. Do away with idle conversation, slang, and questionable stories. Latter Day Saints should have no time for them, but strive to be on the "higher plane"—to give cheer, to talk of good things, to give spiritual help, and to bless.

E. BE CONVERTED

Finally, above all and through all, *Be Ye Converted* that those without the gospel of the kingdom may be won by your good conversation. Pray to the Lord of the Harvest that he will send you forth as a laborer in his field.

Coming Soon

The Restoration Story

A new and easy way to present our church story to non-member friends.

Watch the "Herald" for more information.

Herald House

Independence, Missouri

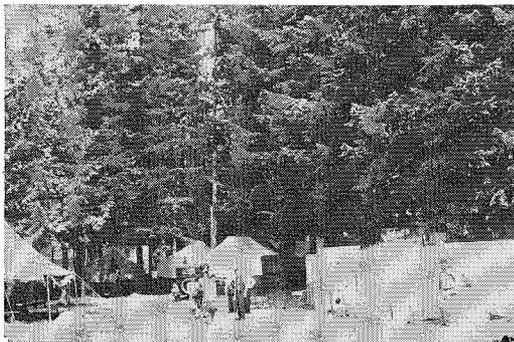
Going to Reunion?



The Lodge, Racine, Missouri

REUNION OF THE OZARKS, MISSOURI

One of the newest and best of our many fine reunion grounds is this property at Racine, Missouri, about fourteen miles from Joplin. This beautiful lodge is one of the main buildings in a fine group of structures. There is no better drinking water in the world than flows from the springs that fill the lake there.



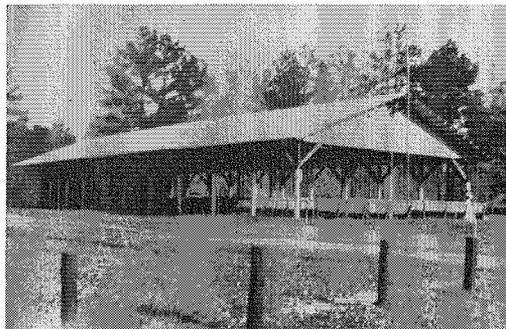
Camp Ground, Silver Lake

SILVER LAKE REUNION, WASHINGTON

One of the great beauty spots of the Northwest, this reunion is a favorite of travelers among church people. Workers vie to be "sent" here to do church work. This scene is near the center of the grounds. Not far away are the beach, the boat dock, and the cool, clean waters of the lake.

Here in the shelter of these stately trees, the campers are sheltered from the heat of the sun and from the cool breezes of the evening.

Silver Lake attracts a great many young people, who are equally active in the meetings and in the sports and activities for which there are so many natural advantages.



Auditorium, Brewton, Alabama

PARK OF THE PINES, MICHIGAN

Famed throughout the church is this splendid reunion ground of the North. Shade is so abundant it was difficult to get a good picture of the main auditorium. Here it is, shortly before the last reunion season began. With Michigan hospitality and good will, Park of the Pines is one of the most popular reunions.

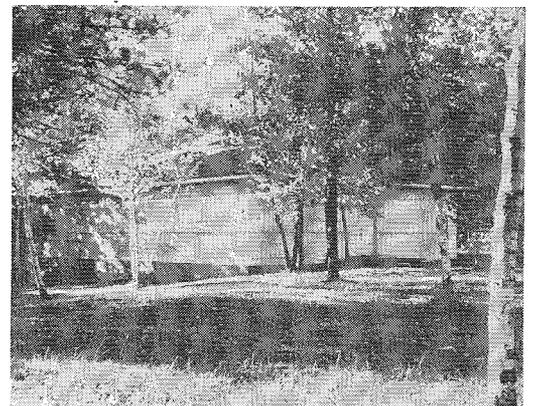
The smell of fragrant pine and fir drifting across the lake waters—the sound of waves lapping against the shore—the pleasant laughter of children in their bathing suits, playing in the clean sand on the beach—the sighing of the night wind in the branches of the trees overhead—deep cool shadows of the woods under the bright sunshine of a summer sky—boys and girls finding new friends in the youth meetings and their sports—and, in pavilion and tabernacle, the Good Spirit touching the hearts of the people as they sing the songs of Zion and engage in prayer and testimony. . . . Reunions are beckoning to you. Can you stay away?

Reunion is the perfect cure for that lonely and "isolated" feeling so many church members get when they live in a small place with only a few other church families, or none at all. It is good for those who live in Big Town, too, and gives them a chance to get well acquainted with people they have always wanted to know better.

A reunion is a "vacation with a purpose"—and lots of company to help you enjoy it.

GULF STATES REUNION

This is the main tabernacle on the spacious and pleasant grounds of the Gulf States Reunion. There are fine accommodations including a special nursery building and a big dining hall. A good roof and no walls give maximum comfort in the South. Pretty southern pines and other trees are abundant in that country.



Dining Hall, Park of the Pines

Address to Priesthood

(Continued from page 4.)

which I have carefully tried to live up to, though at times I have been tempted—that I would never be jealous of any of my associates. In my own mind I found the determination that I would be proud and happy because of the capacities and abilities and fine qualities of those with whom I would be called upon to work. I have tried to do this.

Not so long ago Brother Edwards called my attention to an incident that happened on the day that he and Brother Garver had been ordained counselors and members of the Presidency. He recalled that after they had been ordained, the three of us proceeded to our office. We went in the corner room there that had been formerly occupied by Brother Fred. Closing the door, I said to them, "Brethren, whether our administration will be long or short, I do not know. It hasn't been vouchsafed to me that it will be a brilliant administration. But if we through our efforts and example"—I'm trusting my memory in this—"shall be able to unify the councils of the Church, through them unify the Church—long or short, however it may be, I fully believe that it will be a considerable contribution." Even before Brother Garver passed away, he reminded me of this; at least as I recall it now, he said he believed that we had accomplished this in part. And since then President Edwards has been kind enough to suggest to me, in recalling this incident, that this has been well accomplished.

Unity is not so much an essential to our progress as it is *our progress itself*. And if we can go from this Conference, every man happy in his work, enthusiastic about the duties and responsibilities of his office, carefully pushing from him anything that would cause discontent with his lot and with his fortune, I am sure the work of the Church will go forward rapidly. To this end and purpose I pray and shall continue to pray to the Father on behalf of you brethren.

For
Reunion Classes
Institutes
Conferences and
Women's
Department

. . . .

I Witness for Christ

by Blanche Mesley

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Independence, Missouri

If the Lord Be God, Follow Him

By AL PELLETIER, JR.

OUR HEAVENLY FATHER in his power and majesty has ordained that man might build His kingdom by the plan he chose in the beginning. The great Master Builder has seen fit to give us a blueprint to follow and tools to master that we might build in accord with his divine will, even as Noah built the ark. This blueprint is his code of laws, with "do's and don'ts" specified therein. Each step is outlined that we may build with wisdom upon the eternal foundation he has laid.

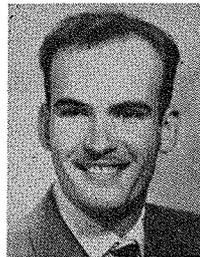
The tools we are to use in the construction of the kingdom are time, talents, and tithing—the three T's of stewardship. We must learn to use properly these tools and read the blueprint with clear vision or we will build no kingdom. Tools and blueprints are essentials in building, but even more essential is the skilled and qualified worker who is able to use these aids to the best advantage. So it is with the kingdom of God. We need to become skilled and qualify ourselves for this business of kingdom-building. We need to learn to use the tools our Heavenly Father has given.

A man I know once purchased an old house. A large tool chest, filled with every essential tool to build a new house, was in the basement. Only one thing was missing—my friend had no knowledge of the proper use of these tools. Because of his failure to understand their use, they were of no value to him. He invited me to see his house and also showed me the tools. Then he remarked, "Look at the tools I own. I've enough to build the best house in town. Now, Al, tell me where I can get a job as a carpenter." Of course he could never get a job as a carpenter until he learned to use the tools he had at his disposal. Because he never desired to learn, the tools are rusting in the basement of

his home as the old house decays. The tools alone never gained for him the new house of his dreams, because they were not put into use.

Because of our lack of knowledge, the kingdom waits. Because of our lack of insight and desire to learn to put into practice the tools of time, talents, and tithes, the work of the kingdom is retarded, and we remain in our old house (the unspiritual world) as it crumbles about us. We

Here Is the Writer



Alcide Milton Pelletier, Jr., was born in Bridgeport, Connecticut, and attended high school in Putnam, Connecticut. During the war he served as a sergeant in the Eighty-second Airborne Division (paratroops) from January, 1945, to August, 1946. He has been a member of the church since

1945 and holds the office of priest. Following his ordination, he was appointed pastor of the Addison, Maine, congregation; he has also served as bishop's solicitor, district League leader, and "volunteer" missionary. At present he is attending Graceland College and will graduate in 1951.

On September 17, 1943, he was married to Myrtle Elizabeth Stoddard. They have two children: Paulette, five, and Alcide Milton III, four.

fail in our task of following the great Master Builder because of our inability to read the blueprint of life as it is presented to us by his Son Jesus Christ. A chestful of tools never built a new house by themselves. Neither will the law of stewardship build the kingdom unless we as the Saints of God adhere to the teachings of this law and learn to use wisely our tools of time, talents, and tithes.

"If the Lord be God, follow him."
—I Kings 18: 21.

WE ARE TOLD that we must render an accounting of our stewardship (Luke 16: 12). How have you used your first tool—time?

We are commanded, "Thou shalt not be idle, for he that is idle shall

not eat the bread nor wear the garments of the laborer."—Doctrine and Covenants 42: 12. And again in Doctrine and Covenants 85: 38, we are admonished, "Cease to be idle." Also note, "Let every man be diligent in all things. And the idler shall not have place in the church, except he repents and mends his ways."—Doctrine and Covenants 75: 5.

God in his infinite mercy has looked down upon latter-day Israel and caused his voice to be heard and his words to burn within men's hearts calling them to service in obedience. He is concerned that we become active and diligent in our ultimate goal of building his kingdom here on earth.

Let us not be as the Israelites of old who lost the vision of the kingdom even though they were forewarned of God—"When thou shalt have eaten and become full then beware lest thou forget the Lord."—Deuteronomy 6: 11, 12. There is a danger of forgetting our mission in times of comfort and easiness.

In this business of kingdom-building, you must use to the best advantage the element of time. There is no room for the idler in this great work. Your inheritance in that kingdom will depend entirely upon your character and your willingness to serve. You will not eat the bread of your neighbor, the laborer, if you remain idle.

Some of the busiest people on earth are idle. This might sound strange but it is a fact. Too many people are engaged in idle gossip, in filling their barns with the material things of this world, in eating, drinking, and making merry, in condoning sin, in pleasing self, and in tearing apart the church of their neighbor. Although we must not compromise, yet we must not be in-

tolerant and vicious. Busy as these people are, they are idle when it comes to building the kingdom. When yet a member of the Catholic Church, I was almost driven away from the restoration work by a busy Latter Day Saint who emphatically informed me that I was a member of the church of the devil. Busy as she was, she was idle in building the kingdom.

We need to "take time to be holy" and "speak oft with the Lord." While driving along the road in my automobile several months after my call and ordination to the priesthood, I found myself troubled about some trivial matter. While thinking about it, the still small voice of the Spirit of Christ spoke these piercing and unforgettable words to me, "You have not taken enough time to pray. You have not spoken often enough with the Lord." In the spirit of that moment, I immediately stopped my car and went aside to pray. When I returned, I was filled with the love of Christ and was no longer troubled. Since then I have never been negligent about going to my Heavenly Father. Busy as I had been, I was still idle when it came to kingdom-building.

Latter Day Saints need to speak with their Heavenly Father more often so that he might guide them to use their time for the cause of the kingdom.

We also need to be students. We need to know the church and, above all, to know Him. Study should be included in our time schedule along with speaking to God. We need to know the story before we tell it to others.

We need to spend more time in family worship. Many children and young people fail to appreciate the church because their parents are too busy with social events to speak about the church at home. Most parents don't pray enough; some do not pray at all. To these negligent parents it might well be said, "Ye are the light of your children." You must lead the way before them. So fam-

ily worship needs to be stressed in the proper use of our time.

We also need to support our church institutions both local and general more faithfully. Too many of our people have a very limited knowledge of how our church institutions fit into the Zion plan. This is because of their failure to respond in the support and promotion of these institutions. We need to attend our church institutions if we would mold Christlike lives and be fit timbers for the temple.

Greater consideration must be given to this tool called time. We need to know how to use it, or the kingdom of God will wait while our old house crumbles about us.

How about this second tool called talent? Are we guilty of burying it in the earth where it will mold and decay (Matthew 25: 18, 24-30)? We are admonished by the Lord that the hastening time is upon us, and all should consecrate of their talents, abilities, and substance for the prosecution of the great work entrusted to us (Doctrine and Covenants 132:3). Note that this admonition comes especially to those of us who hold priesthood responsibilities. Have we been guilty of saying, "I'm too tired to do this or that for the kingdom, I'll wait until next week, next month, or next year. I'm too tired to visit and contact new prospects, too tired to administer to that sick person because he lives five or ten miles away, too tired to attend reunion to set the example for my flock"? If so, we are too tired to let the Spirit of God work through us. This is a day of sacrifice (Doctrine and Covenants 64: 5), and we should be willing to sacrifice even as Christ did. If we have been guilty of this tired attitude, then it is time we turned the mirror of life toward ourselves because in our lukewarmness our souls are wretched, miserable, poor, blind, and naked. We shall remain lukewarm until we open the doors of our

hearts to the love of souls for Christ (Revelation 3: 16-20). We need to know that God is and that Christ lives by our experiences with Deity.

Notice also that the admonition (Section 132: 3) says, "All should consecrate of their talents . . ." This means every member—none are exempt. All are called to sacrifice along with the priesthood and the Son of God. We need to develop and magnify our God-given talents like the good and faithful servants in Matthew 25. We who call ourselves Saints should strive to be deserving of the title. We cannot excuse ourselves by saying, "I'm too tired to witness for the Master." If we had only five minutes left to live, could we say with sincerity and meaning, "I have fought a good fight, I have finished my course, I have kept the faith."—II Timothy 4: 7? Could we say as Jesus Christ, the hero of our church, said: "Father, into thy hands I commend my spirit."—Luke 23: 46?

There is no promise of the celestial glory in the Scriptures for the person who sits back and says, "Let the priesthood do it." We are told in Doctrine and Covenants 38: 9 that the laity is to witness for Christ along with the priesthood. We must be valiant in testimony if we would inherit celestial glory (Doctrine and Covenants 76: 6). If we fail in our stewardship responsibility to share the story of the Restored Church and gospel of Jesus Christ, we cannot truthfully sing, "We're marching to Zion," or any other hymn of the Restoration with the keynote of Zion in it. The kingdom waits because too many of us fail to respond to the call to service. The building of God's kingdom is the greatest work to be engaged in. If we are converted and convinced of its value, we will share it with others. No selfish person will inherit the celestial world.

Some have been blessed with more talents than others. Perhaps we have

New Horizons

said, "I have done as much as Sister Jones or Brother Brown." Remember the words of Jesus, "To whom much is given of him shall much be required." Have we used all of our God-given talents to the enhancement of his kingdom?

Before witnessing for Christ, one must know him. We must develop the talent that enables us to know the Christ. The kingdom of God waits because of us.

LET US INVESTIGATE this third tool called tithing. In latter-day revelation, we are admonished, "Verily it is a day of sacrifice, and a day for the tithing of my people."—Doctrine and Covenants 64: 5. And again in Doctrine and Covenants 106: 1, 2, we are told that all of our surplus property is to be tithed, and we are warned, "If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you."

Zion waits because too many of us who carry the name of Saint fail to respond to the law of tithing. If all believed wholeheartedly, they would not hesitate to comply to the financial law to promote Christ's work. Indeed our Heavenly Father would open the windows of heaven and pour out a blessing upon them that there would not be room enough to receive (Malachi 3: 10).

Too many of our people are coasting along. Remember we can only coast downhill. The kingdom of God calls us to higher ground, which is uphill, so it is impossible to coast into the kingdom. Nine out of ten of our people, like parasites, are trying to gain spiritual help by the sincerity of the one complying. Therefore nine out of ten are robbing God (Malachi 3: 8), and in robbing God,

they rob themselves (Malachi 3:10). Nine out of ten Latter Day Saints are talking about the kingdom while souls of men are dying because they do nothing to promote its work.

Those who win new members to the church are able to witness "with a conscience void of offense toward God and toward man" (Acts 24:16). They are the ones who have complied with this important law of tithing.

He who fails to respond to the call to obedience can never hope to win a new member to the church, for he is like the blind leading the blind, both will stumble and fall (Luke 6: 39). The kingdom waits while hungry souls of millions wait to hear the Restored Gospel. The church waits to send out more missionaries as ambassadors of truth because many members have not heeded the admonition of God and become converted to the financial law—a fundamental principle of the gospel.

I have heard many testimonies of blessings from those who have closely adhered to this principle of the gospel. Our people, called to be Saints of God, must be strong in testimony. The spirit of conviction and sincere testimony can soften the hardest heart.

WHAT HAVE WE DONE with our tools of time, talent, and tithing? Have we learned to use them? To be good stewards we must first learn to use these tools ourselves and then teach others to use them. All three of the standard books of the church teach the law of stewardship. Zion waits because too often we turn a deaf ear to the pleading of our Heavenly Father and his son Jesus Christ ministering in the power of the Holy Spirit (Matthew 23: 37-39).

We have the tools. Let us move forward and use them in the greatest work of all ages, that of helping to build the kingdom of God.

"If the Lord be God, follow him."

Mailing of Tithing Payments

It is recommended that tithing and general offerings be made through the regularly appointed solicitors in the branches and bishop's agents or bishops of the various stakes and districts.

However, when these officers are not available and contributions are mailed to headquarters, the remittances should be by check, postal note, or money order made payable to the Presiding Bishopric, and the letter addressed TO THE PRESIDING BISHOPRIC, THE AUDITORIUM, INDEPENDENCE, MISSOURI.

Northern Ohio Reunion

The Northern Ontario Reunion will be held at Park Royal near New Liskeard, Ontario, July 2 to 9. Theme of the reunion is "We Witness for Christ in the Restoration." Those in charge will be Apostle and Mrs. C. G. Mesley, Bishop J. E. Baldwin, Seventy Louis Zonker, Evangelist B. H. Hewitt, Elder P. P. Bolger, and Mrs. Clara Dobson. The daily schedule is as follows: 8:30-9:30 a.m., prayer service; 9:45-10:45, classwork for adults and young people; 11:00-12:00, general class; lunch; 1:00-2:00 p.m., rest period; 2:00-4:00, recreation; 7:00-7:45, general class; 8:00-9:00, preaching. Meals and grounds will be under church supervision. Cabins (or rooms) for two will rent for \$2.00 per day, for four, \$3.00. Other accommodations will be available in town. Reservations may be made with Miss Velma Shepherdson, Box 190, New Liskeard, Ontario.

Northern California Reunion

The Northern California Reunion will be held July 17 to 24 at the Zephyr Point Conference Grounds on Lake Tahoe, Zephyr Cove, Nevada. Apostle E. J. Gleazer, Bishops G. L. DeLapp and J. S. Kelley, Evangelist William Patterson, Seventy Herbert Lynn, and Elders Alma C. Andrews and Tom Beil, aided by district officers, will be on the staff. For information concerning reservations, contact L. A. MacDonald, 1872 Eighth Avenue, Sacramento 18, California.

L. A. MACDONALD,
District President.

Opening for X-Ray Student at Sanitarium

There will be an opening for a student in the X-ray department of the Independence Sanitarium and Hospital as of September 1. Applicants should have at least two years of college and be able to type.

GERTRUDE E. COPELAND, R.N.,
Superintendent.

Port Elgin Reunion

The Port Elgin Reunion will be held July 15 to 23 under the joint sponsorship of the Ower Sound and Toronto Districts. Apostle C. George Mesley, the district presidents, and selected personnel will be in charge. Reservations may be made with Mr. and Mrs. Alvin Dobson, Port Elgin, Ontario.

E. M. KENNEDY.

Gulf States Reunion

The annual Gulf States District Reunion will be held July 8 to 16 at Brewton, Alabama, beginning at 7:30 Saturday evening. Apostle Percy Farrow is to be in charge. Other members of the staff are Bishop Leslie Kohlman, High Priests W. J. Breshears, Jack A. Pray,

W. F. Steiner, Evangelist A. D. McCall, Aarona Kohlman, and Evelyn Breshears. The theme is "We Witness for Christ in the Restoration." Cafeteria-style meals will be served in the dining hall, with Eunice Sellers as dietitian. All cabins have been rented, so other persons planning to attend should bring camping equipment or secure rooms in Brewton. For further information write to W. J. Breshears, Box 5046, Pensacola, Florida.

Cheville to Speak at Arnold Park, Iowa

Dr. Roy Cheville will be the guest speaker on June 18 at 11:00 a.m. in the Methodist Church at Arnold Park, Iowa. A basket dinner will follow the morning service.

D. S. McNAMARA.

Kirtland Reunion

The Kirtland Reunion will be held at Kirtland, Ohio, August 11 to 20. Information concerning rooms, tents, and cots may be obtained from W. E. Williams, Route 2, Wiloughby, Ohio.

J. F. WILDERMUTH,
For the Committee.

Northern Michigan Women's Institute

An institute for the women of Northern Michigan District will be held in Traverse City, Michigan, on June 17 and 18. Reservations for the banquet (\$2.00) may be sent to Mrs. Vera Doty, 220 East Ninth Street, Traverse City. The theme of the institute will be "Building Enduring Foundations." Mrs. O. W. Slasor of Detroit is to conduct classes.

HELEN FRITZ,
District Women's Leader.

Rock Island District Reunion

The Rock Island District Reunion will be held June 24 to July 2 at the N. Y. A. Camp, Palisades State Park, Savanna, Illinois. Apostle D. T. Williams, Evangelist Ray Whiting, High Priest Lyle W. Woodstock, Bishop Neal Deaver, and Mrs. Mildred Nelson Smith will head the staff of workers. Activities and classes have been planned for every age group.

Dormitories are available for women and girls, men and boys. Cost of registration, dormitory facilities, and meals for the reunion period will be \$12.00 for adults, \$5.00 for children under 12. Families with small babies should arrange for a tent (however, no electricity will be available for tenters).

For reservations and tents, contact John C. Stiegel, 2320 Sixteenth Avenue, Moline, Illinois.

RUTH SHIPPY,
District Secretary.

Southern California Youth Camps

The Southern California and Los Angeles Metropolitan Districts will hold a joint youth camp for the Zion's League age group at Big Bear Lake in the San Bernardino mountains, June 17 to 24. Rodney Engel, president of the Southern California District, will be in charge of the opening Sunday. After that, Garland Tickemyer will be at the camp full time; among his qualified assistants will be Mrs. Rodney Engel, R.N., to conduct health classes and provide first aid for any who might need it. A children's camp is to be held at the same place, June 24 to July 1.

Additional information may be obtained from Jack Van Eaton, 4413 Mont Eagle Place, Los Angeles 41, or from Garland Tickemyer.

DOUGLAS CARMICHAEL,
Young People's Supervisor,
Southern California District.

1950 REUNION SCHEDULE

June 24-July 2	Rock Island—Palisades State Park, Savanna, Illinois	July 23-30	Nauvoo—Nauvoo
June 25-July 2	E. Montana—Fairview	July 26-30	W. Colo.—Delta
June 25-July 2	Srn. Indiana—Santa Claus, Indiana	July 29-Aug. 6	Flint-Port Huron—Blue Water
July 1-9	New York & Philadelphia—Deer Park	July 29-Aug. 6	Maine—Brooksville
July 2-9	Wisconsin and Minn.—Cheek Nrn. Ontario—New Liskeard	Aug. 4-13	Lamoni Stake—Lamoni
July 2-9	Gulf States—Brewton	Aug. 4-13	Northwest—Silver Lake
July 8-16	Saskatchewan—Saskatoon	Aug. 5-13	Chatham-London—Erie Beach
July 9-16	Independence—Gardner Lake	Aug. 5-13	Cent. Okla.—Robber's Cave
July 15-23	So. New England—Onset	Aug. 5-14	State Park, Wilburton, Okla.
July 15-23	Owen Sound-Toronto—Port Elgin	Aug. 7-12	Brush Creek—Xenia, Ill.
July 17-23	Arkansas and Louisiana Dist.—Hot Springs	Aug. 10-20	Idaho & Utah—Hagerman
July 17-24	No. California—Lake Tahoe, Zephyr Cove, Nevada	Aug. 12-21	Mo. Valley—Woodbine
July 17-24	Alberta—Sylvan Lake	Aug. 12-20	Cent. & Srn. Mich.—Liahona Park
July 22-30	Central Mo.—Lal. Venita, Odessa	Aug. 12-21	Hawaii—Y.M.C.A. Camp (Mokuleia Oahu)
July 22-30	Kansas—Camp Fellowship, near Wichita	Aug. 19-27	Far West—Stewartville, Mo.
July 22-30	Cent. & S. W. Texas—Bandera, Texas	Aug. 20-27	Nrn. Mich.—Park of the Pines
July 22-30	Ozark—Racine, Mo.	Aug. 20-27	Kirtland—Kirtland
July 22-30	So. California—Pacific Palisades	Aug. 25-27	East Mich.—Cash
			Chicago-Northeastern Illinois at Lake Geneva, Wisc.
			W. Mont.—Deer Lodge
			Ariz.—Mt. Lemmon—Tucson
			Des Moines—State Park
			E. Colo.—Palmer Lake
			K.C. Stake—Nazarene Camp Grounds

1950 YOUTH CAMPS

The Department of Religious Education calls special attention to the two new camps, the one at Bandera, Texas, near San Antonio, and the other at Racine, Missouri, near Joplin, and encourages the young people of these districts to attend the respective camps.

Other camps are in various stages of planning. The Department will forward to the proper persons, inquiries for information on these camps.

Youth Camp	Hamburg, Penn	June 11-18	Loyd Adams
		June 25- July 2	34 S. Cassingham Rd. Columbus, Ohio
Camp Yopecca	Excelsior Springs, Mo.	June 18-20	F. Carl Mesle
			The Auditorium Independence, Missouri
Camp Monyoca	Elliston, Montana	June 19-25	C. Houston Hobart
			2128 W. Platte Avenue Colorado Springs, Colorado
Camp Michivoix	Boyne City, Michigan	June 25-July 2	John Wiley
			617 South Lansing St. Mt. Pleasant, Michigan
Camp Kintah	Deception Pass, Washington	July 2-9	Ray Sowers
			3819 N. 25th St. Tacoma 7, Washington
Camp Nauvoo	Nauvoo, Illinois	July 9-16	Lyle Woodstock
			405 Ct. 4, Springbrook Ct. Moline, Illinois
Girls' Camps:			
Camp Oececa	Excelsior Springs, Mo.	June 25-July 2	Edna Easter
		July 2-9	The Auditorium
Camp Loleachi		July 10-13	Independence, Missouri
Youth Camp	Deer Park, Penn.	Aug. 23-30	A. W. Sheehy
			9 Alpine St. Cambridge 38, Mass.
Missouri Valley	Columbus, Nebr.	Aug. 23-28	Charles Neff
			811 N. 36th Omaha, Nebr.

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Elroy Hansen
Rt. #4
Denison, Iowa

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*** MORE ON "SPEED KILLS"**

Brother Al Boos, vocational instructor, sends us some added information on the fatal accident rate in relation to young drivers. "Maim Street," put out by the Travelers Insurance Companies, says on page 15:

"In 1948 an awesome peak was recorded: 26.9 per cent of all drivers in fatal accidents were between the ages of 18 and 24." Preventive education was taken up by schools, civic clubs, safety organizations, and newspapers. Result was a much better record for this age range in 1949. So it appears that public education can help in the cause of safety. "Maim Street" concludes: "But the problem is far from licked. Youthful drivers are still the cause of thousands more deaths and injuries than their numbers warrant."

Young people, you could really do something to promote safe driving by your own generation.

*** ANOTHER PEÛBLE DROPPED IN THE WATER**

We received a splendid testimony in a letter from Brother C. J. Lant, 1717 Thomas Avenue, Santa Barbara, California:

"Your editorial in the May 22 'Herald' calls to mind our own experiences here in Santa Barbara. Sister Lant and I came here from Kansas City and Independence . . . and found that there was not another member of our church living here. We missed church very much, and began writing to the 'Herald,' 'Autumn Leaves,' and 'Zion's Ensign.' As a result, a missionary called on us. We started a Sunday school and held a series of meetings in our dining room. These were well attended by nonmembers, and in less than two years we had grown to a mission, then outgrowing three meeting places.

"In another year or two we were organized into a branch, and for over twelve years met in a rented building until the way was opened up for us to purchase our present property from the school board. It is in a good part of town, and we hope that some day you can pay us a visit."

A faithful and good work has been done by Brother and Sister Lant in Santa Barbara, and we hope some day to be able to accept that invitation.

*** HUMOR**

"There are two kinds of humor," says Aunt Molly. "Some of it is funny. The other"—and here she casts a reproving eye at Uncle Joe—"is merely punny!"

*** POOR BROTHER B.**

Pity the plight of Brother B., who died and went to eternity. He took along some lovely plans, as fine, I'm sure, as any man's. He had hoped, you see, to do great things—to help the poor, convert some kings. But the little tasks that came his way, he put them off till another day. Of earthly joys he had every one, but "Jobs for God" he left undone. His bank account was fat and swank, his heavenly treasure, lean and lank. Death called, one day, to stay his hand, and led him to the eternal land. And there he tried, as you'd expect, to pay his way with a big, fat check. The check bounced back to Brother B. "No Funds," said the Bank of Eternity!

Herald House

LITTLE GOLDEN RECORDS

These Little Golden Records bring something completely new, gay, and charming into the children's world of story and melody. In them are combined the rich talents of outstanding musicians, writers, and artists. The result is a series of brilliantly original and indestructible creations that will bring joy to parents and delight to children, even the littlest.

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Pluto, the Pup
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The Magic Song
(from Disney's Cinderella)

25¢ each

**Independence,
Missouri**

THE SAINTS'

Herald

307
Latter-day

VOLUME 97

JUNE 26, 1950

NUMBER 26

*Narada Creek
Mt. Rainier National
Forest, Washington*

*I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills,
Like that above.*

—Samuel F. Smith

Photo by Marvin McDole



Lest We Forget

JUNE 27, 1844, Joseph and Hyrum Smith sealed their testimony of the Restoration in martyrdom. Without doubt Joseph had a premonition of the impending disaster to the church. This tragedy was the climax of a long series of unfavorable incidents starting with the refusal of the Lord to longer accept its baptisms of the dead in the Mississippi River (see Doctrine and Covenants 107: 10, 11; *Church History* II:546), which resulted in the rejection of the church. False brethren, steeped in sin, accused the prophet of cowardice when he sought to elude his persecutors by seclusion. He returned to face his accusers with the proclamation, "I am going like a lamb to the slaughter . . . I shall die innocent, and it shall yet be said of me, 'He was murdered in cold blood.'"

Introducing...

PERCY ELGIN FARROW, Port Huron, Michigan (page 5), was born near Owen Sound, Ontario, Canada, July 16, 1902. He was baptized in 1912 at Warton, Ontario, and was graduated from Warton High School in 1922. He married Norah May Schrank in 1924. After her death he married Clara Thompson in 1929.

Before going under church appointment, Brother Farrow worked as a salesman for the Continental Electric Company of Toronto; however, most of his life has been spent in the full-time ministry of the church. He was ordained a priest in 1921, an elder in 1922, a seventy in 1926, and a president of seventy in 1942. In 1948 he was ordained an apostle. His first missionary appointment came in 1923. He has served as pastor at Colpoys Bay, Ontario; Cleveland, Ohio; Sarnia, Ontario; and was president of the Owen Sound District. Most of his missionary work has been in Michigan and Ontario. From April, 1947, until October, 1948, he was minister-in-charge of Minnesota, the Dakotas, and the Prairie Provinces in Canada.

His hobbies are woodworking, upholstering, fishing, and outdoor activities. His special interests are religious history and theology.

JAMES NORRIS KEMP, Hilo, Hawaii (page 7), was born at Springfield, Missouri, March 20, 1919, and was baptized there in 1928. He was graduated from Springfield High School in 1937. He continued his education at the State Teachers College for one year, and he has had a year's work at the University of Hawaii.

In 1940 he married Helen Delores Hoefgen. They have one daughter: Jacqueline Sue, one year old.

Brother Kemp was in the military service from 1942 to 1945, and served in Africa.

He is a member of the National Guard and the Kiwanis Club. His hobbies are music, photography, and woodwork. He is director and organizer of the Hilo Symphony and the Hilo Oratorio groups.

He has served under church appointment since 1946, being pastor at Spokane, Washington, until his appointment to Hilo in 1947 as missionary pastor.

JOSEPHINE SKELTON, Independence, Missouri (page 10), was born at Tillsonburg, Ontario, Canada, January 26, 1925. She was baptized at London, Ontario, ten years later. She was graduated from the London Central Collegiate Institute in 1943, from Graceland College in 1946, and received her A.B. degree from the University of Kansas in 1949.

Her hobbies are writing and amateur theater directing. She received the Edna Osborne Whitney Award for creative writing from Kansas University in 1948 and 1949. With Biloine Whiting Young she is coauthor of the religious novel, *North of Heaven*, which was published by Herald House in 1948. Last fall these two young authors toured the British Isles and Europe.

WILLIAM PATTERSON, Independence, Missouri (page 11), was born in Newcastle, N. S. W., Australia, June 9, 1894. He was graduated from Superior Public School in Australia, and attended Graceland College for two years.

In 1914 he went under Conference appointment and since then has labored in Australia, Canada, and the United States. He was ordained a priest in 1914, a seventy in 1923, a high priest in 1930, and a patriarch in 1940.

He is a member of the Lion's Club and the Ministerial Alliance, both national and international.

THE SAINTS' HERALD

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News & Notes

PRESIDENT W. WALLACE SMITH

After attending the Workshop on Graceland College that was held in Lamoni, President W. Wallace Smith went to Woodbridge, Ontario, where he was the special speaker at the twenty-fifth anniversary service, June 11. He will also visit Elder John F. Sheehy who is ill in Toronto, Ontario.

CHURCH SERVICE ON SHIP

On May 28 Elder A. O. Crownover conducted the nondenominational church service on the S. S. "Lurline" on which he and his family are sailing to the Hawaiian Islands. The ship's publication carried a notification explaining that Brother Crownover was a missionary of the church and that he would become the president of the District of Hawaii.

WORKSHOP

Seventy-six attended the Church School and Church Music Workshop held in Lamoni during June 5-11. Classes were taught by a faculty of twenty-one instructors and guest speakers. Apostle Reed M. Holmes and Elder Franklyn S. Weddle were the directors. It is expected this workshop will become a yearly event.

SOCIAL SERVICE CENTER

The sales rooms of the Social Service Center were opened to the public on June 13. Equipment and merchandise are still being moved from the old Campus Building to the new Social Service Center building. The official opening will be held in the near future.

About one hundred volunteer workers are helping with the project. Norman E. Hield is the general manager. Mrs. Russell Rowland is the supervisor of the women.

CHURCH WORKER

Miss Marcella Schenck, who has worked for many years on children's publications of the church, is convalescing in her Lamoni, Iowa, home following a severe heart attack. Friends are sending her small-sized publications that are easy to hold while she is reading them.

ENGLISH DELEGATES

Brother and Sister John H. Coggan of Nuneaton, England, who have been visiting in California and other states since General Conference, have just returned to Independence. After spending two or three weeks here they will return to their home in England.

VOLCANO IN HAWAIIAN ISLANDS

Brother and Sister Henry Inouye who live in Honolulu were on a large trans-ocean plane that flew four times over the crater of Mauna Loa, the active volcano. Brother Inouye took fifty feet of movie films of the hot lava flow.

ASSISTANTS

Six Boy Scouts from Independence spent the week of June 11-17 helping to prepare the grounds at Gardner Lake for summer camps and reunions. They lived at the home of Brother and Sister Grover Knudson. Brother Knudson is caretaker of the grounds.

Add to Your Virtue, Knowledge

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

—Colossians 1:10.

Who knows enough to presume to tell others that they should seek knowledge? We are all ignorant together.

Fortunately, our ignorance lies in different areas, as our knowledge does. Since no one can know everything, we must depend on each other. This is the democracy of knowledge, that each one knows a little and helps to bring the total to a respectable sum. Emerson wrote: "Our knowledge is the amassed thought and experience of unnumerable minds."

In the time of Sir Francis Bacon it was still possible for one great mind to attempt to master all knowledge. He tried hard, and he almost succeeded. He was the great scholar of the age of Queen Elizabeth and King James. One thing he didn't know—that corruption in office would cause trouble, and he learned that the hard way.

Since Bacon's time, knowledge has increased so vastly that it is impossible for any one man to know all about a single subject, unless it is a very small one.

* * * * *

Nobody should be proud because of his knowledge. He didn't invent the truth. One only borrows knowledge. We are indebted to God and to thousands of other people, for what we know. We should give thanks for knowledge.

If you find yourself feeling proud of your knowledge, go to the public library and look around. Say to yourself, "Here are thousands of great books—not one of them by me!"

Never consider another man ignorant for not knowing what you do, unless you are willing to con-

sider yourself ignorant for not knowing what he does.

* * * * *

If you would speak to anyone about knowledge, say to him, "My brother, here we stand upon the shores of knowledge as upon the beach of a vast and uncharted sea. The tides have brought flotsam from distant lands, which many have noted, and travelers have returned with their argosies filled. Let us also take ship and explore while life remains, what Truth has to reveal to those who seek."

* * * * *

Knowledge comes to those who listen. We learn very little by speaking.

The senses are the gates of knowledge. Let us keep them open and active. Eyes, ears, smell, taste, and touch keep feeding impressions into the mind. An active mind will gather golden treasures out of these impressions; a dull mind will find nothing.

Look at the people on the bus or street. So many of them are half asleep. Their eyes are glazed, their ears dull, their minds shut. They chloroform themselves. They are indifferent. They seek oblivion. They are the lotus-eaters of modern civilization.

* * * * *

Nobody can make you learn. Few are interested if you don't care.

Do you really wish knowledge? Here are the highways of learning: 1. Listen to those who know something; 2. Observe life around you and remember; 3. Study in class

under a good teacher—superior people will give you something; 4. Engage in some good work and learn from it; 5. Read good books and magazines; 6. Think for yourself.

* * * * *

The retention of knowledge is very important. Teachers offer us these helps: 1. Make the original impression as strong as possible; 2. Repeat the impression as often as necessary; 3. Review your knowledge when you have opportunity; 4. Share your knowledge with others—be a teacher; 5. Put your knowledge to work.

Remember all that you can without notes. This is the most convenient and accessible kind of knowledge. Keep notebooks and files of information that you will need again. Build a good personal library, especially of reference books that relate to your needs. Learn to use the public library, and go there often. Put your card to work.

* * * * *

Discriminate as to the quality of knowledge. Some of it is trash—pure, unredeemed trash. You will know, if you think a minute, what is trash and what is not. Don't clutter your mind with useless information.

Some knowledge is good.

Paul exclaimed, "O the depth of the riches both of the wisdom and knowledge of God!"—Romans 11:33.

Unless we know something about God, our ignorance is terrible indeed. For even if we could know all about everything in the universe, this only concerns creatures and shop notes, and nothing at all about the great Creator himself.

(Continued on page 18.)

E d i t o r i a l

Official

TO ALL BOOK STEWARDS AND
CHURCH MEMBERS IN CANADA

*Canadian Postal Money Orders
may now be sent to Herald Publish-
ing House.*

This is to advise that as of June 1, 1950, in accordance with a circular issued by the Office of the District Post Office Inspector in London, Ontario, it is now possible for book stewards and church members to remit to Herald Publishing House by the use of Canadian Postal Money Orders.

In accordance with the terms of the agreement, the card form of money order must be used, and it must be drawn on the post office in Toronto with the understanding that Herald Publishing House will re-deposit the funds at the Toronto Branch of the Canadian Bank of Commerce.

By remitting in this fashion, it is not necessary for citizens of Canada to pay the 10½ per cent United States exchange which has been required in the past when remitting by money order.

Should difficulty be encountered in purchasing a purchase order of this type please refer your local postmaster to circular No. W39-2, #730 issued by the Office of the District Post Office Inspector, London, Ontario, June 1, 1950.

K. L. GRAHAM, Manager.

Across the Desk

President Truman Gets a Bible

A well-known sister in Independence, Sister Irene Rannie, wife of Doctor Paul Rannie, some weeks ago called our attention to the fact that President Truman was a collector of Bibles. She brought to us a fine edition of the Inspired Edition, embossed as follows: "Harry S. Truman, President of the United States," which with a letter of transmittal was delivered to the White House. Since

the sister did not desire to have her connection with the gift made known to the President, it went from the undersigned. In due time the following, on White House stationery, was received:

Dear President Smith:

I want to thank you for that beautifully bound and personalized copy of the Holy Scriptures which you so thoughtfully sent to me. I am indeed happy to have this version of the Bible in my collection and want you to know that your kindness means a great deal to me.

Very sincerely yours,
Harry Truman (Signed)

President I. A. Smith,
The Reorganized Church of Jesus
Christ of Latter Day Saints,
Independence, Missouri

This letter we have given to Sister Rannie as a reminder of her thoughtfulness.

Sister Rannie and Sister Doris Oakman are soon to visit England and other European countries.

From Cecil R. Ettinger, appointee
in charge of guide service at
Nauvoo:

In the period from May 1, 1948, to May 1, 1950, 24,416 visitors registered at the properties in Nauvoo. This does not include, of course, those who did not take the trouble to register but came and looked over the properties at odd times when there was no guide on duty.

It is with a great deal of pleasure that we congratulate Brother John Williams on his work in enhancing the beauty of the property as far as the physical appearance is concerned.

Brother Ettinger calls to our attention the fact that it will probably be necessary in the near future to have year-round guide service at Nauvoo. This is indeed growth as far as the church is concerned in its contact with people who come to see this historical property.

Elder Lee Quick of Mapleton, Kansas, writes:

We were made sad when we read in the Kansas City paper of the passing of Brother Rushton, a man with a very fine personality. We never have had any trouble with any of the Twelve we have labored with, but Brother Rushton always made us feel he was our brother, and that we had the same rights he did. It seemed with his position or super-ability, he always made people feel his equal. Another good man has gone to his reward.

From Sister Catherine Griffiths,
Kirtland, Ohio:

Your kind and sympathetic letter and telegram reached me soon after the passing away of my beloved husband. His passing away was peaceful, and he looked calm, happy, and years younger as he lay in his casket.

His family and I greatly appreciated the arrival of Apostle Hanson and his uplifting message at the funeral service. A record of the service was taken by a young brother.

Though grieved at his loss, I have been made happy to know of his joy in meeting his loved ones, his meeting with your father and uncle whom he loved so deeply, and seeing those on the other side that he had been instrumental in bringing into the light of the gospel. A sister was given an open vision. She saw him in a green field in the full vigor of manhood, walking toward a host of people. It gave her indescribable joy which stayed with her during the whole funeral service.

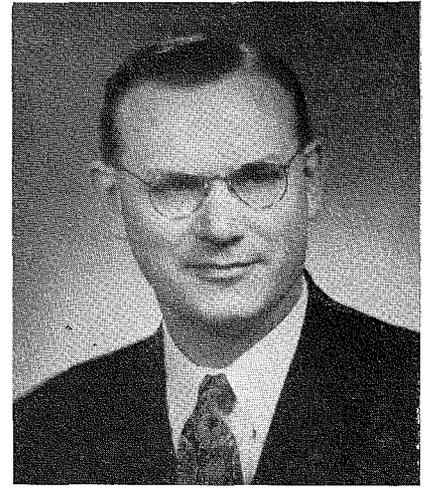
I am staying in Kirtland for a few months until I plan with the Bishopric about my future. Later on, after I have gone through the cherished and valuable letters of "G. T.'s," I will write you concerning them. A framed picture of the nine apostles including your Uncle Alexander, when he was president of the quorum, is in my possession. Brother Hanson desires this picture to hang in the room of the Quorum of Twelve.

I shall always remember and cherish your interest and the kindness of all the church. I still hope to render some good service for the building of the kingdom. I can never repay my Heavenly Father for giving me the light of this gospel in my later days.

ISRAEL A. SMITH.

The Gift and Power of the Holy Spirit

By APOSTLE PERCY E. FARROW



LATTER DAY SAINT TEACHING from its inception, in seeking to conform to the Word of God, has given unyielding emphasis to the essential and unchanging functions of the Holy Spirit. That the Holy Spirit was promised to the church has remained unchallenged. Indeed this promise has been affirmed through the centuries by all bodies of the Christian faith. Seldom if ever has there been any attempt to deny the doctrine of the promise of the Holy Spirit or the early manifestations thereof within the Christian church. That these manifestations were fraught with special gifts and the dispensation of divine power all are in agreement. I shall now seek to explain the nature and purposes of the power of God as it is revealed by the Holy Ghost. The entire discussion will be predicated upon the hypothesis that inspirational power and divine gifts are, without exception, the manifestation of the Divine Intellect. This would place our ability to understand these and their uses upon a spiritually intellectual basis, which would in their manifestation to us constitute an experience of the mind as well as of the emotions. If the minds of men are not enlightened by divine intelligence in the operations of the Holy Spirit, these gifts would have no permanent value to the church.

A CONCISE STATEMENT explaining our teaching in this regard is recorded in the Doctrine and Covenants. This says, "The glory of God is intelligence." It also proclaims that it is God's work and God's glory to bring to pass the immortality and eternal life of man. Man's salvation, therefore, is brought about through the progressive course of godly intelligence demonstrated in saintly living.

The logical interpretation of spiritual power which follows this reasoning is that it is the means of manifesting the intelligence of God to enlighten man in the way and means of his salvation. This is in consonance with the statement of Jesus: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." It is also in accord with Paul who wrote, "Now concerning spiritual things, brethren, I would not have you ignorant. . . . Wherefore I give you to understand. . . . that no man can say that Jesus is the Lord, but by the Holy Ghost." And, "The manifestation of the Spirit is given to every man to profit withal."

Paul wished the Corinthian Saints to whom he addressed these comments to understand that the use of spiritual gifts was for their enlightenment. He recognized the abuses that would follow ignorant or lustful misuse of spiritual power; hence he wrote: "Though I speak with the tongues of men and of angels, and have not charity, I am become as a sounding brass, or a tinkling cymbal."

THE FIRST PRINCIPLE leading to man's redemption in the operation of the Holy Spirit is to give evidence that Jesus is the Christ. Continuous operation of this power is, therefore, vital to man's redemption and to the spiritual life of the church. The church cannot maintain its spiritual vitality to redeem men from sin without the testimony of the love of God revealed in the life of his Son. John the Revelator said that the testimony of Jesus is the spirit of prophecy. That the testimony of the Son of God was and is given by the power of the Holy Ghost is well established and verified.

The conviction we have thus reached cannot be maintained logically without giving special consideration to the miraculous aspects of spiritual power. For instance, there is the question of the gift of tongues enjoyed on the day of Pentecost; though the apostles were not linguists, yet everyone heard them speak in the languages of more than a dozen of the different countries and provinces represented among them.

Certain concepts have undoubtedly overemphasized the qualities of mystery connected with divine manifestations. Such views often have led to skepticism and eventual unbelief. In spite of the danger of overemphasis, to ignore the supernatural is to close one's eyes to the truth. One who discards the means of revelation will soon lose the testimony of its power. The history of God's dealings with man is resplendent with evidences of miraculous power, and such evidences are still occurring.

GOD DOES NOT DISREGARD LAW in order to perform miracles. That which appears miraculous to man is thoroughly understood by the Almighty, and therefore is not a miracle to him. God may intensify laws beyond the comprehension of finite analysis or use laws which we do not as yet understand. Even man has been able to discover and intensify laws producing results that

would have been considered miracles to some and would have been regarded as witchcraft or looked upon with superstition by others a century ago. My limited intelligence does not prevent God from bringing to pass that which is beyond my ability to explain. The fact that man cannot explain all the hidden miraculous power in the operation of spiritual gifts, through chosen human agents, need not destroy the effectiveness of divine intelligence experienced through them. Who can explain the hidden mysteries of electricity? Yet we profit daily by its uses. Thus Paul was led to write: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

It is obvious that our analysis and acceptance of the gifts of the Holy Spirit must be upon a spiritually intelligent basis. This approach provides a competent safeguard against two extreme and opposite dangers. The first is the attitude tending toward skepticism. The second is the tendency to overemphasize the miraculous in the interpretation of unusual happenings without making a sufficient analysis of all the factors involved.

The miraculous aspects of religion, when properly interpreted, have always had a beneficial psychological influence upon man. The truth thus comprehended produces within the mind of man a worshipful attitude. He is made humbly cognizant that there are powers greater than his own, which are extended to him by the loving mercy of his Maker. This deepens and enriches man's spiritual trust in God.

THE CONJOINED PROMISE of gifts of power with the last commission to the apostles was stated thus by the Master: "These signs shall

follow them that believe." It is most noteworthy that these signs are not primarily for the purpose of causing people to believe, but are to follow those who already believe. Signs or gifts of the Holy Spirit are not intended to satisfy the whims of the curious nor to prove righteousness to the unbelieving who tempt God for a sign. Rather, they are given for the special benefit of those who do believe that they may be confirmed in the faith, and that thereby their testimony of righteousness may become fortified with evidences of the truth.

The promise of the baptism of the Spirit was first made by John the Baptist. He taught his disciples that as he had baptized them in the water, so Christ would baptize them with the Holy Ghost. In consonance with the promise made by John the Baptist, Jesus laid the foundation for man's eventual perfect relationship with God, in which he demonstrated the power to overcome the flesh and its ever present encumbrances. In doing this, Christ definitely gave recognition to those spiritual forces which were at his disposal. He also placed them at the disposal of the apostles when he gave them the authority of their ministry. He intensified and increased these powers by his sacrificial life. Then before his ascension and in preparation for the task of promoting the Christian faith, he reappropriated this power to the apostles by promising them a greater spiritual endowment than they had yet received. Mark interprets this promise in these words: "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." This promise was verified as the disciples qualified for such experiences. Hence the apostle Paul was led to write: "When he ascended up on high. . . . He gave gifts unto men." In I Corinthians, chapter 12, Paul gives a more complete account

of these gifts. He records nine: wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues.

Upon the basis of the unchangeability of God, and upon current experiences we maintain that there should be a full enjoyment of these gifts within the church today. Our experience, and therefore our affirmation, is that this power has been restored to the church and may be enjoyed by those who believe and who qualify for such experiences. To qualify for the reception of this power means that one must dedicate it unselfishly and use it effectively in building the kingdom of God on earth.

The Lovely Church

BY LOIS LARSEN

I OFTEN HAVE OCCASION to take San Gabriel Boulevard as it runs from the outskirts of Los Angeles toward the foothills of Pasadena. Just on the edge of that rich and sophisticated town the road curves sharply, and in the bend of the curve there is one of the most soul-satisfying churches I have ever seen. It is not large, neither is it tiny. It is not extreme in style. I believe it is modified Gothic architecture. Its lines are pure, lovely, and serene. Its landscaping is simple but adequate.

I have come to watch for it; to enjoy for a few moments the peace and inspiration from the sight of that man-constructed but God-inspired building. But each time I pass this pleasant church I deliberately glance away from the neat black and gold sign near the entrance. I do not want to think of it as belonging to any denomination. It is better for it to remain a symbol of the great Christian philosophy; a source of power dedicated to virtue and the positive good of man.

Upon These Foundations

By **JAMES KEMP**

AS PRIEST Edwin Kaaihue raised his hand to baptize the first of the five young men waiting beside the water, I felt my soul rejoice as I thought, this is the high point of many years labor of a band of faithful workers—this lays the foundation of a new branch of the church.

It started in the fall of 1944 when Seventy Arthur F. Gibbs, missionary to Hawaii, took advantage of an opportunity provided by the Territorial Department of Public Instruction and Elder Miguel de la Cruz, principal of one of the local schools in Hilo. The Territory permitted any religious denomination to hold classes in the schools during schooltime for one hour each week, providing the parents of the students gave their children written permission to attend. This is pure essence of missionary endeavor, especially in a community where none of our own church members attend school.

Brother Gibbs started in several of the Hilo schools not experiencing much difficulty in securing a following—chiefly because students could cut one of their regular classes to attend religious education. The critical problem was to take this group of “class-skippers” and instill within them real Christian ideals. This was doubly difficult because 85 to 90 per cent of the students not only were nonmembers but non-Christian (Buddhist) as well.

OF THE VARIOUS SCHOOLS worked in by Elder Gibbs and his helpers, one exhibited more promise than the others. This was Waiakea Kai, where the school principal chanced to be an elder in our church and pastor of the Hilo Branch. This probably was a contributing factor to the enthusiasm shown.

Encountered by the two hundred and more students turning out to Friday afternoon classes at Waiakea Kai, the workers’ group decided to see how many of these youngsters

could be tided over into a church school each Sunday morning. This met with greater success than had been anticipated as more than half of the group decided to stay for the Sunday meetings.

Building space was a problem from the start. An old Buddhist temple, the settlement house, the local theater, and finally the school building were all used. Of course the use of the school simplified this situation for the time being.

Most of the workers from Hilo Branch gave of their time and taught at Waiakea Kai early Sunday morning and then moved on to their teaching duties at the regular branch services.

Of interest in the fact that most of the students of this new church school were seventh graders or below, and no encouragement from the parents could be counted on. In fact there was a good deal of parental opposition to these young Buddhists going to a Christian church school. This meant a children’s church school and nothing more.

SPEARHEADING THE STUDENT BODY was a group of sixth grade boys who felt that this was their own special church and spent much time in keeping it going. Instruction continued, and this band of settlement children grew into a group of young Christian men and women.

In spite of excellent teaching and healthy study on the part of the students, they were very hesitant about coming into the church through baptism. They were true to the church and believed in it but, being very serious about baptism, they would not take the step without the utmost in proper preparation in their individual lives. This seems to be in keeping with most Oriental groups. They may be slow about making a decision, but once made that decision is very seldom, if ever, changed. They will remain faithful to the church—come what may.

Not until the spring of 1947 were any of this group baptized. At that time a few of the girls, now in high school, took the step and united with the church. In the years to follow several more of the girls joined. But the boys—still the ring-leaders of the group—were waiting to be sure they could live up to the covenant they would be required to make. It was rather strange in a way; many of the Zion’s League officers were not members of the church, yet no one could ask for better workers. This is why I felt so strongly when in February of this year the first five of this group of young men, church leaders in their own right, were baptized.

WAIAKEA KAI is a very active unit, both in its church school and its Zion’s League. Now part of the converts have been graduated from high school and are fast becoming substantial young adults. However, they still have many problems. Religious education was taken out of the school system two years ago. This left the group without a hold on its main source of supply, but permission to use the school building on Sunday has continued. In August of 1950 a school remodeling plan will take from them the use of the much-needed quarters, and they will not have a place to worship. The transporting of this group to Hilo Branch is out of the question.

With only very limited financial prospects, this group of nonmoney earners must build a house of worship and do it quickly. I feel that with their spirit of enthusiasm and the help of the Almighty this will be possible and from this foundation will one day be established the Waiakea Kai Branch.

Twenty-one Days in Mexico

By HAROLD I. Velt

Part IV

APOSTLE PAUL M. HANSON'S BOOK, *Jesus Christ Among the Ancient Americans* (Notes XX), appropriately sums up the main issues in connection with Book of Mormon geography. His more recent book, *The Land of the Feathered Serpent*, approximates the position of Book of Mormon lands and places. Our recent tour brought further confirmation to me that the Book of Mormon history of the Jaredites, the Nephites, and the Lamanites was enacted within the borders of Central America and Mexico. I found myself continually watching for a hill called Cumorah in the land of Cumorah, which was a "land of many waters, rivers, and fountains" (page 701). It was a hill where all but a few of the ancient records were deposited by Mormon after removing them from the hill Shim. This hill was farther south where Ammoron had deposited them (687); but because of Lamanite encroachments northward, Mormon removed them to Cumorah for safety (697-698: 5). The few plates carried from the hill Cumorah by Moroni were apparently those that later were translated into the Book of Mormon by Joseph Smith. It was a hill sufficiently high for Mormon, Moroni, and others to hide themselves from the view of their enemies. Yet Mormon, after being wounded, had been able to reach the top of it sometime during the day after the last great battle. From the hilltop he viewed the two hundred thirty thousand dead Nephites and camps of the Lamanites (702: 12-17).

The hill Cumorah was called Ramah by the Jaredites and was the place where the Jaredites had fought their last great battle (757: 83; 759:

103-108). The continent was not very wide at this place, for the Jaredites had fought hand to hand from coast to coast, from the sea west to the sea east, and the whole land was covered with their dead (757: 83; 735: 4; 754: 46-62).

Cumorah was part of the land Desolation and was a land of many waters (693: 69; 701: 5; 488: 30, 34, 35; 548: 3, 4). We should be careful to note

... that no part of the land was desolate, save it were for timber, . . . but because of the greatness of the destruction of the people who had before inhabited the land, it was called desolate.—549: 6.

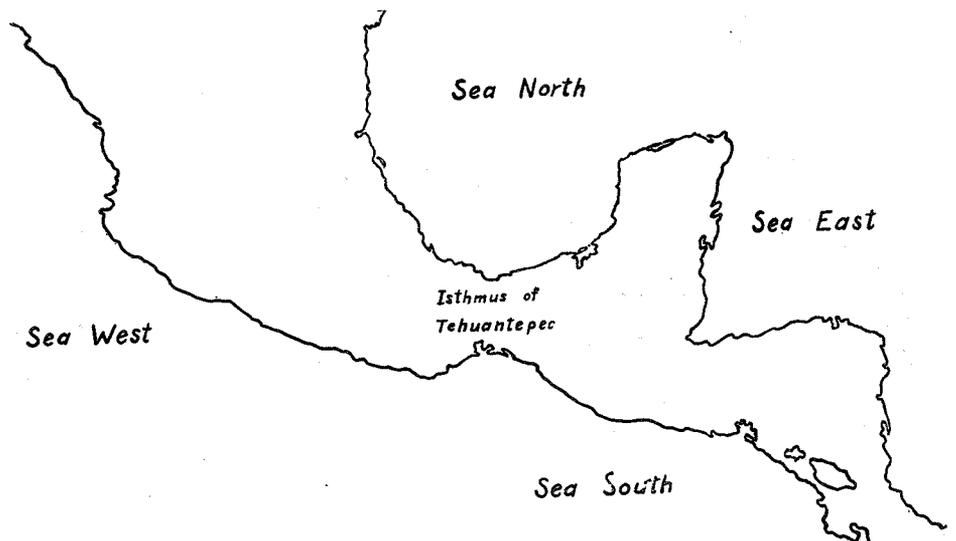
Around this area the people became exceeding expert in building with cement (549: 7).

The land Desolation bordered on the west sea by the narrow pass (540: 6; 488: 35; 501: 61; 502: 78), and apparently extended to the east sea (755: 57-62). On the south it was bordered by the narrow pass which separated it from the land Bountiful. Adjoining Bountiful was the land of Zarahemla. The land of Zarahemla and the land of Nephi "were nearly surrounded by water" (388: 77). These lands extended

"from the sea south, to the sea north, from the sea west to the sea east" (388: 78; 549: 8). Of this geographical description, Henry A. Stebbins wrote:

And some have ridiculed this as necessarily meaning that the book claimed the peopling of North America at that time from the Gulf of Mexico to the Arctic Ocean, and from the Pacific to the Atlantic. But this assumption is not warranted by the language. *Evidently it refers only to Central America and Mexico.* [Italics mine. H.I.V.] For you will notice on the map that these countries extend from northwest to southeast, not from north to south; therefore no other description answers so well as to say that the sea is south of it and north of it, also east of it and west of it.—*Book of Mormon Lectures*, page 216.

THIS WOULD SEEM the only logical conclusion, and would place Shim, which was in the land of Antum (687: 4), not so far south from where the Nephites were destroyed (735: 3, 4) and near the land Jashon (691: 42, 43). Jashon was the place of retreat before the Lamanites from the cities of David and Joshua. These cities were near the west borders by the seashore (689: 27) where the mighty fortifications had been built by the Nephites by the narrow pass (692: 61; 693: 69, 70). This of necessity would be the Isthmus of Tehuantepec. Thus the account of eleven-year-old Mormon's being carried by his father from



Shim to Zarahemla (687: 6, 7) becomes feasible. Also the account of King Limhi's men finding the remains and ruins of the Jaredites seems reasonable. They were lost for many days while searching for Zarahemla and found themselves in a land of many waters—the land of Cumorah (232: 60-64; 701: 5; 759: 103-108).

Here they found twenty-four gold plates (232: 60-64; 270: 166-169). These had been deposited by Ether (751: 15; 759: 103-108). All this would indicate, I believe, that Zarahemla could not have been in South America, nor Cumorah far north of the Valley of Mexico. This conception would make practicable the account of the Jaredites going into the land southward to hunt game for their people (741-742: 66-69). Had Zarahemla been in South America it would have been beyond the bounds of practicability to transport their game the required distance through mountainous country.

There is evidence that Tehuantepec was vastly narrower in ancient times than at present, and may conceivably have been but "a day's" or "a day and a half's journey for a Nephite" (553: 39; 388: 76).

Central America and southern Mexico fit uniquely into the Book of Mormon description of the lands of Nephi and Zarahemla which were "nearly surrounded by water," between the west sea, the east sea, the sea north, and the sea south (pages 388 and 549).

The Isthmus of Tehuantepec was once vastly narrower than at present and apparently was the "narrow neck" that divided "the land northward" from "the land southward," one of the most densely populated areas of its size in the world the first few centuries of the Christian Era. Approximately 2,000 sites of ruins cover this area.

We remembered, too, that no important ruins have been found in Panama, neither fortifications like those described in the Book of Mormon as having been built by the "narrow neck" (553: 39; 689: 24-27;

693: 70). There are such at Tehuantepec. The question arises, of course, as to how and when South America was peopled if the landing of Lehi and his colony were not in that part of the hemisphere. Personally I think that both North and South America constitute "the land shadowing with wings" or the "Joseph's land" of Bible prophecy. I believe, however, that we have no record in the Book of Mormon of South American geography or history. According to that book there were other records to come forth of peoples whom Jesus would visit, and who were of Israel (157-158: 56-72; 648: 4; 42: 249; 149: 127; 151: 143, 144; 160: 96-98; 644: 15, 20; 645: 24-27). Some of these may have been in South America, for the Peruvian traditions of Wiracocha agree with the Mexican traditions of Quetzalcoatl. The civilizations of the two continents seem to have been developed separately; and it would seem that those of South America are not as old as the Nephite civilizations of Central America and Mexico.

AS EARLY as 55 B.C. there was considerable building of ships and transporting of timber and people, both of Nephite and Lamanite descent, by ships (540-541: 5-24; 549: 10, 11). There may have been migrations by ship before that, for Helaman tells us "a hundredth part of the proceedings of this people . . . their wars . . . and their shipping, and their building of ships, and their building of temples . . . cannot be contained in this work." —549-550: 12-14. Some may have migrated to South America by ships; some may have gone by land. Mohopa Terake in his book, *Maori Symbolism*, undertakes to trace his Polynesian ancestors from Mexico through Central America and Peru, the Easter Island, and Tahiti, some of them going to Hawaii, others to New Zealand. This would suggest migrations southward into South America and beyond. Incidentally, Sister Velt and I found ourselves

often commenting on the similarity between the natives of Mexico and Hawaii. Such thoughts as these, concerning ancient America's recorded history and geography, occupied our minds much of the time as we traveled from site to site of ruined cities, north and south, and across the continent to Vera Cruz.

We were exceedingly interested in the Diego Rivera murals in the National Palace showing the country surrounding the ancient city of Tenochtitlan, where Mexico City now stands, as "a land of many waters." The murals picture the ancient city as one of great beauty, with palaces, pyramids, temples and other elaborate buildings all surrounded by water, with causeways of water channeling the entire city. This city was destroyed by the Spaniards and its materials used in the fine buildings of Mexico City.

Extending quite a distance along the main highway, north of Mexico City, is an ancient stone wall, high, thick, and strong. It evidences the precautions taken by the ancient occupants of the land against destructions by flood waters. Modern workmen keep it in repair.

(To be continued)

*Each One
Win One!*

IT BECOMETH EVERY MAN
WHO HAS BEEN ~~WON~~ TO
Win HIS NEIGHBOR



*The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints*

Reunions - a Church Tradition

BACK IN THE "GOOD OLD DAYS" reunions were reunions. It was nothing to shout about when 5,000 people gathered at Leland's Grove or Logan, Iowa. Tents sprang up like mushrooms on the camp ground. Members flocked in from distant points by train, on horseback and in wagons. Nonmembers came almost as far to marvel at the good fellowship and orderliness of the worshipping thousands.

Of course, in the "good old days" it was easier to feed and care for the 5,000 than it is today. Those were the days when rooms could be rented in homes of the town for \$3.00 a week and meals were provided at "nominal prices" at the camp. Those were also the days when reunions were planned so that they came during the full of the moon because "This date will secure the light of the moon for the entire time of the meeting, a matter of much importance to those residing within twelve miles of the camp grounds as well as to those tenting there." Those were the days of October reunions because "it brings the meeting at a healthy, pleasant season of the year, and at a time when there is likely to be no storms, and when people generally have more leisure."

The people may have had more leisure, but the weather wasn't always pleasant. However, they were hardy folk and the atmosphere of the reunions was such as to assure their success. The Logan (Iowa) *Observer* said of the 1891 reunion:

There is talk of the reunion running for at least two weeks. The people have come prepared to stay, and stay they will until they have had a good meeting. As the members are made up of early pioneers of western Iowa, a little rain, a little mud, a few discomforts, simply remind them of the early days when they first laid the foundations of their present happy prosperous homes.

THE ARRANGEMENTS committees had to make were a little different from those we make today.

The committee on arrangements will in due time give notice through the *Herald* relative to board, hay, wood, food supplies, and reduced railroad fares if such can be secured.

And so large were the crowds of both members and curiosity seeking nonmembers that reunion heads often maintained a police force. Occasionally the police were provided by the nearest town which was also concerned for safety.

At first it was determined not to appoint any police force, but with the coming of a number of those who are not respecters of other's devotional rights, and the presence in surreptitious form of whisky—that bane of good manners—several brethren were appointed as police.

To those of us who have grown up in the church, it seems as though we have always had reunions. But as a matter of fact they date back only sixty-seven of our 120 years. In the early days, the church used to hold two yearly meetings known as General Conferences. One convened on April 6 in the East and the other on October 6 in the West. Finally it was decided to do away with the fall conference in the West and keep only the one General Conference to be held beginning April 6 in the East.

ELDER CHARLES DERRY was instrumental in organizing the fall reunions which were to take the place of the fall conference. Brother Derry described this work as follows:

The Saints greatly missed the fall conference, for by taking that away they were deprived of one great means of grace and also of the privilege of mingling with each other in the bonds of true fellowship, which is essential to the growth of each other in love. As a shepherd among them, I saw this; and the idea of holding reunion assemblies by several districts in the West to fill

By JOSEPHINE SKELTON

the void caused by taking away the fall conference impressed my mind.

I presented the matter to the next General Conference on April 12, 1883, at Kirtland, Ohio. Some opposed the measure, thinking it would be a financial burden on the church. I urged that the reunions would bear their own expenses. The request was granted, and such assemblies were named "The Latter Day Saints Reunion!"

The Little Sioux District at Galland's Grove District met at Leland's Grove on September 15, 1883, and continued until September 23. . . . The Almighty condescended to meet with us by the power of his Spirit; and although the weather was unfavorable, yet. . . . the vote was unanimous to hold another reunion next year, in Garner's Grove. . . . The reunion was now fairly launched, and the smile of God was upon it.

The attention of the world was aroused, and as we met in different places year after year, thousands flocked to see the strange phenomenon of a people meeting to worship God in the open air. . . . Many came to scoff and remained to pray. Leading men and women of the world expressed their surprise. They had expected to see an ignorant and disorderly crowd, but instead they declared they had never seen such an orderly assembly. . . . and while they were not able to discern the grand secret of such peace and order, they declared that every Latter Day Saint governed himself or herself. But we who obeyed the truth knew it was the divine influence of the Holy Spirit that governed.

From this beginning the reunion movement has spread to include every district in the church. Reunions have opened the door for the various auxiliaries of the church for the benefit of the young as well as the old—and instead of loading the church with an added bill of expense, they have become a great source of financial help.

THE STORY IS TOLD that at an early Logan reunion a group of men were working in the big tent, cutting a large hickory stump out of

The Surviving Rodger

By **WILLIAM PATTERSON**

A RECENT ITINERARY took us to the beautiful oasislike city of Phoenix, Arizona, which is irrigated by the waters of melting mountain snows. To it come the afflicted from afar to benefit from the dry climate and perpetual sunshine. In this city a growing congregation of the church worships in an inadequate building while a more capacious and elaborate structure is being planned.

To this city and congregation in 1928 came the subject of this brief sketch, Mrs. Hanna Elizabeth (Rodger) Olsen, only surviving member of the family of the late Glaud Rodger, father of the Reorganized Church in Australia.

"Aunt Dolly," as she is affectionately called, was born March 29, 1868, at Irvington, California, and was a five-year-old girl with "red locks" when her father entrained for a mission which was to take him to

the way where the seats were to be placed, when a citizen from the town happened by. He watched them for some time and then commented, "I don't believe there is another body of people under the sun who would be so cheerful under the circumstances as you people. Why, you would hop with a good heart onto a stump as big as this tent if you wanted it out of the way."

That has been a distinguishing character of Latter Day Saints yesterday and today. They have always "hopped on the stump" when there was a job to be done.

Let's not ask ourselves, "Am I going to reunion this summer?" but rather, "Which reunion shall I attend?"

It's reunion time again! Let's hop on the stump.

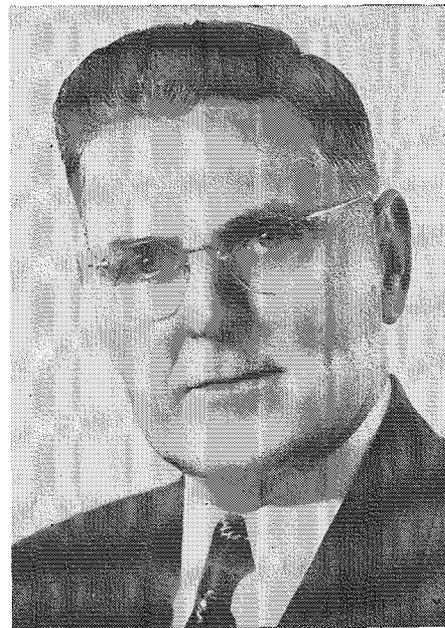
the far-distant shores of Australia, where his rugged Scot determination laid deep and secure the foundations of the Restoration Movement. Reminiscing, Sister Olsen said: "Mother didn't go to the train to see father off . . . for reasons." Those "reasons" were later expressed so beautifully in her poem, "Farewell to My Husband," one verse of which follows:

Good-by, e'er the words are spoken
Heaves my heart the bitter sigh,
Choking words I fain would utter—
Oh! 'tis hard to say good-by;
Yes, beloved one, thou art going,
Perhaps for years—perhaps for ever;
Dearest treasure thou art leaving,
But we'll not forget thee—never!

The white handkerchief waving from the speeding window of the train still waves in the memory of Glaud Rodger's daughter, now in her eighty-second year.

IN 1831 the Lord admonished the church: "Behold now it is called today [until the coming of the Son of Man], and verily it is a day of sacrifice, and a day for the tithing of my people." This was to be a mutual sacrifice shared by all in the church, irrespective of age, station, or condition. The men under general conference appointment were to set this example of sacrifice to be matched by those in secular and domestic employment. Glaud Rodger made himself equal to the demands of the great sacrifice to the Australian Mission, but his wife and the mother of his children supported him with a more exacting sacrifice. Only men and women of deep devotion, sterling character, abiding faith, constant and cheerful sacrifice could survive.

From the lips of his daughter one gets a glimpse of the great soul that was Glaud Rodger. Being disinher-



ited by his father made the cost of uniting with the church a little more severe, but he esteemed the bargain priceless and the purchase worth the cost.

IT IS A TRUISM that "back of every good man is a good woman." Had it not been for the unswerving consecration of his noble companion, Glaud Rodger could not have gone to Australia and the good he did would not have been achieved. We of the Australian Mission are indebted to this good and gracious lady who fought so valiantly on "the home front," making possible victory on "the firing line." As "Aunt Dolly" said, "Father did a good work; but we had a good mother, too, who took care of us." In those days when the "financial law" was little understood and less observed, the small church income made possible a survival family budget, and like other ministers' wives of that day "mother had to work all the time, and the boys, too, as soon as they were able" to augment the meager allowance. To this economic hardship add the fact that only once a month this family received mail from husband and father; then let us ask, "What am I

(Continued on page 18.)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

What was the Jewish Sanhedrin?

ANSWER:

The correct form of the term (Aramaic) is said to be *Sanhedrin*. It was the supreme religious council of the Jewish body, and in Acts 5: 21 is probably referred to by the term "senate," as Josephus uses this term, or quotes it from King Antiochus. The *Mishna* indicates that it was considered to be derived from the seventy elders of the time of Moses. For a time they appear to have been of the priesthood, but later scribes and elders of other lineage were included. Originally they evidently were the "princes" of the various tribes of Israel. At times the high priest appears to have been a member of the Sanhedrin, and at such times he presided over its functions, which were ordinarily concerned with questions of the Mosaic law and established religious customs.

The members of the Sanhedrin were chosen for life, unless removed for cause. It is said by Josephus that Ananus (Anas) the high priest called the Sanhedrin and condemned James, the brother of Christ, to be stoned to death.

A. B. PHILLIPS.

QUESTION:

Psalms 51: 5 says, "Behold I was shapen in iniquity and in sin did my mother conceive me."

If that was true of David, is it true of all men? If not, please explain.

ANSWER:

"Shapen in iniquity" is a parallelism and bears the same meaning as "conceived in sin." According to the Scripture, this is the heritage of all men.

The atonement of Christ has effect on two classes of sin; in the following we note the distinction. 1. "Behold the Lamb of God, which taketh away the sin of the world."—John 1: 29. 2. "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."—Matthew 1: 21.

In the first Scripture, "sin" is in the singular; here it is considered to be original or Adamic sin, and all come under

its effect. "As in Adam all die," and for which Christ atones, "even so in Christ shall all be made alive." In the second Scripture the word "sin" is in the plural and has reference to personal sins for which repentance and baptism must precede forgiveness. The second article of our Epitome of Faith reads, "We believe that men will be punished for their own sins and not for Adam's transgressions."

The atonement of Christ so affects little children who die before accountability that they are saved in the kingdom of God. Of them Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven, and he laid his hands on them."—Matthew 19: 14, 15. Mark says of this circumstance, "And he took them up in his arms, and put his hands upon them, and blessed them."—Mark 10: 16. The Book of Mormon is in harmony with this and is very explicit.

Behold, I came into the world not to call the righteous, but sinners to repentance; the whole have not need of a physician, but they that are sick; wherefore little children are

whole, for they are not capable of committing sin; wherefore the curse of Adam is taken away from them in me, and it hath no power over them, and the law of circumcision is done away in me.—Page 769, verse 9.

On this question the Inspired Version has interesting and detailed information. Adam is told by God that he is forgiven of his transgression in the Garden of Eden. This is evidently extended to all his posterity, for it goes on to say, "Hence the saying went abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children for they are whole from the foundation of the world."—Genesis 6: 56, Inspired Version. It definitely states that Adam's children are conceived in sin and that when they grow up sin conceiveth in their hearts, and they taste the bitter that they may know to prize the good. Parents have the responsibility teaching the children the gospel plan of faith, repentance and baptism of water and the Spirit.

JAMES E. BISHOP.

QUESTION:

What does the word "besom" mean in Isaiah 14: 23?

ANSWER:

This word is a translation of the Hebrew *matate*, and means a broom, or at times a rod or bunch of twigs. Shakespeare uses the word in Part 2 of *King Henry VI*, and it is still common as a provincialism.

A. B. PHILLIPS

Coming Soon

The Restoration Story

A new and easy way to present our church story to non-member friends.

Watch the "Herald" for more information.

Herald House

Independence, Missouri



Interesting Personalities:

Sister Theresa Blair, Centenarian

IN THE LITTLE VILLAGE of Burt, Michigan, a pleasant lady is working for the church. The unusual fact about this is that Mrs. Theresa Blair is undoubtedly the oldest woman of the women's department, for she has just celebrated her one hundredth birthday.

To honor this special occasion, her faithful doctor brought her a large birthday cake made in the shape of an open book and on which was written in cake-frosting script: How to Live to be 100 Years Old, by Mrs. Theresa Blair. During last winter's cold weather, this doctor attended her through three severe attacks of pneumonia. Many other people came to visit her on her hundredth birthday, for visiting is the favorite pastime of Sister Blair. Although her body is weak, her mind is alert, her conversation is fascinating, and her smile is an invitation to return for another friendly chat.

Another person whose visits are welcomed is the local pastor, Elder L. C. Loomis, for he brings her comfort and instruction. Although Sister Blair is old in years, she is young in the church and still has much to learn about it. She spent most of her life as a member of the Roman Catholic Church. At the age of 91 she was baptized into the Reorganized Church in the Flint River. From then until about three years ago she was a regular attendant of the little local church. Now that the years are pressing heavily upon her body, she must content herself by helping

the church as much as she can while remaining in her little apartment. Carefully and patiently she tears cloth into carpet rag strips, sews them together, rolls them into neat balls, and donates them to the local women's department. Yes, she can sew them together herself, and she can thread a needle without the use of glasses.

I'M NOT AS OLD as the Restoration," she tells her visitors, "but we do have the same birthday." She was born in Detroit, Michigan, on April 6, 1850. Very shortly after this, her young mother died. Her father, confused by the turn of events, gave her to a Canadian family to rear. Sister Blair describes her foster mother as "nice enough" and her foster father as "a brute." As a child of nine years she was required to milk the cows in the morning, work all day in the fields, and do housework in the evening. During the cold winters she worked in the woods. There was no time for schooling; just time for work and more work.

When she was twenty-six she married, and after living several years in Canada, she and her husband moved to Michigan. It was only eight years ago that her companion died. Out of the eight children born to the union, two are still living. One of the best achievements of her long life is the young woman that she took into her home as an infant and reared to womanhood. When Sister Blair was seventy-five years old, she opened her heart and home to this nine-month old infant. Now that infant has grown into womanhood and has three small children of her own, all devotees of their "grandmother."

LIFE GOES ON CALMLY for Sister Theresa Blair. She sits by the window of her little apartment where she lives alone and watches the traf-

fic on Bell Road—traffic that averages about ten cars a day. If a car or a person should turn off the road and come in her direction, she smiles happily, hoping that another visitor is coming. She has no radio in her apartment because she thinks they "make too much noise." In the same house with her live her half brother and his wife, Edward and Mary Long. When Sister Blair needs their care, she taps on the wall to draw their attention.

Unlike most centenarians, she gives no reason for her longevity and lays down no unique rules for admirers to follow. And as for the world in general, Sister Blair comments that she "doesn't believe folks today are any better or worse than those of my youth."

—EMMA M. PHILLIPS.

Don't Let Go of Life

"If all men past 50 got out of the world, there would not be enough experience left to run it," once said Henry Ford. "We are told that 10 to 20 years have been added to the average life of human beings in modern times. This, coming at the experienced end of life, is tremendously valuable."

Maybe he's right. The other day I talked down street with a man who is a bit beyond 60 but who hasn't changed in general physical appearance or in general vigor in the past 20 years. I asked him how he managed to stay so young-looking.

"It's all a matter of keeping young mentally, my boy," he said. "I never allow my mind to close up tight. New ideas, new thoughts, new experiences are what I am eternally welcoming. Why, every morning when I wake up I jump out of bed eager to face the day and its problems. Men who age prematurely have let go of life too soon and, naturally, lose its electrifying urge. That's all there is to it."

Don't let go of life!

—JEROME P. FLEISHMAN.

The Spaulding Story

By ISRAEL A. SMITH

WHEN WE DISCOVER newspaper or magazine articles about Solomon Spaulding and his manuscripts we at once are prepared to see a re-telling of the claims set up by E. D. Howe. From two of our members, Brother Casimir Nikel of Cleveland, Ohio, and Sister Anna B. Rasey of Painesville, Ohio, we have received copies of an article published on March 5 last in the *Cleveland Plain Dealer*.

Much to our gratification we find that Miss Grace Goulder, the writer, has given what I would call judicial consideration to the issues of fact raised from the beginning as to the correctness of the Howe theory—one he advanced even after he had been advised that it was not tenable, according to Miss Goulder's article.

Because of some special features, such as the references to Professor Kirke L. Cowdery, a nephew of Oliver Cowdery, we are pleased to give space to this article, permission having been granted by the publishers of the *Plain Dealer* and Miss Goulder:

OHIO SCENES AND CITIZENS

Old Manuscript by Conneaut Pastor, Which Mormons Resented, Now Rests Behind Locked Doors in Oberlin College Library.

By GRACE GOULDER

IN THE DIGNIFIED and inviting library of Oberlin College, Oberlin, Ohio, the most famous volume is a battered manuscript that has been the cause of bitter controversy for more than a century. Kept securely behind locked doors, this is a novel written about 1810 by Rev. Solomon Spaulding, Conneaut, Ohio. For years it has been tagged by non-Mormons as the basis of the Book of Mormon, a claim violently denied by all followers of the Prophet Joseph Smith.

It is an innocent-looking document, without a title, the difficult script faded almost to illegibility. The Oberlin Library has had it bound carefully in fine leather, and prefers that the many persons who come to study it use the photostatic copy. Looking at it, one is amazed that it could have stirred such heated invectives and such ardent advocates. Sermons, books, quantities of paper and ink, as well as hours of earnest scholarly research have been expended on it alike by the Latter Day Saints themselves and by "Gentiles"—the Mormon name for all outside their sect.

For all this probing searchlight, mystery still clings alluringly to the old pages, and people like myself always are turning up asking to see it—while I was handling it, a long distance telephone call came to Librarian Julian S. Fowler, its custodian, from a man in Philadelphia who was planning a special trip to Oberlin to study it. Mr. Fowler, like most of those who have gone into the story in late

years, believes with the Mormons, that it could not have been the inspiration for their Book of Mormon, their "bible" that Joseph Smith insisted had come to him from golden tablets he found buried in the 1820's in Palmyra, New York.

Such sober disclaimers cannot rob the book of its fascinating history, its long connection with the Mormons and the points of resemblance between it and the Mormon work. Though originating along Conneaut Creek, which Author Spaulding spells "Coneaught," Oberlin College obtained the manuscript 75 years later in Honolulu. The college's president, James H. Fairchild, was visiting L. L. Rice, a former Painesville and Oberlin resident. They were sorting out Rice's papers, searching for anti-slavery material when they came upon a package containing about 175 loose pages, labeled "Writings of Solomon Spaulding." Rice had not realized he had the work. Spaulding's name was famous, made so by a Painesville newspaper man, E. D. Howe, whose plan, it happened, Rice had bought. In 1835 Howe wrote an anti-Mormon book, its main argument being that the foundation for the Book of Mormon was not the golden plates as Joseph Smith claimed, but an unpublished novel by Spaulding. Howe based his statements on testimony of neighbors who swore that Spaulding had read many passages of his book to them, which were similar to the Book of Mormon which came out later.

Spaulding had died in 1816, and Howe made contact with Spaulding's widow, hoping to locate that manuscript. She did send him one of her husband's manuscripts, which Howe, when he examined it, realized did not resemble the Book of the Mormon closely enough to be THE work he sought. That one, he concluded was lost, and he went ahead and put out his book anyway. It received wide attention, since it bolstered the strong trends of Mormon persecution developing in Ohio at that time. Fairchild and Rice knew all this, and concluded they had come upon the missing Spaulding writing that Howe had looked for. News dispatches gave the story wide circulation, calling the old novel the "Manuscript Found."

Closer scrutiny of the quarto convinced President Fairchild that it differed too radically in style and subject matter to have been the basis for the Mormon work. But no matter. The name, Manuscript Found, persisted, probably because actually there are some startling points of resemblance. Spaulding, much interested in Indian and Mound Builder lore, confides to the reader that he "discovered" the original text in a golden box hidden deep in a tunnel which he stumbled upon when excavating a mound near his Conneaut home. (Joseph Smith had found his plates buried, too.) The writing was in Latin—Smith's tablets were in what he termed "reformed" Egyptian hieroglyphics. The tale is about a Roman, Fabius, living in the time of the Emperor Constantine. Fabius, Spaulding imparts, hid the chronicle that recounts the Roman's experiences with the Indians after he and his companions landed here in a storm—their destination had been Great Britain. The Book of Mormon is about Christ's coming, after his resurrection, to bring the gospel to the American Indians, the record of those events preserved for 400 years in golden plates that a descendant of those aborigines, one Mormon, handed down to his

son [later known as] the angel Moroni. It was Moroni who hid the plates near Joseph Smith's home in New York State, and led him to them in a vision. . . . Beyond these points the similarity ends. The so-called Manuscript Found is not written in the biblical language of the Book of Mormon and has none of the characters that appear in it.

Particularly interested and well informed about the Spaulding manuscript is one Oberlin resident, Mrs. Kirke L. Cowdery, 184 Woodland Avenue. Her husband, until his death a few years ago, was a long-time French professor at the college. He was a grandnephew of Oliver Cowdery, by whose hand nearly all of the pinter's copy of the Book of Mormon was written. Prof. Cowdery, from a line that never espoused Mormonism, spent much time in Mormon research, following the footsteps of the Cowdery's and the Smiths from their birthplaces, both in Vermont, on through New York, Ohio, the Middle West, Utah, and the Southwest into every spot in this country where Mormonism flourished. Mrs. Cowdery accompanied him on these journeyings, which became a kind of hobby for them both.

I found her in the sunny bay window of her living room, surrounded by luxuriously blooming African violets and blue-flowered morning-glory vines climbing up the curtains. She showed me her husband's collection of Mormon papers, among these a deed from a local farmer, bearing Oliver Cowdery's signature, for land given Joseph Smith where the Kirtland Temple now stands. Oliver, about Joseph's age, came under the "prophet's" spell when he went to teach school near Palmyra, and the two baptized each other, Oliver becoming the second convert. Oliver, along with Smith, was the only one permitted to see God in person in a blinding spectacle during temple dedication rituals—this according to Smith's journal. Oliver broke with the prophet following the failure of the Mormon bank at Kirtland, but later he rejoined the sect. His greatest fame rests on the fact that he is one of the Three Witnesses whose testimony that they saw the sacred tablets is carried in the front of every Book of Mormon—a refutation of any claims for Spaulding. . . . How annoyed Oliver would be to know that the queer old Spaulding document is getting all this care and attention in Oberlin's Library!—*Cleveland Plain Dealer*, March 5, 1950.

All One Body

The church is an organic whole; its parts are inseparably related; they minister to each other, or they impede each other.

Priesthood called and ordained in a small branch may thereafter minister far and wide. Converts won in one area may help win other converts at far distant points. Emphasis on one phase of gospel teaching (e. g., missionary work) must sooner or later be compensated by emphasis on other phases of the work (e. g., finances). The group which ignores its young people has no tomorrow. The group which ignores its yesterdays never grows up. There is no group in the church but at some time draws on other groups for leadership, for literature, for ideas, for financial help.

Letters

Tributes to John W. Rushton

Since reading in the *Herald* of John Rushton's death, I have been thinking of the time he spent in England, particularly in Birmingham. Brother Rushton, the late John Schofield, and Peter Whalley used to travel together. I wonder if Brother Schofield was among those who met him "on the other side." I can visualize his smile as the two were reunited. Only Brother Whalley remains to carry on the good work of this missionary trio.

Of all the things Brother Rushton taught us, I remember best his emphasizing the importance of good, clean, spiritual homes. I am grateful for this gospel and ministers like Brother Rushton who inspire us to better living.

BERYL E. JONES CHASE.

Moosedale
Connell Creek Post Office
Saskatchewan, Canada

The passing of Brother Rushton brings to my memory the days following World War I, when, as a returned veteran, it was my happy experience to hear him preach at the old Ninth and Lydia Street Central Church in Kansas City. It was largely through his preaching and friendship that I was converted to the church. He was my guide, and I his disciple. To me there has never been a greater orator in the church.

One evening here in Santa Barbara he appeared before the local post of the American Legion as my guest, and I was granted the privilege of introducing him. There was a number of state and national representatives of the Legion present—many of them men who would be bored listening to the usual special occasion speaker. However, as soon as Brother John began to speak, they gave him their attention and listened intently until he had finished. Later the local commander wrote in our paper that Rushton's speech was the high light of the Legion year.

His passing brings a great loss—the loss of a brother and an outstanding minister.

C. J. LANT.

1717 Thomas Avenue
Santa Barbara, California

Three Great Men

I wish to express my sympathy to the family of John W. Rushton. I knew him in England when he was a young missionary. Even then he was an eloquent speaker and drew large audiences. It was a pleasure to have him stay at our homes. When President Joseph Smith came to Great Britain and requested Brother Rushton to return to the States with him, we felt it was a real loss to England, but we also realized that he went to do a greater work for the church. In 1909, two other men, Ben Green and E. J. Trapp, were called to the office of elder and ordained under the hands of Brothers Rushton, William Lewis, and E. B. Morgan.

I was glad to read in the *Herald* of the honor bestowed upon Brother Lewis in the reprinting of his tract. Many have borne testimony of how they decided to join the church because of Brother Lewis' ministry.

Another great man who ministered to us while we were living in Wales was Gomer T. Griffiths. Certainly he has done a good work for the church. He and Brother Lewis were

both Welshmen; they loved each other and worked in harmony.

These three men did much for us as a family. It is good to think of the present and plan for the future, yet the happenings of the past are important to us. These men brought such gladness to our souls that their works live with us even though they are gone.

ALFRED G. JONES.

311 South Decker Court
Scranton, Pennsylvania

From an Isolated Member

Recently I had an experience I feel I should share with others. I was reared in the Christian Church, and when I first heard the Restoration message I ridiculed it. But God in his infinite love gave me another chance several years later when we lived next door to a church family in Colorado Springs. In vision I was shown that the Reorganized Church is Christ's church. Two years ago we returned to the town where I had first heard of it; two of my daughters and a son-in-law are the only other members living here. When a couple of Mormon elders gave me the book entitled, "The Origin of the Reorganized Church," I read it and became confused. I lay awake hours praying for the knowledge I needed, and after I fell asleep I had an enlightening dream. The next evening Evangelist J. F. Curtis came to our home while he was en route to General Conference. I had written to him, but did not expect him to receive my letter before he left for Independence. He spent a day at our home giving me the council and encouragement I needed.

I thank God for such ministers as Brother Curtis, and pray that we may someday have a branch here with such a leader in charge. One cannot appreciate the blessing that comes from association with other Saints until he is isolated. I am grateful, however, that no matter where we are, we need never be isolated from God.

I ask an interest in the prayers of *Herald* readers that my husband may realize the need of God in his life and come into the fold of the kingdom.

MRS. L. H. SANDERSON.

Norton, Kansas

Appreciates Missionary Help

I have just finished reading in the *Herald* of Brother Charles Brown's work in New Mexico. I couldn't help comparing our lives now with our condition at the time I wrote my last letter for the *Herald* telling of our need for an elder. We now attend church regularly, and our children are being taught the gospel along with others of their faith. We can never adequately express our gratitude for these things! God has directed another member of the priesthood, Brother W. H. Sandell, to our group in New Mexico.

May others' blessings be as abundant as ours is my prayer.

LOUCEAL SUMRULD.

Lovington, New Mexico

Finds Comfort in a Hymn

"What a Friend We Have in Jesus!" I have often sung these words without stopping to think what they mean, but now I am beginning to realize more what a friend Christ truly is. For the first time in my life I am away from my church, my family, and the friends of my youth. Yet when I get lonely, I am reminded by this song that wherever I may be Christ is always with me. Of course, to enjoy this friendship I must live each day to be worthy of it.

My husband is attending the University of Illinois, and will continue to do so for the next three years. We have our own home, a lovely daughter, and good health. For these things we are very grateful. I am finding time to read the Three Books and other church publications. I hope this will help prepare me for service in the church later on. I ask an interest in the prayers of the Saints that I may remain faithful. If there are other members living in the Champaign-Urbana area, I shall appreciate hearing from them.

MRS. WANDA M. BARWISE.

910 West Church
Urbana, Illinois
(Phone 7-3582)

Enjoys Autobiographies

I find the autobiographies which occasionally appear in the *Herald* very inspiring. The testimony of those who have kept their faith through trials is a challenge to me. May God bless all who help bring the *Herald* into our home.

Please remember the small group here that it may grow in spirit and numbers.

MRS. DON BALDWIN.

Route 4, Box 4
Billings, Montana

All Service Counts

Several weeks ago before prayer service, I expressed my discouragement at having apparently wasted my time in trying to teach others to obey the financial law. After the service started, our pastor announced the theme as, "Your labors are not unrewarded nor in vain." Many good prayers and testimonies followed, and before the meeting was over I was sorry I had complained. Now I know I should be satisfied with doing his will whether others respond to it or not.

God rewards us continually. He has helped me many times and has blessed my children. When my son Robert was confirmed, the one officiating said that God was well pleased with "the offering thou hast brought this day." Much the same assurance came concerning my daughter also.

I know this gospel is true and God is unchangeable. I feel very humble and underserving of his great love and mercy. I want to continue being of assistance in the accomplishment of his eternal purposes.

MRS. WANDA E. SMITH.

1901 Fifth Avenue North
Minneapolis 5, Minnesota

Courage in the Dark

Several weeks ago I heard the story of a brave woman which I should like to share with others. She lost her sight after bearing her eleventh child. Within two years her husband died, and so she had to depend on the help of the vicar of the parish who gave her a pension of eleven shillings weekly. The lady for whom her daughter worked also provided a pension for the family. Although this mother had more than her share of trials, she never lost her courage and was never bitter. The day she died, she called her family around her and said, "I am going to leave you. I have had a good life." And at the age of ninety-four she passed peacefully away.

W. GERRARD.

52 Woodside Court Road
Addiscombe, Croydon Surrey
England

The Privilege of Parenthood

By MARY DENMAN STOBAUGH

I HAVE JUST PUT our fifteen-month-old baby girl to bed. For a change I rocked her to sleep. I used to feel that I didn't have time to rock her, but today as I held her I realized what a great privilege it was to be a mother, and how much happiness she had brought me.

I remember how I wanted to be a mother from the time I was very small, yet motherhood is a great responsibility. Each child born to earth is the gift of God placed for a while in human hands. My daughter is really His, although I often selfishly say, "MY child." It is an honor for me to be permitted to have this small life entrusted to my care, and I feel deeply my need of guidance in making of her the person God would have her be.

While I was in nurses' training, I had a three-month affiliation at Mercy Hospital—the hospital for little people in Kansas City. There the desire to teach children grew in my heart. I realized that each tiny patient belonged to God and deserved to be treated as such. I remember one little fellow in particular. Wayne was ten years old and the victim of chronic ulcerative colitis. It was Christmas week, and the hospital was alive with expectation because Santa was to make his annual visit. Wayne had been selected as the one to welcome Santa on behalf of the children who were in bed, but two days before Christmas he had a flare-up. As I was bathing him that morning he noticed from my sleeve tag that I was a nurse from the Sanitarium. He asked, "Do you belong to Jesus'

church in Independence?" I felt sure that he meant our church, so I answered, "Yes." Then he said, "Will you ask Jesus to help me so that I can greet Santa?" Again I answered, "Yes."

I took Wayne's case to God in prayer and also asked a number of my church friends to pray for this trusting little boy. On Christmas Eve Wayne did greet Santa. Later he told me, "I knew Jesus would help me."

Somewhere along the line someone had told Wayne about God. Perhaps it was another nurse, but I prefer to believe that it was his parents. With all my heart I hope that no parent will ever fail God and His children.

Each in Her Own Way

By MILDRED DORSEY

With good will doing service, as to the Lord. . . . Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord.—Ephesians 6:7, 8.

ADEL, who holds a responsible position, seldom attends church services. Sometimes she must work on Sunday. Most Sundays when she is not working she visits her parents who live in another town. Even though she does not attend regularly, she gives liberal financial support to her branch and is faithful in paying her tithing.

MAME is active in the women's department. Several weeks ago while listening to a review being given at a book club she heard Joseph Smith named as the instigator of polygamy. Afterwards, she asked if she might say a few words. She read a clipping from a prominent Iowa newspaper, which clearly substantiated our history and beliefs on this subject. Another book club mem-

ber supported her by saying that although she was not a member of the Reorganized Church, some of her ancestors had been, and she knew that Mame was right. Several members asked questions. Had Mame not been there, those women would have been misled about our beliefs and the church.

ALICE is branch music director, teaches a church school class, and is musician for a Grey Lady Unit in a VA hospital. Many times "The Old, Old Path" is her prelude. She says that most of the women in her group now know the words to this beloved hymn. Recently an out-of-town church member was a patient at this hospital. You can imagine his joy on hearing these familiar strains as the ladies prepared to give their program.

TRESSA's husband attends school during his vacations. She manages their home so that this is possible. She is active in the church school and in women's department. Visiting priesthood and church members know that they are more than welcome in this good Latter Day Saint home.

The Home Column

United Prayer

By Frances McDole

IN THESE TRYING TIMES the women's leaders of our stake have set aside the hour we are to pray each day. At nine o'clock we have been requested to pray in behalf of the church, the ministry, our branches, our homes, and our families. United prayer has power. At the hour we pray we are of one mind and heart—a request made of us during the inter-conference period of unusual preparation.

I gave some thought as to what one should pray when it is for the sake of all. Watching the clock so I would not miss the nine o'clock hour, I began to feel the need in my own heart for such united prayer. I felt the impact of the devastating evil power ahead out of which we must come with our hearts yet "tuned to hear His slightest whisper." I felt how much, how very much, we need a manifestation of what we should do to make these preparations. I was conscious also of the need we have to know that the Lord forgives us for what we have not done, and that he could send us forth with an awareness of his great abiding love to accomplish the tasks yet at hand. It came to me that I should be mindful of the individual members of the families, as each one goes to work or school. I felt to ask Christ to enter our homes and be received at the door as we greet our husbands each evening. I sensed a need for revelation individually and collectively of how to go forward and by what means we should do so. I would not be unmindful of individual needs unknown to us as we pray.

I am thankful for the appointed hour of prayer. It impresses me that this is a particularly important moment for the women of the church. I am deeply aware of the weight one prayer in faith adds to the sum total of the final united prayer which God receives from us.

This hour is important, for by prayer we do all things.

I would be mindful of the time set apart for the benefit of all the women of the church to prayer for one another.

Picked From the Periodicals

By Aarona Booker Kohlman

Summer is upon us, and June magazines carry many suggestions for appetizing foods, as well as cool and attractive clothes and homes. Nearly all the magazines have ideas for home decoration, so if that is your primary interest now, you will find much material available.

"You Can't Get a Divorce From Yourself," *Woman's Day*, is a good piece of reading for all married people, even if they are not considering divorce. It is especially good for those who know that their marriage falls far short of what it might be.

"The Dressing Makes the Salad," *Woman's Day*, consists of twenty-eight recipes for salad dressings for every type of salad.

"Embroider With Rickrack," *Woman's Day*, will make it easy for any woman to create highly decorative borders, designed by a well-known artist.

"A State Cancer Clinic Could Save Your Life," *Woman's Home Companion*, tells of the need for more facilities and how these have been provided in some states, and could be in all the rest.

"We Live Again," *Ladies' Home Journal*, another of the "How America Lives" series, tells of a family of displaced persons from the Ukraine who are happily becoming Americans.

"What Do You Mean Old?" *American Home*, develops the theme that age is not a calamity but an opportunity.

"How to Glaze Pine," *American Home*, is for those who like to do their own finishing of furniture or walls.

"Little Outdoor Ideas," *American Home*, gives pictures of and directions for making several clever additions to outdoor living.

"The Family Chore," *Good Housekeeping*, will appeal to almost anyone who has children. The author says, "Let's not pretend it's a game, and let's stop apologizing to children for work they should do."

The season is now upon us when "Poison Ivy," *Good Housekeeping*, is almost required reading. Both precautions and treatments are discussed.

"Twelve Barbecues You Can Build," *Good Housekeeping*, describes types for beginners, enthusiasts, and experts.

Saved for the last because of its excellence is "How to be a Good Father," *Parents' Magazine*. In spite of the title, it is valuable advice for mothers as well. Do read this one carefully.

Observe Sixty-first Wedding Anniversary

Brother and Sister A. J. Yarrington of Lamoni, Iowa, celebrated their sixty-first wedding anniversary at their home on April 8. They were married at Dunlap, Iowa, after which they made their home in Lamoni where Mr. Yarrington was in the hardware and farm implement business. Brother Yarrington has been a member of the Reorganized Church since 1879 and holds the office of high priest. He served fourteen years as a counselor to the bishop of Lamoni Stake and twenty-two years as a member of the Lamoni Stake High Council. He was also manager of the Saints' Home farm for many years. Sister Yarrington was baptized in 1896 and has been an active worker in the women's department.

Their three children, Elder Hollis Yarrington, Mrs. Edith Sumption, and Priest Byron Yarrington, were present for the occasion.

The Surviving Rodger

(Continued from page 11.)

doing to perpetuate and increase the work for which these so nobly sacrificed?" I was informed though not in the spirit of recrimination that there were those in the church "who picked at mother because she by her good management kept us well-dressed. She would patch an old dress given her and put a ruffle on it."

While Glaud Rodger was yet in Australia, his wife disposed of her goods and took the children by train on the long journey to the village of Sedgewick (now Lamoni, Iowa). Here she purchased a small piece of land where she could have a cow, a horse, and some chickens to increase the small family income. It was the desire of this good mother to establish her home where her children could enjoy better church privileges and to be associated with those of their own faith. Sister Olsen recalls that she observed her eighth birthday on the train en route to Iowa, and that she was fearful the train might be wrecked before she was baptized. It was a childlike fear, but it discloses the importance of baptism inculcated, no doubt, by the teaching of a "mother in Israel." Soon after her arrival in Sedgewick, Dolly was baptized. According to her account, "The first church in which we met in Sedgewick was a temporary one with a cinder floor. There were not any seats in the building, and we were obliged to use our buggy [sulky] seats during the services. This building was a sheep shed. Mother and I kept it clean."

THE LAST MISSION Glaud Rodger performed was at Elko, Nevada. Here he died and was buried. This burial was to be temporary, as it was intended to disinter the body and take it to Lamoni for permanent burial, "But mother could not go through the ordeal and decided to leave him at Elko." The grave-

yard was later discontinued and the marker lost. The late President F. M. Smith tried to find the site of his interment without success. But although the place of his burial may be lost, the place he occupies in the church history—especially Australian church history—will never be lost.

Near the resting place of his good wife in the Lamoni cemetery stands a humble memorial to this humble and devout minister.

Note:

This article is based on an interview which took place at a women's meeting in a private home on June 9, 1949. "Aunt Dolly," who lives at 1510 North Sixteenth Street, Phoenix, Arizona, was eighty-two on March 29, 1950.

—From *The Standard*, Sydney, Australia, February, 1950.

Keep your temper. Do not quarrel with an angry person, but give him a soft answer. It is commanded by the Holy Writ and, furthermore, it makes him madder than anything else you could say.

—Anon., quoted in
Woman's Home Companion.

Editorial

(Continued from page 3.)

Fortunate are those who are now learning in the schools. More fortunate are those who are learning in the midst of life.

For people of all ages, the church is a school. In church we learn about God, about the gospel of salvation, and about the work of the kingdom. No other knowledge is as important as this.

We are all students, some of us good ones, some poor ones. The only difference between us is that some are trying to learn, and some are not. The little child patiently trying is more precious in the sight of God than the proud one who thinks he knows it all. And what are you learning today?

If he wishes, a person who has knowledge can be an instrument for good in the hands of God.

L. J. L.

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Independence, Missouri

Briefs

SEATTLE DISTRICT.—The first priesthood retreat of the district was held at Deception Pass State Park on May 20-21. Elder Ray Sowers of Tacoma, a member of the district presidency, conducted the opening worship, followed by an hour-long class taught by Apostle E. J. Gleazer on the subject, "Effective Priesthood Ministry." Bishop M. E. Lasater teamed with Apostle Gleazer at the next class period to impress the priesthood with the importance of "Teaching the Law of Tithes, Offerings, and Surplus" and the "Spiritual Aspects of the Financial Law." Elder Clark Coleman of First Seattle Branch directed a period of recreation for the priesthood before the dinner hour while the pastors of the district met with Apostle Gleazer to discuss "Calling Men to Priesthood."

In the evening Apostle Gleazer spoke to the deacons and teachers on the "Function and Ministry" of these two offices, and High Priest Paul Wellington of the district presidency spoke to the priests and Melchisedec priesthood in a "New Ideas" session concerned with missionary procedures in effective evangelism. Elder Ray Sowers was in charge of the campfire devotional held just before "lights out."

Plans had been made to take an early morning hike to the top of Mt. Bromac (named after Brother F. M. McDowell at a previous Youth Camp) for Sunday devotions, but the weather did not permit such a hike. Instead a "hotcake" breakfast was held. Following this there was a prayer and testimony service led by High Priest Alma Johnson. The first

hour was devoted to group conferences concerned with various phases of being "Ministers for Christ."

Following a noon-hour feast, the group met for a final dedication service before leaving. In this service directed by Elder Wellington, Apostle Gleazer challenged the district with the responsibility of carrying forward the general church aims and objectives more effectively in this field. District Preesident Granville L. Swenson accepted the challenge and in turn challenged the pastors of each branch to assist in this task. Elder Paul Anderson of Yakima responded for the pastors. Evangelist A. W. Lundeen emphasized each priesthood member's individual responsibility to respond to this call to service.

High Priest L. R. White, pastor of the Bellingham church, arrived first at the camp grounds and saw that everything was in order. The cooks were Ted Wolfgram and Bob Baker. Sixty attended the retreat.—Reported by PAUL WELLINGTON.

PENSACOLA, FLORIDA.—Work was started on the new church building May 13. The young ladies of the Zion's League furnished a lunch for the volunteer workers. Every day someone volunteers some work on the project.

ST. LOUIS, MISSOURI.—The first district conference under the new apostle in charge of the district, D. O. Chesworth, was held May 27, 28. Brother Chesworth spoke at the 11:00 service.

Cecil Ettinger, new missionary appointee to the St. Louis and Central Illinois Districts, spoke to the priesthood on the evening of May 27. At the same time Elder Frank McDonald

spoke to the women, and Patriarch C. L. Archibald spoke to the young people.

A Sunday afternoon prayer service, which nearly filled the main auditorium, was preceded by a short business meeting in which the district membership voted its endorsement of Elder McDonald as district president to replace Brother Archibald.—Reported by DON HUNSTEIN.

SEATTLE, WASHINGTON.—District President G. L. Swenson was ordained to the office of high priest at a recent service in the Seattle First Church. Many members of surrounding branches were present to witness this ordination, Sunday evening, May 21.

High Priest J. L. Verhei, president of the Oregon District, was present to give a charge to the candidate for ordination. Apostle E. J. Gleazer, with the assistance of High Priests Alma Johnson and Paul Wellington, performed the ordinance. Bishop Lasater and Evangelist Lundeen assisted in the service and gave their continued support to Brother Swenson.

Following the ordination, Apostle Gleazer preached on the subject of "The Power of Godliness" and its relation to the ordinances of the church.—Reported by PAUL WELLINGTON.

VANCLEAVE, MISSISSIPPI.—There was a large attendance at the annual home-coming services on May 21. Due to the illness of Pastor A. G. Miller, Elder A. N. Barnes of Escatawpa was in charge of the services. Guest speakers for the day were Elders R. L. Booker and Franklyn Stiener of Mobile, Alabama, and Elder Gordon Gibson of Escatawpa. Basket lunch was served on the church grounds.

Brother Miller was highly commended by Elder Stiener for his devotion to the branch.—Reported by MRS. MYRTLE MAE.

CINCINNATI, OHIO.—Apostle Percy E. Farrow and Seventy Joe Yeager visited the branch on May 17. Apostle Farrow was the guest speaker of the evening. Special music was furnished by Misses Florine Cline, Gwenn Manning, Evelyn Smith, Mereleen Condon, Mrs. Wave Condon, and Mrs. June Ried.

On May 28 Elder and Mrs. Harold Van Buskirk of Buffalo, New York, were visitors. Brother Van Buskirk was the speaker for the morning service. Special music was by the Cincinnati choir.—Reported by JOSEPHINE SMITH.

LONDON, ONTARIO.—During the month of May these children were blessed: Ann Elizabeth, daughter of Mr. and Mrs. Albert MacGregor; Karen Elizabeth, daughter of Mr. and Mrs. Gordon Cooper; John Alexander Hoffman, son of Mr. and Mrs. J. L. Hoffman; Paul Richard, son of Mr. and Mrs. David Davidson; and Alana Jean, daughter of Dr. and Mrs. Floyd Skelton.—*The London Beacon*.

BEVIER, MISSOURI.—On May 14 the Macon, Huntsville, and Bevier branches had a joint all-day service. Patriarch Orman Salisbury and wife were guests. Brother Salisbury spoke at the morning and 2:30 p.m. services. A basket lunch was held at noon.

On May 21 Elder Donald Bowman of Hamilton was guest speaker. On May 28 Elder Fred McKane of Springfield, Illinois, a former Bevier resident, spoke at the morning service. In the afternoon of May 30 Dwight Fowler of Huntsville was baptized by Elder Morris Worden and confirmed by Elder J. P. Vanskiike at Bevier.—Reported by GRACE VANSKIKE.

For
Reunion Classes
Institutes
Conferences and
Women's
Department

I Witness for Christ

by Blanche Mesley

a study course

50¢

herald house

Independence, Missouri



If we want to escape criticism we should say nothing, do nothing, and be nothing.

ALMOST ALL OF US are influenced by what people think of us. When they think well of us we are happy, but when they ridicule and criticize us we are unhappy. Some of us think that as long as we do the right thing we will please everybody. This is a misconception; we won't and can't possibly please the whole world. No one has yet discovered a way to give universal satisfaction. The most perfect Man who ever lived could not, so why should we hope to succeed where he failed? It is not in the divine plan that we should please all men; if it were, Jesus would have accomplished it. The Master taught, "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake." Please notice that he emphasized *for my sake*. In the opening Scripture we find a similar meaning but different wording, "Blessed are they which are persecuted for righteousness sake." Christ is God's example of righteousness for men. We have been called to do righteousness, and we must press onward doing what we think is right regardless of what other people think of us.

If we want to escape criticism we should say nothing, do nothing, and be nothing; for the higher a man goes, and the more important he becomes, the greater he is criticized. This is especially true if he tries to do right. Therefore, we should expect criticism and prepare for it, but there is no reason for us needlessly to invite it.

What People Think of Us

By **STEPHEN BLACK**

Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

If great men had been swayed by what others thought of them, our social, cultural, and industrial achievements would still be on a par with those of the Dark Ages. Think where we would be today in the field of medicine, engineering, electronics, nuclear fission, politics, or even religion, if the leaders in these fields had let the opinions of others influence them in their search for truth. If men like Pasteur, Edison, Marconi, Washington, Wesley, Luther, and Joseph Smith had listened to the unjust criticism of their contemporaries the whole social, industrial, and religious world would have been different. These men went ahead doing what they thought was right, and although they were sensitive to criticism and the opinions of others, they did not let what other people thought of them dissuade them from their purposes. One of our greatest presidents expressed the feelings of these men at a time when he was under attack from some of his critics. He said,

If I tried to read, much less answer, all the criticism made of me and all the attacks leveled against me, this office would be closed for all other business. I do the best I know how, the very best I can. I mean to keep on doing this, down to the very end. If the end brings me out all wrong, then ten thousand angels swearing I had been right would make no difference. If the end brings me out all right, then what is said against me now will not amount to anything.

Lincoln knew that the man who spends all his time worrying about what others think of him and trying to answer their criticism would have time for nothing else. The earlier in our life we realize this truth, the better off we will be.

THE UTTER FUTILITY of trying to please everyone is well illustrated in one of Aesop's Fables. A man and his son were leading their donkey when a bystander scolded them for walking when the donkey didn't carry a load. So the father put his son on the donkey. Soon they came to another man who criticized the son for riding while his tired father walked. Then the boy walked and the father rode on the donkey, but the next person they met complained about the heartless father who rode while his son walked. So both father and son got on to ride, but the next passerby accused them of being cruel to a poor dumb beast. Finally, they tied the donkey's feet together and tried to carry it on a pole between them. When they were hilariously ridiculed they let the beast down on a bridge and in

the struggle to get to his feet the donkey fell in the water and drowned.

The moral, of course, is that no matter how hard you try, you are bound to be criticized by someone if you do anything at all. Even the Master was criticized for most of the things he did. But when he was censured for healing on the Sabbath day, he pointed out that the Sabbath was made for man, not man for the Sabbath. Christ's critics followed him even to the cross saying, "If thou be the Son of God, come down from the cross." And then, as a final reviling and parting blow, Matthew records that "The thieves also, which were crucified with him, cast the same in his teeth."

What people think of us can be an influence for good in our lives if we accept their censure with the right attitude. Instead of resenting criticism as we do most of the time, we might look beneath the surface of such attacks and seek the reason for them. If we know the reason we can do something about them. Most successful people have become that way because it was not above them to learn and accept the censure of others.

THE GREAT SCIENTIST George Washington Carver pleaded with other Negroes to listen to the unfriendly criticism of white people and profit by it. He once said, "A good many biting things are said about our colored people. These frequently irritate Tuskegee boys and make them angry. They are inclined to deny and make hot comments on their critics. But I tell them, you get nowhere that way. If fault is found with us, no matter how rudely, we should try to think to what extent it is well based, and then correct our shortcomings as far as we are able. Even the most unfriendly criticism may be a help if you take it right." This is excellent advice for all of us regardless of race or color, for most of our greatest creative moments are associated with some criticism we have received.

However, we should not let criticism or other people's opinion of us destroy our peace of mind. In his little book on happiness, William Lyons Phelps said, "I regard myself on the whole as an amiable person, and yet there are a considerable number of people who, when they hear of my death, will feel relieved. . . . I do not intend to let other people, especially those who do not like me anyhow, determine whether I shall have peace of mind or not." We should not be too much concerned about other people's opinion of us as long as our lives are in harmony with the example set by Jesus. However, if we know our lives do not measure up to his standard and that is the reason for the attack against us, we had best do something about it. If we walk with the Master and live rightly we shall have an assurance that no critical opinion will be able to shake us. For we have his promise: "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven."

A Way of Life

By Maude D. Anderson

DURING THE VICTORIAN PERIOD, discussing abstract theology and trying to find differences in various doctrines were entertaining pastimes. However with the dawn of a new era when civilization was being burdened down with facts it didn't know how to use, the more enlightened people began to realize that religion needed to be something greater than a mental stimulus. The world needed to be shown a better way of life. It was not enough to tell people their interpretation of the Scriptures was wrong; they needed to be shown what Christianity could do for them. Does criticizing the work of Chopin, Mozart, and Bach make a fine musician? Does criticizing the paintings of the masters make one a fine artist? Is it not the things one accomplishes that will be appreciated rather than his appraisal of what others do? I have seen any number of good people who would not unite with our church simply because those who presented it had nothing in their own lives which was admirable above that of the members of any other denomination. They were always ready to criticize but never ready to compliment or co-operate. It is human nature to see the reflection of our own shortcomings in the lives of others.

Some people would tell us that Christianity has failed, but it is only those who have shirked the responsibility of giving it to the world who have failed.

The various denominations of the world have been like a group of big husky men standing by as a friend sinks into the quicksand. They argue as to the best methods of saving him. Each "knows" that only his own particular method will succeed. Each wants to win the medal of honor for his heroism. As they argue, their friend sinks slowly out of sight until none can save him.

We were told more than a hundred years ago that Zion could be redeemed then if the people would have it so. Today my boy lies buried on the battlefield in France when he should have a home in Zion and be serving in the priesthood. I doubt if it makes much difference to him now whether the theology of the Adventists or the Catholics, the Reorganized Latter Day Saints or the Methodists made the greatest contribution to suffering humanity. The point is they all failed to give the world what it needed most—the message of the Sermon on the Mount.

New Horizons

Bulletin Board

Southeastern Illinois District Workers' Institute

A workers' institute for Southeastern Illinois District will be held June 24 and 25 at Marion, Illinois. All members of the priesthood, branch department heads, officers, and teachers are urged to attend. Apostle D. O. Chesworth will be present to conduct part of the classes. The opening session will begin at 10:00 a.m., Saturday. Meals are to be served by the women's department; lodging will be provided for those who desire to stay overnight.

SYLVESTER R. COLEMAN,
District President.

Brush Creek Reunion

Brush Creek Reunion will be held August 5 to 13 for members in the Southeastern Illinois, Central Illinois, and St. Louis Districts. The theme is "We Witness for Christ in the Restoration." Apostle D. O. Chesworth, minister in charge, will be assisted by Dr. F. M. McDowell, Seventies Cecil Ettinger and Donald Kyser, Elder Sylvester R. Coleman, and Miss Aleta Runkle, who will conduct a class in music and plan the evensong. Those desiring tents may contact George Wolfe, 704 Main Street, Mt. Vernon, Illinois. Young people who want dormitory accommodations may make reservations with Ed Colvin, 550 East Second Street, Flora, Illinois.

SYLVESTER R. COLEMAN,
President, Southeastern Illinois District.

Old Heralds Wanted

Ray L. Hurst, 1427 Holbrook Street, N.E., Washington 2, D. C., wants to purchase copies of the following back issues of the *Herald*: 1922—All January and February issues, and numbers 23 (June 7) and 36 (September 6). 1923—Numbers 3 (January 17) and 28 (July 11). 1925—Issues for March through September. 1926—Numbers 22 (June 2) and 40 (October 6). 1932—Numbers 48 and 49 (November 30 and December 7).

Please state price and condition of *Heralds* before sending them.

Change of Address

R. Melvin Russell
2009 Mackin Road
Flint, Michigan

Central East Side Branch, Portland, Oregon

Members of Central Branch have purchased a fine concrete mission-type stucco church at Southeast Twenty-fifth and Madison Streets. The interior is being redecorated, and the first meeting is scheduled to be held on Sunday, June 25, when Elder Paul Fishel of the Oregon Bishopric is to speak.

Official opening day will be Sunday, July 16, at which time other congregations in the district will be invited to attend services in the newly-acquired building. Activities of the day are to be as follows: 8:30 a.m., prayer service; 9:45, church school; 11:00, sermon by Bishop Monte Lasater; basket lunch at noon; 2:00 p.m., baptismal service; 3:00, confirmation service; open house with refreshments the re-

mainder of the afternoon; 6:30, Zion's League play; 7:30, sermon by Missionary Elwin R. Vest.

J. L. VERHEI, Pastor.

Northern Ontario Reunion

The Northern Ontario Reunion will be held at Park Royal near New Liskeard, Ontario, July 2 to 9. Theme of the reunion is "We Witness for Christ in the Restoration." Those in charge will be Apostle and Mrs. C. G. Mesley, Bishop J. E. Baldwin, Seventy Louis Zonker, Evangelist B. H. Hewitt, Elder P. P. Bolger, and Mrs. Clara Dobson. The daily schedule is as follows: 8:30-9:30 a.m., prayer service; 9:45-10:45, classwork for adults and young people; 11:00-12:00, general class; lunch; 1:00-2:00 p.m., rest period; 2:00-4:00, recreation; 7:00-7:45, general class; 8:00-9:00, preaching. Meals and grounds will be under church supervision. Cabins (or rooms) for two will rent for \$2.00 per day; for four, \$3.00. Other accommodations will be available in town. Reservations may be made with Miss Velma Shepherdson, Box 190, New Liskeard, Ontario.

Cheville to Speak at Arnolds Park, Iowa

Dr. Roy Cheville will speak at the 11:00 o'clock service in the Methodist Church at Arnolds Park, Iowa, on June 25 rather than June 18 as announced in last week's *Herald*.
D. S. McNAMARA.

Books Wanted

Annando Kramer, 4140 South River, Independence, Missouri, would like to purchase a copy of Kueffer's *Stories of Our Hymns* and Volume II of *Church History*. Please state price and condition of books before sending them.

Ontario Youth Conference

The Ontario Youth Conference, usually held on Thanksgiving week end, is scheduled this year for September 2, 3, and 4 at Erie Beach. All young people in Ontario are invited to attend. Additional details will be presented in the near future.

E. M. KENNEDY.

REQUESTS FOR PRAYERS

Prayers are requested for Mrs. O. A. Knapp (address not given) who was injured in a fall three weeks ago.

Members of the Pensacola, Florida, congregation ask other members of the church to pray that they may be able to finish the new church building they are working on.

Minnie Kinion, Box 604, Glencoe, Oklahoma, requests prayers that she may recover her health. She has been ill for some time and recently suffered a serious fall which necessitates her being confined to bed indefinitely.

Prayers are requested for Dan Armstrong, son of Mrs. Nellie Armstrong, 78 Dreany Avenue, London, Ontario, who was badly burned while working on a hydro-electric project.

Prayers are requested for Elder A. G. Miller, pastor of the Vancleave, Mississippi, congregation, who is recovering from a serious operation.

ENGAGEMENTS

Allen-Wemmer

Mr. and Mrs. Carl J. Wemmer of Princeton, Kansas, announce the engagement of their daughter, Eunice Jeannette, to Leon C. Allen, son of Mrs. Alice Allen of Independence, Missouri. Mr. Allen was a member of the 1946 graduating class at Graceland. The wedding will take place August 6 at Stone Church in Independence.

Williamson-Hall

Mr. and Mrs. Reed Hall of Harding, Illinois, announce the engagement of their daughter,

Norana Lois, to Kenneth L. Williamson, son of Mr. and Mrs. E. C. Williamson of Marseilles, Illinois. The wedding will take place this month.

Caput-Margrave

Mr. and Mrs. Dan Margrave of Pittsburg, Kansas, announce the engagement of their daughter, Joan, to Lee L. Caput, son of Mr. and Mrs. Louis Caput of Arma, Kansas. Mr. Caput was baptized May 21, 1950, by Seventy Eugene Theys at Rotterdam, Holland, and is stationed with the Navy in Heidelberg, Germany. No date has been set for the wedding.

Curtis-Reynolds

Mr. and Mrs. Harold W. Reynolds of Independence, Missouri, announce the engagement of their daughter, Ardith Louise, to Leon Curtis, son of Mr. and Mrs. George Curtis of Greenwood, Missouri. The wedding will take place in September.

Tenos-Raisbeck

Mr. and Mrs. John Raisbeck of Pittsburgh, Pennsylvania, announce the engagement of their daughter, Dorothy, to George A. Tenos, son of Mr. and Mrs. John Tenos of Wexford, Pennsylvania. The wedding will take place in the fall.

WEDDINGS

Williamson-Eike

Mavis Eike, daughter of Mr. and Mrs. Marshall Eike of Serena, Illinois, and Ronald Williamson, son of Mr. and Mrs. E. C. Williamson of Marseilles, Illinois, were married August 28, 1949, at the home of the bride's parents, the Reverend B. Ostrem officiating. The groom, a graduate of Graceland College, class of '49, is now attending college at Ames, Iowa, where they are making their home.

Brolliar-Dickey

Rosemary Dickey, daughter of Mr. and Mrs. W. R. Dickey of Dallas, Texas, and Boyd M. Brolliar were married at the Reorganized Church in Dallas on April 8. Elder Linden E. Wheeler performed the wedding ceremony.

Jorgensen-Murdock

Matie Fern, daughter of Mr. and Mrs. Ellis Murdock of Independence, Missouri, and Arnold Jorgensen, son of Mr. and Mrs. Richard Jorgensen of Andes, Montana, were married May 28 in the Graceland College chapel, Priest Bennie Simmons officiating. The bride is a graduate of Graceland, class of '48, and the groom is a student there.

Hutton-Petersen

Lillian Anna Petersen, daughter of Mr. and Mrs. George Petersen of Cameron, Missouri, and Weldon Buford Hutton, son of Mr. and Mrs. Elmer Hutton, also of Cameron, were married June 4 at the home of the bride's parents. Elder G. B. Koger performed the double-ring ceremony. They are making their home in Cameron.

Jagger-Williams

Donna Yvonne Williams, daughter of Mrs. Velora Williams of Des Moines, Iowa, and Lewis Franklin Jagger, son of Mrs. Gladys Jagger of Independence, Missouri, were married on June 3 at the Stone Church in Independence with Elder E. J. Gleazer, Jr., officiating. The bride is a graduate of the University of Kansas where the groom is now a senior student. Both are graduates of Graceland.

Weaver-Dies

Geraldine Dies, daughter of Mr. and Mrs. George Dies of Mishawaka, Indiana, and Clyde W. Weaver, son of Mr. and Mrs. Earl Weaver of Buchanan, Michigan, were married on May 27 at the Reorganized Church in Buchanan. Elder L. J. McCarty performed the double-ring ceremony.

Knapp-Limb

Phyllis Limb, daughter of Mr. and Mrs. Glenn Limb of Buffalo, Oklahoma, and Raymond Knapp of Binghamton, New York, were married June 2 in the Graceland Chapel, Lamoni, Iowa. Dr. Roy Cheville performed the double-ring ceremony. Both bride and groom are graduates of Graceland. They will make their home in Binghamton.

BIRTHS

Mr. and Mrs. S. D. Sheppard of Caney, Kansas, announce the birth of a daughter, Katherine Ann, born June 7.

Mr. and Mrs. William Grot of Ottawa, Illinois, announce the birth of a daughter, Becky Ann, born April 21. Mrs. Grot is the former Charlotte Williamson.

A daughter, Barbara Jo, was born on May 25 to Mr. and Mrs. Harold Danielson of Mar-selles, Illinois.

A daughter, Barbara Louise, was born on March 28 to Mr. and Mrs. Glen W. Fordham of Dallas, Texas. Mrs. Fordham was formerly Louise Garrett.

A son, David Alan, was born on April 7 to Mr. and Mrs. Wendle B. Wilson of Dallas, Texas.

Mr. and Mrs. Emmett F. Nutt of Dallas, Texas, announce the birth of a son, Gary Lynn, born May 30.

A son, Harvey William, was born to Mr. and Mrs. Harold Birky of Cedar Rapids, Iowa, on March 28. He was blessed on Easter Sunday by Elders D. M. Cassiday and Ralph Motejl. Mrs. Birky is the former Dorothy Clark.

DEATHS

CASSIDAY.—Robert R., was born April 2, 1908, at Missouri Valley, Iowa, and died March 23, 1950, at St. Luke's Hospital in St. Paul, Minnesota. He was graduated from the Carroll, Iowa, high school in 1925 and on April 2, 1930, was married to Mary Dunkelburger. They first made their home in Clinton, Iowa, then in Peoria, Illinois, and finally in St. Paul, where he was engaged in the retail grocery business. He had been a member of the Reorganized Church since April 9, 1922, and had held the office of priest since April 9, 1946.

He is survived by his wife, Mary; a daughter, Laura La May of St. Paul; his mother, Mrs. William Sheller of Clinton; two brothers: Donald of Cedar Rapids, Iowa, and John of Baltimore, Maryland; and a sister, Mrs. Dwight Bingham of Hawaii. Funeral services were held in St. Paul on March 25, Elder Wesley Elvin officiating, and in Clinton on March 27, with Elder C. A. Beil in charge. Interment was in Springdale Cemetery in Clinton.

McELWAIN.—Warren, son of John William and Mary Caroline McElwain, was born September 30, 1876, at Lebanon, Missouri, and died May 1, 1950, at Yucaipa, California, which had been his home since 1947. He grew to manhood in Missouri, attended the State Normal School at Warrensburg, and then entered the teaching profession. In 1900 he homesteaded in North Dakota, and on December 7, 1902, married Maude Kennicutt. Four children were born to them. In 1918 he entered the United States Rural Free Delivery Mail Service, which work he continued until his retirement in 1941. His wife Maude preceded him in death in 1931. He had been a member of the Reorganized Church since he was fifteen and was ordained an elder in 1914. He served in the ministry many years, both locally and as president of the North Dakota District. In 1936 he was married to Adeline Richter who survives him.

Besides his wife he leaves three sons: Warren K. and Laurel V. of Altadena, California, and Fred W. of Los Angeles, California; a daughter, Mrs. Pearl Caudle of Altadena; three sisters: Mrs. Hattie Stowell of New Rockford, North Dakota; Mrs. Zenia Stowell and Mrs. Leta Crowl of Independence, Missouri; a brother, George McElwain of Fresno, California; and nine grandchildren. Services were held at Mount View Chapel. Evangelist Louis J. Ostertag officiating. Interment was in the Mount View Cemetery, Altadena.

SOMERS.—Mary Ellen Winemiller, was born May 16, 1880, in Franklin County, Illinois, and died May 30, 1950, at the home of her daughter, Mrs. Elva J. Taylor, in Indianapolis, Indiana. She was married in 1898 to Moses F. Somers; five children were born to them. In 1911 the family moved to Posey County, and in 1935 to Jamestown, Indiana. Mr. Somers preceded her in death, and she spent the final years of her life in Indianapolis. She had been a member of the Reorganized Church for forty-two years.

Surviving are four daughters: Mrs. Elva J. Taylor, Mrs. Lula Kelley, Mrs. Anna Huro, and Mrs. Faye Corne; a son, Walter Somers; two stepsons: Heber and William Somers; thirty-three grandchildren; and eleven great-grandchildren. Funeral services were held at the Bethsadia Christian Church near Stewartville, Indiana, Evangelist Arthur W. Gage officiating. Burial was in the family plot back of the church.

1950 REUNION SCHEDULE

June 24-July 2	Rock Island—Palisades State Park, Savanna, Illinois	July 23-30	Maine—Brooksville
June 25-July 2	E. Montana—Fairview	July 26-30	Nauvoo—Nauvoo
June 25-July 2	Srn. Indiana—Santa Claus, Indiana	July 29-Aug. 6	W. Colo.—Delta
July 1-9	New York & Philadelphia—Deer Park	July 29-Aug. 6	Flint-Port Huron—Blue Water
July 2-9	Wisconsin and Minn.—Chetek	July 30-Aug. 6	Lamoni Stake—Lamoni
July 2-9	Nrn. Ontario—New Liskeard	Aug. 4-13	Northwest—Silver Lake
July 8-16	Gulf States—Brewton	Aug. 4-13	Chatham-London—Erie Beach
July 9-16	Saskatchewan—Saskatoon	Aug. 5-13	Cent. Okla.—Robber's Cave
July 15-23	Independence—Gardiner Lake	Aug. 5-13	State Park, Wilburton, Okla.
July 15-23	So. New England—Onset	Aug. 5-14	Brush Creek—Xenia, Ill.
July 15-23	Owen Sound-Toronto—Port Elgin	Aug. 7-12	Idaho & Utah—Hagerman
July 17-23	Arkansas and Louisiana Dist.—Hot Springs	Aug. 10-20	Mo. Valley—Woodbine
July 17-24	No. California—Lake Tahoe, Zephyr Cove, Nevada	Aug. 11-20	Ken. & Srn. Mich.—Liahona Park
July 17-24	Alberta—Sylvan Lake	Aug. 12-20	Hawaii—Y.M.C.A. Camp (Mokuleia Oahu)
July 22-30	Central Mo.—Lake Venita, Odessa	Aug. 12-21	Far West—Stewartville, Mo.
July 22-30	Kansas—Camp Fellowship, near Wichita	Aug. 12-21	Nrn. Mich.—Park of the Pines
July 22-30	Cent. & S. W. Texas—Bandera, Texas	Aug. 13-20	Kirtland—Kirtland
July 22-30	Ozark—Racine, Mo.	Aug. 13-20	East Mich.—Cash
July 22-30	So. California—Pacific Palisades	Aug. 19-27	Chicago-Northeastern Illinois at Lake Geneva, Wisc.
		Aug. 20-27	W. Mont.—Deer Lodge
		Aug. 25-27	Ariz.-Mt. Lemmon—Tucson
			Des Moines—Camp Mitigwa, near Madrid, Iowa
			E. Colo.—Palmer Lake
			K.C. Stake—Nazarene Camp Grounds

1950 YOUTH CAMPS

The Department of Religious Education calls special attention to the two new camps, the one at Bandera, Texas, near San Antonio, and the other at Racine, Missouri, near Joplin, and encourages the young people of these districts to attend the respective camps.

Other camps are in various stages of planning. The Department will forward to the proper persons, inquiries for information on these camps.

Children's Camp	Big Bear Lake, California	June 24-July 1	Garland E. Tickemyer 1333 W. 42nd St. Los Angeles 37, California
Youth Camp	Hamburg, Penn	June 11-18 June 25- July 2	Loyd Adams 34 S. Cassingham Rd. Columbus, Ohio
Camp Yopeca	Excelsior Springs, Mo.	June 18-25	F. Carl Mesle The Auditorium Independence, Missouri
Camp Monyoca	Elliston, Montana	June 19-25	C. Houston Hobart 2128 W. Platte Avenue Colorado Springs, Colorado
Camp Michivoix	Boyer City, Michigan	June 25-July 2	John Wiley 617 South Lansing St. Mt. Pleasant, Michigan
Camp Kimtah	Deception Pass, Washington	July 2-9	Ray Sowers 3819 N. 25th St. Tacoma 7, Washington
Camp Nauvoo	Nauvoo, Illinois	July 9-16	Lyle Woodstock 405 Ct. 4, Springbrook Ct. Moline, Illinois
<i>Girls' Camps:</i>			
Camp Oececa	Excelsior Springs, Mo.	June 25-July 2 July 2-9	Edna Easter The Auditorium Independence, Missouri
Camp Loleachi		July 10-13	
Youth Camp	Deer Park, Penn.	Aug. 23-30	Almer Sheehy 11 Summit Street Somerville, Massachusetts
Missouri Valley	Columbus, Nebr.	Aug. 23-28	Charles Neff 811 N. 36th Omaha, Nebr.

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* LAMONI DOES IT AGAIN

A few years ago, the Lamoni Creamery Co-operative came out with a really superior kind of butter, churned from sweet cream. It was absolutely better than anything on the city markets. Whenever anybody was making the trip there, Independence housewives would phone, "Bring me back some butter!" Then a few independent merchants began handling it. Now even the chain stores are selling "Iowa Butter." Lamoni, predominantly an R.L.D.S. community, had produced an item of high excellence, and it was recognized by the world.

The story is being repeated again. This time it is bread. The Lamoni bakery is producing the finest loaf of 100% whole wheat bread on the market. It is not heavy, and has a delicious flavor, distinctly on the "Yum!" side of the counter. A friend just brought in some loaves of it, and it is going like grandma's cake. Housewives are on the wire again, calling, "Bring me several loaves of that Lamoni bread." Well, there's a trend, and maybe somebody down here will begin importing it. Maybe Lamoni is doing it again.

All the good things do not come from the large cities. Great ideas can come from little places. The Lamoni people have something. And aren't we proud of them?

* FLAVOR

Uncle Joe to Aunt Molly, at table: "I like this cucumber. It reminds me so much of the watermelons we had last summer."

* PAUL FRACCASCIA

A good man goes down—a place is vacant in the line—where are the volunteers? Who will take his place? And who will make new places of service as he did?

Life was promising and full of hope for Paul Fraccascia just a few years ago. He was a splendid young man, with quiet ways that won many friends. He was called to the priesthood and served the church in many places, especially as a pastor in Kansas City. Completing his education he was a teacher for a time, then went into Y.M.C.A. work, and was widely appreciated in the community. He married a fine girl and they had two children, as good boys as anybody could want Then an incurable malady appeared, and he spent some time in the hospital. Released, he attended the last General Conference. There was a relapse, and he passed away on May 24. He had kept his pastoral work as a volunteer to the end He was so young to go, and so greatly needed by his family, the church, and the community. There are so many thousands who could more easily have been spared, some who would never have been missed at all, and a few whose death would have been a blessing. But he had to go, while these others remain. In his short years he lived a complete life and accomplished great good, more than several ordinary lives.

* THE CLOTH

You have probably noticed the "holy tone" as well as the holy pronunciation in some of the religious programs on Sunday radio broadcasts. What is there about religion that makes men speak that way? Could it be that the "men of the cloth" get some of it in their mouths?

Herald House

LITTLE GOLDEN RECORDS

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THE SAINTS'

Herald

Volume 97

July 3, 1950

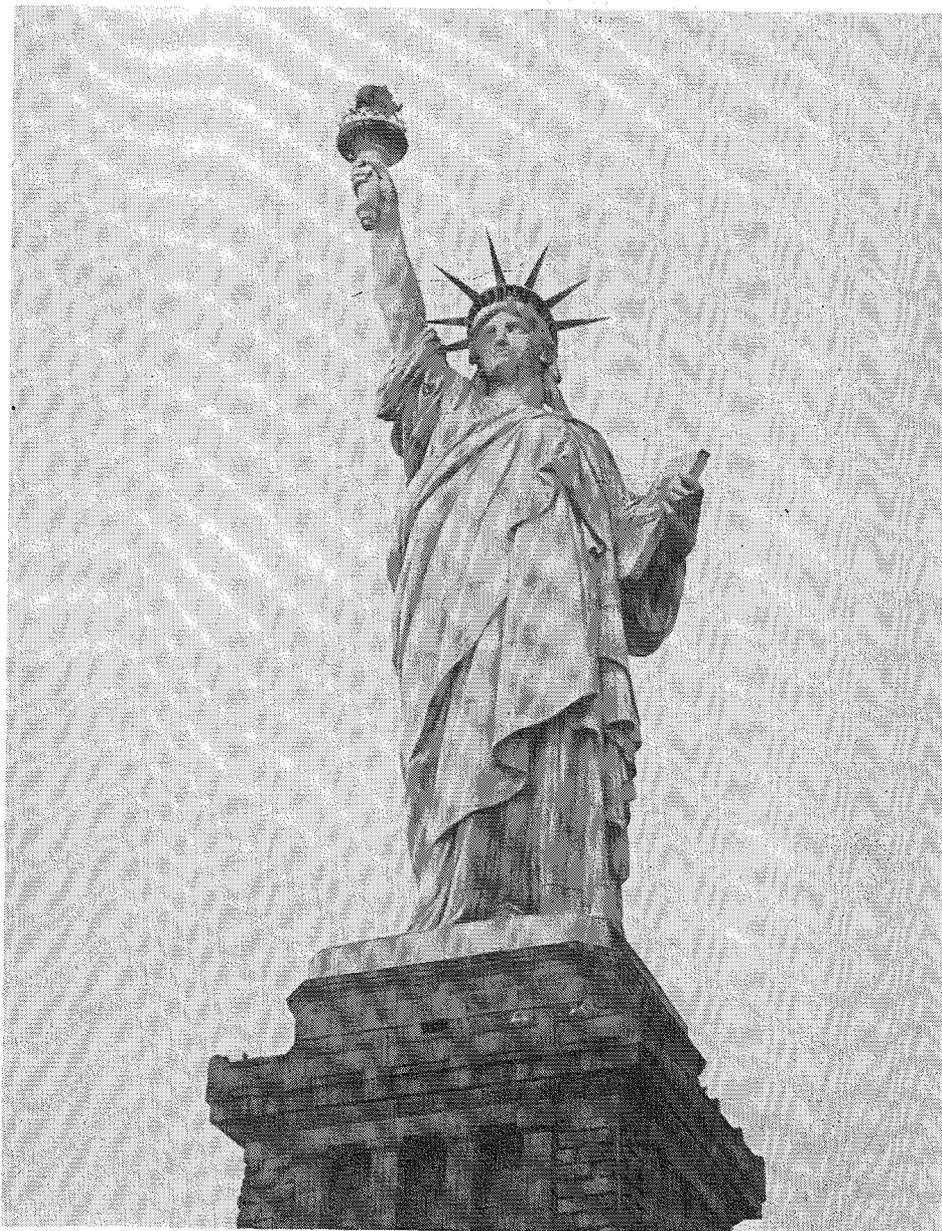
Number 27

Statue of Liberty

*Bedloe's Island, New York
designed by
M. Frederic Bartholdi
and built by popular
subscription of the
French people in 1881*

*My country, 'tis of thee,
Sweet land of liberty
Of thee I sing.*

Photo by Wayne Holmes



The Birthday of Freedom

OUT OF THE PAST comes a memory of a little boy bent over a book at his desk with his teacher standing near by, giving the class instruction to learn a poem. It was a passage from *The Lay of the Last Minstrel*, by Sir Walter Scott. As the lad read the lines, his heart was filled with a music he has never forgotten, and the words come back to him again today—

*Breathes there the man with soul so dead
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand?*

July 4, 1776, was the birthday of freedom in America. Of course we know that this is not the time in history when the world needs an arrant nationalism. And we remember, too, that the Great Commission which Jesus gave to his disciples in all ages commanded them, "Go ye into all the world and preach the gospel." For in the sight of God, all men are brothers and equally precious to him. At the same time, we rejoice in our country's honor and glory, as other people rejoice in theirs. Our friends have often joined in celebrating our Independence Day, as our people have joined in celebrating their national holidays.

On the Fourth of July, 1950, the United States of America has reached a peak of power in the world and is beginning to feel the weight of a great responsibility to other peoples. When a nation gains power, it is necessary for that nation to be humble. In the great days of the British Empire, the poet Rudyard Kipling declared in his "Recessional"—

*If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use,
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!*

Let every American remember that when he came into this world, he had nothing very important, besides his life, that was not given to him by his country: the abundance of the good earth; freedom to think, to speak, to travel, and to pursue his own welfare and happiness in whatever way he might choose; freedom to worship God according to his own conscience; and a thousand good gifts found in lesser measure or not at all in many other parts of the world. This is the birthright our country has given to us.

On our country's birthday, we send a message of good will to all the world—a message of peace in the name of Christ.

THE SAINTS' HERALD

Volume 97

July 3, 1950

Number 27

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

WORD FROM HAWAII

A cable received from the Hawaiian Islands announces that President Israel A. Smith and Bishop Mark Siegfried were welcomed with a grand aloha when they arrived on June 21. During the nine days they are spending in Hawaii, they will work with Elders Howard F. Miller and Orlin Crownover. Their itinerary will take them to French Oceania.

PRESIDENT W. WALLACE SMITH

Twenty-five years ago President Frederick M. Smith participated in the ceremony for the laying of the corner stone of Woodbridge, Ontario, church. On June 11 President W. Wallace Smith spoke at special services honoring the anniversary of this ceremony. About two hundred people attended the services. Bishop Joseph E. Baldwin and Pastor William Archer also participated in the services.

On June 18 President W. Wallace Smith was associated with Bishop G. L. DeLapp, Elders J. D. Anderson, Herbert C. Lively, and Bishop L. Wayne Updike in the opening and dedicatory service of the Eastbrook congregation of the Kansas City Stake.

NEW APPOINTEES

Apostle Arthur A. Oakman is in charge of the institute being held in the Auditorium, June 13 to 23, for the young missionaries who were appointed at last General Conference. Classes are held daily for the group. During the first week of the institute, Elder J. C. Daugherty taught classes every evening.

These young appointees will also participate in the sixty cottage meetings that will be held in Independence between June 19 and July 14. It is expected that at least 600 nonmembers will attend these meetings.

MUSIC

Elders Evan Fry, Franklyn S. Weddle, and Chris B. Hartshorn attended meetings held by the American Symphony Orchestra League on the week end of June 17, 18, at Wichita, Kansas. The league is the only association of community symphony orchestra in the nation.

"THE MIKADO"

The Walnut Park Zion's League presented two performances of the Gilbert and Sullivan light opera, "The Mikado," June 13 and 16 on the out-door stage at the Campus. Eighteen local Zion's Leagues assisted with the production. The opera was presented with the purpose of raising money for the Campus Recreation Fund.

The opera was one of the most elaborate amateur productions of Independence since the war. Leading parts were played by Bruce Reynolds, Robert Sparks, Lloyd Hurshman, Kenneth Butterworth, Elmer Sloan, lone Martin, Velma Davies, Roselie Young, and Inis Redfield. A fifty-voice chorus of school girls, nobles, guards, and coolies, and a twenty-piece orchestra supported the cast. Others who had leading parts assisting with the production were Bernard Butterworth, Audrey Hurshman, Allene Lucas, Bernard Hurshman, A. L. Henson, Mrs. A. L. Henson, Betty Thomas, Mrs. G. B. Closson, Sr., and Mrs. Wallace Fike.

The opera was such a great success that the Zion's Leagues of Independence plan to produce another next year. Approximately 4,000 attended the two performances.

(Continued on page 18.)

Lights and Shadows

“What saith the Scripture?” —Romans 4: 3.

Good and evil are often represented in the Scriptures in terms of light and dark. In the Proverbs we read, “The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness.”—Proverbs 4: 18, 19.

This is more than a figure of speech. John is not writing metaphorically when he says, “God is light, and in him is no darkness at all.”—I John 1: 5. He is a light so pure and clear, and so intense, that any light of this world must seem by comparison with it to be darkness.

It is a truth that must be experienced to be understood, that the opposite extreme, evil, is a darkness in which there is no light at all.

We look at people in the world, and we see some of them walking in the light, some in blackest darkness, and some in the grays and shadows in between.

* * * * *

One of the darkest pages in the history of Judah was the reign of Jehoram, who came to the throne because he was the eldest son of the deceased Jehoshaphat. He had no other qualifications to make him a king. He reigned in Jerusalem from 850 to 843 B.C. He was unrighteous and unpopular. He slew his own brothers and other possible rivals for the throne. To strengthen an alliance, he married Athaliah, daughter of Ahab, king of Israel, and let her introduce the worship of the evil god Baal to Judah. Two provinces revolted, and he lost them. Then he contracted an incurable disease and died of it. “He did evil in the sight of the Lord.”

At his death, an unfriendly historian wrote of him, “Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired.”—II Chronicles 21: 20.

What a summary of a man’s life! What a failure he was!

We can learn something from negative examples, even if they are unpleasant. Here was a king who wasn’t wanted. He had no friends. He died in dishonor. He betrayed the God of his fathers. And when he was gone nobody missed him.

While we are still writing the record of our lives, let us think what kind it may be. We can still change the verdict of history upon our careers. Some people have lived in their churches and communities in such a way that their death brought sighs of relief. The only really good news of them was their obituary. That is neither necessary nor wise. Let it not be said of us, “He departed without being desired.”

* * * * *

There are many pages of light all through the records of history. A modern example may as well be selected. A woman church member of an Indian nation wrote concerning one of our finest veteran missionaries, now inactive because of ill-health: “Oh, if he could only be young again and minister to my people. I would like to hear him preach one more sermon!”

That is an eloquent tribute to a humble but splendid ministry given through long years. The missionary loved those people and still loves them. In return, they love him.

A man’s ministry may be built upon many things that go to make the foundation principles of his life: ability as an administrator, knowledge as a debater, eloquence as a preacher, loyalty as a friend, righteousness as a man, wisdom as a judge. All these things are good.

But he will not be remembered unless he loves the people.

* * * * *

There are lights and shadows in every human soul. You can see their reflections in the faces of the people you pass on the street. A man whose purposes have been evil will reveal it in his face sooner or later. What he has written in his mind will show in his body.

Some lives are dark with selfishness and sin. Such people would not dare to be seen in their true colors, or they would be rejected by society.

Good people do not have to pretend. They have nothing to conceal. Life is easier for them because they do not have to suppress any conflict. What they appear to be on the surface is what they are all through.

* * * * *

The world is a meeting ground of darkness and light, of good and evil. At that meeting point a struggle takes place. As the Book of Mormon says, there is a necessity of “an opposition in all things.”

The individual soul is a meeting ground, too, of darkness and light, and the contest that takes place there must result in a decision which determines personality, character, and one’s ultimate fate.

The great delusion of the skeptical person, the agnostic and atheist, is the idea that there are no powers external to the individual that are interested in what the issue of the struggle may be in any human soul. To deny that the powers are there is to fail to recognize the most significant and important forces in the universe. And it may lead to personal destruction.

“If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”—I John 1: 7.

—L. J. L.

E d i t o r i a l

1950 Reunion Material

Attention of All Reunion Workers:

Reunion Theme: "We Witness for Christ in the Restoration."

Sermon and prayer service themes:

It is our understanding that these will be determined by the leaders at each reunion, but that emphasis is upon basic elements of our beliefs. Some daily themes have been suggested, but the final determination of the specific daily themes for your reunion is up to you and the others in charge of the reunion with you.

For the General Class, "The Restoration Story." This is a printed visual aid complete with textual material. The objective of the general class is to familiarize youth and adults with this textual material. We suggest the following division for classwork:

DAY—

Monday: "I Will Build My Church"—conclude with illustration

Tuesday: "They Left Their Mark Upon the World"—conclude with illustration

Wednesday: "The Kingdom of God Was Forgotten"—conclude with illustration

Thursday: "More Than Ever Men Needed the Kingdom of God"—conclude with illustration

Friday: "The People Were Scattered"—conclude with illustration

Saturday: "We Invite You Into the Fellowship of the Restored Church of Jesus Christ"—conclude with illustration

Men's Class, "Studies in Family Evangelism." This is a series of six lessons in the "know-how" of family evangelism, including suggestions for the actual use of "The Restora-

tion Story" and other tools. Limited numbers of these will be available for purchase at each reunion.

Women's Class, "I Witness for Christ." This splendid text was written by Sister Blanche Mesley primarily for the women of the church, but it is excellent for both parents. For reunion classwork it may be divided as follows:

Monday: Chapters 1 and 2

Tuesday: Chapters 3 and 4

Wednesday: Chapters 5 and 8

Thursday: Chapters 6 and 7

Friday: Chapters 9 and 10

Saturday: Chapters 11 and 12

For Youth (High School and College), "We Witness Through Stewardship" by Bishop Wayne Updike. An up-to-the-minute analysis of our financial stewardship and our witnessing possibilities through the tithe.

For Children, "Finding God Through Nature." This is a unified schedule of classwork and activity with separate instructions for each age grouping—kindergarten through junior high. The material for each age level has been prepared by separate instructors for that specific age level.

Kindergarten — Martha Sharp Sharrock

Primary—Elsie Garlick Cummings

Junior—Sadi Moon Nagel

Junior High—Richard A. Carter

Bishop's Classes — "Stewardship Opportunities and Responsibilities" has been prepared by the Presiding Bishopric.

COMMITTEE ON 1950 REUNIONS,

D. T. Williams,

M. L. Draper,

R. M. Holmes.

Approved:

The First Presidency

By W. Wallace Smith

Plural Marriage Folly and Trash

In the December 1, 1842, issue of *Times and Seasons*, Volume IV, Number 2, page 32, Joseph Smith published the following "Notice":

There was a book printed at my office a short time since, written by Udney H. Jacobs, on marriage, without my knowledge; and had I been apprised of it, I should not have printed it; not that I am opposed to any man enjoying his privileges; but I do not wish to have my name associated with the authors in such an unmeaning rigmarole of nonsense, folly, and trash. JOSEPH SMITH.

We have often wondered what this book was, this "rigmarole of nonsense, folly, and trash." We have never seen Jacobs' book, but a careful examination of a copy in a well-known library has disclosed some of the facts about it.

It is called "An Extract from a Manuscript Entitled: The Peacemaker or Doctrines of the Millennium," by Udney Hay Jacobs. It bears the imprint: "Nauvoo, Illinois, J. Smith printer."

Here are some of the things in this book that rightfully characterize it as "nonsense, folly, and trash". On page 29:

LEAH - RACHEL JUSTIFIED

There is no positive law of God against a man's marrying Leah, and Rachel both. So long as he is a good and faithful husband, he is justified

. . . . if a man has no right to marry another woman while his first wife liveth, then he is under the law of his wife

Again on page 30:

. . . . it would be as reasonable that a man should possess no more than one dollar, one servant, or one cow at a time

. . . . if a man entice a maid and lie with her, he shall partly endow her to be his wife. And if the man refuse to marry her, he shall suffer death.

Can one question Joseph's opinion of this as "folly and trash"?

And can anyone who believes Joseph Smith was a good man believe that at the time he published this notice *over his own signature* he was and had been guilty of the crime of polygamy for years as claimed by the Mormons? ISRAEL A. SMITH.

The Church as Mediator in the World - By Evan Shute

"By the Splendor of God." This phrase was a favorite oath in medieval Europe. May I discuss it for a moment.

God has grown so much of recent years. Once he was someone to wrestle with at Jabbok—and, indeed, came so near to being overcome that after a whole night's catch-as-catch-can he had to resort to legerdemain to win. Later he was the enigmatic, tired traveler beside the well at Samaria, or the indignant scourge of the Temple—very human roles, indeed. Then he was a muscular Michelangelo giant on the ceiling of a Roman chapel, surrounded by hordes of naked cherubs and by ascetic saints in flowing drapery. Still later he was the far-off prime-mover of Herbert Spencer, sitting aloof once his primordial worlds and simplest cells were started on the immutable but blundering and callous way described as evolution.

Nowadays matter has evaporated into particles or waves of energy—we are not sure which, since we must sometimes deduce our natural laws on one basis and now on the other. Sir James Jeans said that the universe looks less and less like something solid, and more and more like a great mathematical thought. This year Einstein in his unified field theory may have laid bare the skeleton of as much of that thought as dealt with the nonliving world. The living portion eludes definition and adequate description, however, as warily and decisively as in the days of Socrates or the Moses of the Pentateuch. Still we apprehend what life is only from parables or in history or in our own limited and shallow experience. Could it be that we also were manifestoes of his thought—as our material bodies certainly appear to be? What greater thing could one say of the soul that dizzily and briefly wears such an elusive and transparent vesture as matter now seems to be?

Yes, God the Creator has grown of late. Through a gap in one system of universes called the Milky Way, we catch a glimpse of thousands more of such vast galactic systems. Hubble has claimed that the universe has been expanding at a prodigious rate for a few thousands of millions of years—and still is—some nebulae rushing away from us at rates as great as seven thousand two hundred miles per second. But then the physical theorists tell us that space is but describable as bent back on itself in an unimaginable four-dimensional sphere of space-time. At the other end of the scale, as we jar new electrons loose from their orbits and create five new elements Nature never realized in actuality, we glimpse the stupendous energies involved in such a disintegration and catch the feeblest glimpse of the cohesive forces all about us—the integrating and creative forces that we take for granted as readily as we assume gravity, the clinging togetherness which makes great planets and our physical world, and should equally characterize life itself.

As specialists in anatomy, physiology, astronomy, geology, plastics, and steroid chemistry gather at the annual meetings of the Association for the Advancement of Science, all Babel literally breaks loose once again, not only in word but, worse, in mind. Few men today can talk to men not interested in their "field," and such arbitrary but convenient divisions of delimited interest, thought, and exploration go on redividing endlessly until fewer and fewer specialists can encounter men of like mind. One problem draws to the fore in all this: "What limitless scope of divine mind set all these problems which endlessly fascinate and occupy all this concourse of skilled human minds?" It must have been a thought of endless dimension and diversity, something as hard for us to feel our

way into as the light-years of exploding galaxies.

What purpose could animate such an immeasurable mind in creating us and our world? To Moses he insisted it was for His own purpose and that that secret remained His. Dare we compare his motives to those which in their sun move our Einsteins, our Raphaels, our Beethovens, our Russells, our Pasteurs? That would mean, as the Hindus long ago postulated, that *God was an artist*, working in macrocosm as Leonardo da Vinci worked in the microcosm, slightly careless if he built catapults for Sforza of Milan or sketched the muscles of an arm. Having attained an equilibrium in which He and the Son co-existed and ruled oppositionless and questionless, what could move them to make the worlds and living beings, notably such troublesome persons as ourselves? Having mastered the mechanical problems since analyzed in part by geologists, astronomers, physicists, and chemists, what remained for him? Was he in the situation of the lonely millionaire on a tropical island sprawled under a coconut palm? Was life the only problem that remained whose infinite complexity was worthy of his creative finger, and then worthy only if he turned it loose? And was man to be its noblest product? Christ is the best answer to that last query. Man who could be Christ was "good" and even companionable to God. Was the development of perfect men as eternal companions to the eternal but lonely God the most difficult and triumphant achievement His might could contemplate and his glory desire? If the Trinity were always existent, then God as a personal power always abhorred isolation. Christ demonstrated that the perfect man could be achieved. The

fact that only Christ achieved it proves it was a feat of incomparable difficulty. As Edna St. Vincent Millay said: "It happened once that no man might despair, but only once that no man might presume!" How many billions of lives have fallen short of their objective! How could any power salvage the multitude of our chronic imperfections? Only God could either develop or solve such a problem.

Men can make a mechanical brain such as the Mark III at Harvard—but this has no "judgment." It merely answers automatically "yes" and "no," or quantitatively to yes-and-no-type questions. We know life is more than a yes-and-no problem, for that type of answer does not tell us how hard to hit the villain about to kidnap our children or assault our wives or how to punish a Himmler or Beria. God, himself, as the last and supreme exercise of his majesty and superlative power has set his judgment.

The Problem of Evil

Making life, God made creatures with wants and needs. The hardest line to draw in all the world is the line dividing those two items. He made living things independent. As they came together in groups or geographic areas a certain conflict necessarily developed, between either the needs or wants of such individuals. Here evil began—as soon as a self appeared and further reproduction was made possible—far below the level of man. Evil is the inevitable outcome of such competition, whether for waterholes or food or mates. Thus in the Adamic story evil enters not with Adam but with Eve and pairing and their first children. Indeed, it is impossible to develop an aggregate of free individuals without competition, or in short without struggle. That struggle needs a larger arena than any "Garden." It fills the world, and hence of necessity Adam and his competitive seed were liberated into the

whole world. *How must struggle end?* By the surrender or retreat of one party. How shall this be achieved? By persuasion or force, the only means being either pain or the threat of pain or punishment. In short, the moment God made two individual animals, he inevitably made evil, including pain. No alternative inside the scheme of free living is conceivable. Only by mutual arrangement and agreement shall such evil or pain disappear. Animals can scarcely achieve this, although many species seem to recognize the boundaries of segregated feeding grounds or the areas within which the writ of one male runs. Man conceivably may so limit himself by ethical rules—if he is once shown the way to such freedom by the teaching and example of someone free of evil, himself whole and integrated—but rarely has this been done since Enoch's day. Sin is so great a burden to the world that certainly no man could lift it or counter it—only God can do so. If sin must entail punishment, and Adam unloosed something evil that no man could contain or imprison again, then Adam *plus* Christ *equals* Adam's escape *plus* Christ's sacrifice, the equation of the atonement.

Thus evil is neither the absence of good, nor the dilution of good, neither is it peculiar to man. It is as rampant among bees or badgers as in burgomasters. It is a correlate of independent existence among all living forms, and only adequate and impartial sharing without regard to appeals to force can avert it. Hence the age-long desire for "security"—a security not precariously upheld by guns but based on at least good will and, better, and friendship and love.

If evil is to be defined in such terms, then evil should increase proportionately with time and increase of population, whether of animals or men. Carnivorous slaughter increases on the plains of Africa as the harmless herds of antelopes increase, but the alternative is slow starvation, a worse evil. However wisely or

mercifully men plan, they rarely if ever disturb this divine but sometimes terrible balance of nature to soften or better it. Even sharks, rats, and ichneumon flies must lie inside God's plan. If death must come, can anything preferable to a lion or a boa constrictor or the tubercle bacillus be found? The problem grows increasingly acute as the world ages and now it occupies more of men's thoughts. Therefore God sends his church to our rescue in the latter days. He predicts the need of a returning Messiah who must hasten lest he find no flesh alive on the earth to greet him. The correlated problem is to have men ready to receive him. If to pluck the rose safely out of the thorn, danger is ever a notable achievement, then plucking a group of perfect men out of the crucial and critical final act in the drama of the ages is an effort worthy of the whole glory of God, even of the almighty designer of universes and digestive enzymes and blood cells and mason bees.

God, as he watches evil, is prophetic and foresees its defeat. What does prophecy imply? It implies an accurate preliminary analysis and prevision of incalculably complex human and other performances, the thought sequences of whole nations, the interactions of economic and racial conflicts, and the course and velocity of flow of rivers of emotion and impulse dwarfing any Amazon. Prophecy has rightly been regarded as the greatest manifestation of the divine intellect or of its inspiration of man. If I am baffled by the interval of the fixed stars, I am staggered beyond calculation by the implications of prophecy. We do well to revere the prophets and to value their words as second only to the fundamental law of God when we appeal to the "Law and the Prophets." The man who predicts an eclipse or guesses an election result is wise. What about the man who utters God's preview of events in the next century or a thousand years away! What a proof of God's transcendent glory and might!

This very brief study of God's motives and powers is meant to locate at one pole, God the Almighty, the location from which we came and toward which we strive. If the church is the vehicle of that return journey, then it must be magnificent and different and divine, a fiery chariot for modern Elijahs.

The Place of the Church

And here I come to the crux of my discussion. Has the church or its people realized how different or peculiar they must be for their role? If the church and its people are mediatorial, then they stand somewhere between the Omnipotent God I have tried to indicate, and the lowly beings we know ourselves to be. If it stands even at the mid-mark between, should it not stand much farther away than it does from the lower pole, man? It cannot stand so close as to be scarcely distinguishable from its rivals, or from Rotary Clubs and polio drives. It must be obviously God's. It must be vastly different and difficult and dangerous and thrilling. Its members must really be Saints, approaching the knowledges of Aquinas, the religious ecstasies of medieval nuns, and the practical ethics of stoical Marcus Aurelius. We must be giants of very obvious and terrible, yet of forgiving, tender, and appealing stature.

Now the experience of our church to date has not stressed this. It has based its case on humility and love and a pious trust that the hand of God can reach far down, however far, to fill our beggar's cups, however small, whenever we whine or call. But does God demand more? Should we offer him more? Why should not every apostle be a Paul, every evangelist a Philip, every woman a Lydia or Martha, and every lay member a generous Joseph of Arimathea or a faithful centurion of Caesarea? If we are preparing to company with God, shall we be less careful and anxious than if we were going to dinner with Oppenheimer or George Bernard Shaw or Pandit Nehru or

Sibelius? How can we prepare to endure the perfection of his glory if we remain such insignificant atoms of understanding and taste and skills? How dare we call upon God to sup with us? I grant you that God's love makes any man great, but it can multiply John, the mighty apostle, as many times as the woman with the alabaster box of ointment. Humility can and often has elicited the confidence and help of the Almighty, but cannot Socrates be as humble as the woman who cuts salads at the ladies' aid? Charity and the forgiving spirit and the helping hand God must always honor, but why should these not grace a group of men who "talk with the tongues of men and of angels"?

Every mediator tends to achieve his ends by compromise. In the result achieved there is often a practical basis for further endeavor—but so little that is glorious or inspiring, so little to challenge and hold the best men, and the compromise ever falls short of its goal. Diluted solutions of dilemmas are still poor things, and the best men detect that promptly. The greatest men have always attached themselves to vast, glorious, daring, and "impractical" enterprises. Only such situations call up the best in us. Only such efforts ever attain their goal, however high the percentage of failures. Being Christ or a disciple of Christ has always been a silly business by common standards, but, O Lord, deliver thy church from all common standards, from all the muddy values of men. Let us have more of the tireless and unappeasable God in us, and less of the weary and disillusioned man, more of thy glory and less of our safety, more adventure and less cynicism, more thyroid and fewer barbiturates, more speed and less weight, more drive and fewer exhaust gases and noises. Christ, come down to thy church, but first catch us up to meet thee in the air, somewhere along the long light-years and thought gaps that now divide us.

The Church Triumphant

What is now exceptionally radical and exciting must become our rule—just as it is growing to be in science. The man who is uniquely challenging and tall must not be the standout that Saul was in Israel. Our ensign must be on the hills for all nations—or how shall they see it, must less be attracted to it? We have too long held a high opinion of safety and sanity, and a leave-it-to-the-Lord or wait-for-the-endowment policy. While we leave it to God, he leaves us. God is not captured by little men with butterfly nets. He expects more skill and agility of his pursuers. We must be suspicious only of those who do nothing, of policies that entail no risk, of little men and the foolish ways we have walked in so long. Mere sanity is no kindling thing. We need blazing faith. I wonder about my allegiance to the church only when it is above criticism, when every member smiles sleepily, when it is so much like any other that I need to scrutinize the name plate over the door. When David Cohn asked a Finn how his country carried on against such odds, the reply came: "Whom the gods would preserve they first make mad."

We must keep asking ourselves if we would be fit companions for the returning Messiah or would we bore him to tears? Does anyone here feel able to chat with him or laugh with him "as a man talketh with his friend"? The Moses who did that had absorbed all the knowledges of Egypt and then meditated on them in the desert for forty years before he reached that colloquial pinnacle. Surely God does not want in Zion the intimacies of slaves or yes men or bootlickers or muzzled scholars. Shall he find great comrades among us when he comes or just those of little faith and shrunken hope and palsied minds?

Bertrand Russell in a recent address to the Royal Society of Medicine (*British Medical Journal*, 2: (Continued on page 10.)

Twenty-one Days in Mexico

By **HAROLD I. Velt**

Part V

AS INTERESTING as it is to explore the ruined cities of Mexico, nothing was more interesting to us than the people. Of Mexico's twenty-five million people, 60 per cent are mestizo, or Indian mixed with other blood; 30 per cent are all Indian; and about 10 per cent are white. Perhaps two million speak their native Indian tongues, with only a rudimentary knowledge of Castilian.

Years ago I was told by an elder in California that during the years he spent traveling among the people of Mexico, he never felt more safe and secure. He found them always friendly, kindly, and considerate. Another church member in El Paso, in the moneylending business, told me that he wished all people were as trustworthy as the Mexicans in money dealings.

My feelings are that many have been wrongly impressed by the history of rebellions in Mexico, and by the barred windows and doors in the cities. Of course there are dishonest people among them, but it should be remembered that in 1840 the national income was but \$36 per person per year, with but slight improvement through the years until by 1947 labor laws provided that a worker be paid five pesos a day, or nearly \$1.00 in American money. Some Latin American countries still have workers receiving only a quarter of a peso a day (less than five cents in our money). An Indian child in Mexico even today has but a fifty-fifty chance to reach his tenth birthday. Until the time of Benito Juarez (the Abraham Lincoln of Mexico), most Indians were subdued to hopeless slavery. The church fostered dictatorship and allowed no public schools. Kind-hearted priests, such as Hidalgo, who could not bear

such cruelty under the tyranny of Spain and the church, bravely revolted. Though punished by death, they started a series of incidents destined to bring liberty to Mexico. The pattern of George Washington and his men has greatly affected the Latin American countries.

IT WAS PLEASING to us to see public schools throughout the country. We were delighted to observe the nature of their simplified, well-illustrated health and hygiene charts and pictures upon their walls. Their motto, "Each one teach one," is being carried out interestingly. We would see a man sitting in a park or public place, teaching another man to read. Perhaps 50 per cent are still illiterate. We were told that 60 per cent could speak some English, though we are inclined to doubt the percentage.

We found the people industrious and hard-working. Children delight in learning to work like their elders. We watched men with crude machinery grinding sugarcane, making

hemp rope out of sisal plants, skillfully thatching roofs with palm leaves, ploughing with oxen, irrigating their fields, herding goats, sheep, cattle, pigs, horses, and turkeys. Often while thus engaged they work at making sombreros. We became so sunburned that we were glad to purchase these wide-brimmed hats, which sold for only 25c to \$1.00 in our money.

We were interested in the methods of washing clothes. Many women do their washing together in streams. They use flat stones for washboards. At Tula we watched a young Indian woman washing a white shirt. She had a bucket of water but did not dip the shirt in the water. Probably water is scarce there. She would take a little water from the bucket with her hands, wash the shirt upon a large, flat stone, rinse and wring, then repeat the operation. Soon she had the shirt clean and white.

Our women insisted upon my asking her some questions. So I said, "*Es usted casada?*" (Are you married?) She replied, "*Si, Señor.*" I asked, pointing to a fine looking young Indian, "*Es él su marido?*" (Is he your husband?) She replied again, "*Si, Señor.*" Our women insisted upon my asking again, "*Es*



Mrs. Harold Velt with young Indian couple

¿está su casa?" (Is this your house?) We then had a nice visit with the couple. In answer to my question he told me there had been no rain since September. We secured beautiful color photographs of them, and they refused a tip for it. I had Sister Velt stand with them for a picture. The little Indian lady put her arm around my wife and leaned toward her affectionately. I have a perfect picture of that scene, among our many wonderful pictures, and there are none I prize more highly. After all, are not these descendants of Joseph our relatives? They are of Manasseh, we of Ephraim. Both Manasseh and Ephraim were sons of Joseph. A number of them seemed to sense an affinity for us, as did this couple, and as we did toward them. We will keep in touch with this young couple at Tula.

AT MITLA I was blessed with a spiritual experience. The guide, a full-blooded Zapotec Indian, was taking us from room to room of the Mitla buildings. His enunciation was so clear and distinct in Spanish that I could understand practically all without Harold Smith's interpretation. As I followed closely, I observed that his skin was very dark. I thought of the statement in Mormon 2: 44 (page 700):

For this people shall be scattered, and shall become a dark, a filthy, and a loathsome people, beyond the description of that which ever hath been among us; yea, even that which hath been among the Lamanites.

On various occasions I had thought of the term "loathsome" as we used particular care in what we ate or drank, but regarding this man I felt that this did not apply so much as did the darkness of his skin. While I thus meditated, the manifestation of the Holy Spirit rested strongly upon me, and under that influence, I said in a low tone to Irvin Petz, who was close to me, "This man is a Nephite." We were all impressed at the respectful way he would doff

his cap at the very mention of the name, "Benito Juarez." Benito Juarez, the best president Mexico ever had, was also a full-blooded Zapotec Indian. I will write more about him at a later date, for I regard him as one of the greatest men who ever lived. Brother Petz waited anxiously until I later explained the spiritual experience I had.

More than once, some member of our party would express surprise that so few of the Mexicans use tobacco. We saw some the worse for liquor. One fell and scratched his face badly on a dirty sidewalk. Their main drink is *pulque* made from the maguey plant. It is white in color like milk.

During our twenty-one days travel in Mexico, we were delighted to observe that practically no signs of moral looseness were in evidence. We often noticed a disposition of playfulness, sparring, wrestling, etc., always in good humor. Even the vendors, apparently so anxious to sell their wares, would take it good naturedly when another vendor would press in with his or her goods before the others. I noticed one woman had a hearty laugh at the expense of a boy who insisted on selling something to me. A number of times I had said, "*No quiero, gracias!*" (I don't want it thank you.) At last I said, "*Muchacho, no entiende usted el español bueno?*" (Boy, don't you understand good Spanish?) Perhaps her amusement was largely because I did not use good Spanish; but at least I had a lot of fun trying to talk it, and especially so because the Mexicans apparently are pleased to have you talk with them. They observe good manners. Evidently they have been trained not to speak until spoken to (except the vendors). But always there is a hearty response to "*Buenas dias!*" (Good morning!) "*Buenas tardes!*" (Good afternoon!) or "*Buenas noches!*" (Good night!) by children and older folks.

We occasionally found people who refused tips for favors. Upon one occasion we started something

by giving United States pennies to children. Soon a crowd of youngsters gathered, which brought the guide's sharp reprimand in English, pleading with us, "Please, please, don't do that."

At Vera Cruz, from the hotel where we stayed, we observed the age-old Latin American custom of courting. They seemed to be predominantly Spanish rather than Indian, and every Sunday night they would promenade around the public square, the young men in one direction, the young women in the other. There is no "dating," for young people must not be together except with parents or guardians, until within a few weeks of marriage. Older people danced vigorously to orchestra music close by in the hotel square. Being three floors up, we had an advantageous place for viewing the whole proceedings. The noise of it kept our women from sleeping, but I found no difficulty in that regard since there was only limited time for sleeping on the tour.

(To be continued.)

*Each One
Win One!*

IT BECOMETH EVERY MAN
WHO HAS BEEN WON TO
WIN HIS NEIGHBOR



KIRTLAND
TEMPLE

The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints

The Church as Mediator in the World

(Continued from page 7.)

1307, December 10, 1949) proclaims that the world is "in the middle of a race between human skill as to means and human folly as to ends." About the first half of that dilemma we have little to say, but about the second half we should assume a compelling position. We are the specialists on ends, since God chose us for Latter Day Saints. Russell sees the unchecked progress of present methods in the world achieving a new and denigrated stability only "at the cost of everything that gives value to human life." Nothing can produce stability in the world of the future but a world government, he goes on. Human experience no longer is a valuable aid since now it is so quickly outdated. Hence a world government possessing a monopoly of power but dedicated to a peace it can enforce, and preserving individual initiative in both work and play, with a diffusion of its power among its individual components is his desideratum. What else can he be talking of but the millennium, whose groundwork we must lay here, whose mason bees we are, whose hives we now plan. But we must be highly differentiated and skilled for that role. Let's set about it.

Spiritual Bearings

After more than thirty years of the practice of psychiatry, I have reached the conclusion that what is most needed by modern civilization is an enlargement of the spiritual life, an enhancement of universal insight. I find in the vast majority of my patients that, when all is said and done, the thing that is really wrong with them is that they have lost their spiritual bearings—they are suffering from a lack of that stabilization of personality which is dependent on a real religious experience.

—Dr. William S. Sadler,

"The Religious Telescope"

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

During the thousand years will Satan be bound so that no one will be tempted anywhere? Will there be people living outside of Zion who will be protected?

Missouri

Mrs. C. H.

ANSWER:

It appears that the bondage of Satan during the thousand-year reign will be complete and absolute.

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.—Revelation 20: 3.

Doctrine and Covenants tells us, "And in that day Satan shall not have power to tempt any man" (96: 5). ". . . Satan shall be bound that he shall have no place in the hearts of the children of men" (45: 10).

It seems that there are three conditions among the children of men during the thousand-year reign. There is Christ at the head of the immortal and resurrected beings who are his at his coming. Among these, marriage, family life, and rearing of children has no place, for theirs is a heavenly condition of which Jesus said, "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."—Matthew 22: 30.

There will also be Latter Day Saints living righteously in mortality and in family relations. "And their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he shall be their King and lawgiver."—Doctrine and Covenants 45: 10.

The same record supported by other Scripture teaches that there will be no burials during this period, ". . . nevertheless it is appointed unto him to die

at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but be changed in a twinkling of an eye."—*Ibid.* 63: 13. That there will be children during the thousand-year reign and that they will be translated, and be among the immortals and resurrected is supported by the following Scripture: Isaiah 11: 6, 8; Isaiah 65: 20, I.V.; Ezekiel 37: 25; Doctrine and Covenants 98: 5.

According to Zechariah 14, the destruction of those who fight against the people of God at the coming of Christ will not be complete. And of those who are left it says,

And it shall come to pass that everyone that is left of all the nations which come up against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of the tabernacles. And it shall be, that whoso will not come of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.—Verses 16, 17.

In harmony with this, Doctrine and Covenants teaches that in the thousand-year reign, "And then shall the heathen be redeemed . . ."—45: 10. This redemption will be a growing process throughout the thousand years. The situation will be strategic for such work. At the center will be Christ, his throne, and the redeemed and resurrected people. Next will be his people in mortality, enjoying the gospel and the wonders of the earth during its rest, beauty, and power, when the Spirit of God will be over all things and in all things. Then out beyond will be the heathen nations, subjects of God's mercy and love. And so the glory of Christ centered in the earth radiates to his covenant people and from them to the heathen. Surely a marvelous and glorious condition, prophetic and preparatory for the new conditions after the final destruction of the heaven and earth when all things will be made new.

James E. Bishop

Jesus, the Opportunist

- By Lottie Clark Diggle

ALL THE MIRACLES of Jesus were performed with some great purpose in mind to further the building of the kingdom, to help the distressed, perhaps to teach a great lesson or to set an example. Never at any time did the Savior manifest his divine power for his own aggrandizement nor to be seen of men. Such was the case in perhaps his most spectacular miracle—the feeding of the five thousand with five loaves and two fishes.

When the twelve returned from their first missionary journey, Jesus, wishing to confer with them alone, led them to a desert place in the environs of the city of Bethsaida.

Hardly had they started to discuss the affairs of God's kingdom when a curious person espied the group afar off, informed his neighbors, and all made occasion to investigate the desert conference. Soon word was carried back to Bethsaida that Jesus of Nazareth, healer and worker of miracles, was in the vicinity. Like a snowball the crowd gathered and increased until five thousand men, women, and children milled about the Son of God. Many of the sick, blind, deaf, and lame solicited his compassion with the result that often the Great Healer paused in the telling of the story of the gospel to bring restored health and well-being to the unfortunate.

Through the blistering heat of a Palestine noon, Jesus held the attention of that vast concourse of people by the simple device of talking of those things with which they were familiar, the sowing of seed, attending a wedding, flowers growing by the wayside. When heat and hunger or the whimpering of little children diverted the attention of the women, he talked of patching worn garments or of sweeping the earthen floor in search of a lost treasure.

AN ORATOR who addresses a great throng today has the advantage of a loud speaker and an auditorium acoustically designed to magnify his voice. He is trained in articulation and the definite stressing of the final consonant. Yet the carpenter's son was heard with clarity by five thousand people as he spoke under the blue vault of heaven by the power of the spirit of the living God.

When the burning copper sun sank behind the Galilean hills and the stars came out one by one, the disciples of Jesus conferred among themselves. They were hungry and weary of the crowd. They longed for quiet and a chance to sit with the Master around a cheerful crackling fire while they ate. In a body

they approached Jesus and demanded, "Master, send the multitude away that they may go into the towns and country round about and lodge and get victuals."

But the heart of the Son of God was moved with compassion for the children who cried for bread and for the multitude that hungered for the bread of life. Here was the opportunity of a lifetime. Such a chance might never come again. What would not a seventy in these latter days give for an audience of five thousand non-members eager to listen to the gospel story? Therefore Jesus, discerning the hearts of the people, disregarded the shortsighted suggestion of the twelve and commanded, "Give ye them to eat." —Luke 9: 13. "We have but five loaves and two fishes," replied the chagrined apostles.

JESUS THEN TOLD them to form the multitude into groups of fifty. When they were all seated, the Lord Jesus took in his hands the loaves and fishes and looking up to heaven, he called upon

his Father, perhaps in this wise:

"Father, thou seest these weary, hungry people. Wilt thou bless and multiply this scanty supply so that each and every one may have his physical wants supplied, and wilt thou also grant to thine own Son the power to satisfy their spiritual hunger?"

As the apostles divided the meager supply of food among a hundred groups of fifty, they were amazed to discover that God, through his Son Jesus Christ, had given the increase, and each and all were filled to repletion. Jesus had yet another lesson to teach, that of economy. At his direction all the leftovers were collected and saved to the amount of twelve full baskets.

Their hunger satisfied, the little ones quit crying and fell asleep in their mothers' arms. There was no sound save the rich and resonant voice of the Messiah as he continued to expound the mysteries of the kingdom. There was no light save that of the stars and the radiant uplifted countenance of the Lord Jesus who knew neither hunger nor weariness nor heat nor cold when there were souls to be saved.

Life's Sunset - By Orrin R. Wilcox

IN DAILY BREAD for August 15, Chris B. Hartshorn tells of a man who took such great delight in watching the sunset that he had not missed seeing one in two years. He had developed such a great appreciation for sunsets that he "left the theater after having paid the admission charge and just when the picture was nearing its climax to see the sun set for the seven hundred thirtieth time."

There are few phenomena in nature more beautiful than an awe-inspiring sunset. He who has observed life's sunset—the later years of one who has learned to "grow old gracefully"—has had a view of the dawn of eternity.

There can be no period of life so filled with usefulness as "old age." When this period begins depends on the person. Some begin to grow old when young in years; some never grow old.

Thanks to a better understanding of the laws of health, modern methods of sanitation, and progress in methods of fighting and preventing diseases, the life span of man has almost doubled in the past fifty years, holding out the hope that with God's help man may yet eradicate the effects of sin in nature in preparation for immortality.

If you are prone to grieve because the years pass quickly and your hair turns gray, take a look at some glorious sunsets and fill your life with deeds of love and kindness. The old saying, "Life begins at forty," is out of date. We now say, "Life begins at eighty." Indeed, a large percentage of the world's best work has been done by older people.

Thorndike says the average age for producing masterpieces is forty-seven and four tenths years. Handel wrote *The Messiah* when he was fifty-six.

Haydn's best works came after fifty, and his "Creation" was done at fifty-seven. Giuseppe Verdi, Italian composer, wrote "Ave Maria" at eighty-five.

Higher schools of learning are now expanding to take care of older students whose minds are still young and eager for more knowledge and skill.

In the field of religion, Paul, the greatest missionary of all time, made his remarkable journeys after the half-century mark in life. The apostle of love wrote his Revelation when nearing the century mark.

And William Marks, at the age of seventy-one, was ordained counselor to Joseph Smith III.

Joseph Smith, "the mighty and strong," was president of the church for fifty-four years. His sunset was occupied in leading the Saints to Zion "with songs of everlasting joy." How glorious his sunset!

Book of Mormon Cross Reference

Index by Chapters

Arranged by JAMES D. WARDLE

This is so printed that it can be clipped and placed inside your own Book of Mormon.—EDITOR.

EDITIONS USED:

(1) The "Authorized Edition" printed in 1946, published by "The Reorganized Church of Jesus Christ of Latter Day Saints," noted here under "Reorganized Church."

(2) A Standard Edition printed in 1948, published by "The Church of Jesus Christ of Latter-day Saints," noted here under "Mormon Church."

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Independence, Missouri

Briefs

HOOD RIVER, OREGON.—On June 3 and 4 an institute was held with District President Jack Verhei in charge assisted by Patriarch Barker, Miles Whiting, and Elven Chapman. Sister Royce Chapman taught the recently organized women's group. Many isolated Saints attended.

On Sunday a dinner was served in the newly-finished basement. There are new pews in the auditorium. Brother and Sister Dan Howes now live next door to the church and keep the church grounds in perfect condition.

Just prior to the institute, Brother Harry Howell made a sign for the church, and Brother Charles Gallehan made three signs and placed them on the three main highways leading into the city.

Brother and Sister Dooley and Mrs. F. McKeiv of Independence, Missouri, visited here on June 7. Brother Dooley related how finding the Hood River church was an answer to a prayer.

When the Liberty Bell recently visited the district, Sister Elaine Gallehan sang the national anthem and Brother Jim Dixon, the highest ranking Boy Scout in Hood River, rang the bell at the ceremonies.—Reported by MRS. ROY BRANSKY.

OTTAWA, ONTARIO.—The senior group of the women's department under the supervision of Mrs. Mary Proulx held their spring sale of knitted goods, needlework, shellcraft novelties, and home baking on April 29. There was a large window display. About \$113.00 was realized from the effort.

Bishop Joseph Baldwin of Ontario was in Ottawa from May 17 to 21 and directed two discussion classes and preached two sermons.

Elder Jerald Stickley of Davidson, Michigan, formerly of Ottawa, spoke on May 29.

Evangelist Ben Hewitt and Elder J. L. Prentice, both of Toronto, were guests on June 4. Elder Prentice spoke at the Communion service in the morning. At the evening service Evangelist Hewitt was the speaker.

Squadron Leader and Mrs. Marven Diggle and their sons, Robin, 7, Brian, 5, and Marshall 2, are moving this month to Camp Borden, Ontario, where Squadron Leader Diggle is commanding officer of the Royal Canadian Air Force Technical Training School. They have given four years' active service to this branch.—Reported by B. M. FARROW.

KENNETT, MISSOURI.—The pre-baptismal class was concluded June 11. Barbara Hood, Reba Nell Owens, Paul Ziegenhorn, Merle Ziegenhorn, and Gloria Costin were baptized. Elder C. A. Phillips and Priest G. L. Malone officiated at the baptismal services.—Reported by SUE BRANCHE.

STONE CHURCH, INDEPENDENCE.—On Children's Day, June 18, Terry Joe Meloan, son of Mr. and Mrs. Joseph Richard Meloan, was baptized by Melvin Knussman; Connie Jean Guttridge, daughter of Mr. and Mrs. David B. Guttridge, was baptized by Ollie Pinson; David Carmichael Bland, son of Mr. and Mrs. Lloyd Bland, was baptized by Lloyd L. Bland; and Marilyn Eloise Steele, daughter of Mr. and Mrs. Kenneth W. Steele was baptized by William F. Bollinger. Elder Glaude A. Smith, pastor of Stone Church, baptized William John Slayton, son of Mr. and Mrs. William Slayton; Willdine Kalhofer, daughter

of Mr. and Mrs. Kalhoefer; Virgil Russell, son of Mr. and Mrs. Virgil Russell; William Irving Fligg, son of Mr. and Mrs. Myron Fligg; Lorna Lea Gouldsmith, daughter of Mr. and Mrs. Claire Gouldsmith; Elbert Cameron Austin, son of Mr. and Mrs. Elbert Cameron Austin; and Carolyn Sue Welch, Low James Welch, Anne Hollonze Welch, children of Mr. and Mrs. Low J. Welch.

OREGON DISTRICT.—The annual spring conference and convention was held May 5, 6, and 7 in the new church of the Camas Branch. There were approximately 350 in attendance from all over the district. Ernest Webberly is pastor of the Camas Branch.

Classes were taught and sermons preached by Apostle E. J. Gleazer, Seventy Arthur Gibbs, and Elder Elwin Vest. Other teachers, leaders, and instructors were Mrs. Peggy Vest, Harold Carpenter, Effie Verhei, Carolyn Larson, and Leona Carpenter.

These pastors from district missions and branches were ordained elders: John McKee of Baker, John Rodley of Roseburg, and Raymond Huggett of Forest Grove.

The conference was saddened by the death of one of the district's most faithful members, Mrs. Helen Hoisington, wife of Elder Leonard Hoisington and mother of Alice Nelson and Helen Billings. She had been present in the morning Communion service. She was taken sick while sitting in the choir.

District institutes have been held over week ends at the following places during the year with exceptionally large attendance at each: Forest Grove, Vancouver, Longview, Hood River, Cottage Grove, Eugene, Salem, Estecada, Sweethome, Camas, and Myrtle Point. The instructors and leaders have been of the district officers and wives, and the missionaries and wives.

The fourteen ministers to isolated members have been busy corresponding and visiting the isolated members. From this, many groups have increased in member and nonmember attendance. Several study groups and cottage meetings also have resulted.

Many church buildings have been remodeled or are in the process of being remodeled. Churches completed are at Vancouver, Hood River, and Southeast Portland Branches. Those in the process are at Woodburn, Sherwood, Salem, Sweethome, and Myrtle Point. New churches are now under construction at Forest Grove, Longview, and Ridgefield. The Central Portland Branch members have purchased a church and are at the task of completely renovating it. The old church building has been sold.—Reported by J. L. VERHEI.

KIRTLAND, OHIO.—The priesthood held its first banquet on February 17. Jack Sanford was in charge of the program. Sixteen members of the priesthood and their wives attended. Hand-painted programs made by John Collins and his daughter Doris featured a picture of the Temple. The banquet is to be an annual affair.

Church and Temple Anniversary night on March 26 was attended by 200 people. An illustrated lecture on church history was given by Pastor W. E. Williams. Those in charge of the reception held later in the auditorium for friends and members were Mr. and Mrs. Robert Allen, Mr. and Mrs. Clyde Ebeling, and Mr. and Mrs. James Moore.

The women's department's annual mother-daughter banquet was held on May 8. Favors and decorations were made by Mrs. Arthur Burt and Mrs. Clyde Ebeling. The program was in charge of Mrs. Paul Sheppard and Mrs. Robert Allen. Mrs. Richard Baldwin of Sharon, Pennsylvania, was guest speaker.

Combined meeting of the women's groups

are held every two months. They met on May 9 to select their nominee for women's leader for next year and to elect as department leaders: Mrs. Howard Roberts, leader; Mrs. Wave Smith, assistant leader; Mrs. Oscar Whiting, secretary; Mrs. Joseph Shank, treasurer; and Mrs. Ray Clough, kitchen chairman.

Baskets and bouquets of spring flowers provided the setting for the baptismal services on Children's Day when twelve children were baptized: Jack Branem, Gloria Patterson, Susan Rimes, Robert Lingafelter, Albert Sanford, Charles Morley, David Soldner, David Steele, John Bertleff, Judy Bertleff, Marianne Roberts, and Wade Lyman.

Recent guest speakers have been Apostle Maurice Draper, Patriarch Richard Baldwin, and Seventy Ray Ashenhurst.

Elder W. E. Williams delivered the baccalaureate sermon to the 1950 Kirtland graduates in the Temple on May 28. His topic was "Is There a Short Cut?"

JACKSON, MICHIGAN.—A new place of worship has been secured, a small church that will seat about sixty people on the main floor. Additional rooms in the basement will be used for classes. The first meeting, the dedication service, was held in the building on June 4. Officers in charge were Pastor Robert E. Smith and Elder Ed Premea of Lansing, Michigan.

Previous to June 4, meetings were held at the Y. M. C. A. The group owns two lots in the city on which it plans to build a permanent house of worship in the near future.—Reported by LENA K. SHERWOOD.

KALAMAZOO, MICHIGAN.—The women's department held their first annual mother-daughter banquet on May 12. There were fifty present. Sister Nellie Mottashed of Belding, district women's leader, was the speaker. Sister Irene Walters was toastmistress. The men of the branch did the kitchen work. The kitchen has now been fully equipped with a large new stove, steam table, and dishes to serve 100 people.

Eight women from Kalamazoo attended the joint institute held at Coldwater, Michigan, on May 23, at which Sister Pauline Arnson was the speaker.

Evangelist E. R. Carter of Lansing was in Kalamazoo the week of May 21 to 28. He preached both Sundays and visited in the homes of the Saints during the week.

Paula Jean, infant daughter of Brother and Sister Carl Frederick, was blessed on May 28 by Evangelist Carter and Elder Harvey Pearce.

On the evening of April 30 a baptismal service was held at the church. Dixie Parker and Mary Lou Grabow from the Battle Creek Branch were baptized by the Battle Creek pastor, Edward R. Ashley. Just a month previous, Mrs. Grabow also was baptized.—Reported by MUIRL F. ROBINSON.

COLEMAN, MICHIGAN.—Evangelist Edward R. Carter from Lansing completed a series of evangelistic sermons on June 11. During the day time he visited the homes of the Saints. Baptismal services for ten people were held at Liahona Park Reunion grounds. Saints and friends met on Hill Top and with Pastor Jason Methner and Evangelist Carter in the lead, marched down the hill to the water's edge singing "Jesus, I My Cross Have Taken." At the water's edge prayer was offered by the pastor, and Evangelist Carter spoke briefly to the candidates and others. The confirmation took place at the evening service in the Coleman church with Elders Pendleton and Seymour from the Beaverton Branch assisting. Elder Burton of the Coleman Branch officiated in baptizing the candidates.—Reported by RAY MOGG.

You Should Have Been There

Home

June 26, 1950.

Dear Roberta,

I am just now getting to my correspondence after our church school, music workshop at Graceland. Now I look at the calendar, I see I have been in a real tangle—the workshop ended two weeks ago—June 11. It began June 5. We were there an entire week, you know—and what an inspiring week! I wish you could have been there.

Some of us on the staff went up on Sunday to set up shop and catch a quick breath before registration early Monday. We began at 9:15 the next morning with two registrants from Illinois and one from Arizona. Then about 10:30 here they came—from everywhere—California, Montana, Kentucky, Tennessee, Oklahoma, Arizona, Michigan, Wisconsin, Indiana, Kansas, Pennsylvania, Iowa, Illinois (have I forgotten any?)—and Zion! Seventy-six registered in all.

First we had lunch (the food was so good all week that by Saturday night almost everyone rather hesitantly mentioned gaining two or three pounds). Then at our opening session in the Student Center (the newest building on the campus) President Wallace Smith; E. J. Gleazer, president of Graceland; Franklyn S. Weddle, director of Music and Radio; Apostle Reed Holmes, director of Religious Education, shared the hour in speaking. Brethren Weddle and Holmes were the directors of the workshop. Then an informal reception (the friendly, chatty kind) and off to dinner. After dinner we launched right into classes, and from then on we worked! I don't know when I have experienced a more stimulating, intensive week. The classes were varied and practical. Every morning we had a half-hour worship, planned by a different group each day according to the principles learned in the evening class, "Principles and Procedures of Public Worship." Then at night we would evaluate the worship—discuss its good and bad points. Right after our morning worship period we had a combined class and then subdivided into specialized groups. In the church school classes there were demonstrations. Some teachers told stories with flannelgraphs; others showed films. There were many interesting methods described. Over in the music section we sang anthems, heard demonstrations by a children's choir, and listened to organists play the best in worship materials.

That's the way it went all week from 8:30 in the morning until 12:05, time out for lunch, and then back for two more classes from 1:30 to 3:20. You might think that all would have been so worn out that by free time (3:30-5:30) they would have crawled over to the dorm (we all stayed in Walker Hall—the girls' big dorm on the campus) and flopped right down. But we had a surprise. Some of the trainees asked for private conferences during that time, and still others asked to see films. One day a group of fifteen showed up for an unscheduled class at 5:30. The staff certainly appreciated the fact that the trainees were there for work. They were in dead earnest about the whole thing. They listened attentively in all the classes and were alert with questions. It was one of the finest "student bodies" I have seen.

I don't want you to think we worked all the time. We had fun, too. One night we had a campfire around the fireplace in the Student Center; another time we went roller skating; and then Saturday night we finished with the most hilarious banquet I have ever attended. (Oh, it had its serious moments, too.) Sunday we closed with an impressive dedication service and a stimulating sermon by President F. Henry Edwards. Then another of those "I shouldn't but I will" dinners and off for home.

But so far all you have heard about the workshop has been strictly from a staff member's point of view. I wish you could have experienced the enthusiasm of the trainees. All week on the campus we heard: "This workshop as a whole has been a wonderful experience in my life. Many of the things discussed here have been very enlightening and have taught me more fully how to worship and how to help create a worship for others. I think it has been well worth while to spend a week of my vacation here, and I hope we can have more of these workshops in the future."

"I feel, however, that every pastor and as many members of the priesthood as possibly could attend should have been present. It has been a high light of my life. I am grateful for it."

See what you missed? You should have been there, Roberta. Try to make it next year.

Yours,

ALETA RUNKLE.

"More Things Are Wrought By Prayer . . ."

By Jennie Elliott

(Miss Elliott is a resident of the Catherine Hale Home for the Blind, 2918 Tracy Avenue, Kansas City, Missouri.)

MY GRANDMOTHER taught me to pray almost in my baby days. So I have always talked to my Heavenly Father to tell him of my needs, just as I used to talk to my earthly parents about the things I wanted. Since my prayers had so often been answered, I thought I knew how to pray, but I didn't. It has taken a serious illness to teach me.

It was on the Sunday morning of January 15 this last winter that I awoke with the knowledge that I could not walk, talk, or swallow as I should. Before long my back, entire left side, and throat were paralyzed. I was frightened. What should I do? I didn't want to remain a burden on the people who care for me here at the home. I decided I just had to get well.

In my panic I suddenly remembered a bit of Scripture: "Be still and know that I am God." So it was in the stillness of those hours and days of waiting that I really learned to pray. It was then that I came to know the true depth and power of prayer. But I was not left to pray alone. No sooner was my need made known than the good people of the church and my friends at the home joined together in united prayer for me. Most comforting of all were the times when Pastor Herbert Lively came to administer to me or to pray at my bedside.

God often needs loving hearts and willing hands through which to answer prayer. So it was in my case. Mrs. Silver and Mrs. Cockrill of the home staff and Sister Martin of Central Church cared for me during the long days and nights of my convalescence. So efficient was their nursing that, as by a miracle, in less than three weeks' time I could walk a little by holding on to things. Exactly three weeks after the stroke, I could swallow well enough to take Communion. Since then my recovery has been steady. I can now attend to all my personal needs myself and am able to go to church for three services on Sunday as well as prayer meeting on Wednesday night. I still am in need of prayer, however, that I may become wholly well. I am lame, and at times I find it difficult to speak and swallow. I have faith that I shall be completely healed, for truly "more things are wrought by prayer than this world dreams of."

The Word of Wisdom - Part III

By Florence Sanford Ourth

Nevertheless, wheat for man—Doctrine and Covenant 86

A hungry, undernourished people are a half sick people, physically, mentally, and spiritually. They are the real menace to our republic. Through their apathy, their ignorance, their lack of intelligence, their stunted social judgment (conscience), their sexual immaturity, and their emotional instability, they are an easy prey for the psychopathic compatriots among the professions, politicians, and labor leaders. Of such are bloody revolutions and wars made. Therefore let us quit quarreling about details and get down to fundamentals. A sound nutritional program for all, based upon a sound and prosperous agriculture . . . will keep our people free and save our Republic.—Jonathan Forman, M.D., *Ohio State Medical Journal*.

THIS QUOTATION appeared at the beginning of an article, "The Word of Wisdom and Modern Research," by May Elliot which appeared in the *Herald* for May 30, 1948.

Satan would like for everyone to be in a half-sick condition—physically, mentally, and spiritually—and he will do all in his power to bring this about.

When God created us he made our bodies of many elements. But with every breath we take, every move we make, every thought we think, we use up some of these elements, and we must replace them if we are to maintain health.

God has made provision for this by putting these same elements in the foods he created and ordained for our use.

But Satan has put it in the hearts of "conspiring men" to tamper with our food, removing certain substances God put there for our needs. In the very beginning of Doctrine and Covenants 86 we are told:

Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation.

Here in America, a land of abundance, "hidden hunger" and "malnutrition" are familiar words. Our foods are refined, denatured, devitalized, dehydrated, and bleached. Too many of the health-giving qualities of our cereal foods are discarded in the milling of flour, polishing of rice, pearling of barley, refining of rye, and degerminating of corn.

In twenty million households, three times a day for three hundred and sixty-five days each year, a table is spread. Whether that table is set in a mansion or hovel, whether loaded or simple, one food is nearly always present—bread made from the grain which should be our staff of life. Undoubtedly this is the reason our flour has been a special target

of Satan. For from white flour has been taken three fourths of the mineral salts, including calcium, phosphorus, iron, potassium, chlorine, sulphur, magnesium, manganese, and a large portion of the vitamins.

DR. ROYAL LEE, president of the Lee Foundation for Nutritional Research at Milwaukee, Wisconsin, says:

Until sixty years ago bread was made from locally ground wheat. Then the milling industry became centralized, mass production methods were instituted, bleaching was invented to improve keeping qualities of flour, and the downhill trend of public health began that would have been far more obvious had not medical discoveries and improvements in sanitary science offset in considerable degree the otherwise astonishing increase in death rates from diseases now attributed to mineral and vitamin deficiency. . . . But modern advertising science works to keep people in the dark and keep the dollars flowing into the coffers of the makers of devitalized, "foodless" foods. In Canada, an honest administration has obtained the passage of a law prohibiting the adulteration of wheat flour or bread with any synthetic substance. . . . The Canadian law says that if a high vitamin bread is to be sold it must contain the original vitamins of the wheat and not an imitation. . . . Enriched flour is so called because a few synthetic factors are added to replace several times as many natural factors.

When we set ourselves to remedy these deficiencies in our food that we might have perfect bodies, Satan does his utmost to discourage us; to keep us from finding "wisdom and great treasures of knowledge, even hidden treasures"; to keep us from being able to "run and not be weary and walk and not faint." These are the very qualities that will be so necessary in this hastening time with our stupendous task of evangelizing the world and redeeming Zion.

Perhaps you will be discouraged because whole grain breads and cereals do not appeal to the appetite of your family. Again I quote from May Elliot's article:

Some do not have an appetite for whole grain breads or cereals; some do not like fruits or vegetables or other articles of wholesome

natural food. You can satisfy your appetite, and your body can still be hungry—even starving—for certain elements you do not crave or have not learned to like. An adult can learn to like foods just as a baby can—by tasting a little every day and deliberately setting himself the task of learning to enjoy the article in question. Dr. A. C. Ivy, M.D., Ph.D., vice-president of the University of Illinois Professional Colleges and head of the Department of Clinical Science, says: "I should like to point out and emphasize how the bad features of appetite predispose to poor nutrition, to disease, and make food more expensive. . . . Food fads and fancies and commercially produced food appetites may lead to nutritional deficiencies and poor health. In some instances the appetite has been so modified by custom that people have been led to prefer a food with the vitamins and minerals refined out of it to the natural food. For example, the appetite of most of us has been so trained that we absurdly demand that the flour be refined to such an extent that we have to add minerals and vitamins to make the flour a desirable food. . . . Our nutritional problems arise chiefly from our appetites and arise in the presence of plenty. They are due to the undisciplined and pampered appetites and to appetites for unnatural foods created for taste and eye appeal, both of which contribute to the waste and cost of food."

PERHAPS YOU HAVE BEEN DISCOURAGED with your bread-baking. If you find your loaves dry out too fast, add more honey—one fourth cup or more to the recipe—and they will stay moist longer. If you can buy the honey from a beekeeper, you will find it much more economical than in the little jars at the grocery store. Your bread may have a tendency to fall during the baking process. Do not let it raise as high as white bread, or else make the dough a bit stiffer. Some feel results are better if they let the dough raise twice, stirring it down after the first raising and letting it come up again.

Here is a recipe for rolls that are lighter than bread rolls. They are my "company rolls." I often put them in pans in the refrigerator overnight, then take them out in time to raise and bake the next morning. The same recipe can also be made into a loaf.

1½ cups of milk	1½ teaspoon salt
4 tablespoons shortening	1 egg beaten
4 tablespoons honey or sugar	1 cake yeast
4 cups whole wheat flour	

Scald milk, add shortening, honey, and salt. Let cool to lukewarm and add yeast which has been dissolved in a little warm water and honey. Stir in two cups of whole wheat flour, add beaten egg, then remainder of flour. If too sticky add more flour. Cover and let

raise in warm place until double in bulk. Turn out on floured board, form into rolls, roll in melted shortening, let raise and bake in hot oven, 425°.

Bread raises best at 80 degrees, which makes a problem on hot summer days. Then it raises faster and needs to be baked sooner.

Bread-making troubles may be due to difficulty in getting the right kind of flour. Recently one of our group, Brother Harold Smith, bought a small electric mill with stone buhrs. It grinds very slowly so the natural oils are preserved. It grinds a fine flour that can be used for pancakes, cookies, gingerbread, and some cakes. A home grinder has the advantage of giving you freshly ground flour as you need it, for the vitamins in wheat and other grains become oxidized in a few days and freshness is the only guard to wholesomeness. The flavor of whole wheat changes day by day after grinding, like coffee. The finer it is ground the faster the loss of vitamins. Brother Smith has been experimenting with different varieties of wheat. Hard wheat is necessary for good bread, but even hard wheat varies. Some varieties make very good bread, while others do not. Brother Elbert Tripp tells us that the University of Illinois recommends "Rival" and "Pilot" the best as kinds for bread-making. Brother and Sister John Coggan, while visiting Nauvoo, remarked that the bread baked from this home-ground flour is much like the bread they make in England from "whole wheat meal."

THE FOLLOWING EXPERIENCES may prove encouraging. I told them to my family one morning along with *Daily Bread* in our worship service.

Over in Mesopotamia during World War I a detachment of English soldiers and their East Indian allies, when cut off by the Turks, took refuge in a mud-walled town. There they were besieged for months. Water and flour were plentiful—white flour for the English soldiers, and coarse whole wheat for the natives, but their other supplies were used in a week. And then a remarkable thing happened: by two's and three's at first, then by scores, the English soldiers showed symptoms of polyneuritis. At first they were unable to stand or walk, then their respiration was affected. Finally general paralysis set in. On the other hand, the Indian troops, who ate only coarse whole wheat flour, remained in perfect health. The medical officers could not understand it until someone suggested the white flour might be responsible. They changed the white flour for whole wheat flour for the troops and the disease disappeared.

Next is the story of Jim Enright, founder of the Old-Fashioned Millers

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Jim Enright's Story

There comes a time in the life of almost everyone when serious illness enters. Often a dangerous operation is required. It is then, perhaps for the first time, people become interested in how to keep well, how to keep the body functioning as it should to insure a healthy, hearty, happy life. It was so in my case.

I Was Well and Happy!

I took a job as a traveling salesman when I was thirty years of age. I covered all of one state and part of another. That was back in the horse and buggy days, and in those days stores opened at six in the morning and stayed open sometimes as late as ten o'clock at night. The hours were long; the work was hard; but I was on the job when they opened, and many times I got an order at closing time. It was a hard grind for one who traveled from town to town selling merchandise. I spent nine years at this work, and the vigorous exercise kept me in splendid condition; in fact, I was about as well as a man could be.

Promotion Came to Me!

Then, one day, the thing which most men strive for came my way. I was promoted to a position which, at the time, was too big for me, but it was a great opportunity. With right good will, I tackled this big job with all I had. At first it was only one job, but, in a short time, it grew into four. I became General Manager of two flour mills and president of two others. It was all office work, the hours from seven in the morning until far into the night, and you may be sure I put everything I had into it for two of the hardest working years of my life.

Health Not So Good

The great change I had made undermined my health, but I didn't take it seriously and continued on the job.

After a couple of years of this strain, I was in bad shape—so bad in fact that the last word from my wife on leaving for the office every morning was, "Go straight to the doctor," and when I got home that night, she would greet me with, "Did you see the doctor?" For a long time I paid no attention to it, because I couldn't think of anything the doctor could do for me—but, in the end, I had to come to it, and so, one day, I decided to see a doctor. I found I would have to undergo four different operations.

I Become Frightened

After supper that same night I took a train for Portland, Oregon, to see my mother before passing on—as I was sure the four operations would finish me.

I arrived in Portland in the fruit season and there was fruit everywhere. I was always fond of it, consequently I had fruit for breakfast, fruit for luncheon, and fruit for dinner, and not a little between meals. After three weeks of this I was feeling somewhat better.

Then I received a telegram to go at once to Boston. We had a branch in Boston where we wholesaled our flour on a substantial scale. The man in charge was found short some

\$30,000. It is a long ride from Portland to Boston. It was hot, and when I arrived in Boston I was nearer dead than alive and wondering which of my troubles would be the one to finish me.

More Bad Luck—or Is It Good?

To make a long story short, I couldn't see that we were going to get much of the \$30,000, so I decided to sell the Boston business. I found a buyer, a young man who desired to enter business and whose father was a retired medical chemist with ample means to finance his son. I was invited to spend a week end at their summer home at Annisquam on the Atlantic Coast, so thither we journeyed that Saturday afternoon.

The father was about seventy-five years of age and as dour and distant as any of the old-school Bostonians, but at dinner that night he proved to be a congenial and wonderful host. We became better acquainted as we chatted, and the evening wore on. Every once in a while I would catch him looking at me fixedly and I thought perhaps he was trying to figure out how far he could trust me. After breakfast Sunday morning he invited me to see what he called his private club. It was a cozy place, with easy restful chairs, two billiard tables, hunting trophies, and in a rack at one side of the main room rested 27 rifles. Every kind in the world, it seemed to me: French, English, German, American, etc. I had been somewhat of a rifle lover in my early youth and was much interested as he told me many a hunting story.

Again I caught him looking steadily at me, and, after an apology, he asked if I were not considerably under normal weight. I replied that I was forty-five pounds underweight, that my temperature had been two to three degrees subnormal for months. He asked me to tell him all about it, so I told him what I knew, including the four operations I should have had.

He did not even smile. I said, "You were a physician in your early life, were you not, Doctor? What would you advise me to do?" He said, "I was a physician until I took up chemistry. You told me last night that your mills grind 10,000 bushels of wheat per day. Do you happen to know the chemistry of wheat?" I replied that I knew it only as it related to making bread.

Another Diagnosis

He continued, "Now that I have your story, I think doctor was right! Your system is so loaded with poison that you are probably dying of blood poison! I am not practicing medicine now, so I am not going to offer any advice."

"But, Doctor, if you were in my place, would you submit to the four operations?" I asked. He replied, "If I were in your place, I would go home and eat my own wheat and for a month at least I wouldn't eat anything else except, perhaps, a glass of milk at each meal."

I asked how I could fix the wheat to make it edible. He told me to grind it and make bread or muffins of it, but not, under any circumstances, to mix in any other flour with it. I was an experienced operator in the milling business and I certainly thought this could not be done. I didn't know a lot about chemistry, but I thought I knew about milling. I explained it to him, or tried to, and his only

The Home Column

reply was, "Very well, then, boil it, cook it that way, but eat wheat."

His advice interested me because of his standing as a medical chemist, and I asked him to tell me more about it—why I should eat wheat alone. He replied that wheat contains every element that your body contains when it is in health. He said, "You will assimilate these elements and be restored to health."

I Find a Cure

So I went home and procured and cleansed a bushel of the best wheat that I could buy, and for the next month my wife kept busy cooking wheat for me. I ate it every day and soon I was feeling remarkably better. Before the month was up, I felt that I had a new lease on life, felt as I used to feel before I went into the office.

I believe this is the best food God ever gave to mankind.

J. C. ENRIGHT.

THEN THERE IS THE STORY of Norman Allish that I heard Brother Ray Whiting tell several years ago. I was so impressed with it that I recently wrote and asked for the story; he in turn wrote to Sister Allish now of White Horse, Yukon Territory, so that I might get all the details. Brother Whiting tells of holding a series of meetings in Canada and being invited to the home of Sister Robert Allish. As he went in he could not help noticing the many trophies around. "I must be in the home of a champion," he exclaimed. "Yes, you are," Sister Allish replied, and told the remarkable story of her son, Norman, and the Word of Wisdom.

Norman had never been strong. As a baby he nearly died of dysentery, and a few months later he contracted whooping cough and bronchitis. As he grew up, he was afflicted with terrible headaches. Later he suffered a knee injury that kept him in bed for months at a time. He was thin and sickly. If it had not been for God's blessings through administration and his mother's care he would never have lived. The doctor particularly told her that he must have good food, and this she tried to give him. Norman was seventeen when he came home one day and said he had decided to become a champion swimmer. He was much in earnest about it and took his training quite seriously, conscientiously getting his required amount of sleep, holding strictly to a training diet taking deep breathing out in the air in cotton shorts even when it was ten below zero. In the meantime Sister Allish, remembering that the doctor had said he must have good food, studied the Word of Wisdom. She had never let him have tea or coffee, but now she ground their own wheat for porridge in the morning and made cakes of it for dinner at noon. They ate vegetables,

fruit, milk, and not too much meat—none in hot weather. Norman continued to gain strength. It was during the depression years, and he could not afford a change of climate for training or even the price at the Y. M. C. A. pool. The river was the cheapest place to swim. There he would practice, swimming a mile at a time in all kinds of weather, even swimming in the river with ice floating on the top. Finally the day came for the contests, and he entered for the two-mile race. He won, coming out of the water nonfatigued. Since then he has won many other races.

At the recent General Conference we had the great pleasure of meeting Norman and his wife, Beatrice, and one of their four daughters. They are now living at Vancouver, British Columbia, where he has established his own business and has been ordained recently to the office of teacher. He told us some of the spiritual experiences he has had—blessings that have come because of his observance of the Word of Wisdom. He related his experiences of taking up swimming, realizing that it was necessary to do something about his physical condition. He remembers well how his mother fed him, particularly how she ground the wheat for their breakfast and made cakes of it for their dinner. In fact, he said wheat was their main diet as they were on relief at the time and could not afford much. Sometimes she would get a soup bone to cook with vegetables, or some fruit and milk. But with this simple diet and his training he was able to set records in Canadian swimming, some of which still stand.

Golden Wedding Anniversary

Mr. and Mrs. John Randall of Independence, Missouri, observed their golden wedding anniversary on June 10 by holding open house. They were married at Mt. Vernon, Illinois, but shortly thereafter moved to Ludington, Michigan, where they resided until 1941 when they came to Independence. It was in Michigan on December 31, 1912, that both Mr. and Mrs. Randall (the former Wilhelmina Julia Heilman) were baptized into the Reorganized Church. Brother Randall was first ordained a teacher and then an elder, serving for several years as pastor of the Ludington Branch. Sister Randall has served as branch secretary and friendly visitor. They have two children: a son, J. L. Randall, of Independence and a daughter, Mrs. Glenn H. Foster, of Lansing, Michigan.

News and Notes

(Continued from page 2.)

VACATION CHURCH SCHOOL

The sixteen congregations of Independence held their summer sessions of Vacation Church School during the first two weeks in June. Elder Clair Green was pastor, and Mrs. Violet Sackman was supervisor.

The total enrollment was 1,565, an increase of 290 over last year. The faculty enrollment was 324, an increase of 36 over last year.

The training school for these sessions was held May 1 to 6 at Liberty Street Church. The enrollment for the school was 174, an increase of 45 over last year.

SUMMER SERVICES

Sunday evening church services for all the congregations in Independence are being held on the Campus. The first speaker of the summer was Elder Russell F. Ralston of Salt Lake City, Utah, a president of the Seventy, who spoke on the subject, "The Just God of the Restoration." The theme for the meetings, beginning with the June 18 meeting and continuing to the September 17 meeting, is "We Witness for Christ in the Restoration."

PLACE OF HONOR

Claire Weddle was selected to be a member of the small orchestra that furnished musical accompaniment for the noted singer, Mack Harrell, during his recitals at the University of Kansas City Playhouse on June 15.

Claire received the national Arion Award for Band when he was recently graduated from the Independence high school, and played the oboe at the recitals.

FIVE OUT OF SIX

Every year the American Legion of Missouri sponsors a "Boys' State" in which a number of selected high school boys are given an opportunity to learn about the government in a practical way. The 484 boys attending "Boys' State" are approved by high school authorities and sponsored by various civic organizations. Of the six boys selected from the Independence high school, three of them, Charles Hield, R. L. Coberly, and Jerry Sherman, are church members, and Gary Bergen and K Curtis are active Zion's League members.

NAME OMITTED

In the May 22 issue of this column was an article about young church members of the Independence high school. Among the names of R. O. T. C. officers listed in the second paragraph should have been the name of George DeLapp, son of Bishop G. Leslie DeLapp.

NATIONAL WINNER

Mary Lou Branem, fifteen-year-old daughter of Clarence F. Branem, of Kirtland, Ohio, received second place in a national safety poster contest. Besides receiving an award, she appeared on a Cleveland television broadcast.

FIRST AGAIN

Of all the hospitals in the Greater Kansas City area, the Independence Sanitarium and Hospital has the lowest mortality rating. The mortality rate for the hospitals of the area ranges from 1.9 to 3.4. The rate for the Sanitarium is 1.9.

Letters

Action Needed

I was impressed by Leonard Lea's editorial, "Action Please," in the May 29 issue of the *Herald*. It is not good to spend too much time day-dreaming. Wishful thinking inspires a lethargy from which it is difficult to emerge. A reasonable amount of time is required for successful planning, but unnecessary talking about plans may consume the energy needed to carry out a project.

I remember that Apostle E. J. Gleazer said in one of the General Conference prayer services that each member should seek to do the Father's work by serving those about him. May we take time to study and improve our talents, then consecratedly work together with God to fulfill his design for us.

MRS. EDNA F. HENRY.

928 South Santa Fe
Salina, Kansas

Appreciates "Daily Bread"

I subscribed for *Daily Bread* soon after it was placed on the market. I find that it strengthens me for my work in the home, and I have also found inspiration in it while a patient in the hospital. I read it early each morning. I think that the theme, "Serve Where You Are," can apply to patients, too. Being co-operative and appreciative can help the one who is sick as well as helping the nurses and doctors. While in the Sanitarium I received both a physical and a spiritual blessing after being administered to by Chaplain Don Lents.

MRS. LILLIAN MATNEY.

323 South Fourth Street
Iola, Kansas

A Divine Healing

While renewing my subscription to the *Saints' Herald*, I feel that I should add my testimony, since God has blessed me so wonderfully in the past year. Twice he has healed my body, once when I was so seriously ill that several doctors who were with me told my folks they had no hope I would live through the night. For years I had had high blood pressure, and a soreness in my abdomen. I had been administered to and had been helped for a while, but the sickness always came back.

About a year ago as I sat at the dinner table I suddenly became so ill I could not hold up my head nor lift my hands. I whispered to my husband and daughter to get me to my bed. As I felt my whole body relax I thought my time to die had come. My husband and daughter called the other children. One son lived quite a distance away, and I prayed that I might live till he could get home. The pain left me and I thanked God for being so good to me.

A neighbor woman took me to St. Charles. When the doctor saw me he told the children who were already at the hospital that he had no hope for me to last through the night. I was given a hypodermic and slept without pain. My son came early in the morning. He talked to me for about half and hour and when he left I thanked God and waited for the end. After a long while I heard voices. One said, "She is asleep." I opened my eyes and saw Brother and Sister O'Bryan. I told her, "I am going to die, Sister O'Bryan, but it's all right. I am ready to go." Then Brother O'Bryan asked if I would like for him to administer to me. I said, "Yes." When he anointed my head with oil and put his hands

on my head I felt a perfect peace. After the administration I opened my eyes and said, "The pain is all gone." Sister O'Bryan kissed me and said, "You are going to get well. You have not finished your work here yet." I slept for three hours and when I awoke I knew I was well.

When my sister came into the room I told her what had happened. She told me of a dream she had had the night before in which she saw the obstruction that had caused my sickness and how it had been removed.

When the doctors came in, they examined me and said, "You are well." They were amazed at my sudden recovery and attributed it to the new drug they had used.

Now I am able to do all my work and feel well most of the time, although I still have high blood pressure. I can't thank God enough for his many blessings to me. It is my desire to do whatever work he has for me to do. I ask the prayers of all the Saints.

MRS. JACK COOSE.

Box 127
Silex, Missouri

Missionary Teacher

A member of our branch teaches school up in a little community near Whitehorse and Three Fingers Mountains, north of Everett, Washington. Her name is Josie Clark, and she has been a member for three years.

A small house, situated on the school grounds, gives Sister Josie a comfortable place for her and her daughter, Anna Maria, to live. There are no busses, so all her visiting is done on foot or through the kindness of neighbors who share their automobiles. She teaches the first three grades and is dearly loved by her pupils. Because she has been unable to attend her own branch, she has gone to the little country church of mixed denominations. On Mother's Day the pastor was speaking of "chosen mothers," and among those mentioned was Josie Clark. He said that citizens of the community were happy to have a Christian mother as a teacher for their children and presented her with a lovely potted plant.

Then Sister Josie wrote and invited Brother Elliott Gilberts, pastor of Everett Branch, and all the Saints to come up to her school for a picnic followed by services in the late after-

noon. The next Sunday she attended the little country church and invited all to come to hear her pastor. She obtained permission from the superintendent to hold a service in the school building.

After the picnic we had a nice visit before Sister Josie rang the school bell telling all her neighbors it was time to come. Many of her friends came. Brother Gilberts showed the slides, "I Will Build My Church," and explained them to these good people. There was community singing and several solos preceding the illustrated lecture. Those in attendance spoke highly of Sister Josie, and they want her back to teach next year. We of Everett congregation were invited to come again.

During the school year she has taught the boys and girls prayers and songs and told them Bible stories, which is greatly appreciated by the parents. She cannot help doing this as it is so much a part of her. May God bless her in her work.

MRS. MERLE FOSTER.

6815 Highland Drive
Everett, Washington

Report on Phoenix Vacation Church School

At the end of the first week of vacation church school we look forward to the second week with happy anticipation. The work was started under handicaps, and we almost decided not to have the school because so few people were able to help. However, under the capable supervision of our church school director, pastor, and principals, a staff of teachers was finally assembled. Some of the workers are young, but they are giving excellent service. We all have been blessed in our early devotional services and have felt the help of the Holy Spirit throughout the day. The children have been happy, co-operative, and reverent, and many are responding in their prayer and testimony meetings. We are grateful for the material provided in *Stepping Stones to Zion*. To others who are hesitant to start a vacation church school we offer our encouragement. With a little sacrifice, devotion, and divine help any group can do it.

HELEN ROGERS.

601 East Meadowbrook
Phoenix, Arizona

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INDEPENDENCE, MISSOURI

In the Line of Duty - By Sue Thoman

MAMA WAS A LADY—all five feet of her—and when she announced during the soup course at dinner that she was going to work, Papa sputtered so that Danny lifted his napkin in a protective gesture. Mama continued to ladle out bowls of thick lemony soup and never changed her expression. “You know there is a war,” she announced, “and every ci-ti-zan must do his duty!”

“Yes,” Papa was still blustering, “but didn’t you give ten pints of blood to the Red Cross?”

“Pooh—that! I go to work in a war plant. No use arguing. I start tonight!”

It was 1942, and women had been forming a steady line to the war plants. It was like Mama to see her duty there. It was as Papa said, she had given blood to the Red Cross, organized several Red Cross units, and sent food and clothing overseas. But this, no one in the family had expected her to do. Since the Petrovics had come from Armenia during the last war, Mama had occupied herself solely with church and women’s work.

It was Danny, the eldest, who broke the silence. “But, Mama, you’re too fat to work in a war plant.”

“Then I reduce!” Mama stated flatly.

“Those extra fifty pounds you’re carrying around won’t be easy to lose!”

“Danny, don’t be insolent,” Papa admonished.

All the children tried to tease Mama out of her new venture, but she was adamant.

“I give up,” Papa said, throwing up his hands, “Your Mama—she make up her head—no use talking!”

THE PETROVICS were in modest means. Papa was pastor of the Armenian Orthodox Church, and his

salary was adequate. There were six children. The two youngest were in high school. The three older children were married, and Michael was in the army. Danny and his wife lived at home.

Here Is the Writer



SUE THOMAN is a graduate of the University of Chicago. A busy homemaker and mother of four children, she still finds time to be a leader of a church group, parent-education chairman of the P. T. A., and a member of the Stone Church choir.

She is a comparatively new member of the church, having been baptized in Chicago in 1944.

The family moved to Independence in 1945, and both she and her husband John never cease to marvel at the increasing avenues of activity to be found here.

“Rosa, she can help with the house. I be up in time to cook your dinner, Papa,” Mama said as if the problem were all settled.

“But our friends—our neighbors—what they think? A minister’s wife working—” Papa’s voice trailed off into a sigh.

“They won’t know about it—I work night!”

“Nights!” sixteen-year-old Rosa cried, “why, Mama, you’re always telling me not to stay out nights, and here—”

“This is diff-runt!” and she smoothed her black hair back from her face and smiled at her youngest. “Your Papa, he take me to work, and it be daylight when I come home.” With that she ate the rest of her dinner in silence—stuffed grape leaves, tossed salad, torte dessert, and demitasse cups of Oriental coffee.

Papa finished his dinner, sat back, clasped his hands solemnly and eyed Mama. “It will be all right, Mama,”

he said, “if you don’t try to change everybody down there.”

“Change! I no change anybody—I mind my own business.”

“I know what Pop means. If there’s anybody down there you think isn’t doing his duty as a citizen, you’ll change him, all right,” Danny said laughing.

IN A FEW WEEKS the Petrovics adjusted themselves as best they could to Mama’s working, but there were days when it took much courage and some quick thinking to keep up the deception. Many times it looked as if Mama would have to admit to her acquaintances that she was working. When an old friend from St. Louis visited one week, she almost caught Mama coming home from work. Mama had just let herself in one morning, but when she saw her friend, she backed into the doorway and made it appear that she was just leaving the house. The fact that it was too early for the stores to be opened never occurred to her, and her friend was too sleepy to question it.

And there were other times when Mama wondered whether it was worth it because Rosa wanted to stay out later than she should, and Papa could not control her. But Mama had a serious talk with her, after which she promised to come home earlier.

IT WAS THE WOMEN with whom Mama worked, however, that presented the biggest problem. They seemed to resent her because she was a foreigner. Mama only wanted to do her duty, as she called it, and had no time for the pettiness and plant politics of which many of the women were guilty at the time. She was friendly with all her co-workers but they eyed her suspiciously because of her concentration on her work. She caught on quickly to her duties and spent very little time in idle conversation.

New Horizons

Things moved along smoothly for awhile, but one day there was much excitement when Sadie Miller caught her hand in the power machine, and blamed Mama for it. Mama had warned her to be careful, but Sadie had deliberately edged closer, goading Mama. Just then the foreman had come by, and in her hurry to return to her own machine, Sadie stumbled and caught her hand in Mama's machine; but Mama had almost anticipated it and immediately turned off the emergency switch.

When the plant doctor took Sadie to the hospital, Mama insisted on going along. Between spells of quiet tears, Mama prayed fervently, eyes tightly closed. The hospital corridor was empty and cold, and when a nurse approached her, her shadow fell along the stone floor like an impending ghost. Mama sat there until daylight, her face tear stained, her handkerchief in shreds. She had closed her eyes again in prayer when the door opened and the doctor came out. When he approached her, she arose quickly and grasped his sleeve. "Sadie," she whispered, "she no die?"

"No," the doctor answered quietly, "she has a badly crushed hand, but, thanks to you, she'll be all right. She will need another transfusion soon, and we will have to have blood donors for her, but she will pull through. Right now it is mostly shock."

"Why, I give blood many times to the Red Cross. I give my blood gladly," and she raised her sleeve as if expecting the doctor to make the transfusion right then and there.

"No, not now," the doctor smiled. "You go home and get some rest and tonight before you return to work you come in and we will see how everything is. You had better come along now and I will drive you home." And the doctor guided Mama gently out of the hospital and into his car.

Mama did not sleep that day, but baked all the delicacies that her sugar ration coupons would permit. Then she went to the hospital during the

afternoon visiting hours to see Sadie. Sadie was asleep and the nurse wouldn't let Mama see her, but she took the package and promised to give it to her the minute she awoke. Mama thanked her, left the hospital, and hurried home to fix the family's dinner.

MAMA AND ROSA were doing dishes when the phone rang and the nurse at the hospital told Mama that Sadie Miller was asking for her. Papa took her there. When she entered the room, her fears subsided for Sadie was sitting up in bed, although her hand was all bandaged.

"Sadie," Mama said timidly, "you all right?"

"Sure, I'm all right," Sadie laughed, "Doc says I'll be fine. In a few days I can go home. I'll have to keep the cast on my hand for awhile, but my unemployment check will take care of me. You know, Mama, I want to apologize to you. I was mean to you, but you never

lost your temper with me. You should hate me!"

"Hate you? — Oh, no!" Mama said, "I hate nobody."

"Yes, you should. I tried to make out like you were to blame because you were so conscientious about your work. I thought you were trying to get in good with the foreman so that you could get my job."

"Oh, no!" Mama's expression was one of dismay.

"But I know better now, Mrs. Petrovic—you're just a better American citizen than I or any of the other women down there. We don't try to see how much we can do, but how little."

"Oh, Sadie, you make mistake. You are a good ci-ti-zan, too, or you no work down there in such a respon-si-ble job," Mama smiled.

Mama left soon after, a warm glow of happiness shining in her dark eyes. She had made a new conquest — she had made a new American citizen, and she was proud. Papa was right!

Happiness Can Be Ours - *By Laurence Vogel*

ALL OF US have moments when we ask ourselves what life is all about. Why are we here? Does it make any difference what we do or believe? At such times we are apt to realize that we are not living up to our best possibilities; although we feel condemned by some of the things we do, we are reluctant to give up our favorite indulgences. These two desires result in a conflict that can become very frustrating. We do desire to be better neighbors, better parents, or better Latter Day Saints, and deep in our souls we know that much greater satisfaction could be ours if we would heed these good impulses, yet we hesitate.

These urges that would lead us to the better life originate with some power outside ourselves. If the urge is especially strong, we cannot resist its appeal. We begin to refuse to be tempted by cheap, mean things. When we make a special effort to please this spirit, we feel a joy and satisfaction nothing else can bring. In our heart we know we have accomplished something worth while. We wish we could feel like this always. Then we get out with the old crowd and the glow of this new feeling begins to fade. We struggle to keep it, but it slips away in spite of all our efforts. In a few days we lose our desire for it and may even forget about it until we are again inspired to live better.

These good experiences and urges come from God. They are demonstrations of his Spirit bringing the goodness and happiness of life the way he planned it to be. If we talk it over with him in our hearts and tell him our desires, God will help us in our efforts to follow his divine directions.

Happiness *can* be ours if we are willing to live for it.

Bulletin Board

Maine District Reunion

The Maine District Reunion will be held July 29 through August 6 at Brooksville, Maine. Church appointees expected to be present are Apostle Maurice L. Draper, Seventy William Guthrie, Elder Stanley Johnson, and District President Donald E. Harvey. Evangelist Newman Wilson is to be there the entire week also. Rooms in the main dormitories rent for \$2.50 per person; this includes cot and mattress. A cot in the tents for boys will be \$1.50; a cot and mattress in the girls' dormitory, \$2.00. Blankets rent for 35c and pillows for 25c; the supply is limited, so campers should bring their own if possible. Meals for the eight days will be \$6.00 for children under twelve, \$9.00 for adults. Reservations may be made with George Woodward, 61½ Hyler Street, Thomaston, Maine.

DONALD E. HARVEY,
for the Reunion Committee.

Books Wanted

Mrs. Homer A. Jones, Route 2, Lifford, Texas, wants to purchase a copy of I. M. Smith's *Book of Mormon Vindicated*. Please write stating price and condition of book before sending it.

Nauvoo District Reunion

The Nauvoo District Reunion will be held in Nauvoo, Illinois, July 23 to 30. Seventy H. I. Velt, Bishop Lewis Landsberg, District President D. J. Williams, Missionary Elder Charles Kornman, Mrs. V. D. Ruch, and Mrs. Verda Bryant will be in charge. Meals will be served in the dining hall: \$8.00 for adults, \$4.00 for children under twelve. Reservations for rooms or tents may be made with W. H. McKiernan, 2624 Avenue L, Fort Madison, Iowa.

Notice to Colorado Members

William B. Van Fleet, Box 957, Steamboat Springs, Colorado, invites other members in that area to attend services in Steamboat Springs. They are held at 237 Hill Street.

Information Wanted

Mrs. E. C. Judson, Box 647, Wheatland, Wyoming, will appreciate any information concerning the place of death of George W. Guy who died in the summer of 1948.

Southern New England District Reunion

The Southern New England District Reunion will be held at Onset, Massachusetts, July 15 to 23. General church personnel expected to be in attendance are President W. W. Smith (on the first week end), Apostle M. L. Draper (evening speaker), Bishop H. L. Livingston, and Seventy W. T. Guthrie. Reservations for housing accommodations in cottages or dormitories may be made with Mrs. Audrey Hardy, 27 Hancock Street, Lexington, Massachusetts.

New York-Philadelphia District Reunion

The New York-Philadelphia District Reunion will be held in Deer Park, New Hope, Pennsylvania, July 1 to 9. The reunion staff will consist of Apostle Maurice Draper, Bishop Henry L. Livingston, President Wallace Smith (on the last week end), Almer Sheehy (president of Southern New England District), and John T. Conway (president of New York-

Philadelphia District). Housing rates are as follows: tents and dormitory accommodations, adults \$3.00 for ten days, children under twelve years old, \$1.50. Reservations may be made with Charles Harris, 2055 East Nineteenth Street, Brooklyn, New York.

RAY L. HURST.

REQUESTS FOR PRAYERS

Mrs. J. S. Daw, 333 B Barbour Avenue, Chickasaw, Alabama, requests prayers that she may receive divine assistance in both her "spiritual and mortal needs."

Members of the Phoenix, Arizona, Branch request prayers for seventeen-year-old Mary Jane Brownrigg, who has been confined to a tuberculosis sanitarium for the past three years. A special fast is being held for her by the Phoenix Saints beginning at noon, July 1, and lasting until noon, July 2, at which time she will receive administration.

ENGAGEMENT

Swails-Craven

Mr. and Mrs. Clarence Craven of Olathe, Colorado, announce the engagement of their daughter, June Darleen, to Norman E. Swails, son of Mr. and Mrs. Edwin J. Swails of Clarksdale, Missouri. Both are graduates of Graceland College, class of '50. No date has been set for the wedding.

WEDDINGS

Brownrigg-Stoll

Barbara Lee Stoll, daughter of Mr. and Mrs. Edward W. Stoll of Lamoni, Iowa, and Russell Earl Brownrigg, Jr., son of Mr. and Mrs. Russell E. Brownrigg, Sr., of Venice, California, were married June 4 at the Graceland College Chapel in Lamoni. Dr. Roy A. Chevillie performed the double-ring ceremony. Both bride and groom are Graceland graduates.

Jones-Ballantyne

Ruby Joy Ballantyne, daughter of Mr. and Mrs. Joe Ballantyne of Dore, North Dakota, and George Jones, son of Mrs. Orrin Wilcox of Fairview, Montana, were married at the Reorganized Church in Fairview, June 8. Pastor J. Arthur Reynolds performed the double-ring ceremony. At present they are making their home in the Dore-Fairview vicinity.

Higdon-McFarlane

Barbara Joan McFarlane, daughter of Mr. and Mrs. R. Lyle McFarlane of Independence, Missouri, and William Terril Higdon, son of Bishop and Mrs. Earl T. Higdon of Lamoni, Iowa, were married June 11 at the Englewood Reorganized Church in Independence. Dr. Roy A. Chevillie performed the double-ring ceremony. Both bride and groom are graduates of Graceland. They are making their home in Columbia, Missouri, where they will attend the University of Missouri.

Hyde-Whiting

Dolores Maxine Whiting, daughter of Elder and Mrs. Lloyd A. Whiting of Spokane, Washington, and Robert William Hyde of Malone, New York, were married May 8 at the Reorganized Church in Spokane. Elder Whiting performed the double-ring ceremony. At present they are making their home in Spokane.

BIRTHS

Mr. and Mrs. Allen D. Whittington of Eugene, Oregon, announce the adoption of a baby girl, born February 14, 1950. She has been named Sue Ellen. She was blessed on May 28 by Elder Howard V. Meredith. Mrs. Whittington attended Graceland in 1943-44.

A son, Charles Ray, was born to Mr. and Mrs. Chester L. Hillman of Fairview, Montana, March 4. Mrs. Hillman, the former Dolan DeBarthe, is a graduate of Graceland College.

A son, Robert William, was born May 19 at the Douglas Memorial Hospital in Fort Erie, Ontario, to Mr. and Mrs. Percy Graham of Ridgeway, Ontario.

A son, David Lynn, was born on May 4 to Mr. and Mrs. Loren S. Rhodes of Washougal, Washington.

DEATHS

MARTIN.—Lester G., only child of George and Rose Martin of Rea, Missouri, was born in Washburn, Missouri, on September 15, 1901, and died on April 21, 1950. He received his schooling in the public schools of St. Joseph, Missouri. On August 13, 1919, he enlisted in the United States Navy and was honorably discharged on August 11, 1921. While in the Navy he was active in the music department and was rated as a musician first class. On October 1, 1922, he was married to Loleta Baker of Savannah, Missouri; two children were born to them. He worked as a postal clerk in Saint Joseph, Missouri, until he was forced to retire because of ill health. Since 1939 he had been bedfast most of the time and was tenderly cared for by his mother at her home in Rea, Missouri. Mr. Martin was a member of the Reorganized Church from his twelfth year, and while his health permitted was an active and regular attendant at the Second St. Joseph Church.

He is survived by his mother; a son Loren D., and a daughter Allene, both of St. Joseph. Funeral services were conducted at the Breit Chapel in Savannah, Missouri. Elders Arnold Adams and Emery Jennings officiating. Burial was in the Savannah cemetery.

LOVELAND.—David A., was born April 10, 1878, and died May 10, 1950, at his home in Painesville, Ohio. He had been a member of the Reorganized Church since October 22, 1939. He is survived by two daughters, a son, a stepdaughter, eight grandchildren, and five great-grandchildren. Burial was in the Montville Cemetery.

BUHLER.—Annie L., daughter of Levi and Sarah Barstow, was born April 17, 1867, at Zalaski, Ohio, and died November 20, 1949, at the home of her daughter in Kirtland, Ohio. She was married on August 1, 1888, to Lewis D. Buhler; six children were born to them. Mr. Buhler and two sons preceded her in death. She had been a member of the Reorganized Church since July 8, 1890.

Surviving are three sons: Elmer of Willoughby, Ohio; John of New Port Richey, Florida; and Albin of Chillicothe, Ohio; a daughter, Mrs. W. E. Davis of Kirtland; nine grandchildren and fifteen great-grandchildren; one brother and two sisters. Funeral services were held at the Kirtland Temple, Elder W. E. Williams officiating. Interment was in the South Kirtland Cemetery.

HAIMA.—Lucy, was born January 15, 1887, at Sumner, Wisconsin, and died April 26, 1950, at her home in Waupun, Wisconsin. She was baptized into the Reorganized Church on December 19, 1909, and was a faithful member even though she was isolated from church privileges much of her life. On May 9, 1909, she was married to David Mair, who preceded her in death. On June 18, 1946, she married John Haima, who survives her.

Besides her husband she leaves a daughter, Mrs. Floyd Taylor of Tomahawk, Wisconsin; four stepsons, one granddaughter, and one step-grandson. Funeral services were held in Waupun, Seventy James Daugherty officiating. Burial was in Forest Mound Cemetery.

KESTER.—Carrie Jane, daughter of James and Keziah Smith, was born January 7, 1867, at Deloit, Iowa, and died January 12, 1950, at Independence, Missouri. In 1870 she moved with her parents to a homestead near what is now Clearwater, Nebraska. Here she was baptized into the Reorganized Church by Elder George Hyde. In 1889 she was married to William E. Kester; eight children were born to them. While at Clearwater, she and her husband were both active in church work, and he served as branch president for several years. In 1916 they moved to a homestead near Wray, Colorado, where they again assisted in the church. It was here Brother Kester died in 1922. Seven years later she moved to Independence where she spent the remainder of her life.

She is survived by four daughters: Dora Flowers and Alta Winegar of Lamoni, Iowa; Effie Sutton of Butler, Missouri; and Eva Burk of Ava, Missouri; three sons: Eli, Jasper, and Forrest Kester, all of Independence; two sisters: Mrs. Grace Rogers of Wray and Mrs. Pearl Redding of New Haven, Wyoming; one brother, Arthur Smith of Omaha, Nebraska; twenty-three grandchildren and eighteen great-grandchildren. One daughter, Bertha Weyerman, preceded her in death. Funeral services were held at Walnut Park Church in Independence, Elders F. O. Davies and Lester Haas officiating. Interment was in Mound Grove Cemetery.

TRAXLER.—Nellie Grenawalt, was born February 14, 1872, in Harrison County, Missouri, and died February 14, 1950, at Lamoni, Iowa. On September 17, 1910, she was married to Moroni Traxler; five of the eight children born to them survive. She had been a member of the Reorganized Church since 1893.

She is survived by her husband; four daughters: Mrs. Ben Crouch, Bethany, Missouri; Mrs. Tom France, Lamoni, Iowa; Mrs. John Wert, Portland, Oregon; and Mrs. Paul Jacques, Minneapolis, Minnesota; a son, L. I. Traxler, San Rafael, California; and a sister, Mrs. Israel A. Smith, Independence, Missouri. Funeral services were conducted by Elders Roy Cheville and Joseph Campbell.

JONES.—Myrtle Ida Epperly, was born at Millersburg, Illinois, on November 20, 1877, and died May 2, 1950, in a hospital at Stettles, Alberta. She was married to William J. Jones in 1898 at Kewanee, Illinois. She was reared in a Latter Day Saint home, accepted the faith, and remained a devoted member throughout her life. In 1906 the family moved to a farm near Talmage, Saskatchewan, then to Weyburn, and finally to Alberta.

She is survived by her husband; two daughters: Mabel Hutchens of Aledo, Illinois, and Pearl Kline of Nelson, British Columbia; two sons: John of Edmonton, Alberta, and William Jr., of Rosalind, Alberta; eleven grandchildren and four great-grandchildren. Burial was in the Rosalind cemetery.

WHITEAKER.—Martha Anna, daughter of Andrew and Martha Patton, was born June 11, 1869, at Rossie, New York, and died May 5, 1950, at Independence, Missouri. She united with the Reorganized Church on December 17, 1899, at Porcupine, Wisconsin, and on December 26, 1900, was married to Jacob Whiteaker. Mr. Whiteaker preceded her in death.

She is survived by one sister, Mrs. Jennie L. Roberts of Independence, Missouri; a half-sister, Mrs. Alice E. Bowen of Lake City, Minnesota; three brothers: Walter H. Patton of Olathe, Kansas; A. E. Patton, of Menomone, Wisconsin; and Henry H. Patton of Seattle, Washington. Services were conducted at the Henry Stahl Funeral Chapel in Independence, Elders Glaude A. Smith and Arthur E. Stoff officiating. Interment was in Mound Grove Cemetery.

CLOW.—Gertrude Beatrice, daughter of Uellus A. and Eliza C. Austin, was born March 7, 1879, at Shenandoah, Iowa, and died May 19, 1950, at Independence, Missouri. With her parents she moved to Independence in 1884, where she lived the remainder of her life. As a child she attended the Old Brick Church and later became a member of Stone Church congregation. Both she and William J. Clow, the young man who was to become her husband, were baptized on June 22, 1890, at the first Children's Day exercises to be held by Stone Church congregation at Eden Park, southeast of Independence. They were married on June 14, 1902; five children were born to them. Sister Clow was an active worker in the church. A member of the Laurel Club for many years, she served as chairman of the banquet committee during the 1930 Centennial Conference planning meals for that immense crowd with much skill. She also contributed many pieces of handwork for sale to raise money for church projects.

She is survived by two daughters: Mrs. Glenna Radmall of Harrisonville, Missouri, and Mrs. Hazel Conyers of St. Louis, Missouri; three sons: William A., Arthur H., and Kenneth D. Clow, all of Independence; eleven grandchildren; a brother, Arthur Austin of Buckner, Missouri; and two sisters: Mrs. Lena Bartholomew and Mrs. Bernie Crick of Independence. Funeral services were conducted by Patriarch A. K. Dillee and Elder John Zion. Burial was in Mound Grove Cemetery.

KELLER.—W. Henry, was born January 5, 1871, at Centertown, Missouri, and died March 14, 1950, at his home in Jefferson City, Missouri. He had been a member of the Reorganized Church since March 14, 1942.

He is survived by his wife, Kathryn; four sons: Walter, Jack, and Dubert of St. Louis, Missouri, and Lloyd of the home; and three daughters: Mrs. C. F. Sapp of Everett, Washington; Dorothy and Edna of the home. Interment was in Longview Cemetery, Jefferson City.

BISHOP.—Elizabeth Willie, daughter of Josiah and Mary Ann Curtis, was born August 7, 1865, in Hancock County, Illinois, and died May 9, 1950, at her home in Independence, Missouri, where she had resided since 1902. She was baptized into the Reorganized Church at the age of twelve. When she was eighteen she moved to Independence, and on

February 7, 1886, was married to Robert Adolph Bishop in the old Brick Church. Five of the twelve children born to them preceded her in death. Both her husband and brothers assisted in the construction of Stone Church and with her were charter members of that congregation. During her long illness she was cared for by her two daughters, Nancy Bishop and Martha Ralston.

Besides her daughters she leaves five sons: Robert Wesley and Thomas Edward of Independence; William C. of Sugar Creek, Missouri; Cleo A. of Kansas City, Missouri; and Noah Elbert of Texas City, Texas; twelve grandchildren and fifteen great-grandchildren. Funeral services were held at the George Carson Chapel, Elders Glaude A. Smith and A. C. Brower officiating. Interment was in Woodlawn Cemetery, Independence.

HOUSEWRIGHT.—Tennie M., daughter of E. Dickson and Nancy McCuen Thompson, was born August 25, 1870, at Sweet Water, Tennessee, and died May 19, 1950, at the Reiss Rest Home in Independence, Missouri, where she had been a patient for two days. She had lived in Independence the past twenty-five years. On February 6, 1906, she was married to Robert Housewright at Vernon, Texas; one son was born to them. Mr. Housewright preceded her in death in 1930. She had been a member of the Reorganized Church since March 23, 1881.

Her son, Neville D. Housewright of Independence, is her only immediate survivor. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Arthur Stoff and Charles E. Graham officiating. Burial was in Mound Grove Cemetery.

1950 REUNION SCHEDULE

July 1-9	New York & Philadelphia—Deer Park	July 29-Aug. 6	Flint-Port Huron—Blue Water
July 2-9	Wisconsin and Minn.—Chetek	July 30-Aug. 6	Lamoni Stake—Lamoni
July 2-9	Nrn. Ontario—New Liskeard	Aug. 4-13	Northwest—Silver Lake
July 8-16	Gulf States—Brewton	Aug. 4-13	Chatham-London—Erie Beach
July 9-16	Saskatchewan—Saskatoon	Aug. 5-13	Cent. Okla.—Robber's Cave
July 15-23	Independence—Gardner Lake	Aug. 5-13	State Park, Wilburton, Okla.
July 15-23	So. New England—Onset	Aug. 5-13	Brush Creek—Xenia, Ill.
July 15-23	Owen Sound-Toronto—Port Elgin	Aug. 5-13	Idaho & Utah—Hagerman
July 17-23	Arkansas and Louisiana Dist.—Hot Springs	Aug. 5-13	Mo. Valley—Woodbine
July 17-24	No. California—Lake Tahoe, Zephyr Cove, Nevada	Aug. 5-14	Cent. & Srn. Mich.—Liahona Park
July 17-24	Alberta—Sylvan Lake	Aug. 7-12	Hawaii—Y.M.C.A. Camp (Mokuleia Oahu)
July 22-30	Central Mo.—Lake Venita, Odessa	Aug. 10-20	Far West—Stewartville, Mo.
July 22-30	Kansas—Camp Fellowship, near Wichita	Aug. 11-20	Nrn. Mich.—Park of the Pines
July 22-30	Cent. & S. W. Texas—Bandera, Texas	Aug. 12-20	Kirtland—Kirtland
July 22-30	Ozark—Racine, Mo.	Aug. 12-21	East. Mich.—Cash
July 22-30	So. California—Pacific Palisades	Aug. 13-20	Chicago-Northeastern Illinois at Lake Geneva, Wisc.
July 23-30	Maine—Brooksville	Aug. 19-27	W. Mont.—Deer Lodge
July 26-30	Nauvoo—Nauvoo	Aug. 20-27	Ariz.-Mt. Lemmon—Tucson
July 29-Aug. 6	W. Colo.—Delta	Aug. 20-27	Des Moines—Camp Mitigwa, near Madrid, Iowa
		Aug. 25-27	E. Colo.—Palmer Lake
			K.C. Stake—Nazarene Camp Grounds

1950 YOUTH CAMPS

The Department of Religious Education calls special attention to the two new camps, the one at Bandera, Texas, near San Antonio, and the other at Racine, Missouri, near Joplin, and encourages the young people of these districts to attend the respective camps.

Other camps are in various stages of planning. The Department will forward to the proper persons, inquiries for information on these camps.

Camp Kimtah	Deception Pass, Washington	July 2-9	Ray Sowers 3819 N. 25th St. Tacoma 7, Washington
Camp Nauvoo	Nauvoo, Illinois	July 9-16	Lyle Woodstock 405 Ct. 4, Springbrook Ct. Moline, Illinois
<i>Girls' Camps:</i>			
Camp Oeicca	Excelsior Springs, Mo.	June 25-July 2	Edna Easter
		July 2-9	The Auditorium
Camp Loleachi		July 10-13	Independence, Missouri
Youth Camp	Deer Park, Penn.	Aug. 23-30	Almer Sheehy 11 Summit Street Somerville, Massachusetts
Missouri Valley	Columbus, Nebr.	Aug. 23-28	Charles Neff 811 N. 36th Omaha, Nebr.

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P.S.

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Independence, Missouri

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*** DR. MARSHALL**

Dr. L. J. Marshall, who has occasionally contributed his excellent writing to the pages of the "Herald," is a frequent visitor to our editorial offices, to discuss the best new books, prominent people, and world affairs. He has given forty-eight years of service as a minister in Independence and celebrated his eightieth birthday on June 24. We wish to add our congratulations and best wishes, along with many other friends.

Dr. Marshall knew "Brother Joseph," issued the first invitation to inter-church co-operation to Bishop E. L. Kelley, and knew President Frederick M. Smith from young manhood until he died. "Brother Fred" highly valued that friendship.

Throughout the years Dr. Marshall has done much to promote friendship and good will among church people here, and many have benefited from his practice of making friends for others. "I have always wanted to be an apostle of reconciliation," he says, "and I am still working at it." He has many of the fine qualities of his ancestor, John Marshall, the great Chief Justice of the United States Supreme Court.

President F. M. Smith once said to me, "You ought to get acquainted with Dr. Marshall. He is a splendid man!" A few weeks later Dr. Marshall came in, shook hands, and visited. We have been friends ever since, and his visits have been occasions of intellectual light. Officially he is "retired," but people still call on him for help, especially for the great occasions, and those who really know what problems are go to him for advice.

It is a pleasure to express appreciation of one who has done so much for others.

—L. J. L.

*** THE COWBOY**

He was very small and quite young, the only real cowboy we ever had, and we liked him. His ways were quiet, and he had a soft voice, like all the good cowboys. He made no display of costume, but he kept his comfortable wide leather belt, and you could see the heeled boots of his trade under the folded ends of his Levis. He didn't mind pushing a broom—for awhile—but somehow it never seemed to fit his hands, and he worked with the light of "faraway places" shining in his eyes. It was inevitable that he should leave us, because the four walls of the building "fenced him in" . . . The girls didn't pay much attention to him until the last day when he said he was going away, and two of them talked to him a little while. Girls sometimes take an interest too late. City girls don't feel the lure of a "home on the range." He started out on a recent evening, headed "out where the West begins." Good luck, cowboy, and a happy roundup!

*** QUOTING SCRIPTURE**

Typewriter had a gremlin yesterday and wrote "Pslams" instead of "Psalms." This seemed curiously symbolic of our troubled age. How few people you meet today who can quote from the Book of Psalms. But how many can quote long passages, "ad lib" and "ad lip" from the Book of Psalms!

W.S. Woodward 3

Herald House

L. D. S. Visual Missionary Materials

Jesus Christ Among the Ancient Americans

By Apostle Paul M. Hanson

This set of slides is the most authoritative set yet assembled on the subject of Book of Mormon Archaeology. Apostle Paul Hanson, with the collaboration of other members of the Society for Archaeological Research, has selected the best and most significant material from over 2000 slides for use in this set. It is made up of 40 slides; 31 in color, 5 color text, and 4 sepia, together with a printed manual. Set No. 6, 40 slides and manual **\$15.00**

The Sacrament of the Lord's Supper

In the sacrament of the Lord's Supper, as in some other features of the gospel, we deal with a combination of physical symbols that relate to and express spiritual realities. The purpose of this aid is to help church members to a better understanding of the symbols and what they mean. It may also be used to good advantage with nonmembers in explaining the significance of the sacrament of the Lord's Supper. Set No. 5, 16 slides in full color and printed manual **\$7.00**

The Gift of the Holy Spirit by the Laying on of Hands

This series is concerned with two factors: (1) with the ordinance of the Laying on of Hands, and (2) with the spiritual reality back of it—the gift of the Holy Spirit, as this gift is associated with confirmation of new members, ordination of the priesthood, the blessing of children, and administration to the sick. Set No. 4, 15 slides in full color with printed manual **\$6.50**

Ye Must Be Born Again

Scripture texts and historical quotations are used to teach the essential features of Baptism, illustrated with color slides. This is a missionary aid, but can be used to good advantage in prebaptismal classes. An illustrated script serves as a guide for study. Set No. 3, 19 text slides and 9 color illustrations with printed manual **\$6.00**

Statement of Belief

The official Statement of Belief as originally written by Joseph Smith II has been visualized and brought into more concrete form in this set of 37 color slides. Each frame has a short text together with a color illustration conveying the central idea of that part of the statement. Further details together with the price will be announced in the "Saints' Herald" some time after June 1, 1950.

**Independence,
Missouri**

THE SAINTS'

Herald

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July 10, 1950

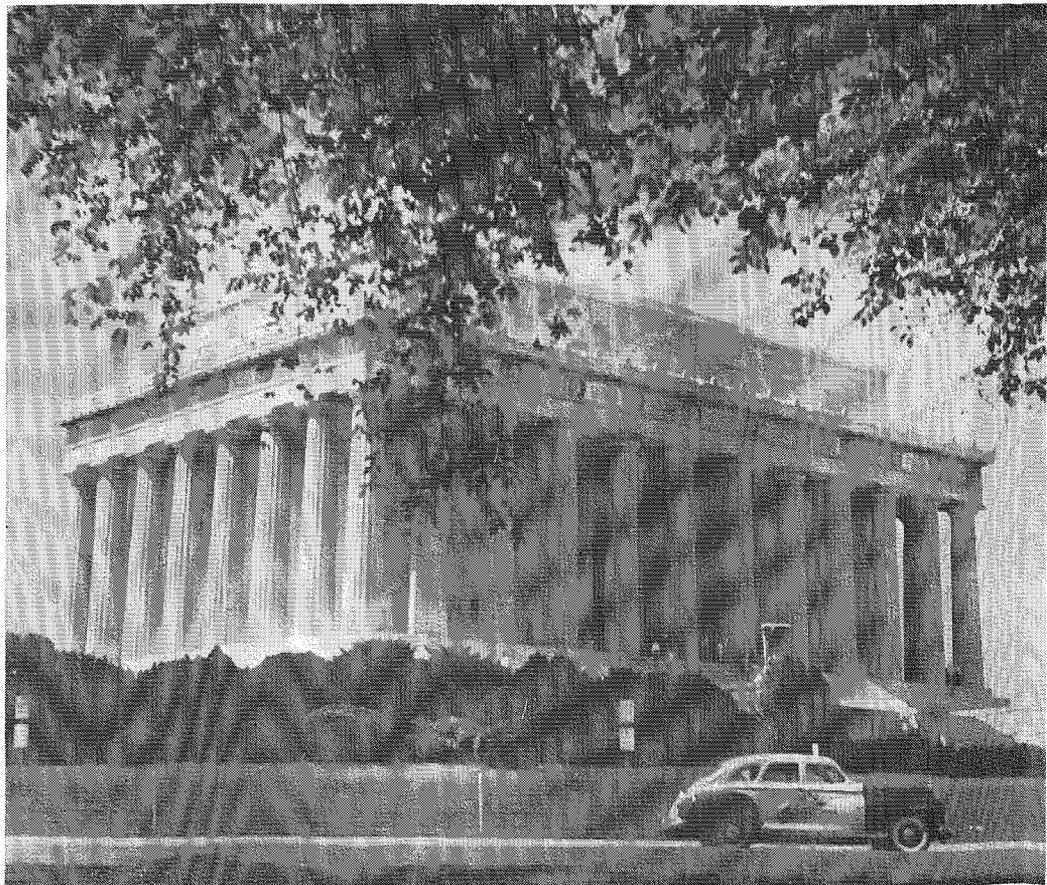
Number 28

Lincoln Memorial

*Potomac Park
Washington, D. C.
as seen from the
Potomac River*

*Designed by
Architect Henry Bacon*

Photo by Wayne Holmes.



The Size of a Branch

News & Notes

THERE IS A SIGNIFICANT "efficiency level" in branch administration. In rural communities this efficiency level appears to be not less than two hundred members and not more than four hundred members. Branches of this size are capable of becoming genuine community centers and of making a specific community contribution. They are not likely to be vitally injured by fluctuations in economic conditions on the removal of a few families. In urban areas the "efficiency level" is higher, our most effective branches having between two hundred and fifty and four hundred and fifty members. Branches with less than this membership are frequently quite effective, but there are definite hazards to their stability and growth. Those above this membership tend to be unwieldy and to forget the individual in the mass.

Branches of less than one hundred or one hundred and fifty members tend to divide into two groups, showing rather definitely different missionary characteristics: the older branches, whose rate of growth has slowed up because they have lost their missionary drive or because the community is small and scattered, and younger branches which show a high baptismal increase because of their vigor and the fact that they have not yet "saturated the field."

Introducing...

LOUIS J. OSTERTAG, Santa Ana, California (page 5), was born in Normandy, France, May 4, 1895. He was baptized in Philadelphia, Pennsylvania, in 1912. In 1909 he was graduated from high school in France. In 1926 he received a B.S. degree in mechanical engineering at Drexel Institute of Technology in Philadelphia. He worked with the Philadelphia Electric Company as engineer from 1926 to 1927. He took thirty-three hours of graduate work at the Arizona State Teachers College in Tempe, Arizona, in 1933.

In 1929 he married Madeline Clark at Phoenix, Arizona.

His hobby is photography. He is a member of the Alpha Upsilon Mu Fraternity and a past-commander of the Disabled American Veterans, Chapter 5, Los Angeles, California.

Brother Ostertag was ordained a priest in 1916, an elder in 1928, a high priest in 1937, and an evangelist in 1948.

An "Interesting Personality" sketch concerning Brother Ostertag appeared in the *Herald* of February 20, 1950.

LEONA RUTH (McNICKLE) KIRBY, Battle Creek, Michigan (page 7), was born in Fremont, Indiana. She was baptized in Coldwater, Michigan, in 1919. She married Paul F. Kirby in 1923. They have three children: Keith, Iris J., and Mrs. LaDean Blatter.

Sister Kirby was unable to finish high school because of illness, but she made up her work and went on to spend one year (1921-22) in Graceland, when illness again interrupted her education. However, she later continued the study of piano and gave private lessons.

Her hobbies are writing, composing, and reading. Her poems and articles have appeared in the church magazines and in other publications, and she won first prize in a hymn-writing contest in 1947. She is a member of the Antivivisection League of Detroit. Her special interests are philosophy, religion, poetry, music, literature, politics, and social science. She has been branch chorister for a number of years, and has taught classes of adults and young people.

MABEL WILLIAMS CRAYNE (page 12) was introduced in the *Herald* of February 20, 1950.

THE SAINTS' HERALD

Volume 97

July 10, 1950

Number 28

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris E. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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MEMORIAL SERVICE

On June 25 services were held in Nauvoo commemorating the martyrdom of Joseph and Hyrum Smith. President W. Wallace Smith was the speaker. As part of the ceremony he placed wreaths on the graves of Joseph and Hyrum Smith; his wife, Rosamond, placed a wreath on the grave of Emma Smith.

A quartet composed of Amelia Cairns, Thea Leonard, William Leonard and Leslie Kohlman sang three numbers: "Where Other Feet Have Trod," by J. H. Anthony; "The Unknown Grave," by David Smith; and "Where the Two Martyrs Lay," revised by H. S. Dillee. Norma Smith was the accompanist.

APOSTLES

Apostle Maurice L. Draper left Independence on June 23 for the East and will be gone until August. He will attend reunions in Pennsylvania, Massachusetts, and Maine.

Apostle Percy E. Farrow is at the Southern Indiana reunion being held at Santa Claus, Indiana.

Apostle E. J. Gleazer, who has been serving on the west coast since April, returned to his Independence home the last week of June. During the next few months he will attend several reunions on the west coast.

Apostle C. G. Mesley left Independence on June 27 to attend reunions in Ontario.

YOUTH CAMP

Camp Yopeca was held June 18 to 25 at Gardner Lake grounds. Sixty-eight young people attended the camp.

Those on the staff were Carl Mesle, camp director; Marion Talcott, boys' counselor and sports director; Ned Jacobson, camp chaplain; Richard Carter, water-front director; Ralph Baker, boys' counselor and instructor in fishing and riflery; Celbert Young, assistant to Baker; Russell Pearson, business manager; Charles V. Graham, horsemanship; Alice Carter, girls' counselor; Lloyd Hurshman, instructor in boating and canoeing; Verda Bryant, girls' counselor, camp secretary, and camp-log advisor; Betty Pearson, song leader and archery instructor; Virginia Moorman, R.N., camp nurse; Helen Booker, first cook; and Mary E. Housh, second cook.

All activities of the week centered around one general theme: "Christ in America."

GUEST SPEAKER

Elder Evan Fry of the radio department spoke at Atherton, Missouri, on June 25. He chose as his topic, "The Testimony of Jesus."

GOOD NEWS

During the first week that cottage meetings were held in Independence, 435 nonmembers attended. New appointees are assisting with these meetings.

BENEVOLENT WORKER

Miss Norma Anne Kirkendall, prominent church worker, recently left for Mexico City where she expects to organize a new chapter of the Mailbag Club. This club, now in its twenty-second year, is organized for the purpose of helping handicapped people. There are over 16,000 members. Clubs are in five different countries. Sister Kirkendall is the president of the organization, and speaks often on the club's weekly radio program.

HONOR WRITER

Mrs. Geraldine Wyatt, Independence author, has recently received national recognition for her book "Wronghand." The National Federation of Press Women awarded her first place in the juvenile book division.

And Now Divorce

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they twain shall be one." —Genesis 2: 24

A Beacon of Hope

It sometimes happens in the course of human events that someone comes up with a great idea, puts it to work, and does marvelous good in the world.

Such a thing has happened again. This time it is in the field of our most serious domestic problem: divorce.

Adapting the plan invented by Alcoholics Anonymous, Samuel Starr, a Chicago lawyer, has given Divorcees Anonymous to the country. A happily married man himself, he has taken pride in the fact that he has been able to prevent divorce in two out of every five cases that have come to him.

One day he was trying to prevent a separation in a case where he knew it should not happen. The husband was threatening to go to another lawyer. Starr went into his waiting room, where he saw a former client who had insisted on divorce, but had returned to tell him that it was all a tragic mistake. He asked her to come in and talk to the principals in the new case. Three days later that couple were on their way to Niagara Falls for a second honeymoon, and they were very grateful.

Mr. Starr then had the idea for Divorcees Anonymous. Other young divorced women were recruited. They work anonymously—their real names are not known to the people they help. They receive no money for their services. They pay their own expenses, which may be considerable while the work is going on. They serve simply to save other women from their own unhappy experiences. And they are having a high percentage of success.

Those who are interested can read the full story in the February *Red-book*, or the condensation in the May *Reader's Digest*.

The Destroyer

For more than a generation the world has witnessed the growth of an evil that has wrecked homes, broken families, and set children adrift in an uncertain world. Divorce is a destroyer that is bringing sorrow and trouble to our people at an accelerated rate.

Laws to restrict divorce have proved of little effect. Religion has served as a mild deterrent. Social workers are too few in number to cope with it. Conscientious judges and lawyers are able to do something, but more help has been needed than they can provide. The number of rescues, in proportion to the number lost, has been pitifully small.

The scourge of divorce sweeps on. Years ago it struck one family in seventeen. It climbed until it was one in six, then one in four, and finally in St. Louis, one in two.

It used to be possible for members of the church to take pride in the fact that our record was far better than that of the country at large. We are doing better than the national average, but we still have too high a percentage of failure.

Divorce is not a simple set of statistics. In the mass, the personal tragedy and grief are not apparent. It is when we get down to individual cases that we see what divorce really costs.

Strength and Weakness

Divorcees Anonymous has great possibilities for good because it brings volunteers to help meet the problem. These women, in most cases, have been through the di-

vorce mill themselves, and they know what the results are. They have learned something about their mistakes, and what could prevent trouble. So many divorces are based upon trivial complaints and grievances.

One feature is to be noted. Alcoholics Anonymous depends upon a trust in God, a conviction that there is no other source of help. Divorcees Anonymous makes no mention of religion. Is it missing an important factor there? Many will think so. Christian faith and work can mean so much to a home.

Organization

Immediately when national publicity made known the existence and operations of Divorcees Anonymous, calls for help came from all over the nation. The organization is now incorporated on a nonprofit basis, and there are branches in a number of cities. Service is given free of cost to those who apply for aid, and the operators keep their identity secret. Some service is given by mail too, where distance prevents personal service.

Obviously, such a movement in any city should remain in good hands. Everything depends upon the ability, honesty, and sincerity of the individual operator. The founder estimates that 70 per cent of the divorces occurring today could be prevented by quick service. But he says, "Divorce is like cancer. Catch it early and cure it; neglect it, and the end is inevitable."

Here is a need of help and an opportunity for service that should stir many good people to activity. It is true that many factors enter into the problems of domestic relations: education, culture, religion, self-control, finance, and others. The D.A. movement is not a cure-all, but it can do good in an area where nothing else is meeting the problem at the present time.

L. J. L.

E d i t o r i a l

Official

Notice of Appointment of Bishop's Agent, Eastern Michigan District

Notice is hereby given of the appointment of Brother Osro J. Campbell, Sandusky, Michigan, as Bishop's Agent of the Eastern Michigan District, succeeding Brother H. E. C. Muir, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of June and each succeeding month thereafter to Brother Campbell at the above address.

We take this opportunity of expressing our appreciation to Brother Muir for the years of service that he has rendered in this office.

We have also appreciated the support given by the Saints to Brother Muir during the period of his service and take this opportunity of commending Brother Campbell to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson

Approved
The First Presidency
By W. Wallace Smith

Notice of Appointment of Bishop's Agent, Northern Michigan District

Notice is hereby given of the appointment of Brother Joseph L. Engmark, Gaylord, Michigan, as Bishop's Agent of the Northern Michigan District succeeding Brother Max Kramer, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of June and each succeeding month thereafter to Brother Engmark at the above address.

We take this opportunity of expressing our appreciation to Brother Kramer for the years of service that he has rendered in this office.

We have also appreciated the support given by the Saints to Brother Kramer during the period of his service and take this opportunity of commending Brother Engmark to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson

Approved
The First Presidency
By W. Wallace Smith

"Joseph's Favorite Song" (?)

By Israel A. Smith

I WOULD BE entirely devoid of a sense of family pride if I experienced no revulsion of feeling when hearing or reading the various and sundry stories, anecdotes, and "what have you" about Joseph Smith and his alleged connection with what has been called—and justifiably—the "twin relic of barbarism," polygamy. It has amazed me how illy supported many of these reports prove to be.

For example, many years ago an old pioneer in Utah was interviewed. His name was Johnson. "Yes," he averred, "I was intimately acquainted with the Prophet"—in fact one of his "bosom" friends. He had even been an inmate of the Joseph Smith home at times, he said.

Among other things, he said Joseph's favorite song was—not any well-known gospel hymn, not a religious song of any kind—no—it was "Wives, Children, and Friends"!

I had remembered seeing a poem called "Wife, Children, and Friends" published in a certain issue of the *Millemial Star* some time about the 1850's which certainly required much emasculation and downright corruption to make it harmonize with what this fellow Johnson called it.

Later on I found this poem in a work in my own library, called *Spofford's Library of Choice Literature*, published in 1890. In Volume 2, on page 84, is this poem, written by Sir Thomas Robert Spencer, born 1770, died 1834.

I ask our readers to examine carefully and see to what extent and in how many places this poem would have to be changed to make it harmonize with this polygamous-minded Johnson's claims that it was called "Wives, Children, and Friends"? Just more evidence of the self-serving nature of the testimony produced by Utah Mormonism on the old controversy.

Wife, Children, and Friends

When the black-lettered list to the gods was
presented
(The list of what Fate for each mortal
intends),
At the long string of ills a kind goddess re-
lentent,
And slipped in three blessings—wife, chil-
dren, and friends.

In vain surly Pluto maintained he was cheated,
For justice divine could not compass its ends;
The scheme of man's penance he swore was
defeated,
For earth becomes heaven with wife, chil-
dren, and friends.

If the stock of our bliss is in stranger hands
vested,
The fund ill secured oft in bankruptcy ends;
But the heart issues bills which are never pro-
tested,
When drawn on the firm of wife, children,
and friends.

Though valor still glows in his life's dying
embers,
The death-wounded tar, who his colours
defends,
Drops a tear of regret, as he, dying, remembers
How blest was his home with wife, children,
and friends.

The soldier whose deeds live immortal in story,
Whom duty to far distant latitudes sends,
With transport would barter whole ages of
glory
For one happy day with wife, children, and
friends.

Though spice-breathing gales on his caravan
hover,
Though for him Arabia's fragrance ascends,
The merchant still thinks of the woodbines that
cover
The bower where he sat with wife, children,
and friends.

The dayspring of youth still unclouded by
sorrow,
Alone on itself for enjoyment depends:
But drear is the twilight of age if it borrow
No warmth from the smile of wife, children,
and friends.

Let the breath of renown ever freshen and
nourish
The laurel which o'er the dead favourite
bends;
O'er me wave the willow, and long may it
flourish,
Bedewed with the tears of wife, children,
and friends.

Let us drink, for my song, growing graver and
graver,
To subjects too solemn insensibly tends;
Let us drink—pledge me high: love and virtue
shall flavour
The glass which I fill to wife, children, and
friends.

(Honorable William Robert Spencer. A
writer of *vers de socite*. Born, 1770. Died
1834.)

What I Have Learned About Counseling

By LOUIS J. OSTERTAG

Summary of an address given before the Order of Evangelists at the 1950 General Conference.

TO BETTER understand what counseling is, we must first define the terms used in that field.

Advice and Counsel

Sometimes there is a tendency on our part to group together the idea of advice with counseling, but there is a difference.

The word "advice" has its root in the French language. Its root is *avis* which means an opinion. But *avis* also means that which seems best. Advice, therefore, literally means the expression of an opinion, or the passing of judgment, or the weighing of all sides of a question with a desire to help someone come to a conclusion which, if carried out, will be for his best good. But advice is not primarily given to influence the personality of someone.

Counsel on the other hand is definitely used to influence the personality of someone, for counsel is an opinion given with the recommendation that it be followed. This word also has a French origin; it comes from the term *consulere*, which means to consult; and in France consultation means asking a doctor to diagnose an illness and prescribe a remedy for it. Counseling, then, reaches into the heart and mind of the person whose personality or life is to be changed deeper than the mere giving of advice.

We can illustrate by saying that one gives advice to a student on the subjects he ought to study, then leaves it to him to make his choice. However if the student has a problem of adjustment with his environment, if he has neurotic tendencies or is mentally upset or feels spiritually inadequate, then counsel must be given to him. Someone must help

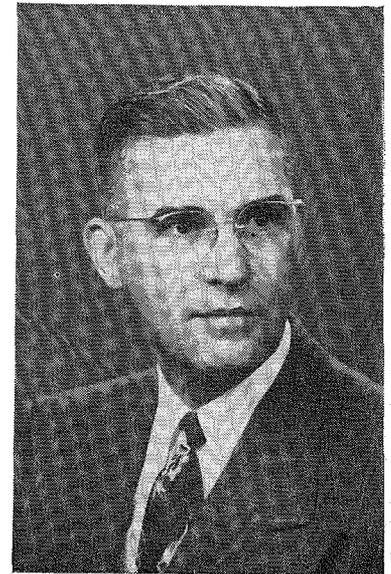
him make a decision and guide him back to a normal condition.

It should also be clear in our mind that there are times when counsel and advice cannot be separated from each other.

Personality

The field of counseling therefore, is primarily concerned with the improvement of the mental health and helping in the personality adjustment of an individual. *Personality* is the basic nature of a human being which makes him a person. It is the spirit in man, the "psyche." Some psychologists call it the soul of man, but since the Doctrine and Covenants calls the body and the spirit of man the soul of man, I would rather use the word "spirit" and say that personality is the essence of man. It is the quality which stands out more prominently than any other. We say, for instance, that a man has a winning personality, because seemingly without effort on his part he has the ability to win other persons to him.

Here is an illustration of what I mean by "prominent quality." Mint grows as a plant, and out of the soil it gathers something good for man which no other plant has. So man extracts it for his own use, and it is called "essence of mint." Mint never forgets to gather the proper elements. The essence of mint is the spirit of mint; it is its personality—if plants have personalities. Now man, out of his heredity and environment, acquires certain traits which makes him what he is, and thus builds up a personality. It becomes *the* man. The difference, however, between mint and man is



that man may change by will some traits he does not care to have.

Sympathy and Empathy

Dr. Rollo May (whom I shall quote rather copiously in this article) introduced a new word in our vocabulary when, as a psychologist, he used the term "empathy." This word was first used by a German psychologist. In German the word is *einflussung* and means "feeling into." Empathy is derived from the Greek *pathos*, meaning a deep and strong feeling akin to suffering, with the prefix "in." It is a parallel word to sympathy, which means "feeling with," but whereas sympathy may lead to sentimentality, empathy means a much deeper state of identification of personality in which a person so "feels himself into the other" as to temporarily lose his own identity. It is a sort of mysterious something, but it is the key process in counseling.

Let me illustrate. Empathy is found in all kinds of situations. In sports, for instance, you have seen men and women who tried to help the players from the side lines; they go through all the motions, feel good if the point is made, and bad if the player fails. Take the man who bowls; he throws the ball, then twists his body to try to affect the direction of the ball so as to make

a strike. His actions are related to empathy. In this case, however, his actions produce exactly nothing.

Now consider this case I witnessed in California. A young man wanted to become a preacher in the church. In an attempt to realize his goal quickly, he tried to imitate someone he admired very much instead of being himself. There came a time when the boy would pray in the prayer meeting and his voice was the voice of the other man. When speaking, he did not use his own mannerisms but those of his model. He totally lost his own identity in the identity of someone else. That's empathy. But in this sense it is not good, for one should never try to become another but seek to be himself and develop his own particular personality. Jung says, "Each of us carries his own life-form, an indeterminable form which cannot be superseded by another." It is the real self and reaches far below the ordinary consciousness. Aristotle calls it "entelechy" the unique form in the acorn which destines it to grow into an oak.

The counselor must, therefore, be an expert in empathy in that he can for a time project himself into the personality of another and actually feel what his counselee feels and thus obtain the evidence that will help him solve the personality problems.

With these definitions in mind, we can proceed with our ideas of counseling and perhaps reach some conclusions as to the methods we ought to use. It must be remembered, too, that we cannot set down rules and say, "This is what we must do with each case." There is no standard method or series of questions to be asked one after the other and thus solve every problem. Counseling is not like solving a problem in algebra or calculus, where each step is outlined by exact rules. Counseling has not yet reached the point of an exact science.

Here are a few thoughts about what counseling is and what it can do.

To Help People See Their Problems

The purpose of counseling is to help people see problems in their true perspective. A person who can talk to a counselor without interruption about his problems and in some way empty his mind of the irritating thoughts that might be present in it, will no doubt feel a load of anxiety lifted and probably will go away with a new light on how to solve the problems.

Fields of Counseling

There are times when the most important factor needed is trust. If someone is under a mental strain and the doctor recommends a treatment of which this person is afraid, then the counselor should be so trustworthy that when called in for consultation his judgment and suggestions will be regarded as mature and recognized as the wisest course to follow. This recognition should not be accepted by the patient alone but by his relatives and friends as well. The "electric shock" type of counseling sometimes has a portion of danger involved and therefore the suggestions offered ought not to be given except after prayerful consideration and some degree of inspiration and divine guidance.

Sometimes a counselor is called in to help a person who has an urge to destroy himself. In this case the judgment on how to help should be supplemented by the judgment of others. The integrity, the sincerity, the wisdom of the counselor toward his counselee must be weighed against many factors that enter into the solution of such a heavy problem. In such cases it is sometime necessary to suggest and help find a different environment.

Then there is the place for counseling those who suffer mental anguish because of a guilty feeling, the result of personal indiscretions. From such experiences the counselee suffers a double pain. He suffers physical pain and mental anguish. Thus we learn that a man is punished by his sins. God does not

punish; we punish ourselves. God uses chastisement, which is his method for making us pure. If suffering is involved, God allows it to become a part of the experience in the process of becoming pure. Further, all suffering is not the result of sin. "He whom the Lord loveth He chasteneth," and God loves us most when we repent of our sins. So chastisement is for those who feel true repentance. God does not deliberately send pain upon us, but if we desire to be righteous, he uses pain to refine our soul.

Another field of counseling is guidance along spiritual lines. Sometimes an individual comes with a heavy load of anxiety because of some misconception or misinformation. The pseudo-minister, the self-appointed representative of God, who believes his whole duty is to scare people into the church (and if unable to obtain his end, passes eternal judgment upon individuals) can do a lot of damage to the emotional balance of a trustful soul. When a distressed person comes for aid, it is the duty of the minister-counselor to seek to teach the truth. Theory alone is not enough; the truth plus proof is necessary. Help in such problems may come through wise usage of the Bible and the other Standard Books of the church. The counselor should seek to re-establish faith in God, in the counselee's self; and especially in the true doctrines of Christ.

The Mind of Christ in You

"Let the mind of Christ be in you" is not vain counsel or merely a mouthing of beautiful words. It is the path of sanity away from the condition of insanity. The minister-counselor must of necessity feel what Jesus would feel, and speak what Jesus would speak under the conditions involved to create in the mind of the counselee an assurance that what the counselee thinks is right in the sight of God.

Ministerial counseling involves both wisdom and love; leave out one of those ingredients of the formula
(Continued on page 11.)

A Twentieth-century Religion

By RUTH M. KIRBY

AS ONE MOVEMENT follows on the path of another, it was but a part of the natural course of events that a nation of people who had fled from the petty hatreds and ossified ideas of an antiquated Europe to establish a new and free political concept of life should produce soon thereafter a new and free religious concept as well. Following close upon the heels of Jonathan Edwards and his satellites spewing hell-fire and brimstone over their helpless congregations, was the religion of a man who taught a doctrine of unprecedented mercy. Against the background of the hell-fire preachers, he taught that even eternal punishment is not endless, but is rather the punishment of a God who is eternal; against all the insane sadism of the Edwards' interpretation of Deity, this man taught that the punishment of God is not vindictive, but comes merely as the result of broken law in order to teach men the effects of law-breaking.

The church of 1830 was, by the very fact of its being in advance of the thinking and feeling of its day, the light of the world. Since then that light has spread, and many of the ideas which were a novelty then are now believed among the peoples of other churches. Of the nuts of truth cracked by the founders of the new religion, much of the meat has been spread abroad as bread cast upon the waters. To that degree the church of 1830 fulfilled the functions of its generation.

BUT AS GENERATION to generation utters peace, so generation to generation must add to the message the substance of its own inspiration and revelation. No past generation can assure the glory of the present. We must carry our glory with us. It is not enough to reverence a religion of the ancient Hebrews or the early Christians, nor is it enough to bring our reverence up to the com-

parative modernity of 1830 or even of last year or last week. The living religion of the living God, with all due reverence to the past, is a religion of the living NOW.

It is not enough to reverence the name of a man because he has received light from God. Neither is it enough to reverence the revelation of light he has received. Such characteristics are common to all religions, and they in no way differentiate a living religion from the run of the mill variety. There is nothing unique here, nothing to distinguish the new religion from the religious concepts of any other denomination or religion. All religions, all denominations, started from some person or personage claiming to have more than average enlightenment concerning God. To stop at the man is to miss the point entirely, and to stop with the revelations of the man is to stop with the man. Many religions have fallen into this bog and never traveled any farther. The only idea, the only personage, to glorify is the God from whom the light flows; for only in so doing can we understand even the degree of light already given. It is only in moving on and on that we shall find means to bring honor to the names of those to whose memory honor is due.

IT IS NOT ENOUGH that the church of 1830 was advanced for its day. The church of the twentieth century, if it would continue to be the light of the world, must be likewise advanced for its time. This fact a living church implies.

It is the curse of churches and of living, pulsing movements of every kind that public opinion is very slow of change, and public convictions even more so. For this reason it has been difficult in all ages to maintain a flux of spiritual life and light. There has been a constant tendency on the part of humanity to crystal-

lize its concepts into creeds from which it will not easily be budged. The living light of God, nevertheless, is a condition of flow and not of petrification. The crusts of opinion and prejudice we are always forming over its molten stream must give way to allow for the natural progress of development.

While the modern mind is more of a thinking mind than that possessed by men of some previous eras, yet, spiritually speaking at least, the average mind is still merely embryonic, stirred only to the extent that it is dimly conscious *that* it is, yet not know *what* it is. It is the function of a true minister to any generation to give direction to its day. As such, only as we maintain a twentieth-century religion can we minister to a twentieth-century world. As the light of the world, we must move in its advanced ranks, mentally, emotionally, and culturally, blending the whole into a broadening view of the eternal truths of the Spirit of God, feeding the world from the spiritual manna we are able to gather and from the kernels of truth we have rescued from the hard shells of our social and personal prejudices. And we shall have to give a twentieth-century answer to the question: "What am I?"

ONLY AS WE APPROACH nearer spiritual adulthood than the remainder of the world can we function as ministers to the world. Here, indeed, is challenge in a fast-moving world. We have emerged from the childhood of humanity in the past few centuries, passed the Renaissance and Reformation of our puberty, and entered our willful and fast-growing adolescence. It is an age of unprecedented danger, and the ministry of a church which is actual-

ly alive to the problems of its world is needed now as never before. It is not a time to console ourselves for or to dwell unduly upon the glories of another day. Unless we have the actual spiritual enlightenment in our own hearts and minds this day, we can become just as fossilized in a religion of 1830 as in a religion of the post New Testament period.

The religion of 1830 was not a speculator in fossils, had not to do with mediocrity of virtue worshiped not unduly at ancestral shrines, but moved on into the future, unafraid, projecting its philosophies and its higher intuitions into the future world. A true child of its father will respond to life in a similar manner to its father, but it will not repeat the life history of its father in doing so. Although a hand sickle was a new and improved implement at some former time, the sons and the sons' sons of the generation which produced it, if they are truly sons, will worship not the sickle but the inventive genius which produced it. And for that specific reason we now have our combines and other complicated machinery. It is not in the nature of things that the concepts which apply to our physical world do not apply as well to the spiritual. The Apostle Paul was evidently thinking somewhere along this line when he said that we shall know the things which are spiritual by the things which are seen. The sickle and the combine can be a visible lesson to our religion.

IT IS TRUE that truth is eternal. But our concepts of it are not eternal and shall not be until such time as we achieve in an absolute sense a fullness of perfection—if indeed such time shall ever be. As God is an infinite being and his truths are infinite, we are not likely to come to an end to them in the near future. Any idea that any one of us has a perfect concept of truth comes of the adolescent trait of knowing more than father does. A little more wisdom, and we shall be

more humble. A little more humility, and we shall begin to understand more truth.

The church as an institution has been condemned by many honest and clear-sighted people because of the artificial ceilings of thought and feeling it has maintained. The Restoration was meant to free men to the open sky. To the extent it has not done so, it has failed. To the extent it shall be able still to do, so it shall succeed.

The children of light have never been given to brooding over a nest of stale theological concepts or to the building of a temple of stone over their little spot of sunshine to imprison it and keep it safe. When they do, they cease to be the children of light. It is significant that Jesus spoke of himself as a way—a means of continual progress. It was for that reason he was able to say, "Greater things than I have done, ye shall do." The sum and total difference between a living church and a fossilized church is that a living church rises above the seeds which gave it growth, and a fossilized church worships merely the petrified seeds. In the unenlightened era to which Jesus came, he was able to reveal only mustard seeds of light, but he promised to his followers a spirit of truth to lead them on and on into all truth. The whole plan of the gospel of Jesus was geared to the purpose of tearing down the artificial walls of custom and prejudice and to open up a literal way of progress. When Jesus spoke of himself as a way, he was not speaking mysteries.

To the extent we miss the significance of the gospel as an open way to truth, we shall miss its significance altogether. Life is a condition of flow and growth. Only the absoluteness of death can know the torpor of rigid changelessness. But change itself is not life. There is the change of disease, the change of old age, the change of rigor mortis, and the change of mortification, and only in complete dissolution is our identity with change completely lost. But in the progressive change

of growth and the increase of skill, knowledge, and insight is life. We must not believe a movement to be progressive merely because it is change. Neither must we so fear change that for dread of retrogressive change we shall petrify the living truths we hold and deny them their natural growth. In either extreme we shall fail.

WE HAVE EMERGED from a day of the divine right of kings to a day when every man may be a king in his own right—king of himself. We have emerged from a day when men fawned and cringed and bowed and begged to a day when the divine right of the soul to pride in itself is the keynote of religion. The church of 1830 touched that key. The new religion, the new concept, was a product of the same ideal out of which America grew and walked hand in hand with the philosophies of our great American writers who contributed out of their inspiration some of what may in time become known among our children's children as the Great American Scriptures. The prophecy of Walt Whitman that "every man shall be his own priest" goes hand in hand with the religion which declared of itself its purpose: "that man should not counsel his fellow-man, neither trust in the arm of flesh, but that every man might speak in the name of the Lord, even the Savior of the world."—Doctrine and Covenants 1: 4. The church of Jesus Christ is above all a condition, and it is on this condition of personal divine contact and personal revelation that the statement is based of a church brought forth out of obscurity and darkness, "the only true and living church upon the face of the earth, with which I the Lord am well pleased."

A living church and a living nation come of the same substance, touch at the same altar of living light. Here Whitman again sounds the deeps of inspiration. "A live nation," he says, "can always cut a deep mark, and can have the best authority the cheapest—namely, from its own soul." A living church

is a condition of living authority, a living inspiration of soul. "Bibles," Whitman says at another time, "may convey, and priests expound, but it is exclusively for the noiseless operation of one's isolated Self to enter the pure ether of veneration, reach the divine levels, and commune with the unutterable." Hence comes, and hence alone, the power to expand the souls of men and women into "priests and kings" of the Most High "who have received of his fullness and of his glory" (Doctrine and Covenants 76: 5).

When Jesus and Simon Peter had exchanged a mutual communication of revelation in which each revealed to the other his soul's identity, Jesus said: "Upon this rock"—the rock of personal revelation—"I will build my church, and the gates of hell shall not prevail against it." Not Peter, not the church, is inviolable. It is the living rock of revelation, and this alone, against which the gates of hell shall not prevail. It is the saving grace of a church or a man. Without it we have no promise. With it, the stars are ours and all life is ours, and there is a soul in everything.

EVERY MAN A KING and every woman a queen. It was the ideology of the founders of our nation, and it was the ideology of the founders of our church. It is the problem of our time.

For nobility takes more than a throne and a scepter and a jeweled crown. The new nobility—the true priesthood—springs from within. In an age of general moral breakdown and confusion of ideals, it is the function of the new nobility, the spiritual royalty, the priesthood of the soul, to face the challenge of maintaining the ideals of noble manhood and noble womanhood. In an age when the new will of our social adolescence is tearing us away from all the half concepts of our childhood and leaving us to face our world with precious little real moral training, we must set up truer standards of morality. We cannot go entirely to the past for our enlight-

enment. We must profit from the enlightenment of the present and even so reach on into the future.

We shall not withdraw into our temples and pray like the Pharisee, "We thank thee, Lord, we are not as other men." We shall not prune our feathers with the idea of all the bad things we do not do. Charity still covers a multitude of sins, and only by true charity are we able to behold the multitude of our sins. It was because of the charity in the heart of the publican that he bowed his head and prayed, "Forgive me, a sinner." The whole difference between the Pharisee and the publican was the difference of the conceit of self-satisfaction, which is petrification of soul, and the humility of the power to grow which is the only true repentance.

For repentance, in the enlightened concept of the term, is not a useless remorse for past sins, but a condition of mind and heart which admits the spiritual, mental, and moral growth of progressive change. In the plan of life given by Jesus, this conditioning of the spiritual soil is of necessity one of the primary principles. In this light, when men were told to cry nothing but repentance unto this generation, they were in reality told to cry nothing but the power of and way to inner growth and the opening of the heart to progressive change. This takes religion out of the back alleys of medieval days and gives it meaning to enlightened men and women of the twentieth century. The understanding that the principles of the gospel which Jesus taught are simply the principles of life is the crying need of our generation. To help to give that understanding is the mission of all twentieth-century religion.

MEN ARE REALIZING more and more that we have exceeded our social development in creating the atomic bomb and the science of aviation. Now the hydrogen bomb makes the prospects even more terrible. More and more our best thinkers are realizing that our safety—our very existence—lies not in our

armies and armaments but in the inner spiritual and moral development of the people themselves. But we cannot impose the ideals of a mid-Victorian era on the world of the twentieth century. We have outgrown that period, mentally, morally, spiritually, and socially. To the adolescent mind we must not continue the imposition of the limited patterns of childhood. There comes a time when we reject the commandments of arbitrary authority and begin to demand an intelligent basis for our beliefs—a reason for the hope that lies within us. The adolescent mind will see for itself and will know for itself. It is the function of twentieth-century religion to give true sight and knowledge.

In substance, leadership comes of the possession of the qualities of leadership. There is no room in the gospel of Jesus for the artificialities of pose and claim. We have no assurance concerning our being the light of the world except as we are by our active presence in the vanguard of thought and feeling and practice, the spiritual leaders of the world. It is a responsibility large enough to make every true-seeing man and woman stand in awe and umility before it.

*Each One
Win One!*

IT BECOMETH EVERY MAN
WHO HAS BEEN WIN TO
WIN HIS NEIGHBOR



KIRTLAND
TEMPLE

The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints

Twenty-one Days in Mexico

By HAROLD I. Velt

Part VI

THE TRIP TO VERA CRUZ on the coast of the Gulf of Mexico was a treat provided for the whole party by Brother and Sister Petz. We were thrilled to see the ocean, and it was just the right temperature for swimming. We could not recall the Spanish word for "shark," but the bathers whom we asked made us understand it was perfectly safe in that regard.

Some of us for the first time watched pelicans diving for fish from high in the air. For the first time too we saw whole schools of fish jumping out of the water between the shore and the bathers. We were just a moment too late, by the time we adjusted our cameras, to secure pictures of these "jumping" fish.

Mocombo Beach is owned by President Aleman, and in the very grand hotel there we enjoyed a sumptuous meal—thanks to Brother and Sister Petz. It was here that President Truman was entertained by the president of Mexico, with many diplomats attending from other countries. One would feel ill at ease to feast so luxuriously in our United States, but difference in the exchange rates makes prices very reasonable in our money at present in Mexico, and some of our number were getting hungry, through extreme care in eating. Our dollar at present is worth 8.68 pesos (Mexican dollars).

Brother Smith and I desired to get to the ruins of Papantla, but every report indicated that it was well-nigh impossible to get near there by ordinary car, so we contented ourselves by seeing what we could in Vera Cruz. Our stay was all too short, being but one full day in addition to the afternoon we arrived.

BROTHER AND SISTER PETZ and Verna remained in Mexico to visit Acapulco and Taxco after our leaving. They offered to take us to Acapulco Beach, but Brother Harold Smith had been driving long and continuously; Sister Smith was anxious about her children in Nauvoo; and the Velts—well, perhaps they had seen about as much as they could assimilate at one time anyway. However, the whole party did have a happy day together, being rowed up the Xochimilco Gardens (Mexico's "floating gardens") amid serenaders and vendors of beautiful flowers.

We also had another day together at the beautiful Chapultepec Palace. The Emperor Maximilian and his beautiful wife Carlotta lived at this palace for a time. We saw their elaborate dining room, bedrooms, bathrooms, banquet and guest rooms. We also saw rooms full of European jewelry of the best quality. We are impressed that the presidents of Mexico were wise in deciding that so luxurious a palace is altogether too rich and costly for their living quarters while so many are in squalor around them. Today Chapultepec Palace is a National Museum. We marveled at its roof gardens, and especially its large stately, pine trees.

When the French armies withdrew their support of Maximilian at the protest of the United States, his princess Carlotta went personally to Europe to interview Napoleon III, then to the Pope himself for help. Failing in her attempt, the disillusioned princess lost her mind, and though she lived until but a few years ago (in Belgium), she never knew about her husband's execution. She always believed herself to be Empress of Mexico.

It is a sad story of the fight of the church, dictatorship, and monopolistic interests against democracy and

equal opportunity for all. We are glad that the forces of right prevailed. How interesting is all of this in light of the prophetic statement in the Book of Mormon (page 114: 18, 19):

And this land shall be a land of liberty unto the Gentiles; and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations; and he that fighteth against Zion shall perish, saith God; for he that raiseth up a king against me shall perish.

Clearly, dictatorships and force are against the principles of Zion; and efforts to establish or maintain them are fights against Zion.

There is comfort in the above promise in the Book of Mormon. *Religious* systems of dictatorship and force are also against Zion's principles; and those who foster them shall perish. Certainly the hand of the Lord has been over the Latin American countries, freeing them from the tyranny of their homeland, separating church and state, and influencing them toward liberty and democracy (See I Nephi 3: 145, 155).

We find a comforting promise in the spiritual prediction of Lehi:

Wherefore, I Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land, save they shall be brought by the hand of the Lord."—Page 78.

How marvelously the Lord is preparing the way, yet how seemingly slow his people have been in taking advantage of opportunities afforded to spread his kingdom of peace and good will.

THE SMITHS, Sister Velt, and I paid a visit to the Mormons in Mexico City. Their headquarters are situated in Monte Libano, Lomas de Chapultepec. They treated us very cordially and showed us through their elaborate premises. We met quite a number of their missionaries, young women and young men, some of them natives. They told us they have 140 missionaries in Mexico and 5,000 members. They have a sys-

tem of supporting their native Mexican missionaries by having families in United States take care of them as foster sons; especially childless couples or families in which sons have been lost in war or other causes. These families care for the missionaries' expenses while they are in the field for two years as if they were their own sons. The young men and women from the States give two and a half years of their time as missionaries to Mexico.

I secured from them their Doctrine and Covenants in Spanish. What a shame it is that their fine young men and women sacrifice so much to circulate error mixed with truth. Their Doctrine and Covenants in Spanish has a lengthy paragraph of explanation to prepare people to accept their Section 132 on polygamous marriage. Unsuspecting investigators little realize that while other sections of the book came through lawful channels, this particular one, providing for polygamy, did not appear until eight years after the death of Joseph Smith; it was not in his hand writing, nor did it bear his signature. Usually the young missionaries themselves do not know this until it is pointed out to them in the mission field by some of our people. They seemingly have not caught the significance of section 43 (same section in our Doctrine and Covenants) which forever brands their section on polygamy as spurious and *not of God*. Years ago after many Mormons had taken refuge from the United States for the practice of polygamy in Mexico, the Mexican government followed the example of the United States and declared polygamy unlawful, prohibiting it within their borders. Our hearts yearned to tell these young missionaries the truths so dear to us.

HOW LONG shall the Lord wait for us to awake to keeping the whole law with diligence that the gospel may go with power to the Lamanites of Latin America? There is the promise:

But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.—Doctrine and Covenants 49:5.

And now this commandment they observe to keep; [to have but one wife each and no concubines, H.I.V.] wherefore because of this observance in keeping this commandment, the Lord God will not destroy them; and one day they shall become a blessed people.—Jacob 2: 56.

And the gospel of Jesus Christ shall be declared among them. . . . And their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a white and a delightsome people.—II Nephi 12: 82, 84.

The last quotation includes not only Lamanites by descent, but the mixture of Nephites among them. There are more than seventeen million full-blooded Indians in Latin America, and over sixty-three million of mixed blood called Mestizos. Paraguay is unique among Latin American nations because it is the only country where the official language is Indian. The upper classes use an Indian language in their homes and on the streets. Maybe the Lord has directed it so. The preservation of an Indian language will continue to furnish evidence of Hebrew relationships.

Mexico, I believe, is largely leading the way in her divinely directed preparations for receiving the gospel. Her governmental strength in keeping church and state separated is pleasing. Her progress in public education, health, and hygiene is encouraging. Developments toward equality of opportunity, the principles of democracy, and general betterment of labor conditions are hopeful. A large number of Mexicans are learning to speak our language. With the fine spirit they possess, they will develop into a blessed and delightsome people if granted proper opportunities.

(The end.)

What I Have Learned About Counseling

(Continued from page 6.)

and counseling may become a failure.

The personality which needs counseling may be likened to a river that has overflowed its banks; it needs to return to its bed and stay there. The bed may have to be made deeper so it will contain the water. The wise use, on the part of the counselor, of sympathy and empathy to bring about personality readjustments, together with the digging out of the foreign factors, will restore the flow of life in the path of one's own life-form.

Some Conclusions

From my experiences I have learned the following:

1. We must start on the premise that one coming for counsel has a physical, mental, or spiritual problem and needs help.
2. We must seek to re-establish a balanced life.
3. We must be wise in the use of the spiritual gifts, lest misuse bring about misunderstanding and thus develop or increase emotional disturbances and conflicts.
4. We must become interested in the distress of the person who comes for help, and through loving-kindness help as much as we can.
5. We must be willing to assume the role of "confessors" without being shocked by what might be revealed.
6. We must refrain from passing judgment. It is neither our prerogative to approve or disapprove others' actions, except when the actions are of such grave nature that intervention is necessary.
7. We must help to restore faith—not only in God but in oneself.
8. Finally we must be alert to the great need for counseling and keep ourselves in a spiritual mood to be ready when the need comes.

May God bless us with wisdom, love, and knowledge to do this kind of work effectively is my humble prayer in the name of him who is called COUNSELOR.

A Tree Grows for Marcia

By MABEL WILLIAMS CRAYNE

THE WIDE-SPREADING camphor tree, a native of South America, was like an addition to the house all through the long, dry summer months when the pitiless sun beat down upon the inhabitants of Coachells Valley. There seemed always to be a soft, cooling breeze beneath its branches. It was really three trees in one with its trunk separated into three large limbs not more than four feet above the ground. There was nothing like it in the whole valley where most of the houses were hidden by a grove of date palms.

Carlos Navarro and his pretty bride, Inez, had come to California and the date farm soon after their wedding in Nogales, a border town between Arizona and Old Mexico. Though they had left all their friends and relatives in Nogales, they were happy in their new home. When their daughter, Marcia, was born, their happiness was complete.

All her life Marcia had known and loved the tree. It had been her playhouse when she was a child and other children had brought their toys and played with her and ate her mother's delicious tea cakes.

Later, her schoolmates came and held wonderful birthday parties beneath it. The gay Japanese lanterns on its low-hanging boughs made it a fairyland.

Then early one spring there had come a serious illness, and Marcia was confined to a wheel chair.

Across the highway a traveling missionary was visiting his son and family, and he came over and talked to the Navarros a long time about Christ and how the sick were healed by faith. After putting oil on Marcia's head from a small vial he carried in his brief case, he laid his hands upon her head and prayed, and a warm comforting feeling came over her as he said, "God will richly bless you, my child, and you shall know the power of his great love." Before leaving he left them a small book entitled, *The Angel's Message*.

A flower stand built around the tree was filled with picturesque boxes of ferns and begonias. A rustic table and chairs added to the beauty and comfort of this outdoor shelter for Marcia.

With faith and hope she watched the birds build their nests and rear their young and made friends with a noisy mocker that came down to eat the crumbs she placed on the table.

After the missionary's visit, she and her parents had prayed earnestly as the days, weeks, and months went by, but now she no longer had faith and hope and did not pray. She no longer believed the words of the missionary but was defiant and sullen.

THE SUN was shining as usual that morning when her mother wheeled her to her usual place beneath the tree, though the dead calm and stifling heat seemed different somehow. There was a tenseness in the air, and even the chickens were restless and perturbed about something.

"Now, my Marcia," said Inez, "you'll be all right here, and I can go to help Papa pack the rush order. So beautiful are the dates we have this year, and so little is the time to pack. They ripen fast on the trees." Inez paused, but her young daughter gave no sign that she had heard. She sighed and spoke again, "It is good that we have these wonderful trees and the fruit they give us to sell. The money for this order shall be for you, my sweet, and you shall buy anything you want. You do not mind that I go to help Papa? No? He works so hard for us, Marcia. So many dates to be packed and many go to the faraway places."

After hearing her say listlessly, "I do not mind. Why should I?" Inez turned away and left Marcia to her own thoughts of self-pity.

Always, before, she had pored over the order lists and dreamed of seeing the faraway places. In another week she would be fifteen. Her friends were all back in school while she sat helplessly at home, and she had refused to have the usual birthday party. Why should she mind about anything any more?

INEZ NAVARRO was a good mother, and her heart was heavy as she walked down the path that led to the packing shed where her husband was busy filling three-pound boxes with luscious dates. His skillful fingers placed them in shining rows and covered them with wax paper. Inez closed the box lids and sealed them.

As she worked her mind went back to that pathetic little figure she had left under the tree. She and Carlos had not forgotten the missionary and had never lost faith that their beloved child would walk again, but she missed the sweet

companionship she and Marcia once had shared; it hurt deeply that she had been shut out of her child's life. She bowed her head in silent prayer. "Oh, God in heaven, be merciful to our Marcia. Help us to reach her good self and bring her back to you even if she never walks again."

When they had finished their task and were putting up the bars across the door of the shed, they noticed the darkening sky. A sharp flash of lightning followed by a roll of thunder made them wonder if they could reach Marcia before the storm was upon her.

As they came in sight of the wheel chair, Carlos suddenly stopped and took her hand, "Wait, Inez," he said. "Look!"

"Holy Father in heaven," cried the frantic mother, "help us to reach her before she falls."

Carlos' restraining arm held her back, "No! No! Have faith, Inez. Watch and pray!"

Marcia was standing beside her chair. Several months had passed since she had even tried to stand alone. There came another flash of zigzag lightning across the sky, and before the terrifying sound of the thunder that followed had rolled away into the distance, Marcia had taken a step toward the house.

Her father and mother watched breathlessly. Inez' arms ached to reach out and protect her, but Carlos held her close to him as he said, "The Good Book tells that God works in mysterious ways, and we must wait and trust him. Let her go the whole way. She is not alone, for God and our love and prayers are with her."

MARCIA WALKED very slowly but reached the shelter of the porch before the first big drops of rain fell. The wind was getting stronger as Inez and Carlos hurried in, bringing the wheel chair with them.

Marcia was lying face downward on the couch and sobbing. Carlos whispered, "She has not cried for so long, it is good that she cries now."

When Marcia became quiet and arose from the couch, her mother went to her and holding the trembling girl in her arms, she rocked to and fro as she had done when she held her as a baby. "There, there, little one," she crooned, "you are safe in the house with your papa and mama."

The wind grew louder and shook the house as though angry because it could not come in. The palm trees swayed and bent, while the camphor tree writhed like a mortal in pain. With her mother's arm about her, Marcia stood at the window watching the downpour of rain when there came a terrific tearing sound followed by a crash, and the three branches of the camphor tree were split asunder.

Marcia's face grew whiter and her lips trembled, but she made no sound.

"The Lord giveth, and the Lord taketh away," said Carlos reverently, "Blessed be—"

"Don't say it! Don't say it!" cried the unhappy girl. "Don't say, 'Blessed be the name of the Lord.' He has killed my tree."

Shocked at her words, Carlos raised his voice in anguish, "Marcia! Marcia! Can you count a tree of more worth to you than to walk again? You have walked alone, and you will not say, 'Blessed be the name of the Lord'?"

Marcia's dark eyes opened wide with amazement as she looked at her father and heard his words. In her terror at the approaching storm and the loss of her sheltering tree, she had been wholly unaware of the fact that she had walked unaided into the house and was now standing without support. All the anger died out of her face, leaving it sweet, tender, and childlike again. She held out her hands to her father as she said, "No, Papa, not alone, but with God."

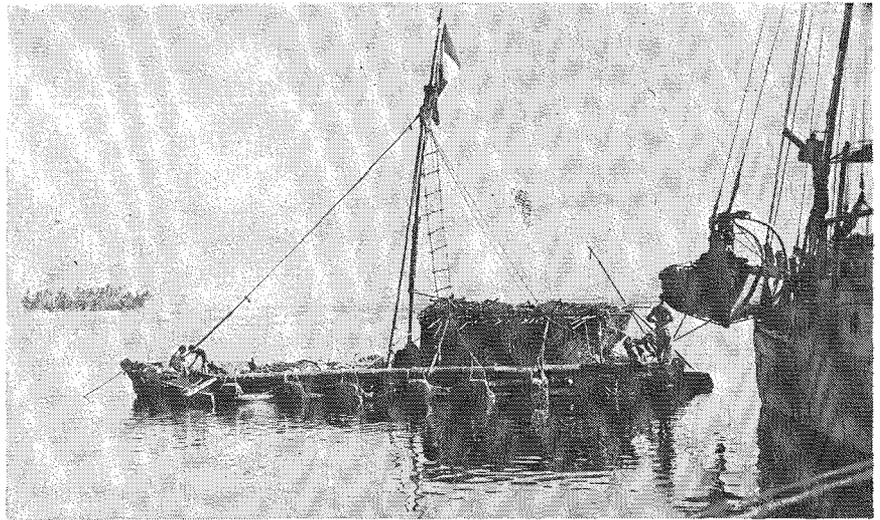
Not long after, Carlos found a stranger growing in a fern box that had escaped destruction, and by the red tips on the new shoots, he knew it to be a strong, healthy sprout of the camphor tree—the first he had ever seen.

After the roots of the old tree had been cleared away, he planted the sprout in the same spot and called Marcia. "Look, my daughter," he said, "God has left you a reminder of his goodness. Never doubt him again. Straight and beautiful is his gift to you—a tree for my Marcia."

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ISLAND SAINTS AID NAVIGATORS OF PERUVIAN RAFT

THE FOLLOWING is an interview conducted by Seventies F. Edward Butterworth and Allen J. Breckenridge with Tumureva a Kamake, a member of the church who was the first person to arrive at the scene of the "Kon Tiki" raft as it was beached on the Raroia reef of the South Sea Islands. Mr. Bengt Danielson (Penitito) a member of the expedition of 1947 is still on the island doing research work. This expedition is of much interest to Book of Mormon believers because of the theory that some of the islands of the Pacific were peopled by those who went in ships from this continent in Book of Mormon times. A very interesting article appeared in the *North American Newspaper Alliance* and was condensed in the *Reader's Digest*, issue of November, 1947, as told by Thor Heyerdahl, who was captain and leader of the expedition. A brief article on this adventure was also written by President Israel A. Smith and appeared in the *Herald* of March 6, 1948.—EDITOR.

INTERVIEW

(Held in the Tahitian tongue, the following is a free translation.)

Question: What was the first indication here in the village that someone was wrecked on the reef across the lagoon?

Answer: The first thing that brought it to our attention was the discovery of a tin of food which was washed ashore

near the wharf. We opened this tin and found seven different kinds of foods inside. These included, bread, jam, coffee, white sugar, orange juice, powdered soup, and chocolate. We knew that the local ships did not carry this type of food and finally determined that a foreign yacht must have met with disaster on the opposite shore.

Question: Did you see or hear anything unusual at the time the "Kon Tiki" raft struck the reef?

Answer: No, because it is over eight miles to the other side of the lagoon, and that side of the island is uninhabited. However, the night following the discovery of the tin of food, the village policeman and I kept vigil and saw what we believed to be a light or fire although we were not certain. On the following morning when the village chief sent out the various searching parties, we went directly to the spot where we believed we had seen the light.

The first thing that attracted our attention as we neared the shore was a tent erected among the sparsely scattered coconut trees along the barren reef. We loosened the sail to slow down the "vaa" in order to get a better look. To our surprise we saw two men approaching us. This whole affair was so unusual that we were momentarily distracted. We quickly tightened sail and removed some distance off shore, keeping our eyes constantly on the two men.

Question: Why were you afraid of these men? Did you think they were *E mau tupapau* or supernatural beings?

Answer: No. But we were afraid that they might be carrying guns or weapons of some sort. However, when we saw them waving a flag of truce, it seemed to dispel our fears, and we returned to

the shore. The two men of which I made mention came into the water to help us carry our "vaa" ashore while a third man snapped a picture of us making a landing. The leader of the group greeted us in the Tahitian language with the salutation, *Ia Ora Na*. We were overjoyed to hear one of them speak to us in our own tongue and naturally thought they understood our language, but neither we nor they were able to understand each other after the opening salutation.

Question: How many days were these men marooned before you discovered them?

Answer: I believe about three days.

Question: Did you remain all night at the camp?

Answer: Yes. On the following morning we noticed the other members of the party searching the opposite shore with their binoculars, evidently worried about Penitito. But at nine o'clock, as we had promised, they returned to camp. Penitito conversed with the other five members of the expedition, while we interrogated Kehea about what happened in the village. Shortly it was decided that two of the party should return immediately to attend a very sick lad who lay impotent at the village. Mr. Herman who was somewhat trained in medicine went with Penitito, but the gravity of the affliction called for more skilled attention than they were able to give, so they returned immediately to the camp. They sought medical advice by "ham" wireless and contacted a physician at Los Angeles who advised the proper amount of penicillin to inject into the sick boy. The boy's life was spared which gained for the crew of the "Kon Tiki" the esteem of the entire village.

(There are no medical facilities on any of the Tuamotuan islands and with one or two possible exceptions, no doctors or qualified nurses.)

Question: Why was it necessary to commute this great distance from the village to the camp by "vaa"? Would it not have been better to remove to the city?

Answer: Yes, it would have been better, and in fact all preparations had now been made to do just that. We broke camp and sailed to the village, having sent a committee beforehand to make preparations for their reception by the populace. I was one of that committee who helped decorate the government assembly hall. At length the "Kon Tiki" members arrived, escorted by our own rescue party. We sang the French National Anthem, "La Marsellaise," and a special greeting which we invented for the occasion. Following the ceremony, we engaged in a typical native feast.

Question: Is there anything else of interest in connection with their stay here in the village that you can recall at this time?

Answer: Captain Thor asked us to pull his "Kon Tiki" raft off the reef and bring it also to the village. Five of us—Tehono, Tetohu, Tavi, the governor, and I—went immediately to the scene to survey the situation. We lashed ropes to the raft and attempted to pull it off the reef into the lagoon, but it was too heavy for such a crew to move. However, an extra large wave broke over the reef at that precise moment, and we were able to pull the raft into the lagoon and eventually to the village.

Question: Were there any other members of the church involved in this rescue?

Answer: Yes. Tehono, who helped pull the raft off the reef, is also a member of the church. The first boat to arrive to pull the "Kon Tiki" to Tahiti, the "Maoa'e," belongs to John Mervin, who is also a member of the church. However, the "Maoa'e" struck a stone in the center of the pass and almost capsized. Before we could pull it off the reef, a second boat arrived, and although it was a much smaller boat, it accepted

the task of pulling the "Kon Tiki" to Tahiti.

(Note: Mr. Danielson told us that they were preparing the "Kon Tiki" raft to assist in the salvation of at least some of Tihoni's coprah. However, with the help of the "Kon Tiki" expedition members, and most of the available men on the island, they were successful in getting the "Maoa'e" off the reef.)

Question: This, no doubt, is the end of the "Kon Tiki" narrative so far as it relates to Raroia and the village here. How did you feel as you watched the "Kon Tiki" disappear over the horizon being pulled by the small ship "Tamara"?

Answer: It is hard to describe our feelings as we watched the ships disappear toward Tahiti. For several days the island seemed deserted, but gradually the inhabitants returned to the normalcy of native life. The reminiscences of this experience have not yet ceased to be the major topic of discussion where two or three are gathered together. However, we are glad to see our old friend Penitito who has returned to Raroia as he promised two years ago. (Mr. Danielson is a sociologist who is gathering information for a book he hopes to publish.)

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Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

"Was the Urim and Thummim which the Nephites held the same one held by Moses and the priests, or was there more than one? When was it taken away from the old continent?"

ANSWER:

For an exhaustive report on this question see *Saints' Herald* for March 9, 1932, pages 235-239. It is the opinion of this author, Brother J. W. A. Bailey, that there is but one Urim and Thummim. I agree with him. Brother Bailey says:

There are those who are of the opinion that there were two sets of the Urim and Thummim; that God gave one set to the brother of Jared about 2230 B. C., and that he gave another set to Moses about 1491 B. C.

The writer is of the opinion that there was *but one set* of the Urim and Thummim, and that it was transferred from one country to another by the power of God.

The Book of Mormon says, "These things were prepared from the beginning, and were handed down from generation to generation and they have been kept, and preserved by the hand of the Lord."—Page 291: 19, 20.

To me, the statement, "prepared from the beginning," means from the Creation, and not from the time God gave them unto the brother of Jared. I believe that God gave them to Adam, the first man, and first high priest presiding on earth. I further believe that this divine instrument was had in every time and place the gospel had to be restored except the time the Son of God himself restored the gospel.

If the Urim and Thummim did not come down to Mosiah through the prophets from Lehi, as may be inferred from these references (Book of Mormon 207: 7; 291: 19, 20; 292: 1, 2; 233: 81, 83), then the Lord evidently gave them to Mosiah, or to Benjamin; and from that date they were handed down to Moroni, who hid them in the state of New York, where Joseph Smith obtained them in 1827 by the will of God.

As you will have noticed, the first account of the Urim and Thummim being on this continent is about 2230 B.C., when it was given to the brother of Jared. The next we hear of it, it was given to Moses in 1491 B.C. How it got from America to Palestine, we do not know except that it must have been by "the power of God" as Broth-

er Bailey suggests. Later it was returned to America, but again we do not know how or when the transfer was made. Certainly we know that it came finally into the hands of Moroni who hid it in New York state where Joseph Smith obtained it in 1827. After Joseph Smith used this strange instrument, he delivered it back to the messenger from whom he had received it. This story is corroborated by David Whitmer in *Church History*, Volume I, page 13.

M. H. Siegfried

QUESTION:

Should we baptize and then convert, or convert and then baptize?
Ohio C. M. G.

ANSWER:

The word "conversion" means to turn from one form of belief or practice to another. Theologically it means the spiritual or moral change which attends a turning to religion. However, complete conversion to the whole law of God involves a lifetime of growth in appreciation of the truth and in soul culture.

After approximately three years of close association with Peter, and several years after Peter's call to the apostleship, Christ said to him, "When you are converted, strengthen your brethren." This clearly indicates the idea of progressive conversion. The same principle of progressive conversion after baptism is clearly indicated in Doctrine and Covenants 17: 18. There further instruction is commanded to be given to candidates after baptism, but "previous to their partaking of the sacrament." Continuous growth in appreciation of religious truth and in soul culture is a fundamental and elementary principle of the gospel.

The practical question underlying this principle is, "To what extent should a person be converted before the rite of baptism is administered?" In the case of children who seek baptism at eight years of age, the factors of background of church association,

family relationships to the church, and elementary instruction in religion should be considered. Some instruction in the rudimentary principles of the gospel must be given.

In the case of older candidates, the extent of conversion is dependent upon a group of factors, such as ability to appreciate the gospel principles, the past life and social association of the candidate, and the present attitude toward religion, together with future possibilities for learning and practicing advanced truth. There is no definite amount of textual or theological knowledge set forth as a standard. However, there undoubtedly exists some minimum requirements:

1. A sincere belief in God and in the divinity of Jesus Christ.

2. A clear indication of the genuine desire and effort of the candidate to live a life in harmony with the ethics and the spirit of Christ's religion.

3. A knowledge of the basic elements of religion in terms of the rudimentary beliefs of the church.

The pastor, missionary, or administering elder must use some judgment in every case, keeping in mind the various factors involved. "Should we baptize and then convert, or convert and then baptize?" It is evident that the process of conversion should precede baptism and continue on through life after baptism. "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man . . ." The church and her officers are for the perfecting of the Saints. We climb by the culture of our souls in good works toward celestial glory.

John Blackmore

QUESTION:

Will I receive the Holy Ghost and speak in tongues if I join the Reorganized Church?
Colo. E. C. D.

ANSWER:

The promise is to those who comply with the law, repent of their sins, and are baptized in water by immersion by one having authority. They shall receive the gift of the Holy Ghost. (See Acts 2: 38; John 3: 5, 6; Mark 1: 8-10.) To speak in tongues is a gift of the Holy Spirit as recorded in I Corinthians 12: 8. This gift is not promised to everyone who is baptized but is given of God through the Spirit as he sees fit and not at the instigation or desire of man.

WARD HOUGAS.

Briefs

LAMESA, TEXAS.—Elder T. B. Sharp held a ten-night meeting. Seven were baptized at the close of the meetings.—Reported by E. C. RIEBOLD.

OMAHA, NEBRASKA.—The men of the Northeast Nebraska District held a father-and-son banquet at the Omaha Central Church on May 25. The fathers were all members of the priesthood. Each priesthood member was asked to bring either his own son or an "adopted" son for the evening. Practically all members of the priesthood were present.

The special purpose of this banquet was to bring the unordained young men in closer relationship with the work of the priesthood and to endeavor to inspire them to great activity in the church. District President Charles Neff planned the program, the theme of which was "Follow the Gleam." He presided as toastmaster. The guest speaker was Dr. F. M. McDowell who spoke on the topic, "God's Everlasting Whisper." Elder Guy Riley gave a toast to the sons, and Priest Dale Paterno gave the response. Deacon Marlin Constance led the singing with Deacon Richard Oehring at the piano. Special music consisted of a vocal solo by Brother Roy Bray, and a vocal trio by Marlin Constance, Bill Taylor, and Harry Henderson. Brother Ira Lewis from Walthill was the oldest priesthood member in years of service, having been in the priesthood for over fifty years. Brother Fremming Self of Omaha represented the fifth generation of priesthood in his family. The meeting was the first of its kind ever held in Omaha.

Dinner was served under the direction of Sister Stella Merchant.

Another outstanding meeting was the June 9 evening service in which five were baptized: Roy Bray, Harold Fredrickson, Parker Erickson, and Dana Palmer of Omaha, and Norman Prucha of Lincoln. The four Omaha men were baptized by Pastor Charles Neff. Brother Prucha was baptized by his father-in-law, Elder B. M. Anderson.

A baptismal service was also held in Omaha on Children's Day, at which time Pastor Neff baptized Jerry McIntyre, Jack McIntyre, Jimmie Kelley, Bruce Bradbury, Richard Petersen, Roger Class, Preston Hamer, Lane Hamer, Gerald Hamer, Linda Hamer, Daren Dawson, and Dorothy Cunningham.—Reported by C. B. CONSTANCE.

WELLSBURG, WEST VIRGINIA.—There were four baptisms on Children's Day: Barbara Fitzpatrick, Sally Young, Geneva Yocum, and Charles Maloney. They were baptized by Priest Paul Lannum. Elders R. E. Rodgers, Williard Allen, and Pastor John Treiber participated in the confirmation. Jay Ross Chadwell, infant son of Onilee and Harley Chadwell, was blessed by Elder Wilhard Allen. John Edward Stinaski, infant son of Violet and John Stinaski, was blessed by the pastor.

A visiting campaign has been outlined by the pastor, and with the assistance of the priesthood and women's group, an effort to reclaim delinquent members and interest new prospects will be made. Visiting has been the project of the women's group for the past two years, and under the leadership of Lenor Nixom numerous visits have been made. The storehouse instituted by the group has provided assistance for many in need.—Reported by LEONA HANES.

CARAWAY, ARKANSAS.—The new church building was opened on May 7. The building was started in July, 1949. The first sermon was preached by Pastor Clarence Carmack.

Apostle Percy E. Farrow and Seventy J. H. Yager visited the branch the evening of May 11. Brother Farrow was the speaker.

The Mother's Day service was given by the children. The speaker of the 11:00 hour was Brother E. G. Nuckles.

Brother Paul Earnhart was the speaker for the Children's Day program. In the afternoon four children were baptized by Elder C. A. Carmack. The confirmation service was performed by Elder Carmack that evening.

On Father's Day Elder Carmack spoke at the 11:00 o'clock service.—Reported by DORIS CARMACK.

ESCONDIDO MISSION, ESCONDIDO, CALIFORNIA.—The series of meetings held here by Seventy Herbert Lynn were well attended. The slides and Cottage Book were enjoyed by everyone. The last day, June 9, Phillip Allen Tarling and Clarence Orville Zickefoose were baptized by Pastor Benjamin Sanders. Seventy Herbert Lynn and Pastor Benjamin Sanders confirmed them.

On June 18 Alta Lorretta Page and Alfred Laurie Page, twins, were baptized and confirmed by the pastor.

Apostle Edmund J. Gleazer was a visitor during the day of June 8.—Reported by BENJAMIN SANDERS.

PROVIDENCE, RHODE ISLAND.—The annual business meeting of the branch was held June 14, with Pastor George F. Robley in charge and Brother John Foster of Boston attending. Brother Henry C. Hallgreen was elected church school director; all other officers were sustained. The branch voted \$1,500 from its treasury to be used toward a building fund, with an additional one thousand or more to be raised during the coming year.

The Children's Day program was by the children. During the church school hour, two

children, Richard Garth and Shirley Maynard, were baptized. At the 11:00 o'clock service, Elder Edmund B. Brown delivered a sermon with illustrations especially for the children.

David Earl Bottomly, infant son of Mr. and Mrs. Kenneth Bottomly of Cranston, was blessed on June 18 at the Providence Branch. Elders Daniel F. Joy and Edmund B. Brown officiated. At the same service Richard Garth and Shirley Maynard were confirmed, Elders George F. Robley and Edmund B. Brown officiating.—Reported by JEANNE M. HALLGREEN.

GUELPH, ONTARIO.—A two-day conference for youth of Owen Sound and Toronto Districts was held on May 27 and 28. The conference was in charge of Everard Kennedy of Guelph, young people's supervisor of the Owen Sound District, and Jack Carty, young people's supervisor of Toronto District. Dr. Evan Shute of London was the guest speaker. The meeting was held in the large auditorium of the Co-op building.

At the banquet held on Saturday evening, William Green welcomed the out-of-town guests. Louis Zonker, church missionary in Ontario, was introduced at this meeting.

The theme of the conference was "Youth Moves on With the Church."

BAKER, UTAH.—On Mother's Day a potluck dinner was held at the McKee home after the morning services at church. When Brother and Sister John McKee attended the conference at Camas, Washington, Brother McKee was ordained to the Melchisedec priesthood. Brother Fritschle is teaching a class every Sunday evening on "Church Member's Manual." Alvin Pierce of Boise was the speaker on May 21.

HAGERMAN, IDAHO.—A playlet, "The World Pays Homage to Mother," was part of the program presented on Mother's Day. The sermon was by Seventy Philip Moore. A basket dinner was held later. *The Vigil.*

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INDEPENDENCE, MISSOURI

Thomas Ford, Governor of Illinois 1842-1846

SOME VERY REMARKABLE EVENTS marked the early history of the church. No one with ordinary vision or capacity could have done in Nauvoo what Joseph Smith did from May, 1839, to June 27, 1844—little more than five years. Brilliant men from all parts of the country were attracted to the vast accomplishments of this group of people. To build a church of two hundred thousand followers in fourteen years was a feat in itself; but to turn a swamp infested with all the possibilities of a health hazard into a lovely place to live—a city of 20,000 with all types of artisans, educators, manufacturers, and professional men coming to visit the place, in addition to the vast number of such men and women who joined the church and became ardent, devoted defenders of the faith they had newly found was much more of an accomplishment. Or, should I not say this latter was because of the complete faith and devoted adherence of this dynamic leader, the uneducated boy born in the hills of Vermont in 1805, through whom the inspiration for the accomplishment of all these came?

It is doubtful if the Christian church had as many members in A. D. 44—fourteen years after Christ began his ministry, as belonged to the Latter Day Saint Church in 1844—fourteen years after the Restoration began.

Of course Joseph Smith made mistakes,

some of them serious, very serious. But all prophets in all ages have made mistakes. Most of them, too, were killed—not for their mistakes—but because of their achievements.

BUT WHAT ABOUT GOVERNOR FORD? What had he to do with this?

Be it remembered he was governor of Illinois in 1844, the year Joseph and Hyrum Smith were murdered in Carthage. He may have been honest in his intentions; but if so he was what in this day and generation would be called a "weak sister." In reading the history of Illinois which he wrote, largely, I believe, to try to clear himself from the blame he personally felt justly fell upon him for the murder of these men, I see both the evidence of this desire and of his vascillating weakness — possessed too often by men in responsible offices.

Recently going through that history, I was startled by the quotation which follows:

It is to be feared that, in course of a century, some gifted man like Paul, some splendid orator, who will be able by his eloquence to attract crowds of the thousands who are ever ready to hear, and be carried away by the sounding brass and tinkling cymbal of sparkling oratory, may command a hearing, may succeed in breathing a new life into this modern Mahometanism, and make the name of the martyred Joseph ring as loud, and stir the souls of men as much, as the mighty name of Christ itself. Sharon, Palmyra, Manchester, Kirtland,

By M. H. SIEGFRIED

Far West, Adamon Diahmon, Ramus, Nauvoo, and the Carthage Jail may become holy and venerable names, places of classic interest, in another age; like Jerusalem, the Garden of Gethsemane, the Mount of Olives, and Mount Calvary to the Christian, and Mecca and Medina to the Turk. And in that event, the author of this history feels degraded by the reflection, that the humble governor of an obscure state, who would otherwise be forgotten in a few years, stands a fair chance, like Pilate and Herod, by their official connection with the true religion of being dragged down to posterity with an immortal name, hitched on to the memory of a miserable imposter. There may be those whose ambition would lead them to desire an immortal name in history, even in those humbling terms. I am not one of that number.

What a prophetic statement that has already proved to be! It is doubtful if Governor Ford has been known in history by anything so much as what he had to do with the death of Joseph and Hyrum Smith and his dealings with the church at that time.

Be it remembered also he stood on a platform just across the street south of the Mansion House in Nauvoo talking to the people of the church, admonishing them to quietness under stress and strain and to obey the law; while at that very hour the mob was gathering in Carthage after he himself had sent home the promised guard for the protection of the prisoners.

AFTER WRITING the foregoing, I decided to find more about his last days, so I wrote the Chamber of Commerce at Peoria where I had heard the governor was buried.

Later I received a letter containing the following:

Governor Thomas Ford died of tuberculosis (consumption) in 1850. He was buried not at county expense but through the generosity of friends. He was buried in the City Cemetery. The state erected a gravestone. His remains were later removed to what is now Springdale Cemetery. The state erected a new and larger monument at his grave.

His wife died in 1850 of cancer. She, too, was buried through the generosity of friends.

Too bad, isn't it, that one so prominent should be brought so low. The mills of the gods grind slowly, but exceedingly fine.

Again I have been credibly, I believe, informed that one of his two sons, Tom, became a rather notorious horse thief and was hanged by the vigilantes at Wellington, Kansas, in 1871. His brother met the same fate in the same neighborhood in 1874 for a similar cause.

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Herald House INDEPENDENCE, MISSOURI

A Challenge - By MRS. JOHN LEROY PRITCHARD

HAVE YOU THOUGHT about the place you take in modern society? You and I—the women—set the standards of beauty in our homes, in the church, and in the community. Without beauty, society made up of interrelated groups would be disconnected, with little purpose, and void of its full meaning. However a society permeated with sincere beauty is ever moving forward. The importance of beauty in relationship to society cannot be overemphasized. Of the many New Year's resolutions you may make, the one that can bring you the most noticeable return is your effort to live more beautifully. Sincere beauty is made up of two parts: a well-groomed appearance and a wholesome personality. Let us first consider appearance.

It takes but a short time each day to carry out a systematic program of personal grooming. Cleanliness, of course, is the first step: neatness, too, is essential. Each of us has a natural beauty we should strive to enhance through care of hair and skin. You needn't wear the latest styles in order to look chic, but you must keep the clothing you do have in first-class condition—clean, well-pressed, and in good repair.

Appropriate dress is most important. Never overdress for any occasion, whether it be a picnic or a formal banquet. If you're not certain what to wear, dress conservatively. A street length dress at a formal banquet where most of the women are wearing dinner dresses would not be so nearly out of place as a dinner dress among street-length dresses.

If you are called upon to speak or give lectures, be quite certain beforehand that your appearance is all you want it to be. Inspect yourself before a full-length mirror to see

that you look the best you can. If you do this beforehand, you can dismiss it from your mind and devote your entire attention to your study material with ease and confidence. How often have you observed a speaker who looked as if she had just been swept in by a hurricane or had run all the way to the meeting? Have you ever attended a lecture and found yourself unconsciously watching a dangling hairpin or a slip that shows? However good a listener you are, some of these things are bound to cross your mind and take up at least a part of your listening time.

Posture is another important factor. Try walking and sitting as though there were an invisible rope pulling you up at least an inch. You'll discover that you not only look better, but also feel better.

WHILE IT TAKES but a few minutes each day to achieve outward beauty, inward beauty or graciousness is a quality that will require your entire time to develop.

Your spoken word is one very good yardstick for measuring your character. Nothing can boost your charm rating like speaking kindly of others. In order to speak kindly, one must think kindly. There is no place for a sharp tongue, and at no time is there a right time for tale-bearing and gossip. Besides creating ill feelings and possibly hurting others, it definitely has a bad effect on your own personality. Uphold your friends at all times. Speak highly of them. If you can't say something good about them, then say nothing at all.

I tried this several years ago, and to my amazement I found myself with nothing to say. Much of my conversation had been criticism. It came so easy. But after really try-

ing for several weeks, I found that the nice things began to come easier. It was just a matter of habit and I decided to trade bad habits for good ones. Since then, ever so often I "listen in" on my conversation to see if I am keeping the good habits. To seek out the virtues in our friends will change our whole outlook on life.

Don't stop with speaking kind words. Enhance your kind words with good deeds. An excellent plan for making kindness a habit is suggested in the *Scout's Handbook*. Do at least one kind deed daily. If you consciously go out of your way to do one kind deed daily, you will do many more unconsciously. Like a snowball rolling down hill, there is no limit to the size it can grow.

Another quality that definitely proves a woman's character is her consideration of older people. It is shown not only by such acts as giving up her seat at a crowded gathering to an older person, but by giving more freely of her time.

A SINCERELY BEAUTIFUL PERSON will always be surrounded by friends. If you desire more good friends, the simplest solution is to be a good friend. Always be dependable. Be careful not to make a promise you cannot fulfill. This will become much easier if you seek first to be dependable to yourself. Check yourself to see that you don't have the habit of putting things off. Don't be constantly thinking of the things you should have done yesterday. Do them right now! Then you can forget about them tomorrow. If you can but learn to be dependable to yourself, you cannot help being dependable to others.

By this time you are probably thinking, "That sounds good on paper, but it's a pretty high ladder to climb." On which rung of that ladder will you be standing by 1951? You still have half a year to go. How good a climber are you?

The Home Column

What We Owe Our Children

By COURTNEY LEE HUNTER

IT CAN BE SAFELY SAID that every problem in the world can be solved by applying the principles of Christianity. But in a world seemingly trying its utmost to either disprove or ignore this type of solution, it is difficult for one man, or one family, or even one church group to make a dent in the behavior of civilization. Here in the promised land of America, Christianity has the greatest free rein and the most potent opportunities to develop into a "land of Zion." Nevertheless, we are peculiar, fast-living people who expect immediate results and are prone to follow the dictates of our will rather than God's will. Somehow we aren't content to invest our all into God's company and live on the interest in the years to come. We seem to follow the "get-rich-quick" theme, whereby we invest little or nothing and expect a huge return.

How often have we looked at our children and thought, "In them rests the future of mankind"? With regret for our own mistakes, we promise ourselves to make their lives better. It is a right and a privilege for parents to expect better things for and of their children. With great love and expectations we feed, clothe, and educate them, worry when they won't eat; become confused when they misbehave, and rejoice when we see a small counterpart of Jesus in their souls.

AT THE TIME of Adam's fall, God promised us that our children would not have to suffer for their parents' guilt. But it seems the law of divine government is that the penalty of one man's sin is shared by those connected with him, and likewise, the benefits of a good man's deeds are distributed over a large area. So it is rather futile to say we will make our children different from their parents. True, we can alter their lives by the material pos-

essions we heap upon them, by our concern over their health, and our cognizance of the latest of human skills. We can instruct them in the ways of God and in the ways of the church, but we are unwilling to make *the* supreme sacrifice for our children. Above and over every physical need, we owe them ourselves as God intended us to be.

The physical essentials for a child's growth should take a back seat in his ride to adulthood. He could have no better companion in the front seat with him than God, and we can give God to our children by giving ourselves to God. In his kindness and goodness he has made this possible for us by the infallible example of his Son Jesus.

In every Latter Day Saint home there is a worship of God, but is there also a love of him? To worship him is to honor and respect him as *the one God*. To love him is to feel within ourselves a strong personal attachment to him. We owe to our children our own personal love of God.

I've often thought what poignant truth there is in the statement, "There are no problem children, only problem parents." One can almost always find in any issue of the magazines that are devoted to parent-child relationships at least one article stressing the point that parents can best help their children by helping themselves. It might be well for them to add that it's quite an easy thing to help yourself if you have God on your side.

For thousands of generations, parents have been suffering and in turn their children have been subjected to the same fate. We speak too lightly of the oft-repeated phrase, "Thy will be done." Shall we continue to "pass the buck" to our offspring, or shall we begin now to make the world a better place by loving God and keeping his commandments?

Verbal Faith

By Emma M. Phillips

THIS STORY is about a man who had a verbal faith and no courage to confirm it. It is not difficult to explain the meaning of "verbal faith." Many prayer meetings have examples of it. It is that faith which compels a man to say in the hearing of others, "I will do anything to serve my God; he has but to command and I will obey him instantly." Verbal faith ends there. No kind deeds or good works follow it.

One time a rope was stretched tightly across the top of a falls. A man, who was a tightrope walker, prepared to make the dangerous trip over the rushing waters. He knew that to make one mistake on the rope would bring him to a cruel death. Among the crowd of people who gathered to watch him, there was one loud-mouthed young fellow who declared that he had implicit faith in the tightrope walker. He drew attention to himself by acclaiming this faith in a voice loud enough to be heard by the audience. He said that he had faith in the man, and that he knew he would reach the other side safely.

Annoyed by his clattering, the tightrope walker came to him and said, "I am glad to find one who has such faith in me and who will say so before his fellow men. You can be of help to me. I would like to make this feat more daring by carrying someone on my shoulders while I cross the falls. Will you be that someone?"

Because a verbal faith cannot pass such a test, the man instantly exclaimed, "I could not do that. You might slip and throw me into the falls."

It was easy to say he had faith; it was difficult to prove it. Faith without works is of no value to God, the individual, or mankind.

What Makes Men Brothers?

By JOSEPHINE SKELTON

It suffices that one man knows that another man is a sensible being like himself, to perceive what is useful or hurtful to him.—Thus the feeling and thinking being has only to feel and think, in order to discover what he must do for himself and others. I feel, and another feels like me; this is the foundation of all morals. —d'Holbach.

A COUNTRY does not feel really foreign until you find yourself without a language. As long as you can order a meal, ask for a hotel room, and count your change, the difference of shillings and pence, English tweeds and a Cockney accent doesn't seem to matter. While an exchange of ideas is possible, it is comparatively easy to reach a level of understanding.

But what happens when you visit a country where your ignorance of the language renders you (in spite of natural garrulousness) speechless? When an exchange of ideas becomes impossible, how can you achieve a feeling of brotherhood? It is a problem which, since the Tower of Babel, has been causing wars and rumors of wars.

The answer is so simple that I am almost ashamed to put it into print. It is simply this: Under the skin, people are people. No amount of difference in language or national customs can change the basic ingredient of humanity. And yet it took me twenty-four years and a trip to Europe to find it out.

FRANCE was my first experience of enforced speechlessness. I found that my high school French, long buried under my daily use of English, wasn't going to be of much help. Menus were a mystery. The "Rules and Regulations" carefully tacked up in our hotel rooms were just so much gibberish consisting of phrases I could translate and longer passages I couldn't, and none of which connected sensibly. Asking direction was like asking to be confused with all the *mon dieu's*, *a la droite's* and *a la gauche's* which resulted.

And yet I feel a warm at-homeness for Paris and the French people.

There was a man on the train from Calais to Paris who spent a fascinating three hours of gestures and pigeon-English, teaching us a few of the more essential phrases of French—essential phrases like: "I'm hungry;" "I'm thirsty;" "We want a hotel room for three;" and "How much does it cost?"

There was the French-Canadian student at the Citie Universitaire who took us on a once-over-lightly tour of Paris to show us places we must see in detail and introduce us to restaurants with both atmosphere and good food at prices we could afford to pay.

There was the concierge at our hotel who took an active interest in our night expeditions. When we left our room key in his office as we went out, he seldom failed to wish us well in a curious combination of French and Spanish followed by what we took to be his one piece of English, "Be careful." And when we came in later than he thought we should, he shook his head at us in fatherly disapproval.

A friend had given us the address of a Parisian family who had been hospitable to Canadian troops stationed there during the war. It was a privilege to visit in their home with its gracious, old-world charm. Monsieur Petsche was an art connoisseur who delighted us with his collection of books on the old masters and the many fine photographs which he had himself taken on his travels in Switzerland, Spain, and Italy.



This picture was taken on the beach near Rosignano Solvay while we were guests in the Paternoster home. Lino Paternoster, Carlos of the un-spellable surname, Maria Dardini, Lina Paternoster, and Biloine Young.

Under his guidance we saw more of the Louvre in half a day than we would have seen in a week of aimless wandering around the miles of corridors by ourselves. Madame Petsche spoke Spanish as well as French, but no English. My traveling companions, Billie Young and Bonnie Yeater, were able to speak Spanish to her, while I was reduced to the language of smiles and broad gestures. But she seemed to understand the compliment when I accepted second helpings at her dinner table and looked ecstatic over that wonderful French food. When she was excited, which seemed to be most of the time, she could not wait to speak slowly enough for Billie and Bonnie to understand. Instead, she would rattle off what sounded like one long word of many syllables to Monsieur Petsche. He would listen patiently, then turn to us and in his precise, accented English translate. Each translation began primly with, "My wife says . . ."

ONE OF OUR FAVORITE PASTIMES was strolling along the Seine past the bookstalls set up along the street like so many green window boxes on a cement wall. At first we were hesitant about letting the proprietors dig out all of their wares to show us, for we knew that our ability to buy was limited. But we soon found that their chief delight is to show off their books and water colors to passers-by—with no desire to sell. It was almost as if the ragged, little lady with the discarded army boots and tattered black shawl was in business for pleasure and not to make a living. And laughter was everywhere.

Every Frenchman owns Paris, and every Parisian owns its beauty.

Wherever we went, we were particularly indebted to the representatives of the American Express who rescued us from the difficulties of language and custom. As we were leaving Paris, burdened down with suitcases and typewriters and unable to find our train, one of these men, a Frenchman educated in England, called a porter for us and personally escorted us to the International Express for Geneva. As we walked down the platform with our porter behind us, he asked, "How much money do you want to pay the porter? Are you rich Americans?" We admitted that not only were we far from rich but that unfortunately we had most of our trip ahead of us and most of our money behind us. He nodded and spoke to the porter firmly. The porter looked glum but

nodded. Our friend winked at us. "I told him you were poor and could only afford to pay him 100 francs. He will take it and not make a fuss on the train because it is too small."

IN SWITZERLAND where French and German are the official languages, we were as badly off as in France. In Geneva we found friends who spoke English, but in the little mountain village where we spent nine scenery-packed days, we were the only English-speaking people at the inn. Even the local priest, their one man of education, could speak only French and German and so was unavailable for conversation.

On the mountainside directly above our village was a military tuberculosis sanitarium, and out of all the up-patients who came to the inn every evening, we found only Albert who could talk to us, and one other, Serge, who could say a few words and ended every attempt at conversation with, "I am a CLOWN." They taught us to play a Swiss game that is a sort of hockey and laughed at our awkwardness good-naturedly. One evening they escorted us up the steep path to the sanitarium to see an American movie, "San Francisco"—with the dialogue dubbed in French.

The proprietors of the inn spoke no English, but no one could have taken better care of us. At every meal they set enough food in front of us to have fed a small army and left us to eat it with the wish, *bon appetite*. When we came down in the morning, we were greeted with a handshake and a *bon jour, mesdames*. And when we retired at night, our host would hurry after us to open the door to the stairs, shake hands again and bow us out with a *bon soir, bon nuit*. When we left, they followed us out to the bus, carrying our bags, shaking our hands, smiling and saying good-by even though we couldn't understand it. From the sanitarium above us, the soldiers had gathered on their sunporches to wave the "young Americans" good-by, and we could see Serge standing on the railing waving a pillowcase. Still a clown.

ICAN'T TELL YOU the peculiar feeling it gave me to see an Italian soldier for the first time. It was in Milan where we stopped to change trains for Venice. We stepped down off the train, and there, marching up and down the platform, were two Italian M.P.s. For a moment all the war stories of secret police, arrests, and what not brought my heart into my throat, and then they eyed me disinterestedly and went on.

Again we found representatives of the American Express very helpful, only here, unlike France, they were young men who had a short time ago been members of an enemy military force. One man who helped us change our money into Italian lire in Milan told us without bitterness that he had served in the navy, had been torpedoed by an American submarine and had been adrift on the Indian Ocean for eighteen hours, wounded and alone. I felt ashamed—as though I should apologize for all people everywhere.

IN ITALY we found that the approach of the black-market money-changers had a familiar ring: "Change your money, baby?"

Again we found friends, this time an Italian family who had billeted American pilots during the war. It was unbelievable, the lengths to which they went in making us welcome. They had been Fascist, as all Italians were Fascist during the regime, but they had taken American soldiers into their homes almost gratefully when the time of their defeat came. Now they welcomed us so eagerly that we felt humble, wondering if we would have been so generous to visitors who were not only strangers but came as friends of the men who had been their conquerors.

We did not dare to admire any of their possessions or they immediately offered them to us and were hurt if we refused

the gifts. If we complimented a meal, Mama Paternoster would spend the whole day in the kitchen, cooking elaborate delicacies to please us again. Their friends came in to see us, invited us to their parties, talked eager English and begged us to tell them about life in America. When we left, they wept and gave us parting gifts of candy, and candy is still scarce among people of modest means in Italy.

Yet when we tried to thank them, tried to tell them what their kindness meant to us, they told us with gentle dignity, "Do not make compliments."

THE BOAT COMING HOME was another experience in internationalism. It was crowded with all ages from the old man who spent his days curled up in seasick misery on a couch in one corner of the lounge to the unborn child of an Italian woman who kept everyone intrigued with the possibility of a birth on board ship before we reached the New World. There was every nationality from the German boy who had been reared in the States and had returned to Germany in time to be caught in the mesh of war in 1939 to the young Yugoslav whose face held distilled hate when he spoke of his years in a concentration camp, the death of his parents and the unknown fate of a sister who had been torn away from them on a night six years ago. Now these people were going together in the enforced intimacy of a ship to a land where they would become one nationality.

Every day in the dining room, we saw a beautiful, dark-haired woman who ate at the second sitting with us. We saw her help another woman with her children when the other woman became too seasick to give them proper care. We thought her young and lovely with that rather mournful beauty of southern Europe. It wasn't until we landed at Halifax and she got off the boat that we really got to talk to her in a brightly lighted, starkly austere immigration shed.

She was Hungarian, married, with three teen-aged children. Her husband was American and had returned to the States several years ago believing that his family would follow soon. But immigration laws raised unforeseen and unfair difficulties. Eventually the children were allowed to join their father, but the mother had to remain in Europe. Well educated and a woman of refinement, she was assigned as a charwoman to the Communist rulers of her city.

"I never knew when I left my door in the morning whether I would return to it at night," she said.

Tactlessly we asked why.

She looked at us from a dead face, and we saw the fine lines that told us she was much older than we had thought. Without emotion she said, "They took women, you know."

She had managed to escape from her city and had gone to Rome, but it had taken more months for the American consul there to find a loophole that would allow her to rejoin her family. Now here she was in Halifax. Within a few hours the boat train would take her to Montreal where she would meet her husband, and the American and Canadian immigration laws would combine to give her the right to accompany him across the border to the home she had never seen.

"In twenty-four hours," and her face was no longer dead, "I will see my husband."

There are many more stories that could be told. But why go on? People are people. They live, they love, they die. They eat and sleep and bear children. When they are happy they laugh, and when they are unhappy, their tears are as real as yours.

"I feel, and another feels like me: this is the foundation of all morals."

New Horizons

Bulletin Board

Blue Water Reunion

The Blue Water Reunion will be held July 29 through August 6 on the wooded shore of Lake Huron, three miles north of Lexington, Michigan, on Highway 25. Accommodations include a beautiful log tabernacle, large dining room and kitchen, cabins, cottages, rented rooms, and modern rest rooms, and facilities for trailers and tents. The official staff will consist of Apostle C. R. Hield, W. Blair McClain, R. Melvin Russell, L. Wayne Updike, Theodore A. Beck, Roy A. Weldon, W. H. Chelline, W. A. Jackson, and Mrs. Mildred Smith. Competent local workers will supervise worship and church school for the children.

Rental fees are as follows: 8x10 tent, \$8.00; 12x14 tent, \$12.00; single beds, \$3.00; single cots, \$1.00. Reservations may be made with W. H. Chelline, 1022 Varney Street, Port Huron, Michigan. A \$5.00 deposit is requested on all tent reservations; \$10.00 on cabins, cottages, and trailers.

Music will be under the direction of Elder R. L. Gault, 18614 Floral, Route 2, Box 382, Farmington, Michigan. All who wish to sing in the choir or do solo or other musical work should contact Elder Gault as soon as possible.

W. BLAIR McCLAIN,
Stake President.

Information Wanted

Mrs. Addie Kendall, General Delivery, Pueblo, Colorado, will appreciate hearing from anyone who knows where Eder Sam Chesnut or any members of his family live.

Chicago-Northeastern Illinois Reunion

Chicago-Northeastern Illinois Reunion will be held August 13 to 20 at Camp Aurora on Lake Geneva in Wisconsin. Apostle D. O. Chesworth, the presiding officer, will be assisted by Bishop Stephen Robinson, Elders Lloyd E. Cleveland, J. C. Stuart, Sylvester R. Coleman, and G. Wayne Smith. Mrs. Ena Glaser will direct women's activities and Mrs. Hattie K. Bell will work with the children. Rooms for families or dormitory rooms are \$16.50 for adults, including meals. For information write Raymond E. Troyer, 6053 Woodlawn Avenue, Chicago 37, Illinois.

Notice to Missionaries

Mrs. David Moody, 3100 South 11½ Street, Terre Haute, Indiana, invites any missionaries who might be passing through the Terre Haute territory to stay at her home.

Notice to Members in Texas

E. C. Riebold, 802 South Austin Street, Lamesa, Texas, would like to contact other members living in or near Lamesa.

Dedication Services at Canton, Oklahoma

The church at Canton, Oklahoma, will be dedicated on July 9. Apostles Reed M. Holmes and D. T. Williams, assisted by District President Ralph F. Wilt, are to be present for the all-day meeting. A basket dinner will be served at noon.

RAY DIAMOND, *Pastor.*

REQUEST FOR PRAYERS

Bishop W. R. Adams, Logan, Iowa, requests prayers for his wife, Ruby, who is severely afflicted with arthritis.

BIRTHS

Mr. and Mrs. Frank Engelbrecht of Independence, Missouri, announce the birth of a daughter, Jennifer Lynn, born June 15 at the Independence Sanitarium. Mrs. Engelbrecht, the former Hazel Peeters, attended Graceland from 1937 to 1939.

WEDDINGS

Ochs-Thompson

Zella Charleen, daughter of Mr. and Mrs. T. Kenneth Thompson of Independence, Missouri, and Jack R. Ochs, son of Mrs. Nell Ochs, also of Independence, were married on June 10 at the Reorganized West College Church in Independence. Elder Evan A. Fry performed the double-ring ceremony. They are making their home in Independence.

Holder-Petersen

Anita Joy Petersen, daughter of Mr. and Mrs. Clarence Petersen of Independence, Missouri, and David Leath Holder, son of Mrs. Esther Holder, also of Independence, were married May 20. Elder D. R. Snively performed the wedding ceremony.

Boardman-Cahoon

Maxine Moore Cahoon, daughter of Mr. and Mrs. Earl H. Moore, and Grant Clinton Boardman, son of Mr. and Mrs. Clark C. Boardman of Monroe, Louisiana, were married on June 10 in a garden setting at the Moore's country home near Ft. Worth, Texas. The double-ring service was read by Elder Linden Wheeler. The bride is a graduate of Graceland College and Texas Christian University. The groom is a graduate in chemical engineering of Louisiana State University. They are making their home in Sterlington, Louisiana.

DEATHS

HOLZWORTH.—William, died May 18, 1950, at the St. Joseph Hospital in Mt. Clemens, Michigan, at the age of seventy-six. Born in Germany, he came to the States fifty-eight years ago and was engaged in farming the rest of his life. Following the death of his wife six years ago he made his home with the William Holmes family. He was baptized into the Reorganized Church in June, 1919, and even when in poor health attended services regularly.

He is survived by a stepson, Lloyd Osworth of Pontiac, Michigan; two grandchildren; and three great-grandchildren. Services were held at the A. M. Tiffany Chapel, Elder Randall Hulse officiating. Burial was in East Berlin Cemetery, Berville.

FIFE.—Frank Terry, son of John J. and Elizabeth Terry Fife, was born July 9, 1913, in Ogden, Utah, and died May 15, 1950, in a hospital at Salt Lake City, Utah, after a long illness. As a boy he lived with his family for five years in Burley, Idaho, then moved to Ogden again. A livestock buyer, he served four and a half years in the Army during World War II, and was stationed most of that time in the Aleutians.

He is survived by his parents; a sister, Beth Fife; and four brothers: Loy L., Elmo A., George A., and John E. of Ogden. Services were conducted at the Washington Boulevard Mortuary in Ogden, Elders Alfred H. Yale and Ralph Briggs officiating. Burial was in the Clinton Cemetery.

JORDISON.—Anna B. Andersen, was born June 30, 1865, in Sandrom, Sweden, and died March 20, 1950, at Lehigh, Iowa, following a long illness. She was married in May, 1924, to Samuel Jordison who preceded her in death in 1941. She had been a member of the Reorganized Church since October 29, 1916.

Surviving are two daughters: Mrs. Roy Hay of Lehigh, with whom she made her home the past six years, and Mrs. A. W. Hartquist of Homer, New York; and four sons: Carl, Edward and Walter Andersen of Ft. Dodge, Iowa, and F. D. Andersen of Wilmette, Illinois. Services were held at the funeral home in Ft. Dodge. Burial was in the North Lawn Cemetery, at Ft. Dodge.

GODFREY.—Allan Roy, son of Gift and Pearl Godfrey, was born on April 25, 1927, in Borger, Texas, and died on February 18, 1950, at Fresno, California. He was baptized into the Reorganized Church in 1935, and was ordained a deacon in 1944. He attended Graceland College for two years, and was attending a commercial college in Fresno at the time of his death.

He is survived by his parents; two sisters, Marjorie and Judith; his grandparents, Mr. and Mrs. W. F. Godfrey of Fresno; and his grandmother, Mrs. A. B. Kennicutt of Elsie,

Nebraska. The funeral service was conducted by Elders George Njeim and Edward Workman. Burial was in Veterans Liberty Cemetery.

KOPPENHAVEN.—Sallie Verdella, youngest daughter of James and Mary Wise, was born in Rife, Pennsylvania, on May 17, 1879, and died at Madison General Hospital in Madison, Wisconsin, on October 15, 1949, following a stroke on September 11. She married George E. Koppenhaven on January 8, 1896, and five children were born to them. For twenty-five years she was a member of the Reorganized Church. Her husband preceded her in death on March 24, 1918.

She is survived by her five children: Lula, Paul, and Mrs. Eva Hiles of Boone, Iowa; Albert of Madison, Wisconsin; Mrs. Mary Carstensen of Brooklyn, Wisconsin; and five grandchildren. The funeral services were held at the Reorganized church in Boone, Iowa, with Elder D. A. Cassidy of Cedar Rapids officiating. Interment was in Linwood Cemetery.

RIDDLE.—Alexander Grant was born at Wheeling, West Virginia, on April 11, 1866, and died at the Jennie Edmundson Hospital in Council Bluffs, Iowa, on May 4, 1950, after a long illness. When he was ten years old he came to the vicinity of Council Bluffs with his parents and has resided in that vicinity for the past 74 years. His wife preceded him in death in November, 1940. He was a member of the Reorganized Church, having been baptized in Council Bluffs on September 23, 1919.

He is survived by one daughter, Mrs. Freda Smith of Council Bluffs; two sons, Fred of Logan and Frank of San Ysidro, California; one sister, Mrs. Mary Dikerson of Arcadia, Nebraska; five brothers: William, Floyd, and Ira of Council Bluffs, Pressley of Carter Lake, Iowa, and Robert of Absarokee, Montana; one half-brother, James Riddle of Gillette, Wyoming; six grandchildren, two great-grandchildren, and a host of other relatives and friends.

The funeral service was held from the Cutler Funeral Home in Council Bluffs with Elder V. D. Ruch in charge. Interment was in the Keg Creek Township Cemetery near Council Bluffs.

BARKER.—Claude D., son of Mr. and Mrs. Pious W. Barker, was born June 28, 1895, at Estill County, Kentucky, and died May 10, 1950, at the Middletown Hospital, Middletown, Ohio. On June 29, 1909, he was baptized into the Reorganized Church. Always eager to assist in the work, he first served as church school superintendent. Later he was called to the office of deacon, then priest, then elder, and for fifteen years was pastor of the local congregation. During the past two and a half years, he was also in charge of the Cincinnati Mission. On July 29, 1916, he was married to Minnie Miller; nine children were born to them. He was active in civic affairs as well as in the church, having served as president of the Amanda and Mayfield, Ohio, P.T.A.'s and the Monroe-Lemon Township Board of Education. He was also a member of the Mayfield Business Men's Association and the Mayfield Fire Department. For the past seventeen years he had been a salesman for the Prudential Life Insurance Company.

He is survived by his wife, Minnie; four sons: Clarence Dudley and Claude, Jr., of Middletown; Glenn E. of the home and Paul Norman, a private in the Seventy-eighth Engineer's Division of the Army at Ft. Benning, Georgia; four daughters: Mrs. Marie Osborne and Mrs. Livie Thomas of Middletown, Barbara Jean and Patricia Ann of the home; his parents of Middletown; two brothers: Fred and Leonard of Middletown; and six grandchildren. Another daughter, Mrs. Dorothy Keplinger, preceded him in death ten years ago. Funeral services were held at the church, Elders Floyd Rockwell, Russell Rockwell, and Loyd Adams officiating. Burial was in the Woodside Cemetery at Middletown.

TANNER.—William David, was born July 19, 1857, at Mattoon, Illinois, and died May 29, 1950, at Joplin, Missouri. He had been a member of the Reorganized Church for thirty-seven years. His wife and six children preceded him in death.

Surviving are two daughters: Mrs. W. M. Henning of Troutdale, Oregon, and Mrs. John B. White of Pittsburg, Kansas; a brother, James, of Sulphur Springs, Arkansas; twenty-three grandchildren; sixty-three great-grandchildren; and nineteen great-great-grandchildren. Services were held at the Smith Funeral Home in Pittsburg, Elder T. W. Bath officiating. Interment was in the Joplin, Missouri, cemetery.

BARNHOUSE.—Charles Leroy, son of Mr. and Mrs. Homer E. Barnhouse of Painesville, Ohio, was born December 6, 1935, and died May 4, 1950, after a lingering illness which had kept him confined to a wheel chair most of his life. He was blessed as a child, but due to his physical condition was never able to be baptized.

Besides his parents he has two sisters and five brothers who survive him. Funeral services were held at the church in Painesville, Elder Harry T. Freeman officiating. Burial was in Kirtland Cemetery.

JENSEN.—Martin, was born October 6, 1876, in Aalborg, Denmark, and died July 25, 1949, at Hamilton, Missouri. He came with his parents to the United States in 1878, grew to manhood in Council Bluffs, Iowa, and later moved to Hamilton. He was married to Johanna Jorgensen on May 11, 1907; one of the two children born to them died in infancy. Brother Jensen had been a member of the Reorganized Church since 1894.

He is survived by his wife; a son Ralph Andrew and two grandchildren, all of San Francisco, California; a sister, Ida M. Parish of Council Bluffs; and three brothers: W. P. Jensen of Laramie, Wyoming; Henry Jensen of Council Bluffs; and Carl N. Jensen of St. Joseph, Missouri. Funeral services were held in Hamilton, Pastor Donald Bowman and J. C. Harrington officiating.

DOBSON.—Clinton M., son of John and Lucy Dobson, was born January 9, 1859, at Deloit, Iowa, and died May 23, 1950, at the Community Hospital in Brewster, Washington. He was married to Ida Jordan in 1885 at Sioux City, Iowa; eight children were born to them. Mrs. Dobson and four of the children preceded him in death. He had been a member of the Reorganized Church for fifty-four years.

Surviving are two sons: Clinton L. of Pateros, Washington, and Marvin A. of Brewster; two daughters: Freda McLean of Bridgeport, Washington, with whom he made his home, and Fern Lovett of Camas, Washington; two sisters: Mrs. Cora Wanless of Kamloops, B. C., Canada, and Mrs. Edith Watkins of Independence, Missouri; and thirty grandchildren. Funeral services were held at the Methodist Church in Pateros, Bishop Monte E. Lasater and Elder Arthur F. Gibbs officiating. Burial was in the Cheilan, Washington, cemetery.

HARP.—Cynthia Tharp, was born January 15, 1881, at Kewanee, Illinois, and died March 23, 1950, at a hospital in Vancouver, Washington. She was baptized into the Reorganized Church on April 11, 1897, at Lamoni, Iowa, and on November 28, 1901, was married to William M. Harp. In 1903 they moved to Condon, Oregon, in 1908 to Maryhill, Washington, and in 1930 to Wishram, Washington, where Mr. Harp died. From 1948 until a few weeks before her death, Sister Harp was a patient at the Camas Nursing home. Although she spent many years in isolation from the church, her devotion to the gospel was unwavering. She was a quiet, gentle person whose kindness endeared her to all who knew her.

Surviving are four daughters: Mrs. Helen Spencer and Mrs. Nellie Carroll of Vancouver; Mrs. A. W. Rayburn of Wishram; and Mrs. Arthene Coop of Camas; a brother, Tom Tharp of Wishram; and nine grandchildren. Funeral services were conducted by Elders Clinton Dobson and Ernest Webberley. She was buried beside her husband at Goldendale, Washington.

JESS.—Mary Elizabeth, was born March 9, 1896, at Detroit, Michigan, and died May 5, 1950, at Sandusky, Michigan. She lived in Detroit most of her life and was a member of the Reorganized Church for about forty years.

She is survived by three sisters: Ethel Jess of Sandusky; Alice Jess of Detroit; and Mrs. Norman Powell of Pontiac, Michigan; and six brothers: Albert, William, and Harry of Sandusky; Herman of Port Huron, Michigan; John and Edward of Pontiac. Another sister, Anna Fetting, preceded her in death last year. Funeral services were held at the church in Cash, Michigan, Evangelist John R. Grice and Elder Eldon Winters officiating. Interment was in Zion Cemetery, Watertown, Michigan.

MYERS.—Bessie Amelia, was born at Waverly, Iowa, on July 2, 1881, and died at the Hotel Dew Hospital in Polson, Montana, on May 15, 1950, after a lingering illness. She had been a member of the Reorganized Church since May 27, 1928.

She is survived by her husband, William Myers; three sons: Harry of Seattle, Washington; Cecil and Walter of Polson; two daughters: Mrs. Hazel Peterson and Mrs. Lucille Kelly of Cut Bank, Montana; and six grandchildren. Elder Harley Lorange of Missoula, Montana, conducted the funeral. Burial was in Lakeview Cemetery.

BAKER.—Ethel Emily, was born in England, June 14, 1904, and died May 11, 1950, in the Saskatoon (Saskatchewan) City Hospital following several weeks of illness. She had been a member of the Reorganized Church since July 20, 1941.

She is survived by her husband, Ernest W. H. Baker; a son, Brian Walter; a daughter, Sandra Gail; her mother, Mrs. Rose Brown; and nine sisters: Mrs. J. Taylor, Mrs. C. Anderson, Mrs. I. McKrae, Mrs. T. Sayers, Mrs. E. Hawthorne, Mrs. D. Morrison, Mrs. S. Hichens, all of Saskatoon, Mrs. N. McLeod of Rosetown, and Mrs. R. Adrain of Cordova Bay, British Columbia. Funeral services were held in the Parks Chapel,

Seventy Ernest Ledsworth officiating. Burial was in Woodlawn Cemetery, Saskatoon.

BROMAN.—Clara Belle, daughter of James and Lucinda McElhenie, was born February 9, 1868, at Clyde, Ohio, and died May 31, 1930, at Barberton, Ohio. On July 2, 1886, she was married to Rinaldo Broman; five children were born to them. Mr. Broman preceded her in death on August 23, 1934. She had been a member of the Reorganized Church since August 14, 1905.

Surviving are four sons: Paul of Buffalo, New York; Earl, Weir, and Ralph of Barberton; a daughter, Mrs. J. J. Haller of Rittman, Ohio; two sisters: Mrs. Linnie Eisey of Seattle, Washington, and Mrs. Ada Laughlin of Fremont, Indiana; sixteen grandchildren; and fourteen great-grandchildren. Services were held at the Campfield-Hickman Funeral Home in Barberton, Elder Hubert Mitchell officiating. Her body was then taken to Clear Lake, Indiana, where a short service was conducted by Seventy L. S. Troyer. Interment was in Teeter's Cemetery, Clear Lake.

1950 REUNION SCHEDULE

July 8-16	Gulf States—Brewton	Aug. 4-13	Northwest—Silver Lake
July 9-16	Saskatchewan—Saskatoon	Aug. 4-13	Chatham-London—Erie Beach
July 15-23	Independence—Gardner Lake	Aug. 5-13	Cent. Okla.—Robber's Cave
July 15-23	So. New England—Onset		State Park, Wilburton, Okla.
July 15-23	Owen Sound-Toronto—Port Elgin	Aug. 5-13	Brush Creek—Xenia, Ill.
July 17-23	Arkansas and Louisiana Dist.—Hot Springs	Aug. 5-13	Idaho & Utah—Hagerman
July 17-24	No. California—Lake Tahoe, Zephyr Cove, Nevada	Aug. 5-13	Mo. Valley—Woodbine
July 17-24	Alberta—Sylvan Lake	Aug. 5-14	Cent. & Srn. Mich.—Liahona Park
July 22-30	Central Mo.—Lake Venita, Odessa	Aug. 7-12	Hawaii—Y.M.C.A. Camp (Mokuleia) Oahu)
July 22-30	Kansas—Camp Fellowship, near Wichita	Aug. 10-20	Far West—Stewartville, Mo.
July 22-30	Cent. & S. W. Texas—Bandera, Texas	Aug. 11-20	Nrn. Mich.—Park of the Pines
July 22-30	Ozark—Racine, Mo.	Aug. 12-20	Kirtland—Kirtland
July 22-30	So. California—Pacific Palisades	Aug. 12-21	East. Mich.—Cash
July 23-30	Nauvoo—Nauvoo	Aug. 13-20	Chicago-Northeastern Illinois at Lake Geneva, Wisc.
July 26-30	W. Colo.—Delta	Aug. 12-21	W. Mont.—Deer Lodge
July 29-Aug. 6	Maine—Brooksville	Aug. 19-27	Ariz.—Mt. Lemmon—Tucson
July 29-Aug. 6	Flint-Port Huron—Blue Water	Aug. 20-27	Des Moines—Camp Mitigwa, near Madrid, Iowa
July 30-Aug. 6	Lamoni Stake—Lamoni	Aug. 25-27	E. Colo.—Palmer Lake
			K.C. Stake—Nazarene Camp Grounds

1950 YOUTH CAMPS

The Department of Religious Education calls special attention to the two new camps, the one at Bandera, Texas, near San Antonio, and the other at Racine, Missouri, near Joplin, and encourages the young people of these districts to attend the respective camps.

Other camps are in various stages of planning. The Department will forward to the proper persons, inquiries for information on these camps.

Camp Nauvoo	Nauvoo, Illinois	July 9-16	Lyle Woodstock 405 Ct. 4, Springbrook Ct. Moline, Illinois
<i>Girls' Camps:</i>			
Camp Oecca	Excelsior Springs, Mo.	July 2-9	Edna Easter
Camp Loleachi		July 10-13	The Auditorium Independence, Missouri
Youth Camp	Deer Park, Penn.	Aug. 23-30	Almer Sheehy 11 Summit Street Somerville, Massachusetts
Missouri Valley	Columbus, Nebr.	Aug. 23-28	Charles Neff 811 N. 36th Omaha, Nebr.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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No Book yet

*** HUBERT CASE**

Brother Hubert Case visited the editorial offices recently, and informed us that on Monday, June 5, he celebrated his eightieth birthday.

He showed us a very interesting document, the record of his first appointment, which reads in part as follows:

"Certificate of Appointment, and Letter of Recommendation. Lamon, Iowa, Sept. 22d, 1894. Elder Hubert Case; and Alice, his wife . . . you are hereby appointed as a traveling missionary in . . . the South Sea Islands to preach therein the Gospel of Jesus Christ, and to administer in the ordinances thereof."

The document is signed: "Joseph Smith, President of the Church," and "Henry A. Stebbins, Secretary of the Church."

The wording of that document may seem a little quaint to us now, but it is sincere and strong, echoing with overtones of spiritual power and conviction. Brother Joseph's handwriting at that time was firm and clear, a little large, and very neat. Brother Stebbins' signature was smaller and rather artistic.

In looking over documents penned by those who have passed on, the reader has a feeling that he has something that makes a contact with the Great Beyond and the eternal life.

*** ALL IN THE MORNING MAIL**

It depends on the morning mail whether you feel like going on being an editor or not. So many different kinds of things come in: A few good articles from able writers that will make the readers happy. Some pieces, too good to return, but not quite good enough, in their present form, to use. A letter of appreciation from a friend, which makes you want to do better. A story of some brave little woman living and teaching the gospel of Christ in a distant wilderness. Then the Adversary tries to discourage you with a few letters of criticism. A post card covered with cryptic symbols, veiled allusions and dark threats—from some poor victim of a cerebral misfortune.

Sometimes editorial work is so pleasant one prays that he will be assigned to a post on the Celestial Press, in heaven. Other times, it would be a relief to go cultivate a garden somewhere far away, and never see a publication again.

The morning mail is like the "net that was cast into the sea, that bringeth forth all kinds, both good and bad." How much Jesus packed into that parable!

C. S. Lewis, in "Out of the Silent Planet," described the good people there as standing straight; the bad folk as the "bent ones," referring to an injury of the spirit. A bent or injured spirit cannot produce a good, straight deed. This certainly applies to the mail. Everything a good man does bears the mark of an upright spirit; everything a bad man does carries the mark of his aberrations.

*** ONLY A WORD**

Beautiful was having a chat-fest with a former teacher. The talk went on for an hour or more, while Hubby waited in the car. Meeting him later, the teacher assured him, "You couldn't have got a word in edge-wise, even if you had greased it!" . . . Messieurs, does that remind you of any of your experiences?

Fun FOR EVERYONE

JUL 7 1950

The Fun Encyclopedia

By E. O. Harbin

The complete library of wholesome entertainment for every age and all occasions. Contains 21 feature sections, 2,400 entertainment ideas and 211 illustrations. Completely indexed. 1,008 pages.

\$3.95

The Cokesbury Game Book

By A. M. Depew

600 games, entertainment plans, and suggestions for leisure time activities—for the home, club, church, and school. An unending source book of wholesome recreation. Illustrated. 411 pages.

\$1.95

The Cokesbury Party Book

By A. M. Depew

The party book for every occasion—52 completely planned parties with games, stunts, and other activities; suggestions for invitations, decorations, and refreshments. Illustrated by Magdalena Tolson. Clever, inexpensive suggestions for entertaining. 404 pages.

\$1.95

Phunology

By E. O. Harbin

The complete "fun" book—plans for games, parties, socials, luncheons, banquets—for every group and occasion. The 1,000 games are classified for easy reference. 454 pages.

\$1.95

The Cokesbury Shower Book

By Katherine Fite and Garland Paine

41 completely planned showers—wedding, bon voyage, stork, seasonal, anniversary—with specific directions for invitations, decorations, games, menus, and recipes.

\$1.50

The Cokesbury Stunt Book

By A. M. Depew

More than 600 stunts, arranged in 10 groups—for outdoor entertainment, church, school, club, and home. Includes songs with music. Illustrated. 392 pages.

\$1.95

**The Junior Party Book
New Edition**

By Bernice Wells Carlson

Clever, inexpensive suggestions for 24 gay parties which children themselves can carry out. Illustrated.

\$2

Make It Yourself!

Handicraft for Boys and Girls

By Bernice Wells Carlson

Complete directions for several hundred simple handicraft projects—from inexpensive, easy to find materials—which children can carry out without adult help. Ideal for school, home, or church library.

\$1.95



Independence, Missouri

THE SAINTS'

Herald

Volume 97

July 17, 1950

Number 29

Grist Mill

LONGFELLOW'S WAYSIDE
INN

Sudbury, Massachusetts

*I wandered by the brookside,
I wandered by the mill;
I could not hear the brook
flow,
The noisy wheel was still.*

—Richard M. Milnes

Photo by Wayne Holmes



When Your Child Is Baptized . . .

When your child is baptized his future is not settled. It is no time for you to be complacent and think that you have taken care of everything for his spiritual future. If you are a wise and alert parent you will know that your responsibilities have increased.

In his baptism, your child receives his citizenship papers in the church, and is granted full membership in the kingdom of God. He opens the door to what will be a long journey filled with many experiences. It will be your privilege to help him in many of those experiences, particularly the earliest ones.

After the baptism, what does the child have as a memorial of his experience? What help have you to guide him?

The church has provided something that will help to meet both of these needs. Every baptized child should have a copy of the booklet, "The Church Speaks to Its Junior Members." This booklet was written and arranged by one of the pastors of the church, John F. Sheehy. It contains a letter of welcome from the First Presidency by President Israel A. Smith. Following this is the record, to be filled out by the officiating ministers, of the baptism and of the confirmation, together with the branch enrollment of the child.

The booklet contains a collection of excellent instructions and helps for parents about church membership, its privileges and duties. The parent who will study this material and use it can give his child a good foundation of knowledge about church membership. Every baptized child should have one of the booklets, which may be obtained from the Herald Publishing House.

Train up a child in the way he should go: and when he is old, he will not depart from it.—Proverbs 22: 6.

Introducing . . .

D. T. WILLIAMS (page 5) was introduced December 19, 1949.

CLAIR ELVERN WELDON, Warrensburg, Missouri (page 9), was born in Oakland California, October 4, 1928, and baptized in Berkeley, California, in 1937. He was graduated from the College High School in Warrensburg in 1946, and from Graceland in 1948. He received his bachelor of arts degree from the State University of Iowa "with distinction" in 1950. At Graceland he was sophomore class president and a member of Lambda Delta Sigma scholastic honor society.

His special interests are writing, singing, hiking, and playing volleyball. He plans to be a high school teacher of social studies. In 1941 he accompanied his father, Roy Weldon, on his father's first trip to Mexico and Guatemala to study Book of Mormon archaeology.

He is a priest, and once served as church school superintendent and associate pastor at Warrensburg.

RUBY TINKHAM (page 11) was introduced April 16, 1949.

JAMES C. DAUGHERTY (page 14) was introduced October 24, 1949.

PAULINE J. ARNISON (page 16) was introduced May 7, 1949.

THE SAINTS' HERALD

Volume 97

July 17, 1950

Number 29

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

ATTENDS REUNION

Apostle D. T. Williams reports excellent attendance and interest at the Rock Island Reunion held in the Palisades State Park in Savanna, Illinois. Apostle Williams is the apostle in charge of the district.

IMPROVING

The July news bulletin of the Toronto, Ontario, church carries the notice that Pastor John Sheehy has returned from the hospital to his home. Although he is not able to receive many visitors, he has "gained sufficient strength to be concerning himself with the details" of the branch.

GRACELAND COLLEGE

Paul Barritt was awarded the Cousin's Cup for ranking highest in the Engineering curriculum at Graceland. Lynn Weldon, Bill Ruoff, Don Landon, Howard Lane, and Bob Krahl were awarded the Silver Seals for their excellent work in the field of journalism.

LIBERTY BELL

Because Hood River County in Oregon sold the most "E" bonds during the war, it was honored by receiving the first replicas of the Liberty Bell. Jim Dixon, seventeen-year-old son of Brother and Sister Floyd A. Dixon, was given the honor of being the one to ring the bell. Jim is Senior Patrol Leader of his local troop, and Senior Patrol Leader of troop number nine from the Portland Area Council to the National Jamboree at Valley Forge in Pennsylvania.

BOY SCOUTS

David Freeman, son of Brother and Sister Ralph Freeman of Independence, was selected from among the 50,000 Scouts camped at Valley Forge Park, Pennsylvania, for a high honor. He was selected because he is one of the outstanding Scouts in the Three Trails District of Independence, home of President Truman. The honor was having the privilege of presenting President Truman with a Silver Buffalo, one of the highest awards, just before he spoke to the large gathering of Boy Scouts. Many of the leading newspapers of the nation carried pictures of this sixteen-year-old Eagle Scout. While at the Valley Forge National Jamboree, he has been appointed to the position of Troop quartermaster.

REUNION

Eight people were baptized at the North Dakota Reunion that was held June 11-17 at Detroit Lakes, Minnesota. Seventy E. Y. Hunker and Elder Z. Z. Renfroe were in charge of the reunion. Brother and Sister John Darling were in charge of the young people.

SUNDAY SERVICE

When church services were held on the grounds of the Campus on July 2, Seventy Russell F. Ralston was the speaker. He chose as his subject "The Testimony of Christ in the Restoration." About 2,700 people attended.

Reunion Is Calling You

*Assemble yourselves and come; draw near together.
... Look unto me, and be ye saved, all the ends of
the earth: for I am God, and there is none else."*

—Isaiah 45:20-22

An Invitation

There is an invitation waiting for you. If you haven't received it yet, or if it has been misplaced in the pile of mail you have neglected to examine carefully, accept this editorial as an invitation direct to you.

Go to reunion this summer. Your church leaders and friends will be there and expecting you. You will enjoy the experience. It will rebuild you and give you benefits that no other type of vacation can. And when it is over, you will have an experience worth remembering.

Vacation

Whether you live in the city or the country, you will need a vacation. Everybody should have a change of scene, some new experience, some bit of variety added to his life. The daily routine of work and home, no matter how pleasant, will become dull and uneventful in time. To appreciate your home, you must leave it sometimes. If nothing else, you need to know how other people live, see what they are doing, and hear what they have to say.

The development of personality calls for an occasional change of environment. Before Abram could do the work God planned for him, he had to leave home and country and migrate to a new land. As he traveled and put the old ways and the old gods behind him, he had an experience which taught him about the one true God.

On a smaller scale that is what a vacation does for you. And the right kind of vacation, spent at reunion, is best.

A Gathering of Friends

A reunion offers many good things. Primarily it is a gathering of friends,

and of people who will become friends: friends of each other and, like Abraham, friends of God.

Reunion presents a full table of spiritual and social fare. There are the prayer meetings where inspirational experiences in prayer and testimony are found. There are classes where informed church leaders give instruction in subjects of current importance. There are the sermons in which leading speakers present their messages on the main purposes of the church at the present time.

Young People

There are generally hours of pleasant and profitable recreation in which the young people have an opportunity to meet each other and form those friendships which will mean so much to them in later life. Older people must remember that they have had their opportunities to form friendships. The young folk must not be deprived of that experience. Parents should also remember that young people often learn more from each other than from older ones. It is important that they should meet the right kind of young people and learn from them in groups that have some guidance. At reunions they learn to pray, to bear their testimonies, and to work together with church groups.

But friendship is not alone the affair of the young. Older ones need to renew their friendships. People change and get new ideas and experiences. You don't really know your friends unless you have seen them recently and talked with them.

Improvements

In the last few years the church has seen the revival of the reunions and a great growth of interest in them. Some fine new grounds have been purchased and are undergoing development. Each year some new improvement is effected, providing more buildings, greater comfort, better conveniences. If the people keep attending, it is possible to continue these improvements.

It is true that one does not have all the comforts of home on the reunion ground. But one misses those comforts on any vacation trip, in hotels and tourist courts, unless he can afford the most expensive accommodations. For these little bits of "roughing it" one is compensated by the fresh air, sunshine, change of scene, and fine fellowship provided at the reunion.

Attendance

There is only one way really to enjoy a reunion and get the full benefit of it: that it is to go at the beginning, stay and participate in all activities, and remain there until the end. You can't dip in and taste a reunion on two Sundays and expect to skim the cream of the whole experience. It rises every day, and you must be there to get it.

"Week-enders" create a problem for a reunion administration. They are welcome, but they impose a burden. Provisions must be made for them, and then they are gone. It is better to go on Sundays than not at all. But if all people attended only on Sundays, there could be no reunion. The strength of the session rests in those who attend throughout.

The reunions of this summer, it is believed, will be better than ever. They offer great opportunities to the people of the church. It is hoped that when the grounds are opened, the people—and that means you—will be there!

L. J. L.

E d i t o r i a l

Appointment of District Presidents, Eastern Michigan District

Notice is hereby given of the appointment of Elder Jacques V. Peement as president of the Eastern Michigan District to succeed Elder James C. Phillips whose ministerial appointment takes him out of the district.

SOUTH CENTRAL MICHIGAN DISTRICT

Elder G. Everett Berndt has been appointed president of the South Central Michigan District to succeed Elder John W. Banks, who resigned to fill an appointment in Colorado.

The appointment in each case is made subject to approval of the next district conference.

THE FIRST PRESIDENCY,
By W. Wallace Smith

Attention Order of Evangelists

To your roster of names of evangelists and their addresses add:

A. E. STOFF, 1225 W. Twenty-fifth Street, Independence, Missouri, born February 17, 1886. Ordained evangelist, April 6, 1950.

SILAS CONDIT, Hagerman, Idaho, born July 10, 1890. Ordination approved.

Correct date of birth of A. V. Arnold to read June 29, 1883.

ELBERT A. SMITH,
President Order of Evangelists

Notice of Appointment of Bishop's Agent Utah District

Notice is hereby given of the appointment of Brother James D. Wardle, 424 South State Street, Salt Lake City, Utah, as bishop's agent of the Utah District, succeeding Brother Alfred Yale, whose resignation has been received due to his recent General Conference appointment. Solicitors

are hereby notified to send their reports for the month of June and each succeeding month thereafter to Brother Wardle at this address.

We take this opportunity of expressing our appreciation to Brother Yale for the service that he has rendered in this office.

We also have appreciated the support given by the Saints to Brother Yale during the period of his service and take this opportunity of commending Brother Wardle to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson.

Approved:
The First Presidency
By W. Wallace Smith

Church Institutions

The church is moving forward. Not the least important area of advance concerns our major institutions. For these, substantial appropriations have been made. These appropriations reflect the interest and fine support given by the Saints, and their use has called for careful and responsible work on the part of the Bishopric, institutional officers, and others concerned.

The Presiding Bishop now presents a report on these institutional projects, and we are happy to call special attention to this report which, we believe, is of major importance.

We join the Bishopric in congratulating the church on continuing obedience to the financial law, which is reflected in the financial statement with which this report closes.

F. HENRY EDWARDS

Building Program

We are submitting at this time a brief report relative to the status of some of the projects for which appropriations were made by recent General Conferences, which we are sure will be of interest to the members of the church and will also bring them information we think they should have. It is apparent to

almost everyone that, because of the great amount of building being done throughout the country, construction necessarily does not move at as rapid a pace as could be desired. The projects for which appropriations were made are: The Auditorium, The Independence Sanitarium and Hospital, Graceland College, and additions to the Houses of Worship Revolving Fund.

Reports have already been made by the college advising of the start of the Boy's Dormitory, and funds are being released by the Presiding Bishopric to the college for labor and materials needed.

Independence Sanitarium and Hospital

For some time a committee has been at work with the architect on the development of plans for the completion of the seventh and fifth floors of the present hospital and the addition of a workshop and storage space and a laundry. This committee consists of Miss Copeland and Bishop A. N. Deaver of the hospital administration, and Bishop W. N. Johnson of the board. A considerable amount of study and planning has been necessary to make possible the best use of the space available and to provide for the additional needs. This committee has worked closely with the board, and at a meeting of the board held recently, the report of the committee was approved. The board authorized the securing of bids and also the filing of an application for Federal assistance to provide funds needed in addition to those provided by the church. This application is being submitted at this time. It is hoped that the construction can be started in the near future.

In detail, the work calls for the finishing of the seventh floor for pediatric and isolation departments; the finishing of the fifth floor for laboratory, physio-therapy, etc; and, as previously stated, additions to the present building for workshops, receiving dock, and a laundry.

(Continued on page 19.)



A Modern Prophet

By Apostle D. T. Williams

JOSEPH SMITH was informed by a Heavenly Messenger that his name should be had for good and evil over the world. No prediction has been more remarkably fulfilled. Millions of people have accepted him as prophet, seer, and revelator—the restorer in these last days of the original Christian church in all its divine grandeur and pristine simplicity. Other millions have been as antagonistic and vitriolic as these have been favorable; so much so that some adversely-minded poured a volley of lead into his defenseless body one tragic day in June, 1844, at Carthage, Illinois. From that day until now his name has been an enigma to many uninformed, and his memory has been maligned by his enemies, while his friends and followers have revered him as a possessor of prophetic quality—one divinely authorized to represent God in this “dispensation of the fullness of time.”

While many have lambasted his memory with words of anathema, others have seen in him the qualities of genius. Such an observer as this was Josiah Quincy, Mayor of Boston, author, traveler, and lecturer, who in his book, *Figures of the Past*, made the following statement:

It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has

exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, imposter, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. . . . Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death.

Such a prophetic statement from a man of sober sense is indeed a commendation worthy of consideration. At this late date, more than a century after the warm folds of immortality have gathered comfortingly about this soul which in the midst of travail had yearned for rest, there has begun to emerge the fulfillment of Mr. Quincy's elaboration.

THE CHURCH which this founder of religion was instrumental in bringing forth is not a dying ember in the cold grate of memory, nor a passing cloud on some forgotten horizon. It is still, after more than a century, an influence growing in stature, a power seeking its development and destiny in human service.

The most profound result of this man's work is not to be counted

so much in the large number of lives he affected, but rather it is to be signalized because of the depth which he has plumbed in human experience. His keen sense of things eternal is manifested in the spiritual elements with which he dealt. In him dwelt the spirit of the prophets—such a spirit as could search the immortal heights and reach to the most expansive horizons. His achievements were beyond the ken of ordinary men, since man “by his own wisdom cannot find out God.” This power to delve into the depths, adventure into the heights, and expand into the breadths of divine knowledge is more clearly understood and appreciated in the following word-picture of this modern prophet and his ability to focus divine truth for human attention:

Whatever one's personal opinion of Joseph Smith and his revelations may be, there is no concealing the wonderment that seizes one at the fact that this so-called ignorant youth, this self-educated man, martyred at thirty-nine years of age, had been able to formulate. . . . the “Word of Wisdom”; had received hundreds of “revelations” that even his severest critics and bitterest enemies cannot deny have a remarkable coherence; had attracted a number of well-educated, level-headed, keenly intelligent business men as well as ministers of the gospel, who yielded to his rule with a submissiveness little short of marvelous; and had gathered from all parts of the earth proselytes, who—whatever other qualities they failed to possess—were so devoted to their prophet and leader as to be willing to follow him to the ends of the earth through incredible hardships, and even joyously to martyrdom. To deny such a man a wonderful power over the human heart and intellect is absurd. Only fanatical prejudice can ignore it. However he may be accounted for by the reasoning mind, Joseph Smith was one of the wonders of his time.

Now let the candid reader carefully think over these statements: Here was a boy not yet fifteen years of age, con-

fessedly not extra learned, not remarkable in anyway to his relatives or neighbors, yet seeing there was something decidedly wrong about the multiplication of sects. . . . How many boys of fifteen years, no matter how well educated, have begun to think on such matters? And is it not remarkable that, in this year of our Lord, 1921, and that for many years past, there has been a growing conviction in the minds of men of all churches, denominations, and creeds, that it is a scandal and a disgrace to Christendom that the professed followers of Christ cannot harmonize, get together, unite, and as one force fight the armies of evil? The boy Joseph Smith was, but a hundred years ahead of his time. Had he seen this vision in 1920, instead of 1820, his Methodist minister to whom he told it, instead of rebuking him and treating his communication with contempt, might have hailed him with delight, sent a telegram to the heads of the Interchurch Movement that an inspired leader had been found, and have prided himself upon his perspicacity and the good fortune that had brought the youth into his hands. But in 1820 he was far ahead of his time, and consequently received the contumely, scorn, and bitter hatred visited upon those who dare to speak before the people are prepared.

The man who penned that statement, Mr. George Wharton James, was born in England in 1858, came to the United States in 1881, became an interpreter of the great Southwest and wrote *In and Around the Grand Canyon, Prehistoric Cliff Dwellers of the Southwest, Indian Blankets*, etc.

IN LIGHT of this illuminating statement, it may not be at all amiss to mention some of the salient truths which this age and prophet revealed for our consideration. Many who have not been better informed have been prone to believe that this man was a "profane nobody" who knew not the first law of reverence nor cared one iota for things divine. But please note this revealing statement as his testimony of the living and all-powerful Christ:

By the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God; even those things which were from the beginning

before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision; . . . and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fullness; and saw the holy angels, and they who are sanctified before his throne, worshiping God and the Lamb, who worship him for ever and ever. And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God.

What a powerful testimony this is! Have you ever heard a better witness to the sonship of our Master? Note again, please, "And now after the many testimonies which have been given of him, this is the testimony last of all which we give of him, that he lives, for we saw him."

This witness of Jesus as the Christ was manifested from heaven in an age when even those who professed to accept him as Master were of such an infidel mind as to not believe that God could be heard even in a matter of such profound importance as bearing testimony of his Only Begotten Son. But this young man, now only twenty-seven years of age, and untaught in religious lore or in the arts and sciences of man, despite the skepticism of his day, came out boldly to say that Christ lives and still reveals heaven to earth, if earth will but lend an ear to his divine testimony.

IN THE BOOK OF MORMON, in which Joseph Smith was inspired to reveal the history of the ancient inhabitants of the Western Hemisphere, he gave us the testimony of

another prophet who lived in this same sphere of activity long before the birth of Christ. This other witness also speaks with no uncertain sound of the coming of the Son of God. He says:

Behold, my soul delighteth in proving unto my people the truth of the coming of Christ: for, for this end hath the law of Moses been given: and all things which have been given of God from the beginning of the world, unto man, are the typifying of him. And also, my soul delighteth in the covenants of the Lord which he hath made to our fathers; yes, my soul delighteth in his grace, and his justice, and power, and mercy, in the great and eternal plan of deliverance from death. And my soul delighteth in proving unto my people, that save Christ should come, all men must perish. For if there be no Christ, there be no God; and if there be no God, we are not, for there could have been no creation. But there is a God, and he is Christ; and he cometh in the fullness of his own time.

This witness, coming through a man who has been accused of vulgarity toward spiritual powers and of the sin of trying to set himself up in the place of Christ is a witness of the strongest character asserting as he does that "Save Christ should come, all men must perish." And again, "If there be no Christ, there be no God. But there is a God, and he is Christ." This witness of the Son of God is the center and circumference of our activity and our message as a church. As in the teachings of Paul, we say, "If Christ be not risen [from the dead], then is your preaching vain and your faith is vain also and ye are found false witnesses of God." So the testimony of his church in these last days is and must be in keeping with the witness given by the Apostle Paul and all other worthies of the Scripture, both in the Old and New Testaments.

Wisdom

A man should never be ashamed to own he has been wrong, which is but saying he is wiser today than he was yesterday.

The Strange Story of Our Missions to Tahiti

By Elbert A. Smith

AT THE TIME of this writing, the departure of President Israel A. Smith and Bishop Mark H. Siegfried, bound for Hawaii and ultimately for Tahiti, reminds us of the strange story of the Tahitian mission. It would seem to have been founded in the first instance and renewed in the second instance by accident or misadventure—unless one looks deeper and sees divine providence at work.

The story is best told in detail in *The Story of the Church*, by Inez Smith Davis, who has the rare ability to make history seem to come alive again in the telling. Here are a few of the high lights.

October 9, 1843, less than a year before the death of the Prophet Joseph Smith, four of our missionaries embarked from New Bedford, Massachusetts, on a rambling tramp of the sea, a whaling vessel following no fixed schedule and only in a general way headed for the islands of the South Pacific. The missionaries had in mind Tahiti and hoped to land there within one year. They were Addison Pratt, Noah Rogers, Benjamin Grouard, and Knowlton Hanks. Their boat was the "Timeoleon." These men had first been set apart for their mission in the office of the Presidency in Nauvoo before taking their way overland to New Bedford.

For more than seven long months the dirty, foul-smelling whaling vessel was the home of the missionaries. Knowlton Hanks died early in November and was buried at sea—the first of our missionaries to die abroad. The wandering course of the ship led them down around South America and out into the South Pacific.

At long last, buffeted by terrific storms, the little ship drew near to

New Zealand. This was not the destination that the missionaries had in mind when their journey was begun. It was above all else the place where the captain of the ship wished to make a landing. However, fate or chance or Providence altered the plans of the captain. The weather continued so bad that the ship's course was changed toward Tahiti, and the proposed landing at New Zealand was abandoned.

As Sister Inez wrote: "Thus the entire missionary destiny of a whole church was changed by equinoxial storms, head winds, and the decree of the rough master of a Yankee Whaler." In the light of subsequent events, we would say that the plans were changed to conform to a will that is not thwarted by head winds, equinoxial storms, or the whims of sea captains.

ON THE FIRST DAY of May, 1844, a landing was made at the Island of Tubuai. Supplies for the ship were secured, and Addison Pratt remained to establish the work among the natives. On May 15 the "Timeoleon" anchored in the bay at Tahiti. Here was begun the work in what was to be the capital and center of our mission in the South Sea Islands. Among the white converts made was one John Hawkins, of whom Sister Inez wrote:

John Hawkins was baptized late in September or early in October. In his ordination, he was promised that he would live to a good old age, and do a good work among the natives. He always remembered this promise, and although a day came when there was a price on his head "for taking up arms against the French," he had no fear of death; and after he came into the custody of the French and the hour approached for his execution, he, still thinking of his ordination promise, was sure he would have a long life. He was pardoned on the very day he was to die, and lived to fulfill the prophecy spoken over his head.

The missionary work was well established in Tahiti and neighboring islands. Of the four missionaries who had sailed from New Bedford

in 1843, one, Hanks, died and was buried at sea; a second, Rogers, returned to America, joined the exodus West, died and was buried by the way; his is said to have been the first funeral of the kind at Mt. Pisgah by the Mormons on their trek to Utah.

A third one of the four missionaries, Grouard, remained in the mission, faithfully teaching the doctrines and practices of the church until 1850. He returned to America but found teachings and conditions in Utah so different from the things he had known and believed that he drifted away entirely. To our Elder D. S. Mills, he said: "At last I was going home. Home, did I say? Good heavens, I had no home. I was alone in the world. Shipwrecked, worse than I was shipwrecked once upon an uninhabited island."

Now for the fourth member, Addison Pratt. When these four missionaries (having been duly appointed, set apart for their mission, and instructed under the presidency of the Martyr, Joseph Smith, so shortly before his death) established the mission in the Islands, they found the native chieftains living in polygamy. All such converts were required to abandon this practice. Each was remarried to the first wife and the other wives were put away.

Addison Pratt returned to America, journeyed to Utah, and in 1850, with three other missionaries from Salt Lake, came back to Tahiti and began to teach polygamy. This about-face was astounding to the natives, and was one factor in causing the French government to banish the missionaries from that field in 1852.

It remained for the elders of the Reorganized Church of Jesus Christ of Latter Day Saints to come to the Islands with the true gospel and "the old order of things." As at the first, their visit to Tahiti seemed to be the result of a misadventure—but we feel that it was not by accident.

FORTY YEARS after the four missionaries of the church sailed from New Bedford, Massachusetts, for the islands of the Pacific, two missionaries of the Reorganization sailed from San Francisco, Australia bound. Their sailing date was November 6, 1873. Unlike their predecessors they were only a little over one month at sea before making a landing—but not in Australia as they had anticipated.

The two missionaries were Glaud Rodger and Charles Wesley Wandell. (Today a grandson of Glaud Rodger, Rodney Engel, presides over the Southern California District). The day these two missionaries crossed the equator, Australia bound, their ship sprung a leak so threatening that the captain decided to patch it up as best he could and head for Tahiti, a thousand miles away.

Tahiti was reached on the thirteenth day of December. Again chance or fate or Providence had diverted a ship from its course to land our missionaries on Tahiti. Form your own conclusions—I think it was an over-ruling Providence.

Some days after landing, the two missionaries, quite unaware of the existence of a branch of native Saints on the island, went for a walk out of town and met two native Saints. The two men on learning that these strangers were missionaries became much excited. The missionaries could not understand a word of the native language or comprehend the excited gesticulations of the two men they had met. An interpreter was obtained, and they learned about the settlement of Saints at Tiona—Tahitian for Zion—their city of refuge.

ALL THROUGH THE YEARS these Saints had held together and kept the faith. They had suffered grievous persecution, imprisonment, and severe floggings. For a time all meetings had been prohibited, even family worship, prayer, and reading the Scriptures. Yet this band at

Tiona had held together, watching each ship that landed at Papeete, hoping for tidings from the church. Their vigil was rewarded, and our two missionaries were greeted as messengers from heaven. However, the ship was billed to sail away the next day. The missionaries had recourse to prayer, and the sailing was postponed until Christmas Day—six days of grace. The next day after the first meeting with the native Saints the missionaries took their way to Tiona. The story of the meeting that followed is taken from *Story of the Church*:

The little settlement of Saints at Tiona was all excitement. Meeting was announced at three o'clock, and the glad Saints greeted each other with "*Te Atua speaks again*" (God reveals himself once more), while they prepared chicken, breadfruit, and coconuts for their guests.

The history of the church since the missionaries had been ordered from the islands was the theme of the afternoon's discourse, and particularly the coming

of Young Joseph, all of which the Tahitian Saints accepted without question. In the evening the Saints gathered in the room of the missionary pair and sang the familiar old hymns of Zion, "The Spirit of God Like a Fire Is Burning," and others, all in Tahitian. The whole day following was spent in church services.

Thus came again the missionaries of the Restoration to Tahiti—and not so much by accident as it might seem. Presently Rodger and Wandell went on their way to Australia to plan our work there—but that is a long story of itself. Other missionaries, many of them over the years, have gone to Tahiti. We have numerous branches of the church there and in surrounding islands. If the plans of President Israel A. Smith carry through, how the Saints there will rejoice to receive him as the grandson of the prophet who was president of the church when this mission was first planned and launched.

On Pain - By Josephine Skelton

IF SCIENCE advances much further, pain will become an outmoded commodity both physically and mentally. For some reason, we moderns have decided that pain in all of its forms is an undesirable thing. I cannot believe this is true.

Someone has said, "... pain is nearly always birth." The Catholic fathers of the Middle Ages realized this in a perverted way and inflicted pain on themselves in order to develop their souls. That sort of pain is not the kind I am thinking about. Pain which is inflicted on oneself or on another could not be considered good. But there are many other kinds of pain that open the hearts and minds of men as complacent comfort can never do.

It must have taken more than mere sympathy to make Jane Addams so conscious of the needs of her fellow men that she founded Hull House in Chicago. Sympathy never accomplished anything, but the pain aroused in the human heart for another person's suffering has produced all of the great reforms of history. The pain of powerful indignation touched Charles Dickens and made him write *Barnaby Rudge*, a story of the horrible conditions existing in Newgate Prison. And prison reform followed. The pain of compassion resulted in the Red Cross organization. The pain of sorrow and love brought Christ to earth as the ambassador of God.

There is a story told of an artist who was so badly crippled with arthritis that every movement was torture for him. One day a student asked him, "Master, why do you go on painting when it is so painful for you?" And the master replied, "My son, the pain passes but the beauty remains."

Do not always shrink from pain. The right kind of pain can enlarge your soul and startle you into action that will produce great good for the world.

"... for pain is nearly always birth."

Let Us Witness - By Clair E. Weldon

MANY OF US returned from General Conference with a quickened sense of our membership in the church of Jesus Christ and a deeper awareness of the covenant we have made. The spirit attending the Conference encouraged a re-examination of the purpose of the church and of our personal responsibilities as followers of the Christ.

The Purpose of the Church

It is a characteristic human error to confuse the means with the end. We have often thought that the main purpose of the church was to establish a Zion community of people living together in peace, love, and understanding. Many of us have studied economic, social, and psychological ideas, hoping to find the keys to overcome the sins of war, hatred, prejudice, greed, selfishness, unconcern, and misunderstanding. Yet it seems that the solving of one critical problem is followed by the appearance of other and greater problems. In 1950, with two centuries of tremendous social and scientific progress behind us, we are faced by the most critical, complex situations and most menacing forces which have ever threatened the welfare of mankind. We must meet the needs of the hour. There are indications that we may not accomplish this simply by securing the aid of men with doctor's degrees in sociology and economics, or by establishing within the church a Department of Planning and Research. These may well prove useful. But our so-called "social and economic goals," the ideals of Zion personal and community life, are *not* the end of our endeavors. They are part of the means. They are very important processes, but they remain incidental to the major purpose of the church. This purpose was brought home with deep impact by the Spirit of God attendant with the activities of the General Conference. The main purpose of the church is not primarily concerned with our own social and economic betterment, but with *the mission and message of Jesus Christ*.

The Coming of Christ

We judge the coming of Jesus Christ to the earth to be the most important event which has occurred on our globe. We have the record of his coming to the peoples of Palestine and Central America. We have indications that he visited other groups of people. Jesus Christ came representing the love of God. "For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth

on him should not perish, but have everlasting life."—John 3: 16. By satisfying the demands of justice through his death and assuring men of the fleeting nature of that death by his resurrection, he became the Savior and Redeemer of mankind.

Our Heavenly Father is the Creator of an *orderly* universe. He did not choose to assure man of salvation by a supreme dictate or fiat. He rejected Lucifer's proposal to do so. Nor could God say to us that we might approach him by any of a number of different paths and find salvation and eternal life. He sent his Son to be the one and only way, to be the Shepherd to guide the sheep to life and safety. It is in the nature of things that Jesus should establish and preach his gospel, to point the way for mankind. He said, "I am the way, the truth, and the life. No man cometh unto the Father, but by me."—John 14: 6. Faith and belief in his name, earnest and sincere repentance, and baptism of water and of the Spirit became the first and fundamental steps. The church with its officers and doctrines and ordinances was established as the actual vehicle of the gospel. It was to continue to function after Christ's ascension. He promised to send the Holy Comforter, and commanded his followers to cry repentance unto all nations, kindreds, tongues, and peoples. Thus Christ's coming, his preaching of the gospel, and his establishment of his church fulfilled the will of the Father by creating an organized, orderly, and demanding means by which men might come into the presence of the Father. He said, "I am come that they might have life, and that they might have it more abundantly."—John 10: 10. We interpret this to mean not merely an improvement of our living during our temporal lifetimes. It points to the fuller life in the presence of God. Jesus said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—John 17: 3. The mission of Christ was to make it possible for mankind to come to the Father. Thus his purpose was to assure our salvation and eternal life. He established the church which bears his name to witness for him after he should return to the Father. When it ceased to do so, the gospel was "taken from the earth," to be restored again in God's own due time.

Who Are We?

We are members of that restored church, the church of Jesus Christ. We

are called after his name: Christians. We enter into the covenant of baptism *in his name*: ". . . in the name of the Father, and of the Son, and of the Holy Ghost." We commemorate this covenant in the sacrament of the Lord's Supper by praying to God:

. . . that they may eat and drink in remembrance of the body and blood of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

Our Responsibility

We are members of the body of Christ. We have made a covenant which is recognized not only by our fellow men and the courts of the land, but which is recorded in the "Lamb's Book of Life" in the eternal courts of heaven itself. The measure of our sin is twofold: (1) We have failed to sufficiently incorporate the gospel of Jesus within our personal lives. (2) We have failed to be effective witnesses to those about us. The second instance is the most condemning, because it is the measure of our selfishness, our unconcern, and our inertia. The responsibility of the church of Jesus Christ is "awe-ful." The collective responsibility of the church is also the deeply individual responsibility of each one of us. The purpose of Jesus Christ was to *win souls*. It is his church's responsibility *to witness for him*. We must *win* souls to him and thus to salvation and eternal life. It is our responsibility to witness for him. We must win disciples to him who will in turn win disciples.

Such is the main goal and purpose of the church. Such ought to be the brightly burning light within the life of each one of us. In the process of witnessing for Christ and winning souls to him, we *shall* improve our social and economic relationships. We shall build right relationships. We shall establish Zion community living. We shall be abundantly blessed with happiness, love, peace, security, and mutual understanding. We shall do all of this *only* if we are witnessing for him and winning souls to him. All this and blessings unnumbered await those who will do his will. These are the things that shall follow after those who believe. We deceive ourselves by seeking to build Zion living without fulfilling our major responsibility, which fulfillment makes Zion living possible.

We must witness for Christ and win souls to him. When we do so, these things shall follow. Until we do so, we are weighed in the balance and found wanting.

What Shall We Do?

One of the statements of deepest spiritual significance to come from the Conference was this: "There are many good people in the world who know him but know not his *name*, who would be members of the church of Jesus Christ were it not that *our witnessing has been ineffective!*" We must see and understand the things which have made our witnessing ineffective.

(1) *We are yet "babes in Christ."* Many of us have stopped by the side of the narrow way which leads to God, close to the door through which we entered. We deceive ourselves by believing that because we are near the way of life that we are moving forward in that way. For want of many things (teaching and witnessing homes, personal courage and perseverance, concerned and prayerful fellow men, adequate branch organization, ministering priesthood) we have stopped far short of the mark of our high calling in Jesus Christ. We remain spiritual infants and as such are greatly limited in our capacity for effective witnessing.

(2) *We have not done first things first.* The existence of time seems to be one of our chief burdens and curses, because it limits us to twenty-four hours a day for the 100 or less years that we shall live in our present form. But time is really indifferent: it allows for both positive and negative accomplishment. Our earthly lives are but a momentary consideration in the vast stretches of eternity, yet it is our responsibility to make use of that moment "to prepare to meet God." Our time is scanty and elusive, but that does not absolve our responsibility of witnessing for him. Our sin is that we have *not* done first things first. We have allowed second- and third-rate things to occupy and monopolize our time and attention. We say we must earn a living. We must go to school and prepare ourselves for our vocation. We must feed and clothe and cleanse ourselves. We must take intricate care of the many things and gadgets which we say make life much more worth while for us. We must entertain ourselves, and have enjoyment, relaxation, and body-building recreation. After all of these needs have been met, we say we may find time to be concerned about our spiritual welfare and to witness for Christ.

If a man employed us to harvest for him a great field of ripened grain, would not he feel at least disturbed to find us far from that field, reclining in ease and tending very carefully to our own selfish needs? And so also must not Christ Jesus weep tears of compassion for us in our engrossment in things of secondary importance while he waits without witnessing followers for the time when he may endow those followers more fully with his Spirit and thus bring about their salvation and eternal life?

We must and do recognize that the things which have been mentioned as engaging our time *are important*. It does *seem* that they must be done. Yet are we justified in giving "lack of time" as a reason for not witnessing? If we do first things first—if *we witness*—there are promises that these other things shall be added to us:

Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your bodies, what ye shall put on. Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? How much more will he not feed you? Wherefore, take no thought for these things, but keep my commandments wherewith I have commanded you . . . Consider the lilies of the field, how they grow; they toil not, neither do they spin. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, how much more will he not provide for you, if ye are not of little faith.—Matthew 6: 28-34.

We must *take time to witness*. Many small or unimportant things may be trimmed from our budget of time. We may become more efficient in other activities and thus reduce their time requirements. Most of all we may make use of the considerable amount of time we almost literally throw away each day. We may combine earnest meditation or friendly and concerned fellowship with many of our automatic tasks. We must learn to eat and sleep wisely and adequately, so that the faculties of body and mind will be of utmost service in making the best use of our time. Let us heed the counsel of "Admonition": ". . . time is ripe, my work must hasten; whoso will may bide the hour."

(3) *We have not sought earnestly enough.* The forces and situations which stand to block the purposes of God (and also our witnessing) are complex, formidable, and deeply imbedded in "things as they *now* are." Our physical and mental weaknesses, the fear of reproof or failure, a persistent inertia, and an abiding distrust of the unknown and untried combine to make us inconstant and vacillating in the presence of what might be done. We need to develop ability and perseverance as a child learns to walk—

slowly, but nonetheless walking. Thus our capacity for earnest endeavor will grow. A more fundamental lack is our failure to submit to and seek the assistance of our Heavenly Father. It is prerequisite to understand that this help comes to us only when we are *assisting him in his work*. *Without the help and witnessing of the Spirit of God, our witnessing is ineffective!* We have not been sufficiently earnest in following the paths which lead to the ministry of God's Spirit in our lives. We have been commanded to pray. *We must pray, and we must pray always.* We must learn to be *righteous*, for "the prayer of the righteous availeth much." We need to develop the powers of concentration and inspiration which are inherent in true and earnest fasting. We ought to take increased advantage of the interplay of effort and the mutual strengthening which takes place as we stand shoulder-to-shoulder with, and minister to, each other. *We must become strong, valiant, persevering witnesses.*

(4) *We have said: Not now, Lord—later!*" There seems to be an ever-present human tendency toward procrastination and lack of industry. To those of us who are young and immature, the tendency to put off doing what we ought to do until we are more capable of doing it has a strong appeal. Many of us are content to wait upon the Lord, fearing our own lack of preparation and lack of capacity to do. Certainly we must be wise and not run beyond our strength. But in running, in playing the piano, in building a house, and in witnessing for Christ, we prepare and learn to do only by doing. *We must witness, and we must begin to witness now!*

(5) *We have not desired the welfare of others.* Our modern civilization is characteristically a house divided against itself. Racial, economic, national, political, and religious differences divide and cross-divide us. Even within relatively homogenous groupings, it is apparent that the individual person tends to take care of his own selfish concerns at the expense of all others in that group. We of the church of Jesus Christ are partakers of the same tendency, and to this extent we are *not* a "peculiar people." It is extremely difficult for us to consider or imagine the situation of our fellow men, and to desire their welfare above our own. We must develop the deep love for our brethren that Lehi manifested when he spoke to his sons: "I have none other object, save it be the everlasting welfare of your souls."—II Nephi 1: 128. We need to take greater advantage of the experiences in the church

(Continued on page 22.)

Make Me Believe - Part V

By Ruby Tinkham

MIKE HAD A PROBLEM. It was the toughest problem he had ever had. In fact, it was so tough that it made all his other problems seem as infinitesimal as a B-B shot beside a cannon ball.

The aroma of roast beef and apple pie told him that supper was about ready. He knew exactly what would happen. They would all wait until he sat down at the table, and then Mary and the boys would turn and look at him eagerly, expectantly, with that questioning look on their faces that asked plainly, "Well, Dad, have you decided yet?"

That was it. If only he could decide; if only he could make up his mind; if only he knew what was best. He slumped deeper into the soft chair and tossed the paper aside. No use pretending, Mary knew he was worried; the boys knew he was worried, and they left him alone like this purposely so he could think things out. But it wasn't any use. He was no nearer a decision now than he had been two weeks ago when Mr. Harrison walked into his office and said casually, "Well, it's all yours, Mike, that promotion you've been wanting, that doubled salary, that policy you've been preaching about, and all those new ideas you've been wanting to work out—they're here, right in your lap. The company is bringing Dodds home on account of his health, and you're elected to take his place. Of course, you're a little young, but there's no doubt about it, Mike, you're the right man. How soon can you be ready to leave for Arabia?"

Just like that, right out of a clear sky, everything he'd dreamed of, a chance in a million, the big opportunity every man keeps locked up in his heart, and he didn't know what to do about it. Arabia, of all places—the end of the world! The dropping off place in civilization. Dare he ask Mary and the boys to share a thing like that? Just because they loved him enough to go anywhere with him didn't mean he had a right to take advantage of that love to further his own selfish ambition.

He sighed and rubbed his forehead despondently. Mary spoke softly from the doorway. "Mike, you're making yourself sick. Why not flip a coin and let it go at that?"

Mike stood up and rammed his clenched fists into his pockets. He started to pace the floor. "I can't do that, it means too much. I've got to have the right answer." He wheeled suddenly and stopped in front of her. "Look, why don't you decide?"

She smiled tenderly. "No, darling, this is your big chance, and the decision must be your own."

"But I need help. This thing is too big for me."

"I know, why don't you go over and talk to Dr. Brown after supper?" And then, hesitantly, "Why not ask God?"

Mike stared at the toe of his shoe, and for a minute he resembled a small boy, lonely and forlorn. He shook his head sadly, and a note of pleading crept into his voice. "You know I can't ask God for help after practically ignoring him all my life. What right have I got to go to him now? It would be treating him like a mythical Santa Claus whom you shelve every year until Christmas comes around again."

Mary sighed. "Aren't you being childish? Prayer isn't begging God for something he isn't willing to give. You can't persuade him to do anything he doesn't already intend doing. You can only determine what his will is for you, and then move out and forward accordingly. God doesn't point his finger at you and say, 'Mike Ferrel, don't you dare go to Arabia! That's a horrible place to take two growing boys—no schools, no churches, no nothing. You stay right here in America where you belong.' Is that what you would call an answer to your prayer? Would you be satisfied with an answer like that? Or would you look back a few years from now and say to yourself, 'I never had a chance. I never made any decision at all. God simply told me what I had to do, and I did it. I'm not sure I like that kind of a God. He's too bossy.'"

MIKE GRINNED in spite of himself. Mary knew him so well. If only he had some of her faith.

"But all the prayers I've ever heard are people asking for something. They treat God as if he was a genie who rubbed a magic lamp and presto, there's your heart's desire!"

"Mike, that isn't true! The really great prayers you've never even heard—except for a few. Moses prayed to enter the Land of Promise and was refused in order to teach Israel the significant lesson of obedience. Hannah prayed long for a son, but she too was refused until she was willing to consecrate him to God. Paul prayed for removal of a great handicap, and all he received was additional grace to surmount it. Christ prayed long and hard, and his was a refusal, too, like the rest. All of these prayers were an-

swered and none of the people who said them received their heart's desire."

"Yes, but they did get an answer. They weren't left hanging high and dry with the hot sun beating down and no help in sight."

"You'll get an answer, too. The point is, will you accept it—that is, if it doesn't happen to agree with your own point of view?"

She laid her hand on his arm and searched his face lovingly. "Darling, I dare you to ask God for help. I challenge you to put your problem willingly into his hands for a whole week, and then let it be. Don't hash it over. Don't keep yourself in mental conflict with it. Just give it up to him, and then let it go."

She squeezed his arm, and her voice trembled with emotion. "Believe me, dearest, I know God answers prayers."

Mike looked down at the top of her head affectionately. Mary would go. She loved him enough, and she'd never complain. But she loved her home, too, and her church and her friends. The boys—they were good sports—they'd take it all in their stride. But did he have the right to ask it of them? It was their life, their future, just the same as his. Money, success, prestige—what were they beside hurting your own loved ones?

He heaved a slow sigh, and Mary looked up into his tired face. "Mike, go over and talk to Dr. Brown, will you? Go now, I know he can help you. You always feel better after you talk things over with him."

He picked up his hat and started slowly for the door. Mary followed him anxiously. "Mike, no matter what he says, we'll do it. We'll try, won't we?"

He paused as if undecided and then he replied firmly, "Yes, honey, we'll try."

DR. BROWN was spraying roses in the flower garden back of his house. He looked like a little brownie in his faded blue coveralls until one glanced at his radiant face and the windblown white hair. He caressed each branch as if it were something sublime, and the flowers responded to his touch. He called a cheery greeting to Mike and waved a free hand. Then picking up some clip-pers near by, he chose three magnificent roses and brought them over to his friend.

"Mike, these are my Peace roses. I want you to give these to Mary for me. They remind me of her—so full of the beauty of tranquillity." He smiled and sighed contentedly. "It's good to see you again. Shall we stay out here or go inside?"

Mike drew on the peaceful quietness of the garden and slid into a large wooden chair. "Let's stay outside, sir, it's so beautiful out here."

Dr. Brown nodded his head and smiled again. "Thank you, I hope God heard that. I've done so little for the earth since I've been here."

They sat silently, each wrapped in the quiet contemplation of nature's lavish display. Mike spoke out of the gathering twilight. "It seems almost a sacrilege to mention problems in an atmosphere like this, doesn't it?"

"If there were no problems there would be no roses like these," came the answer calmly. "Only out of the solution of many trying problems can there be produced such a stirring thing as true quality. Why not tell me about it?"

Mike accepted the invitation gratefully. What a man the doctor was! How easy he made it by simply understanding. Mike talked without interruption, and when he had finished he waited quietly.

"Have you thought about asking your Heavenly Father what he thinks about this?"

"No, sir, I don't feel that I've earned the right to ask. God for any special favors yet."

"Listen to me. Would you allow one of your sons to make an important decision like this without first consulting you?"

"No, sir, I wouldn't. I'd want to know all about it," Mike answered.

"And would you expect to tell him then just what he ought to do about it?"

"Of course not, I'd give him the best advice I could, and then I'd let him make his own decision."

"There's your answer, Mike. Prayer isn't begging God for special favors. It's talking things over with him and securing his will. Then you make your own decision, and he adds his strength to yours all the way."

Mike sat deep in thought, then said, "But I'm not sure I can discover his will even if I give myself up to prayer. How do I know that it isn't my own self telling me what I want to hear instead of God's pointing out the right way?"

"You have just laid your finger on the whole secret of success in prayer. Whenever a man can truthfully say, 'God, I

don't want to hear my own voice coming back to me; I will accept nothing but your will,' he has already laid hold on divine resources."

His visitor was silent. Dr. Brown sighed audibly. "You know, Mike, with prayer the main line of communication between God and man, it would be interesting to know just how many times God had hopes of using that line and found it busy." He went on musingly. "Most people think of prayer as a one-way street with all the traffic heading towards heaven."

The minister waited patiently until Mike roused himself. "But I still don't feel that I can trust myself to make a decision of such importance on that basis."

"I know exactly what you mean, but in God's presence we do not call that quality mistrust, we call it humility. It's one of those things that looks very easy but comes very hard. What you need, Mike, is some help. Would you be willing to take some definite time every day and have Mary and me join you in prayer over this problem? Let's say eleven o'clock, wherever we may be, for one whole week."

Mike stood up, and even in the darkness his old friend could feel his hesitancy. "Yes, I'll try. I promised Mary I'd try."

Dr. Brown laid his hand on the young man's shoulder affectionately, "Mike, if the answer should come to either Mary or me, will you accept it?"

He responded to the other's warmth firmly, "Yes, sir, I'll accept it."

MIKE LOOKED UP at the clock. It was eleven, and this was the last day of his week. It wasn't any use, but he had promised. One more time wouldn't make any difference now. Who'd think there was so much to just learning how to pray? He had never felt so inadequate as he had this past week. His respect for religious people had grown by leaps and bounds. And he had had the audacity to think that religious living was easy, that it was a listless, weak thing! Maybe someday he would learn that in the spiritual, like the physical, all great power lies in the invisible. Poor Mary, she was so sure he would get his answer. How he hated to disappoint her.

The door to his office opened, and Mr. Harrison came in with a sheaf of papers in his hand. "Mike, how about looking over these briefs before you leave? I don't want anything coming up after you're gone that we can't handle. I doubt very much if we get another Mike Ferrel in this office for another twenty years."

Mike was startled. Mr. Harrison was grinning and there was pride in his tone. "Don't look so surprised. You're going. You know you are. I've known it all week."

Mike grinned and shook his head bewilderedly. "Am I? In that case maybe I should let my wife know about it." He reached for the phone, and Mr. Harrison laughed out loud. "Who are you trying to fool? I saw your wife just a few minutes ago at Lawton's and she was buying luggage, and I mean *luggage*—trunks and that kind of thing."

Mike was stunned. Mary buying luggage! She must be sure. She must have had an answer. He grabbed his hat and started for the door. Mr. Harrison was still grinning as he stuck out his hand and said, "Congratulations, and all the luck in the world." Mike paused uncertainly. Mr. Harrison was sure; he really meant it!

Mike was tense with excitement when he reached home. Now, if only Mary were here. And then he saw it. Right there in his own yard was a big truck, and men were unloading luggage! Mr. Harrison was right; they were going! He grabbed the screen door and yelled, "Mary, where are you?"

She came into the room and was smiling luminously. "Hello, darling. You're home early, aren't you?"

Mike grabbed her shoulder and squeezed hard. "Tell me. When did it happen? How did you know? I mean we're going, aren't we—"

Mary laughed merrily. "Stop a minute, and take a deep breath. Of course we're going. I knew it this morning. I knew it as soon as I saw that sale at Lawton's. I tried to walk past it and I couldn't, something wouldn't let me. It kept saying, 'Go back, Mary, and get the luggage, you'll need it. Go back and get it.' So I did."

Mike hugged her tight. He felt wonderful, like being a whole new person. Maybe it wasn't the right answer; maybe they were both being fooled, but it didn't matter; it seemed right, and as long as they both felt this way it would work out no matter what happened.

"Mike, please tell Dr. Brown. Tell him now."

HE FOUND THE MINISTER in the garden pulling weeds. The old man looked up from his hands and knees and said confidently, "Mike, I shall miss you when you leave, but I can't help feeling that for you this is a wonderful opportunity."

Mike stopped short and then grinned. "So, Mary told you?"

He shook his head slowly. "No, Mary did not tell me, but God did."

He looked up into Mike's face then and saw the uncertainty there. Wearily he got to his feet and brushed himself off. "It's like this. About eleven o'clock this morning I had a visitor. It was a young man with a problem, and he was in despair. He had been sent here to help me in my work, but for three weeks now he has been unable to find a place to live. Today he told me that he would have to give up and go back, that it would be impossible for him to hold out any longer.

"And then an unusual thing happened. I looked at the clock and I saw that it was time to pray for you. I asked him to join me, and he consented. After we had finished, the answer came as clear as the sound of your voice. 'Mike is going away. Tell the young man that there will be a place for him here. Mike is leaving.' So I told him. I told him you were leaving and that I was certain he could secure your house. Was I wrong?"

Mike stood rigid in powerful concentration. It couldn't be true, but somehow it was. It all fitted together too neatly. First Mr. Harrison, then Mary, and now Dr. Brown. Was this the way God worked? Did he answer prayers in just such simple ways as this? But how else could he work? Hadn't he always used the simple to confound the wise? Mike shook his head and answered the question absent-mindedly. "No, you weren't wrong. We are leaving, and he can have the house."

He turned as if to go and then stopped in new wonder. "Would you mind, sir, remembering us in your prayers often?"

The doctor's voice rang with an exultant note of happiness. "It gives me great pleasure to talk with God about my friends. And, Mike, promise me that you will continue your acquaintance with him."

Mike felt a returning surge of excitement. It was a great, big, wonderful world. He took a deep breath, and he felt washed clean, strong, ready for anything. It was like being born again with all the old behind and the challenge of all the new ahead. It was good to be alive, good to be young, good to be going somewhere. He looked down at the little man at his side and read in his face perfect understanding. And then he caught himself up sharply. "Did I say *little man*? Yes, but oh that I were such a little man—such a little man with such a great soul!"

THE END.

You Haven't Long to Live—By Louise Wrigley

PEOPLE HAVE BEEN HEARING that from their doctors for generations with varied feelings of regret, fear, and rarely even relief. We seem not to want to give up this earthly life which, if we listen to most anyone's troubles, seems fraught with anxiety and discomfort, inconvenience and strain.

Still, realizing that one hasn't long to live usually brings about a deeper evaluation of relative importances. It reminds one that he'd better be up and doing and not waste what precious moments are left to him.

Why is it few of us are wise enough to realize that, essentially, we are all in the same boat? Counted according to a larger scope, none of us have really enough time left to do what we should, judged in terms of our potentialities. In addition, some of us are almost hopelessly ill with indifference.

Every minute that is not used wisely is not given its full chance for development. Why did man develop clocks? Because he wanted to keep track of the hours that they might not pass without his knowing. Why did God ordain that the sun and the moon should indicate the passing of time? Perhaps because he set us here for an appointed span to accomplish certain things. Shall we disappoint him?

Perhaps we have done some worth-while things. Almost everyone does . . . but it is not enough. If the next years contain no more than the past have held, is it an adequate representation of what we really could do?

Recriminations and regrets are not the answer. They too, take precious time that might better be spent in actively working for the new pattern we are setting for ourselves. God does not mean that we should sit about, head in hands, moaning our repentance. He means that we should repent in our hearts and at the same time be physically and spiritually doing things which concretely attest to our true repentance. The Scriptures indicate that God does not condone the idle hands, the lazy heart. Our test is in what we do, not what we say or what we profess to believe.

If only we can remember that this very moment counts, and as quickly as that is gone. If we look longingly back on it, other moments slip by when they should be serving some useful purpose. We can prepare only for the hour ahead by living diligently the hour that is upon us.

A glance at your schedule . . . what does it include for God? Is it devoted to a well-rounded, peaceful life in a home dedicated to the things Christ taught? If it doesn't, your schedule needs some rearranging to make room for the spiritual riches you need and which await only your willing heart.

I am rearranging my schedule!

Witnessing for Christ through Stewardship

By L. Wayne Updike

This 64 page booklet was prepared under the direction of the Presiding Bishopric to be used as a study course for young people. It will be used this summer at reunions and is recommended for use at other educational activities for young people throughout the church.

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herald house

INDEPENDENCE, MISSOURI

"Blessed Are the Pure in Heart

For They Shall See God" — By James Daugherty

THERE IS AN OLD LATIN PROVERB, "Unless the vessel is clean, whatever you pour into it turns sour." This is ever so true with the human will. Unless it is directed straight for God, whatever you put into the life of religious and moral effort has a root of bitterness and sourness, and it will spoil the whole life.

The "heart," both in the Old and New Testaments, stands for a man's inmost soul, and so the purity that Jesus required was not the ceremonial cleanliness of the Levitical law, nor the outward conduct but a complete purity of inward thought and desire. Purity in its true sense contains no admixture of other substance. Benevolence is pure when it contains no admixture of self-seeking. Justice is pure when it contains no admixture of partiality. Love is pure when it contains no admixture of lust. A man's heart is pure when it loves only the good, when all its motives are right, and when all its desires and aspirations seek the noble and true. Only those who are pure in heart can see God, and they can understand him in the direct proportion as they themselves are pure. When men have succeeded in cleansing their hearts of sin, they were permitted to see God face to face.

Follow peace with all men, and holiness, without which no man shall see the Lord.—Hebrews 12: 14.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is and every man that hath this hope in him purifieth himself, even as he is pure.—I John 3: 2, 3.

And they shall see his face and his name shall be in their foreheads.—Revelation 22: 4.

The heart is the basis of purity, for in the heart is the life of man. The

first great commandment our Lord gave his disciples and the church was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—Matthew 22: 37.

The heart must be cultivated and prepared to manifest the devotions and appreciation which is defined in the first great commandment. The honest in heart, says the Master, who will fully surrender themselves to the laws of God will establish his righteousness and will refuse to walk after their own gods.

THE RICH YOUNG RULER had not prepared his heart to receive the message of Christ. He, like so many of us, thought he could hold on to other gods and passions and still have the blessed life. But when the test came, he realized, to his disappointment, that both would not mix. He either had to hold onto possessions as his god, or abandon them for the love of Christ. He chose to keep his possessions and lost salvation. Should Jesus have made it easier for him? Jesus refuses to make great living in a sinful world an easy task. An easy religion cannot lift life to its best. "Let him deny himself and take up his cross and follow me"—"Tarry ye"—"Go ye"—"Repent ye"—"Be baptized"—"Love those who hate you." This would be the true way of life even if Jesus had not said it. You cannot breath the air of the mountaintop without the climb. You cannot paint a masterpiece without long effort. You cannot even build muscle without exercise. You cannot defeat sin and build the everlasting virtues of a great life without long obedience to the will of God.

It is necessary for those who will see God to prepare their hearts. Those who have not done so must believe on the testimonies of others until they prepare themselves to find

God. Ezra prepared his heart to seek the law of the Lord (Ezra 7: 10). Bushnell said, "The life of man is in his heart."

"For as he thinketh in his heart, so is he."—Proverbs 23: 7.

"Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4: 23.

"The Lord looketh on the heart."—I Samuel 16: 7.

The human heart is considered the seat of mental faculties or capacities. It is the seat of affection and passion, either singly or combined. It portrays love, joy, grief, enmity, courage, and pleasure.

People often say that it is impossible to lead a pure life. A great many are distressed by impure temptations and fail to make progress because they only endeavor to get rid of them instead of replacing them with good. They dislike uncleanness of heart and mind. It weighs upon their conscience and destroys their self-respect. Yet they have no similar horror of pride, or irreverence, or uncharity. The only way to get rid of uncleanness is to strive after holiness. Replace bad with good. Sin must be replaced with godliness if their heart is to be pure. Paul says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God who loved me, and gave himself for me."—Galatians 2: 20.

In the Name of Humanity—

Let us do all we can in the cause of humanity. Every man has a mission from God to help his fellow beings. Never have we approached nearer to our Heavenly Father than when we alleviate the sorrows of others. Never have we performed an act more God-like than when we bring sunshine to hearts that are dark and desolate.

—Cardinal Gibbons

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Is the custom of Saints using consecrated olive oil in their homes against scriptural teaching?

ANSWER:

The use of olive oil was common in Old Testament times, and it was used not only in religious ceremonies but in everyday purposes also. It was also used as a mark of esteem and respect (Psalm 23:5; Luke 7:46).

In pointing out things that the children of Israel would suffer if they failed to "observe and do all the things that the Lord had commanded," Deuteronomy 28:40 says, "Thou shalt have olive trees . . . but thou shalt not anoint thyself with oil." This command was not against anointing, but a statement of fact showing that because of their neglect this privilege would no longer be enjoyed. Whenever possible, reason would suggest that it is to our advantage to follow the procedure outlined in the Scriptures, James 5:14, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." It is the prayer of faith that saves the sick. The anointing with oil whether by the elders or by the individual is but a type of the outpouring of the Holy Spirit, with all of its healing and creative power, which we seek when asking for a blessing.

We know of no Scripture that forbids the use of the oil in the home in times of affliction.

See also *The Saints' Heralds* for February 6, 1950, and May 15, 1950.
James F. Keir.

QUESTION:

Is it God's will that we should eat pork? (See Isaiah 65:4; 66:3.)
Missouri E. N.

ANSWER:

The church has never made a distinction between the various kinds of meat, and we find nothing in the Word of God which discriminates

against swine's flesh except the Mosaic Law as found in Leviticus 11:7. You will observe this language bases the restriction against the use of pork on the fact that it was among the animals which Israel was not to eat, and classified as unclean; not because it was unhealthful.

We do not know precisely why the Lord gave all the restrictions he did in the Mosaic Law, but he told them they should not do many things which seem peculiar to us today, and yet it served a good purpose at that time. For instance, they were not to light a fire on the Sabbath. They could not travel more than five-eighths of a mile from their home on the Sabbath. They were

not to mix milk with meat in their cooking. However, this law was done away in Christ and these restrictions were never imposed in the gospel law.

Acts 15:29 records the apostle's "sentence" against placing this yoke of restriction on the saints which "neither our fathers nor we were able to bear." The decision was announced by James "that ye abstain from meats offered to idols." No other kinds of meat are proscribed. When Paul was writing to Timothy, he said, "Now the spirit speaketh expressly that in the latter time some shall depart from the faith, giving heed to seducing spirits and doctrines of devils . . . forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving."—I Timothy 4:1, 3.

The latter-day revelation (Section 86) makes no distinction between pork and other meat, and in harmony with scientific information of the present time, it holds that all "flesh also, of beasts and of fowl of the air, I the Lord hath ordained for the use of man." The only restriction is that they be used sparingly.

Chris B. Hartshorn

New Tracts:

PRESENTING THE BOOK OF MORMON

by Leonard J. Lea

10-25c; 25-50c; 50-90c; 100-\$1.50

WHAT YOU CAN DO ABOUT THE FINANCIAL LAW prepared by the Presiding Bishopric

10-15c; 25-35c; 50-60c; 100-1.10



herald house

Independence, Missouri

Witnessing in the Home -

By Pauline J. Arnson

THE HOME, which women preside over and which the church has designated to be the chief responsibility of women to build, is the most effective place where witnessing for Christ can be done. At least you will grant me that it is the most effective field for women, for in it can be lived all the principles of the gospel which we believe will produce a happier and more useful life. In it grow the children and other members of the family into a Christ-like character. In truly Zioniac homes are found women, and men too, who feel that their chief stewardship is first to develop into fine personalities themselves, and then to develop a wholesome and godly family which will be a living example of the gospel. Beyond that, their stewardship is to let this gospel shine through their lives to others.

There is no doubt that the home will be effective in the great program of evangelism that is now being stressed in our church. People look to members when they become interested in a new religion. "What has this religion produced in the lives and homes of those who belong to it?" they ask. "Are they living what they preach?"

It does not always follow that from good homes come good useful citizens and loyal church members, but it is more probable that this type of people will develop. If we—the women—want to witness for Christ most effectively, we must see to it that we strive to do all we can to make our homes truly Zioniac. If in addition to keeping an attractive, wholesome, clean home with a healthy family as our goal, as good a goal as this, we should keep the larger objective in our mind as we build our homes, so that the necessary functions of living will be glorified

as they are given direction and purpose.

WITNESSING IS NECESSARY if the church as well as the world is to endure. We are at our best when witnessing. It does something for us to tell the gospel story. We have to believe it and work at it and test it. We have to have experience with God's working through the church and through us before we can tell this to others we wish to interest.

We women are called to build the best type of home. Latter Day Saints define this as a Zioniac home, which we understand to mean a Christian home of the highest order. This work is worthy of our best efforts, for the importance of good homes in the material, physical, and spiritual sense is recognized by many in all walks of life. Statesmen believe that the home is the foundation of a strong nation, for within the home is taught the principles of democracy. Also when homes are not maintained or if family life is broken down, there is strife and turmoil, delinquency and crime.

AN EDITORIAL in the *Independence Examiner* in 1948, after the death of the former Chief Justice Charles Evans Hughes, quotes Dr. Emerson Fosdick, a prominent New York minister as saying, "Mr. Hughes cannot be understood without a knowledge of his family. His character was the product of that kind of family which, God forbid, America shall never lose. There is still a Gold Standard in home life." Then the editorial continued:

There are some exceptions, of course, but oftener than not, the man who lives an honorable, constructive, and worthwhile life whether he attains fame or

lives out his days in relative obscurity, reflects a gold standard in family life. It may be the home from which he came or the one he established and cared for or it may be both. The point is that from the right kind of home outward, and not from remedial measures working inward, that lives of probity and wholesome influence and achievement are projected.

The church and school are highly instrumental in shaping young lives, but they are sadly handicapped if their teachings and counsel are not bulwarked in the home where children and young people are nurtured and spend the greater part of their time.

The conditions of the world of crime and evil, accident and death call us to be faithful in the accomplishment of our tasks if we recognize that good homes will help alleviate the sin and suffering.

IF WE WERE TO HAVE A CLASS, and each of you would be given an opportunity to tell what kind of a home you came from, it would be quite interesting. Perhaps your home was a perfect home and as you think of it from this distance, you think you might not want to change it at all. No doubt you do in your home some of the things your mother did, and perhaps the very customs and the way you have decorated your home—even your tastes—reflect the home of your parents. But no matter how much we appreciate the good qualities of that old family home, if we are honest, we will recognize that there were some faults and that we should build upon the good things, discarding the old.

Our homes should be better than those of our parents. The influence that goes out to friends as we attempt to witness should be greater. The qualities we possess and the type of children we rear should improve each generation and reach closer to the goal of perfection.

All of the good should be passed on and incorporated into our own homes. The characteristics of honesty, and work which were so much a part of the older home should be in ours. Children should be taught to respect work and to do their

The Home Column

All Are Called

By Lettie Backus Zion

share. Mothers and fathers often make the mistake of not wanting their children to have some of the hardships they had. The greatest kindness is to prepare children to be useful people trained and able to do their share capably.

We cannot witness for Christ through our homes without having religious homes. Our ideas about what constitutes a religious home have changed too. Formal religion, hymn-singing, church-going, and "thou shalt nots" indicated a religious family in former years. I like some of the customs of the past—especially respect for the Sabbath. I recall how mothers laid out all the clean clothing on special chairs so that the youngsters would have no trouble getting ready for church school. Everything was ready for Sunday, and the family went to bed at an early hour on Saturday evening. The whole family had fun helping mother cook the food and do the baking on Saturday so that all could attend church.

To live religiously in the home is to "bring the love of God into the hearts of our children." What greater thing can we accomplish than this? Building Christian character is our biggest task and our greatest contribution to the program of evangelism of the church. If the women of the church are successful in this responsibility, many people will be attracted to the teachings which produce such qualities in the lives of its followers, and the world will benefit because we have been faithful in the performance of our duty.

To See His Face

Stanley Jones describes a visit he made to the city of Copenhagen. He went to see a famous statue of Christ. He looked at it and admired it. Then a young native came to his side and said reverently:

"You can't see his face till you bend the knee."

He went close to the statue and knelt down, and as he looked up that face looked down upon him with a depth of understanding and sympathy that he did not see until he had kneeled.—C. S. Bergstresser.

"ALL ARE CALLED," read John Brown, a young farmer from Kansas, as he entered the tabernacle of the reunion grounds. "I wonder if it really means *all*?"

"It means just what it says," Paul Smith, the district president said, as he peered out from behind a huge pile of benches. "God said it himself."

"I still don't get it. Is everybody called to be a preacher? Take me for instance. I've spent all my life on a farm, except four years when I was in college studying scientific farming. Now am I supposed to give up my farm and go preach?"

"That would leave us a pretty hungry world if every farmer went to preach, wouldn't it?"

John grinned. "Pretty chilly, too, if we lost all the coal miners and clothing makers to the ministry."

"This is hot work." Paul heaved a bench into the first row and sat down on it wiping his face. "There's more to that quotation that kind of explains it. Ever hear it?"

"I don't remember it if I have."

"It goes like this: 'All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of *business* and of *work* labor together with God for the accomplishment of the work intrusted to all.'—Doctrine and Covenants 119: 8.

"That makes a better picture." John leaned against a stack of benches. "That 'all are called' business doesn't mean that everybody is called to the ministry. A person is simply called to do the job he can do best—grow better wheat or fatter cattle or build a better mouse trap."

"Just so long as you consecrate your gift to God and use it for him. If you don't do that, then you're still not obeying his call—and that goes for preachers, too."

"I never thought about people being called to other things besides the ministry."

"Sure thing. Look, it's this way. In this church we believe we are called to build the kingdom of God on earth. We aim to build a society that will live according to God's laws and show

the other people of the world that the way of peace will really work. In that kind of society, when we get it, there will be work for everybody, and everybody will work in his place without discord."

"And everything will be peace—perfect peace." John shook his head a bit doubtfully. "I can't help thinking it sounds like kind of a pipe-dream Utopia."

"It would be if men tried to accomplish it alone. The difference comes when we get God's help and start to work together motivated by love for God and each other. With God's help and the right motivation, Zion can be established without any pipe dreaming."

"I'd hate to put you on the spot, Paul, but why hasn't it been done before if it's so easy?"

"I didn't say it was easy." Paul stood up and slapped John's shoulder. "I wouldn't want to put you on the spot, either, but can't you think of a good reason yourself?"

"Well—I haven't done much to help, if that's what you mean. But then, I'm only one person."

"And there's your answer. Too many of us are armchair Zion builders. We sit around and talk and dream when we should roll up our sleeves and get to work. Sure, God told us to study and pray in preparation to do his work, but he intended us to work as we studied and not wait to get the big job started. Everyone of us can be a missionary for Zion right while we're going about our daily business. Maybe you can be a living example of our message by being a better farmer; someone else may be a better barber—a better printer—a better teacher—and so on until everybody is obeying the call of God to do the best he can with the gift that is given him. And now I'd better get the rest of these benches set down. The first meeting will be starting soon."

"Hold on a minute. After that private sermon, there's no time like the present to start obeying my call. Bet I can put those benches around easier than you can. Stacking hay builds good muscles."

Briefs

NOWATA, OKLAHOMA.—The thirty-second anniversary of the dedication of the church building was celebrated with a home-coming on June 25. Elder Lee Quick of Mapleton, Kansas, was a visitor. He was the first missionary of the Restoration to present the gospel in the community.

The day was started with church school. Mrs. Annabell Sellers gave the worship talk on, "We Strive Toward the High Calling." There followed a solo by Gaynell Groover. Elder Quick spoke at the 11:00 service on "Loyalty." Four babies were blessed at this service.

Basket dinner was served at the city park. The afternoon prayer meeting was in charge of the former pastor, Elder O. A. Duncan of Miami, Oklahoma. Pastor E. R. Coldren read a historical sketch of the thirty-two years of the branch. The branch was organized on October 21, 1917, by Elder Charles Fry. There were 46 members at the time. Membership has reached 108. At present there are 67. There have been 34 deaths, 32 marriages, 33 babies blessed, 96 baptized, and six men ordained: 2 elders, 2 priests, 1 teacher, and 1 deacon.

TUCSON, ARIZONA.—Elder George Njeim held a series of missionary meetings April 19 to May 3 in the Women's Club. On May 6 Elder Njeim baptized Raxie Lancaster. On May 7 Raxie Lancaster was confirmed with Elder A. H. Hartman and Elder Harry Sheffer officiating.

Elder Russel Ralston, associate minister in charge of the area, held meetings May 28 and 29 at the Women's Club.

On June 11, three children, Goldie, Helene, and Douglas Smith, were baptized by Priest Robert Heald. They were confirmed by Elders A. H. Hartman, Harry Sheffer, and I. T. Turner.

On June 25 Elder T. R. Davis and wife visited the branch. Elder Davis' theme for the morning service was "A True Disciple."—Reported by LAVETA BERGAN.

SEATTLE, WASHINGTON.—Joyce Wainwright and Shirley Johnson are home from college, and La Von Crum will return in August. This fall Kenneth Fernandes, Clark Coleman, Carol Crum, David Swenson, and Joe Hubbard will be going to college.

Mrs. Norma Wiley, Miss Ivadell Oliver, and Kenneth Fernandes have recently been baptized.

Paul Parkhurst is in the Maynard Hospital improving from a serious heart attack.—Reported by JESSIE EARL.

MERLIN, ONTARIO.—Four members have died during the past few months: Ada McLaren, Jessie Atkinson, Ben Haskell, and Gerald Atkinson. Two babies were blessed on Mother's Day, and two children were baptized at a service held at the edge of Lake Erie. The confirmation service was held at the church on the same day.

A mother-daughter banquet with an attendance of sixty was held in May with Helen Atkinson as guest speaker. The annual business meeting was held June 21 with District President E. E. Smith in charge. A special offering has been given to the Manitoba Relief fund.—Reported by ADDIE DAWSON.

GULF STATES DISTRICT.—"Exploring the Kingdom of God" was the theme of the 1950 Liahona Youth Camp which was held June 11-18 at the Brewton, Alabama, reunion grounds. J. A. Pray, Mobile pastor and camp forum class instructor, set the activities off to a good start at the first campfire service Sunday night when he presented, "The Spirit of Liahona." Brother Pray held in his hand a model of the "Liahona" and was dressed in a costume of Book of Mormon times, which added to the ancient atmosphere of the traditional service. All the cabins in camp bore the names of famous ships, and the campers took on names of famous explorers in history to carry through with the theme of the week.

R. L. Booker (Prince Henry the navigator) of Mobile was the camp director, and he was assisted by his wife, Adeline Booker. The rest of the staff included: W. J. Breshears, business manager; Sybil Thistlewaite, nurse; Myrtle Gowery, cook; Lillian Roberts, cook; Le Moyne Scott, lifeguard; Ed Barlow, camp paper; Wesley Diamond, canteen; J. A. Pray, forum class; Emily Williamson, work project; Phonie Ellen Everett, work project; and Jeanne Tankersley, camp paper.

There were many special events during the week mixed with fun, fellowship, and work that helped to make camp this year one of the best since its beginning in 1945. An early morning surprise trip to Bonnie Beach was held by the campers on Tuesday morning and on Friday there was an all-day journey to the Gulf of Mexico. Another special event of the week was a program presented by the Music and Drama Class in the old tabernacle under the direction of Adeline Booker. The annual banquet was held on Saturday night with Le Moyne Scott as the master of ceremonies and Apostle P. E. Farrow as the special guest. Following the banquet, the campers marched in couples down to the creek where the traditional candlelighting service of consecration is held. Each camper lit a candle mounted on a paper plate and one at a time placed them in the running stream. It was a beautiful sight there in the night to see the candles representing each camper and his light of Christ floating down the stream in a steady row, symbolic of the way the campers would leave camp the next day to go into the world and carry their light of the gospel to seeking men and women.

Camp Liahona came to a close for 1950 at noon, Sunday. An inspirational fellowship service Sunday morning in "the grove" was the climax to the week's experiences and prepared the campers to leave for their respective home responsibilities. Afterwards, "The Liahonian," the camp paper, was passed out to each camper as a scrapbook of the things that had happened within the group during the week together. Camp then came to an official close at 11:00, and the explorers prepared to journey homeward after a good week together in "Exploring the Kingdom of God."—Reported by ED. BARLOW.

STONINGTON, MAINE.—District President D. E. Harvey was in charge of the district conference held June 17 and 18. Saturday evening was a district get-together. A baked bean supper was served in the new dining room in the church basement. A program followed conducted by Elder Harvey. Songs were sung and a question-and-answer contest was held.

Prayer and testimony meeting was held early Sunday morning. At the 11:00 service the name of Winfield Billings was presented for consideration to the priesthood. He made a statement of acceptance, and Elder Cecil Bill-

ings spoke in his favor. The sermon was by Elder Harvey.

In the afternoon service, Winfield Billings was ordained to the office of priest by Elders Chester Gray and Cecil Billings. At the business meeting Elder Eugene Look was released of his duties as nonresident pastor because he was moving out of the state. Elder Benjamin Carter was chosen to fill the vacancy.

Geraldine Kimbal was also released as leader of the women's department. Helen Winslow was chosen to fill the vacancy.

Elders Carter and Cecil Billings were chosen to serve on the reunion committee till fall. They are to study the situation of repairing the old tabernacle or building a new one, and report at the fall conference. The Mountainville church property will also be discussed at the fall conference.—Reported by LOUISE J. EATON.

ESCATAWPA, MISSISSIPPI.—Services were held for the first time in the new church on Children's Day. Pastor A. N. Barnes preached the first sermon at 11:00, and Hildred Thomas sang a solo.

Baptismal service was held at the new font in the afternoon. Those baptized were Audrey Jean Roberts, Doris Marie Allen, Ethel Ann Williams, Richard Basarge, William Ray Mack, J. D. McQueen, Dewey and Alvin McQueen. Pastor Barnes and Elder Rudolph Williams were assisted by D. W. Sherman, Gordon Gibson, and Hildred Thomas in the service.

Following this service, the congregation marched over to the old church building and formed a circle. The priesthood stood on the platform. Prayer was offered by Elder D. W. Sherman for the service of the old church.

Elder Daniel McQueen led the singing of "Blest Be the Tie That Binds." Music for the day was directed by Madella Barnes.

The new church plans were drawn by C. K. Thomas and Hildred Thomas. The building is not completed. The old church has been donated to the Ocean Springs group, Ocean Springs, Mississippi.—Reported by MILDRED THOMAS.

VINITA, OKLAHOMA.—On May 14 services were held at the Ozark Reunion Grounds. Elders Arthur Dixon of Miami and Lea Lamons of Vinita baptized nine people: Vernie, Anieta, and Louanna Ellison, Howard, Eunice, and Jerry Clark of Claremore; Joe England of Chelsea, Nora Horn and Orville Lightfoot of Vinita. They were confirmed by Elders Frank Kyser and Dixon of Miami, and Dave Wilson of Fairland.

On May 21 Elders Lea Lamons and Arthur Dixon blessed Ruth Ann Clark and Jerry Mac Ellison.

A six-day Vacation Church School was held in the home of Bert Parkhurst beginning June 5. The achievement program was held in the forenoon of June 11 at the City Hall. As a result of the school, three girls were baptized: Dorothy and Joyce Remington of Inola, Oklahoma, and Margaret Howell of Muskogee. They were baptized June 18 at the Ozark Reunion Grounds by Elders Lamons, Clarence Rook, and Earl Howard of Miami.

The average attendance for the past church school year was thirty-five; the average for the past three months was forty-one. Some people drive from Claremore, a distance of about forty miles, and others drive twenty-six and eighteen miles to services and are regular in attendance.

Meetings are held in the B. & P. W. Club Room in the basement of the City Hall. Cottage prayer services are held on Wednesday evenings. There is need for a series of missionary sermons for none have been held since April, 1949, when the group was organized.—Reported by LELA PARKHURST.

ARNOLDS PARK, IOWA.—On June 18 a group of scattered and isolated church members from northwestern Iowa and southern Minnesota sponsored a family day at Arnold's Park. Meetings were held in the Methodist church building.

Dr. Roy Cheville of Graceland College was guest speaker. At the 11:00 service his subject was "Barriers." Mr. Schoonover from Estherville played two numbers on his cello, and D. S. McNamara sang "The Stranger of Galilee." This was the first time an R.L.D.S. minister had held services in this community. The church was filled to capacity, and there were many nonmembers in the audience. Following a basket dinner in the basement, Dr. Cheville spoke again at 2:30. Mrs. Arvid Peterson of Jackson, Mississippi, sang "I'd Rather Have Jesus." She was accompanied by Sister Ben Fish of Mallard.

The following towns were represented: Mallard, Laurens, Superior, Estherville, Cherokee, Spirit Lake, Armstrong, Iowa; Jackson and Worthington, Minnesota; Independence, Missouri; Lamoni, Iowa, and Ventura, California.

Official

(Continued from page 4.)

The Auditorium

Since Conference, the architects have been developing plans for the completion of the roof of the Auditorium dome, which will call for the elimination of the present skylight, which elimination is essential because of the high cost involved in completing it on the basis of the original plans. The specifications and plans are now completed and have been submitted for bids. Bids will be received providing for stainless steel, for aluminum, or for copper covering for the dome, and it is anticipated that the work will be let promptly.

In addition to the work on the roof, changes will be made in office arrangements within the building. The local offices are being moved to Bartholomew Hall, just east of the Stone Church. The Quorum of Twelve offices are being moved from the rear of the Auditorium to the space now used by the local office and the library. Other changes involve space for the Radio Department, Church Historian, Assistant to the First Presidency, Department of Religious Education, a council room, and a library; also space for storage and a stock room. Major improvements will be made in the dining room, providing for air-conditioning and lighting.

Plans are being developed for our program for raising additional funds for the Auditorium to commence this fall. It has been our hope that the covering of the dome with metal would be well under way in time for us to start with the fall planning for raising additional funds, but these days of crisis always present problems which affect construction for buildings such as ours. Nevertheless our plans will go forward for raising funds this fall.

In addition to the foregoing a number of houses of worship are in process of construction. Among some of the larger projects are the churches at Lamoni, Iowa; Cameron, Missouri; and Wichita, Kansas. In addition to these there are others under construction, some with plans either just completed or in the process of being completed.

What the future may hold for us in all of these projects remains to be seen, but one cannot help hoping that the present international crisis

may be solved short of another major war. We must, however, face the fact that there is the possibility of a shortage of critical materials and labor which would arise out of such an emergency.

Report of General Church Income

We are submitting herewith a comparative statement of income for the first five months of this year as compared with the same period in 1949:

	1949	1950	Gain or Loss
January	\$147,928.49	\$155,693.65	\$ 7,765.16
February	105,070.09	105,508.28	438.19
March	87,931.32	97,444.73	9,513.41
April	83,542.28	99,498.12	15,955.84
May	72,177.66	77,713.41	5,535.75
Total	\$496,649.84	\$535,858.19	\$39,208.35

We feel that the work of the church is moving forward and appreciate very much the continued support of the members, as evidenced by this fine financial report.

Respectfully submitted,
THE PRESIDING BISHOPRIC
G. L. DeLapp

SPECIAL COMBINATION RATE

for subscriptions expiring in

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both magazines, 1 year, now just **\$4.50**
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Independence, Missouri

I Want to Teach

By Shirley Mae Mason

ONCE TO EVERY MAN and nation comes the moment to decide upon a particular undertaking. I have been quite as perplexed as any young person attempting to determine what vocation to enter. It was at Grace-land College that I began to find my way, and now I am more confident than ever that I want to teach.

If I were asked the reasons for my choice of vocation, I should say first of all that I want to teach because I am convinced that only in a positive setting forth of truth will the kingdom of God ever become a reality upon the earth. As I look at the life of Christ I am reminded of the mission he extended to his followers: "Go ye into all the world and *teach* the gospel of the kingdom." Certainly teaching involves far greater responsibilities than those which constitute a public school-teacher's duties. I believe firmly that if one could view the entire field, he would perceive a wonderfully divine and beautiful plan for human brotherhood encompassing the whole world.

I have been more aware of the need of teaching lately than ever before, and not simply because of teaching experiences at the college I now attend. Of course, I see the need for teaching the particular subjects for which I am qualifying myself, but far greater the need for understanding basic principles of human living, to which all other things are subservient. For instance, to know the fundamentals of English usage is good *if* one understands how and why they are to operate in his life. They are helps and skills in intelligent communication. Such knowledge is *not* "for ornament." To learn other fundamentals of a given subject is good *if* one sees the purpose that such knowledge has for mankind.

IT WAS WITH GREAT WISDOM that Paul, seeing some dangers in learning because of pride, admonished: "And with all thy learning, *get understanding.*" How infinitely true and vastly needful is such an attribute, which might even be called a virtue in these days. Who does not sense the lack of understanding among nations attempting to establish peace, and who is not appalled by trends in crime, divorce, wrong living—all devoid of a sound understanding at the base? Sometimes, as I read or hear of men's fears and problems, I become utterly overwhelmed by the enormity of such an undertaking as teaching. Just where should one *begin* to teach? There are so many phases of this life which need to be corrected that one scarcely knows just where to direct energies and time first. But no man is to do the job alone. God expects nothing more than "a rea-



sonable service" from any of us, but sometimes one feels like doing more than his share because there is so much need.

Sometimes, I'm sure, we all feel that our services are quite inadequate in view of the vast amount of work needed for the establishing of a kingdom-producing environment. Another look at the life of Christ makes us realize that *he* sees infinitely more need and was able to sense it upon earth, for he told his disciples, "Greater things than these [the deeds he himself had done] shall ye do. Therefore, go." He initiated this workable kingdom-building project—a project which will eventually culminate in a heaven-down-to-earth. But the Great Teacher, who lived and *is* the Way, with patience waits for men to respond to his teachings. Should we who follow him do less? As long as *he* does not become discouraged (and he has waited since the beginning of time) there is no need for any of us to become dis-

New Horizons

heartened. Thus believing his confident words, "My work shall not be frustrated," I want to go on with him. I want to teach.

A NEGRESS who lives down the hall from me was telling me about the work she has undertaken to do. She talked very frankly about the problems involving human feelings that she will encounter in her teaching experience. She told me that, because of limited opportunity and deprivation, many Negroes have developed an intense dislike for white people. She stands in a position to see both sides of the problem—is thoroughly aware of ignorance among the Negro and the white groups—but she knows that her work will be more effective among members of her own race. Yet I'm sure she feels as though a heavy weight of unreasoned prejudice from the other side might eventually snuff out her good work on the one.

She related a terrifying experience she had one night. She was walking with her grandmother down a street in Georgia when a sudden burst of angry shouts from a mob caused them to retreat into the shadows and wait to see what was happening. A Negro was being dragged down the street by a group of masked men. His back was badly cut and bleeding profusely. They dared not venture out from their seclusion at this moment, but stood to witness a human being burned by other human beings amid a mixture of shouts from the mob and death-rending cries from the victim. My friend can remember vividly the scene, yet she uses good judgment in not condemning those acting in their ignorance. She too wants to teach.

THIS WOMAN is a challenge to me. She should be to all of us. We cannot in truth be a household of God's children and be divided in purpose—be divided against one another. That is another reason why I want to teach. I want to be a participant in building the greatest society of our nation and world, where "they shall come from the East, West, North, and South, and sit down together in the kingdom of God."

For these reasons then, I wholeheartedly respond to my calling: so that peace may come because men will learn to accept and live truth positively; so that each person feels and fulfills his responsibility—*his* call to teach according to his own gifts; so that ignorance is utterly defaced and replaced by love and understanding; so that men will begin to enjoy the happiness of "the abundant life"; so that prejudice (a veritable offspring of ignorance) is uprooted and men begin to manipulate intelligently the principles of Christ's gospel of love; and so that the kingdom may come.

Because I realize these things, there flows from my heart this prayer:

Lord, I want to teach. I want to learn from you just how the job is to be done. You have gone before me and shown me the way, but in my own weakness I have lost sight of it—

I have lost sight of you. Will you go before me again so that I may not lose the way to wisdom? With thy help, Good Teacher, I will learn the lesson each day brings and find the truth in all of life's experiences. Be patient with me, Lord, even as I am patient with others, and give me a larger understanding, a greater concern for the welfare of *all* men. With that understanding may I be able to help others to live more abundantly, and in the abundance of the overflow of truth and love, may thy kingdom come. Master, hear a stumbling follower, and keep me in my firm desire. Amen.

Sidetracked

By Marie Gosline

TOO MANY TIMES we become sidetracked in our great crusade for Christ. Someone does or says something we don't like. Someone fails to offer us praise at the right moment. Sometimes we simply become too absorbed with less important duties to tell the story of Christ to a neighbor. There are so many ways to tell that story, but long before we tell it, we must set our own homes in order.

Have you ever watched a spider weave a web? He looks neither to the right nor to the left. He listens for no word of approval, no word of praise. He makes no detours. He sets his course and lets nothing stop him. This is his job, and he does it painstakingly and well. First he weaves his web, then he is ready for his customers.

One day we were shopping at the Suq in Al Khobar on the Persian Gulf. The shops which lined the one street contained nothing of real value. The objects for sale were piled one on top of the other and were not in any order. The shopkeeper tried to sell us different American-made articles—cheap things—and apparently wondered why we wanted none of them. Finally the guide took us to a shop around the corner on a side street. Here there were beautiful rugs, lovely old brass and copper, and Oriental materials. And here everything was in order. Not only did this merchant have something to sell, but he knew how to display it.

THE PERSON who has the gospel story on the tip of his tongue must not become sidetracked. He must first weave the web. He must set his course and let nothing stop him. He must not only have something to sell, but his display counter must show it off to a good advantage.

As Christians, we must first have something to sell. But that is not the whole battle. We must know how to display it. We must set our course like the spider, and like him let no word cause us to detour. We must set our houses in order like the wise Arabian merchant before we can expect to make a sale. And right now it is important for us to make sales, for in this great shop we always have room for one more customer.

Let Us Witness

(Continued from page 10.)

which bind us together more firmly. We need to cut out and burn the rank weeds of self-concern, misunderstanding, contention, backbiting, and the quickness to insult and anger which separates us one from another. We must become *unified* in spirit and purpose, and go forth with an eye single to the glory of God, with a restless *passion for the welfare of the souls of all men*, if we are to be effective witnesses for Christ.

For these reasons and many others, we have hesitated to do or have been prevented from doing what we *ought to do*.

Can We Witness Simply by Living the Gospel to OURSELVES?

Perhaps many of us have thought that all we need to do to witness for Christ is to live right and let others see how godly we are. *This is not so!* It is a false and deceptive rationalization of our failure to witness effectively. This is true: to witness for Christ we must move out among our friends and acquaintances and make a conscious effort to tell men and *represent to them* the message of Christ and his church. Certainly this is difficult, for both we and they are sometimes reticent. It is often difficult to feel that we are making headway, and we are fearful that our actions may not live up to the profession of our words.

But let us begin, nonetheless. Let us move forward in our branch or group and formulate a program of action which will be wise and consistent. Let us co-ordinate the efforts of all: children, youth, women, priesthood, general church officers, and the great group of common, sincere people who form the church. *Let us assume a deep and personal responsibility for those persons to whom we ourselves can best minister.* Seeking God in fasting and in prayer, let us launch out to be active witnesses.

Do We Stand Alone?

It is human and entirely legitimate to want to feel that we are not alone in our endeavors. We want to know that someone is behind us, and not very far behind us, either! We want to be assured of the final achievement of the task in which we are engaged. To a certain extent we must proceed in *faith*. But that faith may be beautifully bulwarked by the experiences of others with God, as recorded in Scripture and as given to us in testimony in our present day. *As we move out in witnessing, there shall come to us a growing confirmation of the rightness of*

what we do and of the power of God which attends it. We are assured that we cannot comprehend the abundance of the things which God will pour out upon those who do his will. We move forward with Nephi's testimony: ". . . for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."—I Nephi 1: 65. If we be witnessing for him, God will be "as a shadow by day and a pillar of fire before us by night." He has counseled us that "the righteous need not fear." Surely we shall not stand alone *if we are doing God's will*, for with God and our fellow men, we are a vast majority.

Is It Worth While to Witness?

The extent of the concern of many people in any activity is expressed in the question: "What's in it for me?" The majority of the people of the world are engaged in seeking *directly* their own selfish welfare. By so doing they assure their own destruction, the opposite of what they sought. *It is the paradox of the ages that the man who seeks to save his own life shall lose it, while the man who is willing to give his life for another thereby saves his own life!* Concern for the welfare of others ranks perhaps as the noblest virtue to which we can attain as humans. It is truly amazing that in such sincere effort for the welfare of others we find the *only* guarantee of our own welfare.

The Counsel of the Father

Divine revelation in these hastening times brings us this counsel and assurance:

The works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to nought, for God doth not walk in crooked paths; neither doth he vary from that which he hath said; therefore, his paths are straight and his course is one eternal round.—Doctrine and Covenants 2: 1.

. . . if ye have desires to serve God, ye are called to the work, for, behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul.—Doctrine and Covenants 4: 1.

. . . many times you have desired of me to know that which would be of the most worth unto you . . . the things which shall be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.—Doctrine and Covenants 13: 1-3.

In humility and consecration. Let us go forth together with God to WITNESS FOR JESUS THE CHRIST.

Bulletin Board

Central Missouri Stake Reunion

The 1950 Central Missouri Stake Reunion will be held at Lake Venita, west edge of Odessa, Missouri, on Highway 40, from July 22 to 30. Camping facilities are available on the shores of the lake. Tents may be reserved for \$6.50 and \$7.50, cots for \$1.50. Meals will be served in the dining hall. Registration for adults is \$1.00, children, \$.50.

The reunion theme is "We Witness for Christ in the Restoration." Classes will be provided for all age groups. A special feature will be the lectures on agriculture given by extension workers from the University of Missouri at the men's class to be held at 11:00 a.m. each day.

Inquiries regarding the reunion or reservations may be sent to the Stake Office, Box 355, Warrensburg, Missouri.

H. J. SIMONS,
Stake President.

Change of Address

Virgil Billings
601 Woodlawn Avenue
Chariton, Iowa
(Telephone Red 272)

Notice to Members in Clinton, Iowa

Rachel Miller, 1022 South Clinton Street, Albia, Iowa, will appreciate having members in Clinton, Iowa, contact her sister, Mrs. Orville Thompson, 821 East Johnson Street, Clinton.

Idaho-Utah Reunion

The Idaho-Utah Reunion will be held August 5 to 13 at Hagerman, Idaho. Church appointees to be present are Apostle Paul M. Hanson; Seventies E. Y. Hunker, Russel F. Ralston, and Philip Moore; and Elder James Everett. A few rooms are still available in the dormitory (\$5.00 per room). Those desiring reservations should write Alvin Pierce, 612 Franklin, Boise, Idaho. Bedding must be supplied by those renting the rooms.

PHILIP MOORE,
Idaho District President.

REQUESTS FOR PRAYERS

Mrs. Charles Lyons, Rural Route 3, Clifford, Ontario, requests prayers for a non-member friend, Mrs. Arnott Whaley of Hariston, Ontario, who is seriously ill.

Benito Maliwat, 1014 West Linden, Independence, Missouri, requests prayers for his injured left hand. He is a left-handed barber.

ENGAGEMENTS

Montgomery-Skelton

Mr. and Mrs. Joseph Skelton of London, Ontario, announce the engagement of their daughter, Josephine Adele, to Mr. Vern Dressler Montgomery, son of Mr. and Mrs. Ralph Montgomery of Fairland, Oklahoma. The wedding will take place in September.

Hall-Russell

Mr. and Mrs. Henry Russell of Washburn, Maine, announce the engagement of their daughter, Marilyn Elice, to John Alan Hall, son of Mr. and Mrs. Howe Hall of Orono, Maine. Miss Russell is a graduate of Grace-land College, class of '48, and the University of Maine. Mr. Hall is also a graduate of the University of Maine.

WEDDINGS

Spansler-Snethen

Virginia Snethen and James S. Spansler were married March 26 at the home of the bride's grandfather, James D. Snethen, who

performed the ceremony. Mrs. Spansler is a graduate of Graceland College, class of '45. They are making their home in Humeston, Iowa.

Lewis-Reams

Lois Reams and James Lewis, both of Punxsutawney, Pennsylvania, were married at the home of Elder Earl H. Brennan on July 1, Elder Brennan officiating. A reception was held at the bride's home following the ceremony. The couple will live in Punxsutawney.

Crownover-Pierre

Elsie Pierre, daughter of Mr. and Mrs. Roy M. Yanz, and Glenvil D. Crownover, son of Elder and Mrs. Hyrum Crownover, were married June 2 at the First Baptist Church in Santa Rosa, California, by the Reverend Willis J. Loar. Following the ceremony a reception was held in the fellowship hall of the church. The couple then left for a honeymoon in Yosemite.

Robinson-Rydall

Edith Rose, daughter of Mr. and Mrs. Gordon Rydall of Dornoch, Ontario, and Vernon Robinson, son of Mr. and Mrs. Sam Robinson of Wiarton, Ontario, were married June 17 at the Reorganized Church in Wiarton, Elder Gernet Farrow officiating. They are making their home in Wiarton.

Dunlap-Williams

Cleora Ann Williams, daughter of Mr. and Mrs. Chester P. Williams of Independence, Missouri, and Richard F. Dunlap, son of Mrs. Mary Elizabeth Dunlap of New Westminster, British Columbia, Canada, were married June 23 at the Englewood Reorganized Church. The ceremony was performed by R. Edwin Browne, public relations director, Graceland College. The bride is a graduate of Graceland, class of '49. The groom is a graduate of Graceland, class of '43, and is now a member of the Graceland faculty.

Sullivan-Grover

Carol Jayine, daughter of Mr. and Mrs. Merl Grover of Creston, Iowa, and Edward J. Sullivan, son of Mr. and Mrs. E. P. Cotter of Corning, Iowa, were married June 10 in the church at the Naval Air Base in Corpus Christi, Texas.

BIRTHS

A son, John LeMoine, Jr., was born on April 20 to Mr. and Mrs. John L. Whipple of Independence, Missouri. He was blessed on June 18 at Enoch Hill Church by his paternal grandfather, Elder A. T. Whipple, and Dr. John Blumenschein. Mrs. Whipple, the former Shirley Swanson, is a graduate of the Independence Sanitarium School of Nursing; Mr. Whipple is a graduate of Graceland.

A daughter, Janice Ann, was born on April 2 to Mr. and Mrs. Kenneth Nelson of Colorado Springs, Colorado. Mrs. Nelson is the former Lorraine Milner.

A son, Vernon Ross, was born to Mr. and Mrs. Laurel Bondurant of Colorado Springs, Colorado, on April 19.

A son, Harold Wayne, was born on April 6 to Mr. and Mrs. Wayne Olson of Colorado Springs, Colorado. Mrs. Olson was formerly Nellie Grace Taylor.

Mr. and Mrs. Daniel Torres of Colorado Springs, Colorado, announce the birth of a daughter, Le Annetta Mae, born June 6.

A son, Gary Allen, was born on March 27 to Mr. and Mrs. George F. Shimel of San Francisco, California. Mr. Shimel attended Graceland College in 1946-47.

Lt. and Mrs. Donald L. Seaver of Wareham, Massachusetts, announce the birth of a daughter, Judith Lee, born June 3 at Tobey Hospital. Mrs. Seaver, the former Dolly Lewis, attended Graceland in 1945-46.

A daughter, Patricia Lynn, was born on May 3 to Mr. and Mrs. Gerald Blakely of Plano, Illinois.

Elder and Mrs. Richard Wildermuth of Plano, Illinois, announce the birth of a son, David Otis, born June 17.

A son, Glenn Phillip, was born on April 18 to Mr. and Mrs. Darrell V. Tripp of Oak Grove, Missouri. He was blessed on Chil-

dren's Day by Elders Gerald Thomas and John Quick.

CORRECTION

The birth announcement of Jennifer Lynn Engelbrecht which appeared in the July 10 issue of the *Herald* states that Mrs. Engelbrecht is the former Hazel Peeters. This should be Hazel Teeters.

DEATHS

Obituaries should be sent in promptly by relatives or friends. They will be printed free as soon as space permits. In fairness to all, the editors reserve the right to cut the message to two hundred words.

WEISER.—Nancy E., was born at Beebe-town, Iowa, on May 2, 1869, and died May 30, 1950, at the Mercy Hospital in Council Bluffs, Iowa, after two months of illness. She was baptized a member of the Reorganized Church on December 18, 1887, and was married to Samuel D. Weiser on September 4, 1892. Two of the five children born to them preceded her in death. With the exception of a few years spent in Kansas and Utah, she lived all of her life in the vicinity of Council Bluffs.

She is survived by her husband, Samuel; a daughter, Mrs. Margaret Jensen of Axtell, Utah; two sons, Elwood C. and W. W. Weiser, both of Council Bluffs; nine grandchildren; and eight great-grandchildren. Funeral services were held at the Cutler Chapel in Council Bluffs, Elder V. D. Ruch officiating. Burial was in Walnut Hill Cemetery, Council Bluffs.

KINNE.—Leslie Eugene, was born January 29, 1942, at Council Bluffs, Iowa, and died unexpectedly at the Jennie Edmunsden Hospital in Council Bluffs on May 26, 1950. He had been attending a prebaptismal class at the Reorganized Church with the intention of being baptized on Children's Day.

He is survived by his parents; Mr. and Mrs. Cecil A. Kinne; a brother, Robert Kinne; and a sister, Jacqueline Louise Kinne, all of Council Bluffs. Services were held at Woodring's Funeral Home in Council Bluffs, Elder V. D. Ruch officiating. Interment was in the Walnut Hill Cemetery, Council Bluffs.

LAND.—Naomi, daughter of Uriah Dodge and Priny Elizabeth Peters, was born January 17, 1872, in Chatham Township, Ontario, and died May 28, 1950, at her home in Elmstead, Ontario. She was married to John Land on Christmas Day, 1887. Her husband and seven of the twelve children born to them preceded her in death. She had been a member of the Reorganized Church for over sixty-five years and was a charter member of the Detroit, Michigan, Branch. She also helped to organize the congregation in Windsor, Ontario. From 1923 until her death she lived in Elmstead and attended church at Essex.

Surviving are four sons: Harry of Windsor, George, Donald, and Ellwood of Elmstead; and a daughter, Mrs. Olive Hall of Windsor. Funeral services were conducted at the Baptist Church in Puce, Ontario, by Elders James Pycock and Gordon Brown, assisted by the Reverend A. Crosby, pastor of the Baptist Church. Interment was in the Puce cemetery.

1950 REUNION SCHEDULE

July 15-23	Independence—Gardner Lake	Aug. 4-13	Chatham-London—Erie Beach
July 15-23	So. New England—Onset	Aug. 5-13	Cent. Okla.—Robber's Cave
July 15-23	Owen Sound-Toronto—Port Elgin	Aug. 5-13	State Park, Wilburton, Okla.
July 17-23	Arkansas and Louisiana Dist.—Hot Springs	Aug. 5-13	Brush Creek—Xenia, Ill.
July 17-24	No. California—Lake Tahoe, Zephyr Cove, Nevada	Aug. 5-13	Idaho & Utah—Hagerman
July 17-24	Alberta—Sylvan Lake	Aug. 5-14	Mo. Valley—Woodbine
July 22-30	Central Mo.—Lake Venita, Odessa	Aug. 7-12	Cent. & Srn. Mich.—Liahona Park
July 22-30	Kansas—Camp Fellowship, near Wichita	Aug. 10-20	Hawaii—Y.M.C.A. Camp (Mokuleia Oahu)
July 22-30	Cent. & S. W. Texas—Bandera, Texas	Aug. 11-20	Far West—Stewartsville, Mo.
July 22-30	Ozark—Racine, Mo.	Aug. 12-20	Nrn. Mich.—Park of the Pines
July 22-30	So. California—Pacific Palisades	Aug. 12-21	Kirtland—Kirtland
July 23-30	Nauvoo—Nauvoo	Aug. 12-21	East. Mich.—Cash
July 26-30	W. Colo.—Delta	Aug. 13-20	Chicago-Northeastern Illinois at Lake Geneva, Wisc.
July 29-Aug. 6	Maine—Brooksville	Aug. 12-21	W. Mont.—Deer Lodge
July 29-Aug. 6	Flint-Port Huron—Blue Water	Aug. 19-27	Ariz.-Mt. Lemmon—Tucson
July 30-Aug. 6	Lamoni Stake—Lamoni	Aug. 20-27	Des Moines—Camp Mitigwa, near Madrid, Iowa
Aug. 4-13	Northwest—Silver Lake	Aug. 25-27	E. Colo.—Palmer Lake
			K.C. Stake—Nazarene Camp Grounds

1950 YOUTH CAMPS

The Department of Religious Education calls special attention to the two new camps, the one at Bandera, Texas, near San Antonio, and the other at Racine, Missouri, near Joplin, and encourages the young people of these districts to attend the respective camps.

Other camps are in various stages of planning. The Department will forward to the proper persons, inquiries for information on these camps.

Youth Camp	Deer Park, Penn.	Aug. 23-30	Almer Sheehy 11 Summit Street Somerville, Massachusetts
Missouri Valley	Columbus, Nebr.	Aug. 23-28	Charles Neff 811 N. 36th Omaha, Nebr.

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*** CHURCH STATISTICS**

The "Christian Herald" for July brings its annual report on religious membership statistics in the United States. Here are a few interesting items: Roman Catholics have about 33 per cent of church members, now total 26,718,343, showing a gain of 642,646 in the last year, or a gain of 2 per cent. Total Christian membership in the U. S. goes slowly upward, now numbering 81,862,328, or 54 per cent of the total population. In 1880 the percentage of the total population was only 19.9. Among Protestants, four leading Baptist groups number 15,324,352. Methodists in one organization follow them with 8,792,569. The Presbyterian and Protestant Episcopal churches have above two million each; and the following range under the two million mark: United Lutheran, Disciples of Christ, Lutheran (Missouri Synod), Congregational Christian, and African Methodist Episcopal.

*** IF**

If you want to do something, try to make home a little corner of heaven for those who love you.

If you can't do that, what good is it for you to try to build Zion?

*** TEMPER**

A temper is the only thing you have that stays right with you when you lose it.

The friendly taxi driver opened the cab door, and when I looked up he was smiling. "Nice rain," he said. He knew that rain was making business for him.

As we went up the street, he said, "The lady I hauled a few minutes ago was upset and just a little mad. Doesn't like rain. She's gonta be madder still when she finds out she left her lunch in my cab."

A little later: "I used to let everything get under my skin. I blew my top whenever things went wrong. For years I went from one job to another, getting mad. Then I found out it was a mistake. Now I try to take everything with a smile. I have a boy growing up to be just like me. I'm trying to teach him not to let his temper get him like it got me."

*** PANGS OF AUTHORSHIP**

1. You put a clean paper in the typewriter.
2. You write on it.
3. Then you erase it.
4. You write it again.
5. You tear it out and throw it away.
6. Back to No. 1.

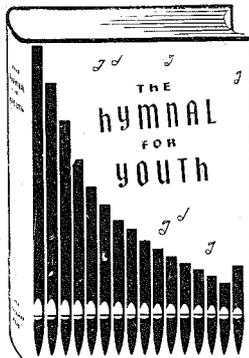
***TAKING THE COUNT**

After the holiday week end, we took a count of our friends to see who had survived the slaughter on the highways. More than seven hundred people in the nation started out for a ride, a swim, or a picnic, not knowing that the end of the trip would find them in heaven, or whatever other place divine judgment might assign to them. . . . Looking at the drivers who race in crowded traffic, who pass cars near the top of a hill, who take desperate chances to save a moment of time, risking the lives of the innocent as well as their own . . . one wonders how we can take life so carelessly, even when there are many of us.

Herald House

The Hymnal for Youth

(Herald Edition)



"The Hymnal for Youth" (Herald Edition) which we are now introducing includes many hymns that are already well known among us. There are also a large number of hymns that have found acceptance elsewhere which ought to become better known among the Saints. And we are glad to say that there are more than a few (written by our own people) that have never been published before, but which we believe will be welcomed and loved. . . .

"We were happy to be able to make an arrangement with The Westminster Press that permitted us to include herein many of the hymns already issued in their 'Hymnal for Youth,' and to add thereto hymns of our own choosing." Quoted from The Preface by Israel A. Smith and F. Henry Edwards.

The new Hymnal includes the following sections: "When We Worship," "Orders of Worship," "Responsive Readings," and almost 400 hymns.

These hymns and materials have been selected by Franklyn S. Weddle, Director of Music for the General Church, and his associates, Dr. Roy A. Cheville, Anne Morgan, Aleta Runkle, and Chris B. Hartshorn.

Single Copy	\$2.25
10—49	2.10 each
50—99	2.00 each
100—249	1.90 each
250 or more	1.80 each
(postage extra in quantities)	

**Independence,
Missouri**

THE SAINTS'

Herald

Volume 97

July 24, 1950

Number 30

Austrian Alps Scene

Photo by Marion Pease



Church Attendance

A MOST SERIOUS LOSS in church effectiveness and in potential gains occurs through the nonattendance of our own members. Of those enrolled, about 60 per cent do not attend church on any given Sunday, and 35 per cent do not attend church at all. This means ineffectiveness in every field of church endeavor. We have lost thousands of potential converts through the failure of local priesthood to accept responsibility for nonattending members in the period soon after these Saints ceased attending. Many of these were good people who lost interest for specific reasons, and our ministry can be significantly improved by personalized attention at these points.

Converts who are not actively engaged in some phase of church endeavor within two or three years after their baptism, and who therefore lack a sense of dignity and importance in the group life, are in a precarious position. It is significant that a higher percentage of ordained men are active than of the membership. Members of the priesthood have definite responsibilities.

Introducing...

CHARLES R. HIELD (page 5), introduced August 29, 1949.

C. GEORGE MESLEY (page 7), introduced November 7, 1949.

JOSEPH E. MARTIN, Independence, Missouri (page 8), was born in London, Ontario, Canada, August 19, 1888, where he was baptized in 1897 and finished his grade school education. Brother Martin has been a student all his life and completed his education in night classes and home study. In 1911 he married Myrtle Irene Henderson of Winnipeg, Canada. To them were born four sons: Lawrence E., Howard L., Wray S., and J. Lloyd; and one daughter, Mrs. Laverna Wiggins. After the death of his companion, he married Opal Olive Hill on August 28, 1942.

Brother Martin is a structural and ornamental iron worker. One of his first jobs was to help build a bridge across the Thames River in 1907, very close to the spot where the light came down when Brother Cornish was baptizing some early members. He was ordained a priest in 1924 and an elder in 1926. He served as pastor of East Independence for five years, and associate pastor of Enoch Hill for several years.

LLOYD L. HADLEY, River Forest, Illinois (page 10), was born at Evansville, Wisconsin, on February 20, 1887, and was baptized in Brooklyn, Wisconsin, at the age of eight by Eli Wildermuth. He was graduated from the Beloit, Wisconsin, high school and finished two years of college work. For many years he was court reporter for the State of Wisconsin. Then he became assistant state probation officer, in which capacity he served the state for eight years. Following this he was employed by the Crane Company of Chicago for twenty-five years until his retirement. Here he rose to the position of assistant to the president and secretary of the board of directors.

In 1939 he married Lillian R. Nelson. Both of them have been active in church work; both lecture, and are interested in developing flannelgraph materials for church work.

Brother Hadley was ordained a priest in 1916 and an elder in 1939. He served the Northeastern Illinois District as president for several years.

ROSE-MARY BAKER ESSEX, Kansas City, Missouri (page 12), was born in Horton, Kansas, in 1920. She was graduated from the Horton High School in 1938 and attended business college in St. Joseph, Missouri. She has worked as retail clerk, waitress, cashier, bookkeeper, and secretary. In 1940 she married Albert A. Essex. To them were born three daughters and one son: Susan Kay, nine; Sylvia Jean, eight; Diane Marie, five; and James Arthur, one.

Her hobbies are leather tooling, Indian beadwork, tile craft, and shellwork. She is interested in writing and archaeology.

THE SAINTS' HERALD

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News & Notes

CHURCH DEDICATION

Apostles Reed M. Holmes and Daniel T. Williams attended the Canton, Oklahoma, church dedication held July 9. The previous church building was destroyed by a tornado in 1949. The main auditorium of the building was lifted completely off the foundation. The new building, a white stucco on tile, was built by the Saints on the old foundation. The natural wood pews were made by members of the congregation. The cost of the entire project was a little more than \$2,000. The Red Cross relief fund gave \$500 for the construction of the new building. The pastor who led the Saints in the endeavor is Elder Ray Diamond.

RADIO MINISTER

By summer's end, Elder Arthur Rock will have completed his studies and be able to start his work as radio minister. Sister Rock and the two children have already established their home in Independence.

THE AUDITORIUM

The contract has been let for completing the work on the dome of the Auditorium. The stone facing on the wall of the dome has been completed. It is estimated that it will take from six months to a year to put the copper roofing on the dome. After it is completed, work will be started on the front and foyer of the building. The front will be done in Bedford limestone facing.

CAMPUS SPEAKER

Seventy Russell F. Ralston spoke on "The Holy Spirit in the Restoration" on July 9 at the Sunday evening church service. Because of the rainy weather the meeting was held in the Stone Church. Sanford Downs, pastor of the Enoch Hill Church, and Roy Thurtchley, member of the stake high council, offered the prayers. Donald V. Lents, chaplain of the Independence Sanitarium and Hospital, presided, and Clayton J. Wolfe led the song service. Musical numbers were furnished by the Clematis Chorus.

MOVED

All church school classes that held meetings in Bartholomew Hall have moved to quarters in the recently acquired Kansas Street Church. Elder Evan Fry, teacher of the Y.K.T. class, reports that the move has made it possible for his class to double in size.

ADVANCEMENT

During the month of June of 1950, there were 715 persons baptized in the general church. This was second to the highest record for the month of June, the highest being 729 in June, 1929.

IMPROVING

Elder Dan Sorden, radio minister, and Elder C. I. Carpenter of the Auditorium, are both improving in health. Brother Sorden is able to drive his car and to visit his friends. Brother Carpenter has recovered sufficiently to be returned to his home.

"The Restoration Story"

To Be Used in Reunions and Branches

THE CHURCH is concerned with strengthening the movement of witnessing for Jesus Christ. The personal testimony given in face to face contact with a nonmember friend has always been the fundamental means of extending the gospel. Many, however, have felt handicapped in giving their personal testimony. They have needed a simple tool to implement their desire to tell the story. For several years turn-over illustrations have been used successfully in various quarters of the church. To some of the brethren it seemed desirable to extend their usefulness by refining the message and pictorial content and making them available at low cost for use in a loose-leaf binder.

For more than a year a committee of the Council of Twelve has devoted its prayers and energies to the production of such material for use by our priesthood and others at the grass roots of our church endeavor. "The Restoration Story" is the first tangible evidence of these labors. It is the first of a series of visualized sets to be made available for use in the local areas. "The Restoration Story" gives the historical background to the coming forth of the Restoration Movement. Its primary emphasis is upon the ministry and message of Jesus Christ. It brings, in pictorial form, the realization of the harmony between the church in early apostolic times and the church as we know it in these latter days. Its approach is affirmative. Its authors have sought to stress fundamentals.

The primary function of "The Restoration Story" and succeeding visualized materials is to help you tell the story to your friends. The words of introduction in "The Restoration Story" point the way toward the effective use of this material in personal evangelism.

We are impressed by the other uses which may be made of these

materials. They can be an effective aid in priesthood visiting. A member of the priesthood has in "The Restoration Story" a tool which focuses attention on the purpose of his call and which gives him an opportunity to teach our membership the essential elements of our church. This will be particularly valuable for visits among inactive and isolated Saints. Parents will find these pictorial materials helpful in teaching their children about the church. Other adaptations of the material may be made to supplement church school instruction and to assist in leadership training of priesthood, church school workers, etc. Classes organized for new members may use "The Restoration Story" to good advantage.

This visual aid to personal evangelism is a mutual product of the

Council of Twelve and carries with it the approval of the Joint Council. It is designed to help you tell the story. There are some who, like many appointees, will already have evolved their particular method of telling the story. They may or may not decide to use these visual materials as an aid. Others, inexperienced in telling their friends of the Restoration, will welcome a tool for their use. "The Restoration Story" is prepared especially for these. It is an instrument of personal evangelism. We hope you will master the story so that you may tell it in your own words without referring to the text, simply using the pictures as a focal point for your friends and as a reminder to you of the testimony you wish to bear. It is your testimony which is important, and it is the Holy Spirit and not the pictures which will win your friend to Christ.

THE FIRST PRESIDENCY,
By W. Wallace Smith

A Cottage Missionary Meeting

COTTAGE MISSIONARY MEETINGS have been a feature of the life of our congregation for some years now. Young men with splendid records in local missionary work have gone under general church appointment, and we are developing others. Their efforts have contributed a considerable number of new members to our congregation, and our people are proud and happy to give them all the support possible.

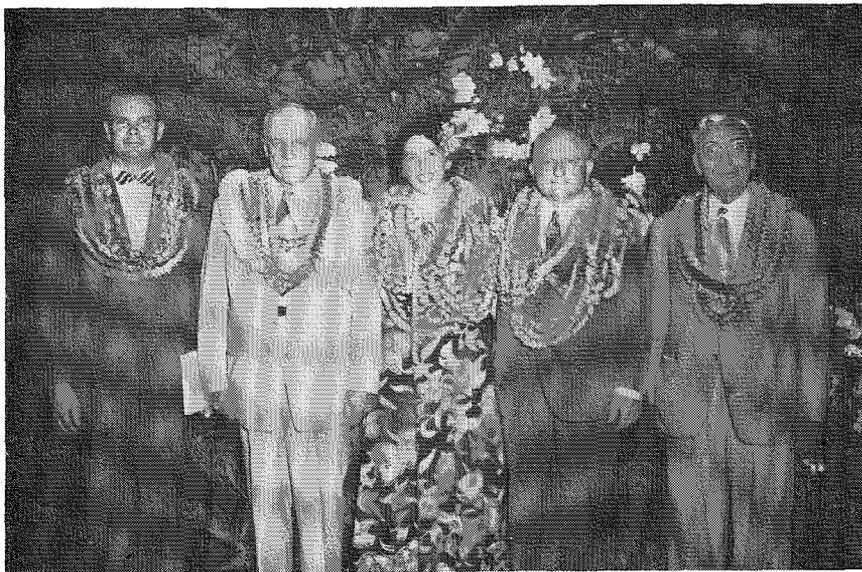
Quite recently a very good series was concluded by a young man who has had considerable success in this work. A visiting appointee, he was putting the finishing touches on the faithful work of some of our local volunteers. The meeting place was the comfortable and attractive basement recreation room of one of our member families. The lectures were based on slides used with a good

projector. Our local missionary operated the machine, and the visiting missionary gave the lectures. Afterwards, there was a period for questions which was very interesting.

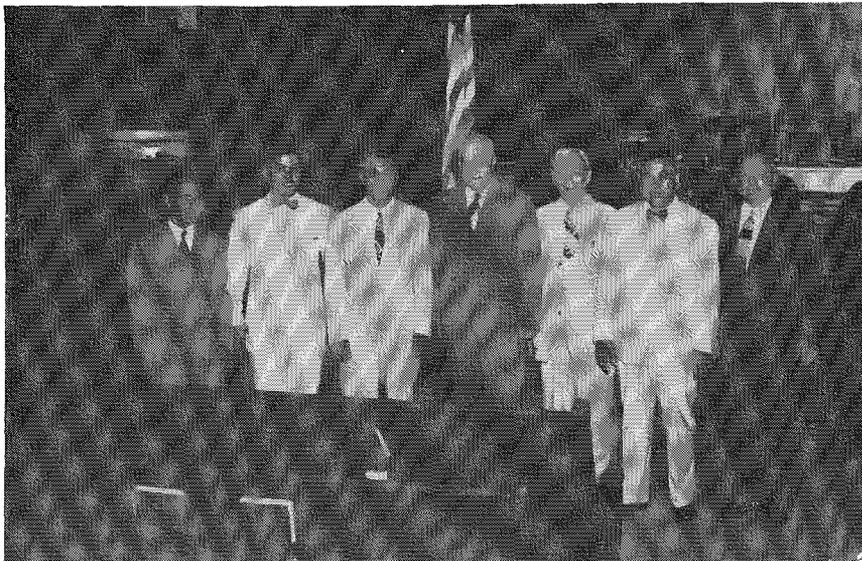
We were especially pleased by the number and the quality of the people who were interested in these meetings and attending them. Some have already obtained university degrees and are engaged in professional and technical work. Some are working on their degrees. Their questions were thoughtful, and showed keen interest and good understanding of the message that had been presented.

We have been baptizing many children at our church, but we are also glad that there have been quite a number of adult converts. It is good to know that we are still growing, and still spreading the gospel story.

E d i t o r i a l



(1) Left to right: Elder A. Orlin Crownover, President Israel A. Smith, Eriel Miller, Bishop Howard Miller, and Bishop Mark Stegfried. Taken June 27 at Hilo banquet in front of large "Aloha" made of gardenias and orchids.



(2) Left to right: Deacon Kogoro Sakima, Elder Paul Miyamoto, High Priest Prescott A. Foo, President Smith, Bishop Siegfried, Evangelist Charles A. Lee, and Bishop Miller. Taken Sunday, June 25, following ordination service at church in Makiki.

ON JUNE 14, President Israel A. Smith left Independence on a trip planned to take in faraway places. On June 17 and 18 he presided at the conference of the churches comprising the metropolitan area of Los Angeles and assisted in the organization of the new Los Angeles Stake.

On June 19, Bishop Mark H. Siegfried of Independence flew to Los Angeles to join President Smith. The two brethren took plane for Honolulu on the evening of June 20, arriving on the morning of June 21. A cable received from them read as follows: "Received a grand Aloha

on arrival in Hawaii this morning. Smith and Siegfried." The Saints had met them, and in true Hawaiian fashion had decked them with flower leis, fluffy carnation and colorful plumeria being prominent. The two brethren found themselves with armfuls of leis besides the traditional string after string placed upon their shoulders.

President Smith and his traveling companion were treated to another taste of Hawaiian hospitality at the *luau*, or feast, held in their honor the first Saturday after their arrival. Bishop Siegfried in commenting upon the occasion said: "We ate no lunch, so we were ready for the *luau* of roast pig, yams, and everything

these good people could get together for a real feast."

The following day, Sunday, June 25, the Hawaiian District conference opened with an 8:30 prayer service. On that day Howard F. Miller was ordained to the office of bishop, in preparation for his future work in Kansas City Stake; Charles Lee to the office of evangelist; and Prescott Foo to the office of high priest. These ordinations were all in consonance with the action of the recent General Conference. Some ordinations as a result of local action were also cared for, and High Priest A. Orlin Crownover, who arrived recently from church headquarters, was elected the new district president.

On this same Sunday, two days before the anniversary of the death of the Martyrs, at the dedication of the site for the Gilbert J. Waller Memorial Chapel, President Smith paid tribute to the memory of his famed grandfather. He outlined his ancestor's life, declaring that Joseph Smith was a prophet, a fearless defender of the truth, and a martyr to the cause of righteousness. Mayor John E. Wilson and Mrs. Wilson attended this meeting, the mayor speaking briefly in memory of Brother G. J. Waller.

Noting an erroneous statement in regard to the lineage of Joseph Smith in the June 24 issue of the *Honolulu Star-Bulletin*, President Israel A. Smith was able to furnish a letter of correction, which was published in the paper of June 27. We quote his letter:

Joseph Smith, the L. D. S.,
The Reorganized L. D. S.
Editor *The Star-Bulletin*:

The writer is a visitor in your fine and interesting city, and is loathe to take exception to what appears in your columns; but in the interest of keeping the record straight, I deem it necessary to call your attention to a wrong statement in your issue of the 24th instant.

In your article about Samuel E. Woolley on page 21, column 5, reference is made to "Prof. Joseph E. Smith of the University of Hawaii, a lineal descendant of the church's founder," etc.

Assuming the word "founder" refers to Joseph Smith the Prophet, please be advised that the professor is not a lineal descendant of Joseph Smith, the founder of the Latter Day Saint movement.

I am a son of Joseph Smith (1832-1914) who was the eldest son of the founder, and am fully advised as to who were and who are the founder's descendants, and none of them have ever been identified with the Utah Latter Day Saints called (and calling themselves) Mormons.

From my acquaintance with Mormon officials, it is my opinion that the good professor is a son of Apostle Joseph Fielding Smith of Salt Lake City, who is the son of a man by the same name, their late President Smith (1838-1917), who was the son of Hyrum Smith (1800-1844), a brother of the founder, Joseph Smith, and who with him was killed by a mob on June 27, 1844, at Carthage, Ill.

(Continued on page 19.)

Faith in God's Program

By CHARLES R. HIELD



"And Jesus answering, saith unto them, Have faith in God."—Mark 11: 22.

PERHAPS OUR OUTSTANDING NEED today is faith in a great world program of brotherhood and peace. Such a program is the heart of the teaching of the Christ.

Too often we have thought of faith as something to *believe*. It was an opinion *about* God—a mental exercise that brought to man rich gifts in business success, comfort in sorrow, and direction when in doubt. Religion *may* bring some of these values, but we lose the true meaning of faith if we think only of ourselves on the receiving end of God's program.

Real faith discusses and acts upon things to be accomplished, not merely things to believe. Faith in God is venturing; confident that the Lord's plan for society is the one which will solve the problems of the world. We are aware of this type of venturesomeness on the part of the Pilgrim Fathers and the early colonists who had faith in democracy and fought for it at Valley Forge.

Faith is an inward assurance that what has not been attained, can be attained through hard work. Faith is the power to believe and work in the face of an unaccomplished fact. Religious faith functions as does faith in our physical universe. The greatest achievements of men were once outside human experience. We have only to think of our railroads, telephones, radio, Diesel engines, to know that science is a tremendous believer; it refuses to set limits.

The saints of the first century had this life-filling faith. It was not merely a mental assent to a belief that there was a God. They accepted a despised religion; they faced contempt; they risked violence and

death. Yet those early day saints were so confident that the social program of the Christ was the only one that would bring peace and harmony that their example changed the life of the world. To them it was not merely a theory to think about. It filled every endeavor of their lives and brought to them a power and a *thrust of the will* that has seldom been equaled.

FAITH is closer to courage than it is to intellectual assent. Faith is not blind credulity. It is the Great Discoverer, the Great Prover of Truth. When one finds truth, it is always the teachings of the Christ.

Religious faith is not unlike the faith of the successful inventor. It is a threefold faith. First, it is faith in the unchangeability of God's law concerning nature—gravity, fire, air, water, heat, etc. Having this faith, man builds with confidence refrigerators, radios, aeroplanes, and puts plumbing in his home. He is sure that these laws will function tomorrow, next year, and even hundreds of years from now. Second, it is faith in the inexhaustible power of the Universe. There is yet much to learn, much to discover. With this faith man finds how to quick-freeze his food, use electronics, develop plastics, grow colored cotton, etc. Third, it is faith that as we co-operate and bring ourselves in harmony with the laws of nature, which are the laws of God, these laws will respond and become our allies; automobiles carry us about, and television brings us the picture of world events.

The conventional observance of faith is often but a formality. The statement, "Believe on the Lord Jesus Christ and thou shalt be saved," (Acts 11: 35) has caused many to live in a land of make-believe. The passage is true if we

realize we cannot have the Christ, without his program. Salvation, is the building of a righteous society to the place where character has been developed which will *insure* peace, security, brotherhood, and the sacredness of personality. Nowhere is man granted such great rewards without soul-stirring effort. The fanciful dreams and hopes of Christians may in no small measure be to blame for our wars. Too many have had faith in creeds and have been lulled into indifference and repose. God is not a cosmic utility upon which we can draw for selfish gain. Faith is not reading the Bible like an ancient bill-of-fare. It is a life-activating-conviction that a planned, God-controlled universal brotherhood *can* be built. The tragedy of our age is that so many follow the Christ "afar off."

CHRIST SAYS that if men will learn and obey his laws they can develop a vigorous, yet peaceful, society. They will have power to carve out a world community, free from the errors which today cause so many fears.

We had faith that we could win the last war. We summoned all our strength, and with a united will acquired the courage and resolve to fight our way through to victory. Real religious faith has the same basic convictions. Men will not fight against odds unless they have

a vigorous faith. He who believes acquires strength. He who doubts is weak. People with a righteous, venturesome faith in the rightness of Christ's program are happy, healthy people.

A faith like Christ had is not wishful thinking. It faces facts. It does not say the world is lovely when it is not. It says that there *are* means of accomplishing universal brotherhood that reason has not yet found. Such a faith brings an assurance that there is further good, beyond what we know today. Such a faith is a pathway to truth, it quickens the mind, kindles the emotions of love, courage, and perseverance. It nerves the will; summons the whole man to an adventure; and gives him the power to attack. People without this great faith in a God-controlled universe are full of fears. They are subject to moods of self-pity and anxiety. They lose confidence in themselves, in others, and in their Creator. They develop a sense of being shut up, as in a box. They feel powerless to change themselves or their society. They are easy prey for unscrupulous and selfish dictators. Life has no meaning for them. They are full of misgivings, apathy, and pessimism.

Christ is our perfect example of a man with a great faith. He was so sure that his Father's way was the right way, that it consumed his every energy. He forgot his hunger while at the well in Samaria, he fell asleep in the boat crossing the Sea of Galilee, he collapsed under the weight of the cross on the way to Golgotha. Every thought and action showed his confidence in the ultimate conquest of sin. Even death did not lessen his convictions.

IT IS TOO BAD that the divine will has to wait upon our lagging and unresponsive faith. Good intentions are not enough. People responsible for the most damnable deeds in history, and in our society today, often claim the alibi of good intentions.

He who has an inspired faith

need not whip himself into activity. He has a great goal outside himself. With all his soul he wants to serve mankind. He works with an all-consuming passion, forgetful of time, in order to become an artist, a surgeon, an Edison, a Mahatma Gandhi, a Sweitzer, or a Kagawa. He does not ask double pay for overtime. A person with this great faith will endure hardships, suffering, and even persecution to assist in building this God-controlled society.

Before any great movement for liberation and human good is undertaken the questions must always be

asked: "How many people can be found who will have faith enough to believe in this Cause and its triumph to venture their lives in a great attempt to bring it to pass?" To the great religious faith of the Christ, the Reorganized Church of Jesus Christ of Latter Day Saints calls its people and invites the world to join with them in this greatest of adventures—the building of God's will into our daily lives. Well may we all ask ourselves, "What visible evidence of faith in God's program are we showing?"

An Ancient "First-Aider"

JESUS NAMED HIM the Good Samaritan. If the episode had been real, the compliment of Jesus would have been a greater honor than being knighted by a modern monarch.

The good Samaritan was void of racial prejudice and national bigotry. When he saw the wounded, helpless man, he did not ask about his national or religious connections. Here was a human being in need of help, and he rendered first aid.

The good Samaritan was kind and the expression of his kindness was spontaneous. When he saw the half-dead man he did not have to debate the issue; he did not ask himself if he had time to administer to his need, but acted immediately. He had a means of transportation and money. After doing what he could to ease the pain of the wounded man, he took him to an inn and made fiscal arrangements so that the man could be cared for until he was restored to health.

The good Samaritan was a normal man. He did not look at the wounded one in the ditch, feel full of pity and then pass on. His concern did not stop with recognition of the beaten man's need, but led him to do something about it. So the circuit was complete. His reaction was normal, intelligent, effectual.

Were he living today he would have expressed the same principles, but his technique would have been difficult.

BUT THERE IS ANOTHER ASPECT to the philosophy of such things. Modern factory supervisors are not satisfied with first aid treatment; they have a preventive program. They get to the root of the matter. There is also a philosophy of prophylaxis in a social and religious setting as well as in an industrial setting.

In a lecture the late Dr. Anna Howard Shaw said that in her desire to serve humanity, she made preparation even to securing an M.D. degree. But as she considered her service, she said she felt she was at the bottom of the precipice ministering to the fragments of humanity that fell over and that she should be in a better position to prevent the fall. So she launched out on a career, one goal of which was to enfranchise women. But she was intelligent enough to know that legislation was limited to its power to improve human nature. A larger and deeper program is needed.

How beautiful the gospel is. It redeems the person, purifies him, and puts him on the road of life. Social conditions need to be improved. Riches belong to those who make them—those who compose the community. The surplus should be gathered into the storehouse like the corn that was gathered in Egypt under the direction of Joseph during the years of plenty. When the famine came there was corn in Egypt. The church should also gather in the surplus so that if another depression comes there will be wealth in the church.

The prophylaxis of Christ will save man physically, morally, mentally, and spiritually. It will also save him in his complicated social relations. Zion is an organization of good Samaritans, skilled not only in therapeutics but also in prophylaxis.

—JAMES E. BISHOP

I Saw a Thousand People Dying

NOT the quick death from a sudden contagion, but the long lingering death of neglect and spiritual starvation was theirs.

I didn't see them from a secure desk a thousand miles away. I saw them in their good homes, in their struggling branches, and in their life resurgent endeavors at reunions. I heard the troubled pleas of parents for their youth, and saw the pitiful eagerness with which they seized the crumbs of leadership I was able to offer. I saw them protectively clutch their children to themselves, and I went down into the oozy waters of a pond to baptize their little ones. Frail grandmothers of solid pioneer stock who had weathered a hundred crises without a tear wept when they pleaded with me for their children's children who had married Gentiles and were indifferent to the work.

The tragic newspaper stories of ten thousand in China dying the slow death of famine stirred me to a surface pity, but the slow death of a thousand, whose lives I had so touched, stabbed my compassion into action.

I saw a thousand people dying.

THEY were nearer than some of my own flesh and blood. We had a common Father and a tender-hearted Elder Brother. These were my brothers and sisters, and their deep needs were not separate from mine. Love moved towards them with eager hands to help. Action was merited, for theirs was not the complacent waiting for the end as those who do not care, or those who had lived a full life. These brothers of mine had been denied opportunities for the full life. Over the years they had given of their means that others in need of leadership might live. They had waited patiently until their church leaders could say, "Now we can help you." Little resignation was evident and what indifference was there was the fruit of the years of regrettable though necessary neglect. Now those years could be ended and new life again begin to flow into hearts and minds so long denied it. They who had struggled to baptize their own and to witness of the gospel restored could now have an infusion of men to give leadership to their endeavors.

I saw a thousand people dying.

STATISTICS which had been cold figures in a survey leaped into life to produce action. My older brothers before me had seen a thousand people

dying. They had agonized over the struggles of weak branches to survive, and had moved with all the power of their calling and passion of their convictions to secure the needed transfusion of life through adequate leadership. I, with them, could now measure the growth of these thousand people in Eastern Michigan, Northern Indiana, Western Missouri, New York, Southern California, Nauvoo, and other areas. We could see them beginning to rebuild the waste places of the years of inadequacy. Young people were responding to the opportunities that inspiring leadership brought. Through the maze of figures, the red blood of their baptismal record could be traced. In ratio to the number of people and investment of man power, these places were revealing marked upward trends.

With the eyes of others of my brethren upon me, I faced the struggle between the call to serve the nebulous souls of those not yet won in regions that on paper were fruitful, and the challenge of these souls that had become a part of me. My thousand won my action because they were both fruitful and already a part of me.

The balance that was out of balance called for an equalizing adjustment. The time was at hand. The funds were available. New leaders were coming forward to be appointed. It mattered not whether my thousand were in Arkansas, Montana, Texas, Idaho, Sault Ste. Marie, or New York. They now were my responsibility, and being a part of them, I had to give to them as the Elder Brother would have given. I moved to give them leadership.

I saw a thousand people dying.

I SAW their lovely cities, once the pioneer towns of ranchers, lumbermen, and miners, but now the flourishing metropolitan areas of culture and progress. Their good universities and colleges enrolled students from every state. Great areas of their country were alive with progress. Huge dams were being built; new cities established. The agriculture of the old era was giving place to the new, and trained church people were among those leaders. Here was splendid opportunity among the second and third generation of sturdy pioneers. What had come out of Champion, Nebraska, could come out of Deer Lodge, Montana; Hagerman, Idaho; Birsey, Saskatchewan; or Carraway, Arkansas. With a leader to inspire this same potential that was already moving up-

ward, they could have their development accelerated.

People like these could make a fresh contribution to the cause of Zion. New ideas, new energy, new ideals could be infused into the cause that needed them and of which they are a part.

Looking to the future, I moved in the present to send them help that would inspire their youth to further training, comfort those valiant ones grown old in the cause, and give to their children new possibilities. The honest in heart more readily could be won to the cause and the harvest would come where much of the patient sowing had been done.

I saw a thousand people dying.

THE Father saw the thousand dying and had ready his law, his plan for all who will to help.

"It is required of the Lord at the hand of every steward, to render an account of his stewardship."

"Every man shall be made accountable unto me—"

Those who are "governed by law are also preserved by law and perfected and sanctified by the same."

The Father's law was very clear and just. Every man was called to be a steward accountable to God. It mattered not whether over little or much.

The Son also saw the needs of the thousand and commissioned leaders saying: "Go ye . . ." The people "shall feed you and cloth you and give you money," and to the givers he said, "Inasmuch as ye have done it unto them . . . ye have done it unto me."

I might make the move to send them men, but only the people of God could give these men continuous sustenance for their work.

Some there be who would quibble with God about his law, but face to face with all God's blessings, a thankful man does not quibble. He does not say, "How little must I do or pay?" Gladly he asks, "How much can I help?" Thus he moves to keep the law and helps a thousand dying people.

I saw a thousand people dying.

Stirred as I had never been stirred before, I moved to bring them help. A thousand, thousand others, too, are dying. Are you willing to make possible the sending of help to them?

"Inasmuch as ye do . . . ye have done it unto me," says Christ.

—C. G. Mesley

"Zion the Beautiful Beckons Us On"

By J. E. MARTIN

WHAT is Zion? We find in Doctrine and Covenants 36:2 that "the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness." We would gather from this reading that God's people shall be called Zion when they have developed a quality of righteousness—a certain standard of perfection.

We are concerned about how these conditions were obtained. We read in Matthew 7:23, ". . . strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." I fully believe that when Jesus made this statement he was thinking of that more abundant life he came to give, and, if we are to enjoy this, which in reality is a Zion life, we will have to follow the "narrow way" to the end or until Zion becomes a reality.

During the past ten years my work has taken me to a number of large manufacturing and industrial plants. One industry that is particularly interesting to me is the production of aluminum. I have had the privilege of seeing yellow clay taken from Arkansas and processed into aluminum. This clay has to be washed, baked, and crushed. During processing it becomes what appears to be white sand. Then it goes to the reduction plant. Here it is put into a large melting pot, and in thirty-two hours it is siphoned out as pure aluminum.

The actual process of producing aluminum is simple but the steps in processing it must be followed carefully.

It is a costly process involving the production of electricity, the building of carbons, the making of various tools and equipment. It is an enormous task, but the actual processing, I repeat, is quite simple when each step is executed as it should be.

So it is with us. If we ever hope to become the children of God, we must follow the law that has been given which will cleanse, purify, mold, and shape us into the children of God.

AS we examine ourselves today, we know that we are not enjoying this more abundant life, so let us search the Scriptures and learn what is written

there. Paul says, "I have shown unto you a more excellent way." We have often heard the song, "God's way is the right way; God's way is the best way," so we want to try to learn more about this way which assures us abundant life. In Doctrine and Covenants 83:3 we find these words, ". . . in the ordinances thereof"—that is the ordinances of the church of Christ—"the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh." Without these we have no promise; and unless they function according to the divine plan, it would be impossible for anyone to "see the face of God, even the Father, and live."

In Section 104:10 we find that the Aaronic priesthood holds the keys of the ministering of angels, as well as the right to administer in the outward ordinances in the letter of the gospel. In paragraph nine of this same section we are told that the Melchisedec priesthood holds the keys of all the spiritual blessings of the church and has the privilege of receiving of the mysteries of the kingdom of heaven and enjoying the communion and presence of God the Father and Jesus Christ the Mediator of the new covenant. According to these statements, we can plainly see that God has made all the provision necessary for the growth and development of his people that they may enjoy this high quality of life and make Zion a reality. Paul also presents this thought to us in Hebrews 7:11, wherein he says that if perfection were possible by the Levitical priesthood (under which the law was received), there would be no further need for another priest to arise after the order of Melchisedec and be called after the order of Aaron.

I BELIEVE we are speaking in harmony with what Paul had in mind when we say he was conscious that the ministry of both of these priesthoods was necessary for the growth and development of the people. Let us consult the fourth chapter of Ephesians: First, let us take into consideration the fact that Paul is not writing to the world but to the Ephesian saints. He is writing to people who have already

been taught the message of Jesus Christ, and is trying to bring to their attention just how the priesthood should function among them. Paul says, "He gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers." If we were to put these thoughts into the language of today, we would say that God placed the priesthood in the church for a specific purpose. Paul in this Scripture was trying to show the Ephesians a more excellent way.

Then he goes on to say that the purpose of this way is for the perfecting of the saints. This is what we are interested in. The work of the ministry is for the edifying of the body of Christ. I believe Paul was saying that the work of the ministry is for the perfecting of the saints and the edifying of the body of Christ, and that they (members of the church) should continue in this work until, in the unity of the faith, "all come to a knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ"—or until they enjoy this more abundant life.

He says further that the work of the ministry is to teach the people the word of the Lord, and that if any should rise up teaching false doctrines (priestcraft) or seek to deceive the people, they would not be tossed about with every wind of doctrine as we find some are today.

If we of the ministry see some of our people being led away by false doctrine, it may be that we are responsible because we have failed to teach them the true doctrine of Christ and they have not been prepared to meet these conditions. Perhaps we should examine ourselves and see if we are about our Father's business before more are led astray, even as Paul says, "by speaking the truth in love that we all may grow up unto him in all things which is the head even Christ."

MY explanation of this next verse may be a little crude, yet I have given it much consideration. First, let me present this thought: The church is called the body of Christ, and in this way the church is like a human body. Our bodies are governed by five senses: seeing, feeling, hearing, tasting, and

smelling. If any one of these are injured or cease to function, the whole body suffers. Likewise the body of Christ, the church, is governed by five degrees of priesthood: the high priest, the elder, the priest, the teacher, and the deacon. If any one of these fails to minister to the membership, then the whole body of the church suffers. Doubtless this is what Paul had in mind when he said, "From whom the whole body fitly joined together [this would include the complete organization of the church—the priesthood and the ordinances] and compacted by that which every joint supplieth."—Ephesians 4:16. What are the "joints" that supply the strength of the church? The various degrees of the priesthood, each with its specific ministry. When the church receives what each of these members should give to it, it becomes a compact whole according to the effectual workings in the measure of every part.

How is this priesthood to function and make this possible? We find that when the whole body is fitly framed together it ". . . groweth unto an holy temple in the Lord, in whom ye [or we] also are builded together for an habitation of God through the Spirit."—Ephesians 2:21, 22.

We do not want to do an injustice to this. The most important thing in the erection of a building is a sure foundation. Likewise if we are going to build a tabernacle to God in and through which his Holy Spirit shall have right of way, we must do it in harmony with his plan. Remember that I am talking about going on to perfection. Paul presents the thought that perfection can come only after repentance, baptism, and the laying on of hands (Hebrews 6:1, 2). So we are thinking of the work of the standing ministry to the membership of the church. The work of the Aaronic priesthood is to build the foundation for the kingdom of God. The work of the missionary arm of the church is to go out, select, and gather materials from which the kingdom of God shall be built. The work of the standing ministry is to take these materials and shape them (or teach and minister to them) that they may grow into a living structure, a holy temple in which the Spirit of God can dwell.

LET us analyze briefly the work of the Aaronic priesthood.

The work of the priest: (Section 17:10.) As a standing minister, the priest is to visit the members in their homes and exhort them to pray vocally and in secret and to attend to all family duties. Is not this foundation

work? Is not the home the foundation of Zion? The people, the church, the body of Christ can rise no higher than the homes from which the people come. Therefore it is the priest's duty to teach people and help them set their homes in order—God's order. He should teach them the purpose, power, and beauty of prayer so that they may find favor and light and direction in meeting the responsibilities of home and family. This is not a ministry to be treated lightly nor to be forgotten after one visit. The priest is to continue teaching both parents and children that they may grow up in a knowledge and love for each other and for God.

This responsibility rests with both the priest and laity (membership). Those who want to go on to perfection should sense the need of this kind of ministry in their homes; they should invite—even urge—the priest to come into the home and give them this ministry. The priest should be so conscious of the need of the people and the responsibility resting upon him to meet this need that he should be continually seeking the Heavenly Father for light, direction, and inspiration that he may go out and share with the people in their every day experiences.

The work of the teacher: The duty of the teacher is to watch over the church *always*, and to strengthen the members. He is to watch that no iniquity enters in, not waiting until it is seen by all men. One of the gifts that rightly belongs to a teacher is the gift of discernment for those who are under his supervision. He should always be conscious of this responsibility. God will bless him so that he will see evil in the making and be able to bring about corrections or adjustments before they become public.

This same spirit would also help him see other conditions such as hard-heartedness, lying, and evilspeaking. He should see that members meet together often, and that they do their duty. Yet he must never criticize if they fail, nor go to their homes if they are not at church and admonish them for not attending. He is to minister to them in the spirit of love, even the Spirit of Christ, in such a way that they will desire to attend church and feel it a pleasure to do their duty.

The work of the priest and teacher is to minister to people in their homes so that they will want to establish a family altar. From their experiences in worship, they and their children will want to keep the laws of God and to associate with the Saints as they meet together to worship Him.

The deacon's responsibility is to see that there is a place in which the peo-

ple may meet—a place where God will be pleased to come and meet with his people. It should be beautiful and clean as far as human hands can make it. A good deacon will see that everything on the inside of the building is conducive to communion between God and his people, and that nothing shall enter in to disturb or mar this communion.

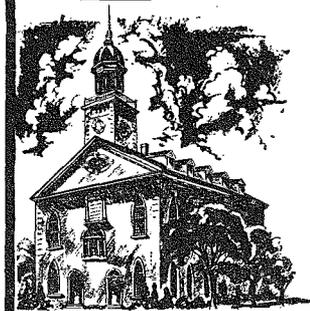
If this foundation has been securely established, then the work of the Melchisedec priesthood enters in. When members of the Aaronic priesthood have performed their duties under the spirit and power of God, they have the promise that angels will minister to them as they hold the keys to the ministry of angels.

Members of the Melchisedec priesthood, having laid the sure foundation both in the homes and in the general assemblies, are able to give their time and attention to building the superstructure. In this way—the narrow way, God's way—the Saints shall go on to perfection or, as Paul says, shall become "compacted by that which each joint supplieth, according to the effectual working and the measure of every part, maketh increase of the body unto edifying of itself in love."—Ephesians 4:16.

Zion the beautiful does beckon us on. The road is straight, the way is narrow. Surely God's way is the best way, for it is the only way. As he looks down upon us today may he say once more, "Behold my people, Zion."

*Each One
Win One!*

IT BECOMETH EVERY MAN
WHO HAS BEEN WORK TO
WIN HIS NEIGHBOR



KIRTLAND
TEMPLE

The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints

The Rich Young Ruler

DURING THE DAYS when Jesus Christ was on this earth, a certain young man was exceedingly perturbed over a question that weighed heavily on his mind. He wanted a solution to it, and wondered to whom should he turn for help.

Undoubtedly that young man, who was a wealthy ruler, had heard something about Jesus Christ, his teachings, and the great miracles he had been performing. Under the circumstances, the young man probably said, "This man, Jesus of Nazareth, is the logical one to whom I should go for help in solving my problem. Hasn't he helped many people to health and strength. Why shouldn't he be able to give me the answer to the question that is uppermost in my mind? I am sure there is no question that will be too difficult for him to answer. I shall go to him and ask permission to talk with him. Perchance he can give me the solution to my problem."

Jesus had come from Galilee to the coasts of Judea. There he continued his teaching—the greatest the world has ever known. Multitudes of people followed him as he went about on his mission of love and mercy. Many who were sorely afflicted were healed.

Under these conditions the young man found Jesus. In my imagination, I can believe that he came to Jesus as the first shades of evening began to settle over the earth, while the sun slowly slipped from view beyond the horizon. I can almost envisage the Great Teacher and his guest seated, facing each other. Immediately after the young man had introduced himself, the Christ, from whose countenance emanated the beauty of the Holy Spirit, discerned that the earnest young man had a serious problem he wished to have solved.

The young man speaks, "Good Master, what good thing shall I do that I may have eternal life?" Jesus replies, "Why callest thou me good? There is none good but one, that is God; but if thou wilt enter into life, keep the commandments."

Then the young man asks, "Which?" and Jesus says, "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother. And, thou shalt love thy neighbor as thyself."

The answer given to Jesus by the rich young ruler is, "All of these things have I kept from my youth up; what lack I yet?"

And the Christ answers, "If thou wilt be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."

It was then the young man of good morals, good reputation, and clean living found the problem which confronted him was like an exceedingly high mountain, the peaks of which soared so far into the heavens that they were obscured by the mists which enveloped them. He had great riches. How could he part with them? They were part of his very life. They meant having luxuries and the good things to which he was accustomed. His wealth was his life. If he gave up his wealth, he would probably have to live in a very humble manner. Why should he give all of that up? Why couldn't he keep the prized possession and still be the recipient of the highest type of eternal life?

So, with the words of the Master still ringing in his ears, the rich young man turned away sorrowfully, for he had great possessions.

AS THE STAR which leaves its designated position in the heavens and shoots across the sky in brilliance for a few moments and

By LLOYD L. HADLEY

then enters oblivion, so the rich young man with such great potentialities for good who was not willing to sacrifice the thing that stood between him and the fuller life that could have been his is lost to history.

The great Master Teacher is speaking to us today in the same manner as he did to the rich young ruler nearly two thousand years ago, asking us to forsake the things that stand between God and us. As to the nature of the things we have to sacrifice, I am sure as we make an examination of ourselves, we shall be the best judge as to what we lack to travel the road to the fuller life.

If you and I are to have the fuller life we too shall have to separate from our lives many things we have greatly cherished; we must sacrifice of our finances, our time, and our talents for the advancement of the kingdom of God on earth in our day. If we are unwilling to make the sacrifice, if we turn away and do not do our part, we shall be the losers.

"He that taketh not his cross and followeth after me is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it," so said Jesus Christ, the Son of the Living God in Matthew 10: 38, 39.

When we know of a surety that we should sacrifice certain things in our lives which retard our spiritual growth and development, we must not turn away sorrowfully, but move toward the high place to which we have been called.

POSSESSIONS

I have tried to keep things in my own hands, and I have lost them all. But what I have given into God's hands, that I still possess.—Martin Luther.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Must the oil be consecrated before it can be used in anointing?
Missouri L. E. A.

ANSWER:

There is no scriptural command to consecrate the oil. The practice of blessing is regarded as a logical inference from established customs and has become a traditional practice in our church.

James F. Keir.

QUESTION:

Is the "church of the devil" referred to in Doctrine and Covenants 16: 4, and in I Nephi 3: 221, an ecclesiastical organization founded by the devil, or is it made up of sinful and unrepentant people in all churches as referred to in Doctrine and Covenants 3: 16?

Missouri

W. H.

ANSWER:

The name "church of the devil," with other related appellations, seems to be used both specifically as pertaining to a particular organization, and generally as applying to various organizations and movements whose purposes and aims are contrary to the work of God.

Nephi in his panoramic vision, saw the founding of a church of which Satan was the inspirer, and his description of it leaves no doubt of the evil intent which motivated its origin (I Nephi 3: 139-144). This church was to become great and world wide, and Ezekiel, describing it under the figure of a great cedar, said that "under his shadow dwelt all great nations" (Ezekiel 31: 6). Nephi further describes this church as having "dominion over all the earth, among all nations, kindreds, tongues and people" (I Nephi 3: 255), and compares it with the church of Christ whose dominions were small. Such descriptions point to a specific organization.

But there are other references where the related names of this church are used broadly, covering more than the specific organization.

Whoso longeth not to the church of the Lamb of God, longeth to that great church, which is the mother of abominations.—I Nephi 2: 222.

Whoso longeth to my church need not fear, for such shall inherit the kingdom of heaven; but it is they who do not fear me, neither keep my commandments, but build up churches unto themselves, to get gain; yea, verily I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center.—Doctrine and Covenants 3: 13.

Jesus said to the Pharisees, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." And in latter times, expressing a similar line of thought, he said,

The whole world lieth in sin, and groaneth under darkness and under the bondage of sin; and by this you may know they are under the bondage of sin, because they come not unto me; for whoso cometh not unto me is under the bondage of sin; and whoso receiveth not my voice is not acquainted with my voice, and is not of me, and by this you may know the righteous from the wicked.—Doctrine and Covenants 83: 7.

Any person, institution, organization, or even nation which works to cross purposes with those of Christ and refuses support to the work of his church can be classified only with the opposition. They are working with the enemy rather than with Christ, and, speaking broadly, may be said to belong to the "church of the devil." In refusing support to Christ they are aiding the opposition.

Charles Fry.

QUESTION:

If a woman member of the church with a nonmember husband wants to file an inventory and pay her tithes, but he objects to her doing so, should she pay, regardless, not letting him know? On the other hand, if he does not object to her paying on her share, how is she to determine how to file her inventory? What part of their possessions will she

determine is hers to pay tithes on?

Kansas

M. L.

ANSWER:

Whatever you do in your effort to comply with the financial law, do it with the full knowledge and consent of your companion. Explain to him that tithing is used chiefly to promote the cause of Christ on earth. It is for teaching the gospel and calling men to repentance, and for extending—in an orderly manner—aid to the poor and the needy.

God plans that through it, by working together, we can do what we could not do individually. There are few who deep down in their hearts do not want to help those in distress. The willingness of people to respond to the call of the Red Cross when disaster strikes a community is evidence of this.

Let your husband know you are not asking a privilege for yourself that you are not willing he should enjoy. Others who have been confronted with this problem, have said to their companions, "I would like to be a 'laborer together with God' in carrying out his work on earth, and would like to pay as tithing one half of ten per cent of our net worth, and I am also willing that you shall take a like amount and pay it into the church of your choice, or use it for any purpose you like."

For the purpose of determining how much tithing you should pay, consider your marriage as a partnership in which you both share equally. While the Bishopric encourages the filing of inventories, it would seem ill-advised for a woman to file one with the church authorities unless it is agreeable to her companion. For the purpose of computing the tithe you could make an inventory and keep it in your own personal files.

The paying of tithing and the desire and willingness to do so has spiritual significance.

The church has been directed to accede to the rendition of the bishopric with respect to the temporal law; and until such heed is paid to the word which has been given . . . the church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed.—Doctrine and Covenants 129: 8.

Should the way be so hedged up as to prevent your obeying the financial law at this time, patiently hold to your desire to do so. Pray that God will, by the influence of his Spirit, bring light and understanding into the heart and mind of your companion, that with you he may see the beauty couched in every phase of the law of Christ and share its joy through obedience.

James F. Keir.

Answer at Last - By MRS. A. A. ESSEX

ELIZABETH MORRISON left her friend at the corner and went slowly on toward home, kicking at little stones and bits of twigs on the uneven brick sidewalk. All thoughts of "Walk like a lady," "Ladies do not scuff the toes of their shoes," and other such growing-up rules were lost in the dream-mist about her. She was aware, without thought, of the tingling goodness of light, spring breezes rushing now and then through her hair. The day, the place, the time were all swallowed up in a sixteen-year-old's first real vision of eternity. Many times throughout life we glimpse an eternal wisdom with a freshness that makes it seem a new revelation. This was Elizabeth's first experience, and she was totally lost in it.

Home at last, she let her sweater slip from her fingers to make a brilliant splash of color on the arm of the divan, fluttered a kiss in the general direction of Father's bald spot, and floated dreamily toward the kitchen and Mother.

"Hello, dear," said Mother, "nice service?"

"Um," Elizabeth answered softly, flashing a fingertip into fresh frosting. "It was wonderful."

Elizabeth's father had looked up from his *Sunday Sports Review* when she entered, and a frown settled over his stern, Roman features as he watched her dreamlike progress. Then he called to her, "Bitsy."

"Yes, Dad."

His frown deepened at so gentle a reply. "Bitsy" was a name left over from babyhood that never failed to bring on a gay round of teasing bickering. "Ah—bring me a glass of water, will you please?"

"Of course, Dad," she replied.

Mr. Morrison studied her previous actions rapidly while he waited. He knew his daughter well and was not satisfied with her present passion-

without-organization for anything purporting to be religious. He had given it some consideration and felt that now was a good time to do something about it.

MR. MORRISON sipped at the water and set it on the stand at his elbow; then he carefully laced his fingers together and looked at his daughter in a serious searching manner. For a moment or two there was silence, broken only by the faint clinking and occasional slight clatter from the kitchen. He remembered Elizabeth as she had looked in dainty white lawn and delicate laces as that miraculous gift, "our very own baby." Later, a toddler always in mischief. Still later, as she reached eagerly for the skill to read. And now, sometimes tomboy, sometimes lady, immersed in books, more eager to learn all she could about everything within reach—but always obedient and thoughtful. He hoped he had chosen the right procedure—one that would exercise without damaging the growing character. He mentally assured himself that past experience left no room for doubt as to how she would react.

At last, the steady scrutiny penetrated the girl's mood of bedazzlement, and she grew uneasy. "Did—you want something else, Dad?" she queried.

"Just trying to see if you looked any better after having your soul washed up for the week," he replied.

"Oh, Dad!" she cried, stung by the half-mocking note in his voice, "How can you say things like that? We had a wonderful service, and the minister spoke beautifully!"

"Indubitably, indubitably. 'The minister spoke beautifully,'" he mimicked. "I suppose he couldn't save the sinners with a lisp."

THOUGH ELIZABETH, having recognized the approach of another of their debates, stood erect in front

of her father ("Learn to think on your feet, child. You may have to sometime," he had often told her.) her face was expressive of a hurt shock. "Dad," she whispered, "you sound as if you don't believe in God—don't you?"

"Do you believe in lies?" he countered.

"Of course, I don't, but God wouldn't lie," she answered, shock changing swiftly to a fierce loyalty.

"All right," said Mr. Morrison, "we'll say contradictions, if that better suits your delicate taste."

The girl's mind first accepted the change, then rejected it. "If God contradicts himself, it is about the same thing," she thought. Aloud she said, "I don't believe he contradicts himself either."

"He does," said Mr. Morrison, "if one is to believe everything every preacher says. When you have been around as long as I have, you'll know that the minister in this church says you're condemned if you go to that church, and vice versa. What do you have to say about that?"

"I say that we are all human and make mistakes. If we were perfect, we would all understand the Bible fully, and then we would all believe alike and be one big church. But we aren't perfect; so some of us read it to mean one thing and some another," with a note of modest triumph, Elizabeth repeated what she had been recently taught.

Mr. Morrison followed quickly with another question, "The disciples all understood the gospel the same, and God spoke to them. Why doesn't he speak to your good man of the clergy today?"

Just as quickly Elizabeth answered, "I know that, too. It is because the disciples were the first ones to preach the new way and had to have direct help."

Mr. Morrison looked askance, "Do you mean that all this was to be told once then passed down

through the ages with no further help from its Author?"

"Yes."

"You have played the game of 'Gossip' enough that you should know how a story becomes twisted in the repeating. Yet you ask me to believe that the God we are all supposed to call Greatest of Great was so dumb as to expect his story could last, in the hands of imperfect beings, without help for thousands of years."

Elizabeth was caught without an answer. Slowly she said, "When you put it that way, Dad, I'm all mixed up."

"Of course, you are," he said, "and you might think about it a little bit. Think why it should be. Is it because this God does not really care if we understand the story he had to tell; or is it because he was too weak to last so many centuries? Or is there some other answer?"

"I still think he is as good as they say he is," there was the smallest hint of inquiry in her tone, but her father repulsed it.

"You must find that out for yourself," he said. "I have one more point to take up with you at present."

"What is it?" she asked, her confidence dampened, though not gone. She loved these sessions with her father. Trying to match wits with him induced an exhilaration in her that was like racing across green grass in the face of a fresh, young wind; so she was eager to take up the contest anew.

"Well, my dear young devotee, I want to discover something of the management of this church toward which you are bending your desires," he said. "Just how is a minister selected to preside over a particular flock?"

ELIZABETH rumbled her brow for a moment before she explained, "There are some people like—well, like Mr. Wilson from the bank and Mrs. Farber who has that big house on Opal Drive, and people like that, you know—" she lifted her eye-

brows, and he nodded his understanding. "Well," she continued, "they are the board, and they write to the school or some place where ministers go and find out about how much studying the man they want has done, and how good he is. If he will take the salary they can pay, they get him to be the minister." She was watching her father anxiously as she concluded, hoping she had explained this business affair adequately.

He smiled, his stern features softening a little, at his daughter's effort to stand up to a situation she felt to be beyond her. "That's fine, honey," he said, "all very business-like, isn't it?"

"Yes, it is," she answered with pride, "The minister says that preaching is his job just like drawing is yours. He says he has to have enough money to live on if he is going to be able to preach good sermons. He says, 'a servant is worthy of his hire.'"

"Your minister is an admirable man and no doubt worth every penny he gets, but I seem to recall reading in your Bible once words that went like this: 'And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.' That makes me a little dubious about this method of hiring and firing ministers—a little 'mixed up,'" he mused, seeming to become absorbed in his own thoughts.

Elizabeth, believing the discussion to be finished, turned to leave. Just as she reached the door, her father spoke once more, "Those 'words' are in the third chapter of Jeremiah, verse fifteen, if you would like to study them," he said. After she had gone, he murmured softly, "And, if there really is Someone to pray to, I pray that you will find the right answers to those questions some day."

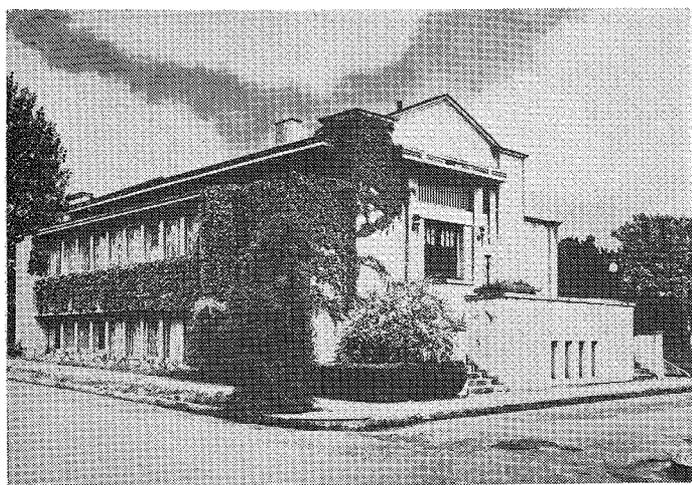
PERHAPS A MINISTER was justified in his remarks some time later to the church school teacher who regretted the loss of a pupil. Perhaps

he was simply being honest and seeing people for what they are when he said, "You mustn't feel too bad, Miss Summers. Elizabeth is just one child out of millions, and she could never have understood what we try to teach in church school class. Let her move on from denomination to denomination asking her questions. 'Doesn't God care enough about us today to speak to us?' Indeed! She will get the same answer everywhere. None of *us* need feel responsible for what becomes of a person like that. It is all the doing of her atheistic father. Just forget the matter. 'Why *can't* God choose his own ministers?' Hmpf! There's no help for one like that." What he said may have been true; and in saying it he may have been as he often boasted, not allowing religion to cloud his vision.

On the other hand, he may have helped that one child more than he realized, because his failure sent her on a quest that lasted nearly fifteen years, led her through many creeds, endlessly seeking a satisfactory answer to questions, and ended finally in joyful recognition of the one church whose ministers gladly answered any question she asked. That church is the Reorganized Church of Jesus Christ of Latter Day Saints—the church that answers all questions and turns no child away from its knowledge.

Stimulating Friends

The friends who are most stimulating to us are those who disagree with us. It is they whose ideas we should ponder; not that we may be converted by them but that, in the light of their certainties, we may search out the basis of our own. We dignify by the name of beliefs a jumble of traditions and superstitions, and we need to go over them periodically, spurred by some skeptic, to sort out the grain from the chaff. —Cornelia James Cannon in *The Atlantic Monthly*.



A NEW CHURCH HOME IN PORTLAND, OREGON

THE CENTRAL PORTLAND MISSION was organized in 1944 and met in a hall at Ninth and Hawthorne. On September 3, 1944, the mission moved to Fourteenth and Hawthorne where a mortuary was purchased and converted into a meeting place. In 1946 the mission was organized into a branch by Apostle D. T. Williams and District President J. L. Verhei. Elder Verhei was elected pastor and has served in that office ever since.

The Hawthorne Street property was sold in 1947 and a good profit realized. The Saints moved back to the hall at Ninth and Hawthorne and remained there for a few months before purchasing a large house at Eighteenth and Belmont which was remodeled into a meeting place. The branch remained on Belmont for approximately two years when that building became too small, necessitating a new meeting place.

In May, 1950, a large and beautiful church at Twenty-fifth and Madison Street was purchased. This building is made of concrete and finished with stucco.

The upper auditorium will hold approximately three hundred fifty. The lower auditorium has classrooms and an auditorium which will accommodate approximately two hundred fifty; there is also a stage.

For more than a month the members have been working at painting, cleaning, redecorating, planting flowers and shrubbery, and making repairs. A modern nursery is being built in the main auditorium where young mothers can take their children and hear the sermon in a soundproof room with soundproof windows.

The first Sunday meetings were held June 25. The all-day opening services, with all the district invited, were held July 16. The order of services follows:

- 8:30 Prayer and fellowship
- 9:45 Church school
- 11:00 Preaching—Bishop M. E. Lasater
- 12:00 Basket lunch
- 2:00 Baptism service
- 3:00 Confirmation service
- 4:00 to 7:00 Open house
- 7:30 Preaching—Elder Elwin R. Vest

J. L. VERHEI, *Pastor*

Isolation—Physical and Spiritual

By William Searles

I REMEMBER living on a small farm in northern Minnesota as a lad. We were some distance from an organized branch of the church and were listed on the church records as "isolated members." Our attendance at church was on a schedule of several times a year, and we looked forward to these occasions with the same pleasant anticipation as holidays and vacations. Each time we returned home feeling that our expectations had been well justified.

God so loved the world that he gave his only begotten Son. Christ was in the world for a purpose, physically alone—no church, no members. I wonder if the records in heaven were changed to read "isolated"? I think not. If there had been a church in Jerusalem, its records may have said "isolated" concerning the Man of Nazareth—but not the heavenly record. It may be necessary through force of circumstance that the church records show some of our members as isolated, but we do not need to be isolated from our Heavenly Father any more than was Jesus.

Physical isolation is eliminated by being in contact with other Saints. Likewise spiritual isolation is done away with by walking in the company of our Heavenly Father. We are at liberty to keep ourselves in contact with God as Christ did—through prayer. His "aleness" was overcome by the presence of his Father with him as he prayed.

CHRIST SETS BEFORE us two clear examples: first, the necessity of walking in the best spiritual company at all times by prayer; second, the necessity of sharing our spiritual company with our neighbors. Christ overcame his physical "aleness" by going to the seaside to teach a group of fishermen how to be fishers of men. We too can overcome our isolation by telling the gospel story to our neighbors. Many times we shrink from this vital task. However, if we are spiritually "sound," pray without reserve, and tell the Restoration message with conviction, the task lies well within reach of each of us. The barriers seem to dissolve away before strong faith, diligent effort, and fervent prayer.

The pitfall which traps many of us when we are cut off from church privileges is that we do not continue to tell our story to those around us. When we do not keep the task continually before us we begin to despair. Then we do not maintain regular habits of worship and prayer. This leads to spiritual isolation. As this spiritual isolation grows Satan seeks to lead us down the byways of sin and destruction.

Sometimes isolation from the church is unavoidable, but spiritual isolation is avoidable. We must not cut ourselves off from the fountain of living waters. Love as manifested by the Christ can and will transcend the boundaries of space, matter, and time.

Lydia Blakeslee Clark

“Herald” Subscriber for Seventy-five Years

SISTER LYDIA BLAKESLEE CLARK would have been the last to realize that there was anything outstanding about her life. In each busy day there was no time to spend on selfish introspection, yet the sum total of her busy days presents a picture of devoted service to church and community that is the pride of her generation and the inspiration of ours.

Sister Clark was born on October 31, 1853, in Batavia, Illinois. When she was only three years old, she moved with her family to Galien, Michigan, where her family became prominent in civic and religious affairs. Her own contribution to the community was begun as a schoolteacher in the Galien district.

On May 10, 1870, she was baptized into her father’s church and remained a loyal member until her death this year. It was natural that she should become a devoted member in the church as well as a worker, for she came from a prominent church family. Her father, George A. Blakeslee, was the presiding bishop from 1882 until his death in 1890. Her mother organized the Ladies Aid Society of the Reorganized Church. Following in her footsteps, Sister Clark acted as president of the group for forty years.

In other fields, Sister Clark was her own closest rival for service record. In addition to church school work and the Ladies’ Aid, she served for forty years as bishop’s solicitor in the Galien Branch. Although she became hard of hearing in later life, her eyesight remained good, and she was able to read up until shortly before her death. She was a regular subscriber to the *Herald* from April 1, 1875, covering a period of seventy-five continuous years. This record alone may never be equaled.

ON MARCH 8, 1874, she married Charles A. Clark. They were fortunate enough to live to celebrate their sixty-fifth wedding anniversary together in 1939. This was only one memorable occasion in the joint happiness of two memorable lives.

In every respect her personal life was bound up with her church activities as she tried to fulfill a verse she often quoted: “I am contending for the faith that was once delivered to the Saints.” Her pastor tells us that during her lifetime, she wore out several Bibles as she persistently studied the word of God. The last well-worn Bible she left behind her tells the story of her reading habits. It is easy to see from the dog-eared pages that the New Testament held preference over the



old, and that Matthew with its heavily marked passages was her favorite. A scrapbook containing the sayings, poems, and hymns she loved bears the record of her philosophy of life. Scattered through the book are copies of such hymns as “Oh, for a Faith That Will Not Shrink,” “My God, How Wonderful Thou Art,” “Sweet Hour of Prayer,” “O Sacred Heart of Jesus,” “I Place My Trust in Thee,” and her favorite hymn, “My Faith Looks Up to Thee.” He also gives us this little insight:

Sister Clark was able to read until just shortly before her death. I used to go into her room and hand her my card, and when she would see the name of the church, she would hold it to her heart and talk to me about the wonderfulness of this church, which was her father’s church. Visiting with her was very difficult because she was so hard of hearing, but I shall always remember the nice experiences and especially the spirit which accompanied our visits when I was able to stop by and see her for a few minutes from time to time.

On February 10, 1950, Sister Clark died. It was a fitting tribute when her friend and minister, W. Blair McClain, told her friends at the funeral: “I must confess that she ministered to me more than I was able to minister to her. . . . Perhaps her life is the greatest sermon that could be uttered. We realize that she was probably not perfect, but certainly she was a good example.”

—JOSEPHINE SKELTON

Exactly

A clergyman wrote to a wealthy and influential businessman, requesting a subscription to a worthy charity and soon received a curt refusal which ended by saying, “As far as I can see, this Christian business is just one continuous give, give, give.”

After a brief interval the clergyman answered: “I wish to thank you for the best definition of the Christian life that I have yet heard.”—“New Century Leader.”

This Thing I Do - By MRS. M. A. McCONLEY

IN THE PROCESS of building a stable, efficiently-managed, Zion home, it is frequently necessary for the wife and mother to evaluate the "status quo" of her home and family.

Being a good steward in the sight of the Lord means being a good manager of all material things that come into our possession—be they much or little. It also means discharging faithfully all spiritual responsibilities in the rearing and training of our families.

To accomplish this we must think constructively and clearly, planning, organizing, and systematizing our daily life and then sticking to our plans. This is a lifetime job which often proves difficult, but it is richly repaying and satisfying emotionally, spiritually, and materially.

All these phases of life, individually and as family groups, are so closely tied together that the success or failure of one phase cannot help affecting the other phases of life.

For instance, no family can attain true spiritual heights and enjoy the rich experiences of real stewardship whose financial affairs are always in a tangle, whose debts are never paid, and whose credit is not good.

A good steward of anything must know how to do whatever it is his responsibility to do. As good stewards we must know how to care for and manage our homes. We must plan and organize and then resolve within our souls that "This thing I do" will be our motto for today, next week, and next month.

We cannot lightly dismiss our responsibility as homemaker by saying, "Oh, I just don't like to keep house and cook," or "You know, I never was a good manager; we just can't make a budget or keep records in our family."

Helps in learning how to do anything pertaining to the home are available on every hand. The home column of any daily paper, magazines on the home and family and pamphlets on all phases of homemaking from state colleges are only a few of the sources of helps for the homemaker.

Knowing how to buy supplies and equipment for the home intelligently and efficiently is very necessary for every homemaker. For instance, every woman should know values and qualities in fabrics of every kind. She should know that eighty square percale (eighty threads per inch each way) is the first quality material for children's wash dresses and women's house dresses, and it is fast color and the shrinkage is not over 1 per cent, while many cotton prints not of good quality will be faded and out of shape after only a few washings. The same thing is true of sheets, pillow cases, and towels; the poorer quality materials will last only a short time compared to the better quality ones, and the difference in price may be quite small.

A knowledge of wool material is important, too. A merchant may advertise certain blankets as being 100 per cent wool at a bargain price, and other blankets of 100 per cent virgin wool at a slightly higher price. Unless the shopper knows that virgin wool means new, unused wool yarns, while just wool may and often does mean reclaimed wool made from old garments that have been reprocessed into wool threads which are not as good as the new wool (yet both are 100 per cent wool), she would be apt to buy the cheaper one. This, of course, would not be the best buy.

Then there are numerous kinds of

synthetic fabrics such as rayons, acetates, nylons, and combinations of these products. Most of these are good buys if they are used for the garments for which they were intended by the manufacturer. Assuming that we know qualities and buy accordingly, yet do not know how to properly care for the various types of fabrics, we are still not good stewards in the sight of the Lord. The waste that results from improper care of clothing and home furnishings has kept many a family from being economically sound and has disqualified its members as good stewards.

In caring for wool fabrics, one should wash blankets in lukewarm suds, rinsing them in the same temperature water, and then putting them carefully through a wringer or spinner. They should never be twisted by hand nor put through a washer. Heat and agitation on wet material causes shrinkage and matting. Most wool garments should be dry cleaned.

Cottons are easily cared for with hot water and good quality laundry soap. Poor soap will ruin any colored fabric. Bleaches should be used sparingly. They can spoil colors and weaken the strength of any fabric if they are used too often or too strong. Some synthetic fabrics launder well, and some should be dry cleaned; the manufacturer's instruction should be followed.

Good care of clothing includes more than laundering and cleaning. It includes proper repair and mending. With attention to such details the life of garments can be doubled.

Any mother can acquire at least a fair knowledge of sewing—perhaps not real tailoring or difficult work, but how to make children's clothes, and keep all clothing in proper repair. There is amazing waste in a family where every garment is thrown away at the first little rip or tear.

The Home Column

AND THEN there is the matter of furniture in the home. Furniture is one of the major expenditures and one which is not made every year. Therefore, it should be carefully selected, and the purchase should be made on the basis of quality, tastes and needs of the family, and financial resources.

Often lines and materials are merely passing fads and will be out of place and out of date in a few years. One can easily "go overboard," so to speak, on trends in anything—clothing, furniture, homes, or cars. Good stewardship means weighing carefully the pros and cons before buying anything, particularly any major purchase.

With cars, it's what is under the hood that is important, not the color of the paint on the outside. The same principle holds true with furniture. Construction and material are more important than the outer upholstery; but of course, both are important. A hardwood frame put together with screws, properly tied springs, and artistic lines are things to look for in buying furniture rather than the latest in color or style. Solid woods and various types of veneer are also worth looking into.

IT IS NEEDLESS TO SAY that before we do any buying we should carefully take stock of our present possessions—clothing and personal equipment—check on our household supplies and furnishings, and then plan the things needed for the coming season or year. We should take into account all our obligations—taxes, rent, car license, insurance, et cetera, not forgetting our obligation to the Lord. Then we should make our plans—decide what we can afford and what we will buy—and stick to the decision we make. In other words we should file our inventory and make a budget for the coming year.

Every woman should read the very fine material in Section Three of "Aaronic Priesthood in Ministry to the Family," which deals with economic problems of the home.

(To be continued.)

Do You Listen With Your Face?

DEAR LADIES" The speaker looked at her well-dressed audience of clubwomen at a downtown hotel. Ladies? Well, maybe. "Dear vacuums" might have been just appropriate. What the speaker saw was a collection of fashionable clothes and pert little hats and a perfectly astonishing display of vacant stares. For all the speaker knew, Mrs. Manyclothes was wondering if she should buy that purple dress, while Mrs. Yelpanholler was sure she had left the oven on, and Mrs. Gushanguzzle looked down her nose at the horrid red hat Mrs. Actintwenty was wearing. Yet, perhaps the women really were listening.

This scene repeats itself in classrooms, at P.T.A. meetings, and even (let it be whispered) at church. It happens wherever women assemble. What speaker can be inspired by such a vapid reception?

Listening with our ears is all very well. But listening with our faces is an added courtesy. A listening face is inspiring; interested eyes are encouraging.

In our women's meetings many fine things are offered by well-qualified, earnest people who believe what they bring to us and who are trying to serve in the very best way they can. Is there anything embarrassing about looking at the speaker? Even fine lecturers who have unlimited poise and confidence must appreciate the attention of the eyes and the tribute of an alert face.

Let us each cultivate the listening face. It will come in handy for the Sunday sermon, for the children's troubles, for the Tuesday Club, or the tired husband in our Zion home. It will prove beyond doubt that we are really as interested as we profess to be.

—LOUISE WRIGLEY

Through My Window

THE BLUE HAZE has lifted from the foothills, allowing them to stand out rugged and clear. Rising high above and far beyond are the snow-capped Rockies. White clouds drift lazily over the red, orange, and gold, of a Colorado sunset.

The sun moves slowly downward, and dark threatening clouds appear, partially obscuring the brilliant colors of their background and forming into queer shapes and familiar-looking places. There is one that resembles a bay with quiet, blue waters and a dark shoreline. As I watch, a white ship comes majestically into view, and a sailboat leaves the shore and goes out to meet it. Off to the right where the darkest clouds have gathered, there comes a break in the pattern that resolves itself into an arched doorway, and through that doorway a shaft of sunlight makes

a golden pathway that leads upward to a faraway blue heaven.

The beauty of these pictures in the sky cannot be described by mere words, but they have brought to me the words of Paul (I Corinthians 2-9): "Eye hath not seen nor ear heard, neither have entered into the heart of man the things God hath prepared for them that love him." A deep peace fills my soul and the whole view, though fantastic, is to me symbolic of life. There are the soft pastels of babyhood; the brilliancy and gaiety of youth; the clouds and disappointment of middle age. But as life draws to a close, the dark clouds are brightened by faith and hope and, as through an open door, we see a shining pathway that leads to that paradise of God.

MABEL WILLIAMS CRAYNE

Briefs

OTTAWA, ILLINOIS. — Missionary Elder Wayne Smith completed two weeks of services on July 6. Four were baptized that evening. Brother Smith held nine cottage meetings, preached on Sunday mornings, and gave illustrated sermons on Sunday evenings. Nine others gave their decision to be baptized upon his return on August 24 and 25.

CENTRAL MISSOURI STAKE. — There have been two barn rallies—one for Senior Zion's Leaguers, June 17 and 18, one for Junior Zion's Leaguers (age 12-14), July 1 and 2—at the farm home of Mr. and Mrs. Larry Updike, Odessa, Missouri. The theme for both rallies was "Why Will I Attend Reunion?" Approximately 100 attended the Senior League rally and 60 the Junior League rally.

Each group enjoyed recreation, supper, talent hour, worship hour, and a snack on Saturday. Sunday prayer and fellowship meeting was held before breakfast. The Junior League had a flannelgraph by Joe Martin of Independence and a sermon by the Stake Bishop, Willard C. Becker. A Communion service was held for both groups. Sunday afternoon the junior league had a baptismal service. Clair Weldon set the stage by reading a story of baptism from the Book of Mormon and explained the meaning of baptism and recommended that each one offer a prayer in behalf of Judith as she was baptized. Then Judith Updike, the oldest daughter of Larry and Patricia Updike, was baptized by her father.

Stake League Director Carlos Smith of Buckner was in charge of the rallies. Others beside those mentioned who assisted were Stake President Harry J. Simons, Hunter Ferguson, one of his counselors, and Paul Landsberg, pastor of Odessa group.

SACRAMENTO, CALIFORNIA. — The following were baptized in the 1949-1950 church year: Cecil Leonard Purcell, Janice Adele Sharpe, Beverly Colleen Sharpe, Jeannette Mary Sharpe, Ernest Henry Duncan, Robert Scott Ringwald, Clinton Robert Childs, Louis O. Root, Gladys L. Root.—Reported by K. M. WINSOR.

SEATTLE DISTRICT. — Sixty-three boys and girls enjoyed a four-day camp at Silver Lake reunion grounds, ending July 2. Early in the spring Elder Paul Wellington sent out invitations to workers to meet in Seattle to formulate plans for the first junior camp in the district. Brother Wellington advertised the camp by interesting the pastors and church school leaders and teachers who encouraged the children in their own branches, and by personal letters to children between the ages of 10½ and 13 years.

On June 29 the children began to arrive with their sleeping bags and luggage and were soon established in two large tents with wooden floors and sides which served as dormitories. A get-together party and a devotion under the stars started the camp that evening.

A flag raising ceremony started off each new day. Dona Roll led the calisthenics and then the camp marched to the lakeside where Elder Elwin Vest led the morning devotions. Sister Peggy Vest brought real life stories to this period of the day.

The children were divided into eight classes. Flannelgraph and stories from *Between the Covers of the Book of Mormon* were assigned to the leaders, who explained the subject material to the children. Each group colored the pictures of the characters, mounted them on flannel and cut them out. They assembled their materials and backgrounds, and each group prepared to tell the story on the flannelboard. This project required several periods at different intervals.

Handicraft classes met each day before lunch. Luella Foster taught beadwork, making rings and bracelets; Fay and Paul Welling-

ton taught basket-weaving; Katherleen McDole taught metalcraft, making copper plaques; and Helen Gilberts taught weaving on looms, making potholders, and table mats.

There was swimming twice on Friday and once on Saturday. Jimmy Clark and John Gilberts taught swimming and diving and served as life guards.

Campfires were held on the beach after dark. Dona Roll and Peggy Vest led in singing.

After lunch was rest time: forty-five minutes of relaxation before the ball games and play time.

Saturday the camp hiked to a near-by playground for a picnic lunch. After the ball games Elder W. W. Belcher and a Boy Scout assistant gave an interesting demonstration of how to pitch a tent, how and where to build a small fire, how to extinguish a campfire, and what to do when lost in the woods.

Camp Director Paul Wellington showed an educational film, "Growing Up," Saturday evening, and presented the explanation of the film.

In honor of the holiday week end, the camp met by the swimming dock for fireworks Saturday evening after dark. Rockets, Roman candles, and whistle bombs combined with the many individual demonstrations provided an exciting display. After the supply of firecrackers was exhausted and the staff relaxed, Dona Roll and Peggy Vest led the songs of the last campfire.

Early Sunday morning the camp hiked to a small outdoor chapel. Everyone sat on the ground and Brother Vest led the devotions, and many expressed their thoughts about the experience at camp. All agreed that the fellowship of being close and sharing in good fun was the underlying value of the four days together.

One of the high lights was the service Sunday morning in the dining room. Brother Wellington was in charge, and the theme was centered on the Book of Mormon. Each group presented its part of the story on the flannelboard, and Brother Wellington co-ordinated the stories in such a way that the whole narrative was clear and understandable.

The cooking staff consisted of Hattie Belknap, Margaret Wofford, Ethel Bryant, and Lulu Premo. These women prepared healthful and appetizing meals, and their activities were very much appreciated.

Elder Paul Duvic served as assistant to the camp director and kept the camp running smoothly.

The honor campers selected each day, one boy and one girl, were: John Brockman, Carol Ann Gills, Joann Hardwick, and Wendel Dobson. These people were recognized for their contribution of making camp life more enjoyable.

Teenage staff members were Kathleen McDole, Dona Roll, Mary Louise Tyler, Jimmy Clark, and John Gilberts.

The group met at the lakeside for a parting service Sunday morning, and it was decided that hereafter the junior camp will be known as Camp Wasila. Pictures were taken of the group, and presents were given to the cooks and members of the staff. As the group made a big friendship circle, they sang a hymn. Then the bell rang for the turkey dinner, the eating of which ended the camp for 1950.

STONE CHURCH, INDEPENDENCE. — Two babies were blessed on July 9. Marilyn Kay Benedict, daughter of Warren and Venita (Black), was blessed by Elder Glaude Smith and Bishop A. Neal Deaver. Paul Jeffery Noynaert, son of Paul J. and Cleo (Cudworth) Noynaert, was blessed by Elder Glaude Smith and Elder Frank Noynaert, the paternal grandfather.

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Herald House

INDEPENDENCE, MISSOURI

Pacific Inspection Tour

(Continued from page 4.)

Practically all the descendants of Joseph Smith have been identified with the Reorganized Church of Jesus Christ of L. D. S. (headquarters at Independence, Mo.) who do not call themselves Mormons.

Respectfully submitted,

ISRAEL A. SMITH.

Going via Hawaiian Airlines, the interisland service, President Smith, accompanied by Mark H. Siegfried, Howard F. Miller, Mrs. Eriel Miller, and A. Orlin Crownover, visited the Island of Hawaii, popularly known as the Big Island.

Here on the evening of June 27, about one hundred members and friends gathered at the Y. W. C. A. activities building in the city of Hilo for a dinner in honor of President Smith. The dinner was in charge of a committee of the Hilo Saints under the chairmanship of Charles Aki, who gave the invocation. Elder M. M. de la Cruz gave the welcome address, and Elder James Kemp, pastor of the Hilo church, introduced the honor guests who were presented with gifts and leis by Mrs. Gilbert Lee. Streamers of Vanda orchids marked the middle of each of the five long tables. White Cattleya orchids were at each end. Gardenia leis decorated the entrance to the building, while hundreds of the fragrant, snowy-white blossoms were massed as a background along the base of the stage at the front of the room. An arrangement of huge ape leaves graced the stage floor.

President Israel A. Smith and Bishop Mark H. Siegfried returned to Honolulu expecting to leave July 14 upon the next part of their air journey into the Society Islands. On their return to Hawaii they found that the French government had refused to guarantee plane travel for the next two to six months. After considerable effort, and motivated by an eager desire not to disappoint the Island Saints who are making great plans for their reception, they both made other plans.

A telegram from Hawaii dated July 12 states that plane service into Tahiti is now assured for the first time since the Korean War began. They will leave on Sunday, July 16, for Suva and Papeete.

It is not known at present whether President Smith will be able to go on to Australia and New Zealand, but *Herald* readers will be kept informed of developments.

The world has yet to see what God can do with a man fully consecrated to Him.—Dwight L. Moody.

Was Adam's Fall Necessary to the Divine Purpose?

A department for debatable topics. The views expressed in this article do not commit the "Herald" or its editors but stand on their own merits. Should other views on this topic be offered for publication, they should be affirmative, free from personal references, and possess literary merit.—EDITORS.

Dear Editor:

The *Herald* is always a welcome visitor. The editors and writers of articles are deserving of thanks and praise too good for mere words. Much work and travel have been necessary to get the information that gives so great pleasure to readers.

The page of questions and answers is interesting and useful.

Someone wrote, "Refuse to believe what reason rejects." Reason rejects what Eve, Enoch, and Lehi claim—that if our first parents had not transgressed, there would have been no offspring, no children.

God said his work was good when man was created. Adam and Eve were constructed to bring forth and people the earth. To claim that they had to commit sin to fulfill the purpose for which they were made is unreasonable to me, suggesting that God was unjust to punish them if they had to transgress to bring about the purpose for which the Creator made them.

W. GERRARD

Stewardship Opportunities and Responsibilities

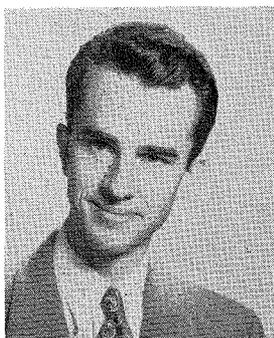
A Textbook for Priesthood Study

BY BISHOP L. WAYNE UPDIKE

This is a twelve-hour unit of study designed for the further education of the Aaronic Priesthood of our church. It covers the financial law, the missionary presentation of the financial law, how to help members file their tithing statement, family finances, funds of the church, economic Zion, and a number of charts.

Price 35¢

Herald House INDEPENDENCE, MISSOURI



Memo to High School Graduates

from R. Edwin Browne, Director of Public Relations
Graceland College, Lamoni, Iowa

WITH SUMMER past its mid-mark and high school graduates of this spring fast approaching the deadline for decisions about whether college is the next step, and if so what college, the Director of Public Relations takes typewriter in hand to convey random thoughts on college—particularly Graceland College to the wondering graduate

* * *

Graceland's Director of Public Relations happens also to be a district chairman of the American College Public Relations Association. The district for which he is responsible covers six states and all kinds of colleges: state universities, four-year schools, junior colleges—co-educational institutions and girls' schools, church-related colleges and tax-supported institutions. He has just returned to his office after a week at one of America's largest universities—Michigan—where college public relations directors from all over America were meeting for a convention. The picture for this fall, according to the word going around in the states surrounding Graceland and in most other areas represented at the convention, is that college enrollments will be down.

* * *

It appears that most colleges want to hold their enrollments about where they were last year. Many college budgets have been set up to maintain their enrollments at these levels. Most colleges will be welcoming students this fall with wide-open arms. They are looking for

students. They will offer more and more scholarships to make their schools more attractive to prospective students.

* * *

So—high school graduates will find it easier to get into more schools this fall than has been the case since the war. More choices are available. Costs will be about the same, or slightly higher than last year.

* * *

Many prospective students are asking about the cost of a college education. Yet, by and large, prospective students seem to be uninformed about what to look for when they ask about cost. They ask about tuition costs, for example, when they ought to be concerned about total costs. Tuition, in most instances, is only one item of expense, and it is not always the largest item. Other public relations directors from schools of similar size attending the national conference were amazed to learn the low cost of a college education at Graceland.

* * *

Here are the figures on cost for a Graceland education. The average student can go one year for as little as \$650. This includes board, room, books, tuition, and all other fees. In other words, he can eat three meals a day in the college dining room, sleep and study in a college dormitory, buy his books, pay his tuition, receive a ticket admitting him to Graceland social and sports events, obtain his weekly paper and his yearbook, attend class, and participate in all other activities open to students for an average cost of \$650. The student will need "spending money" for other items, depending on needs and tastes—for laun-

dry, extra recreation, between-meal snacks, and so on.

* * *

In comparing these costs to those of a state university, the student should keep several factors in mind. If the tuition is lower at the tax-supported institution, does it follow that the total costs are lower? Usually, it does not. Find out what board costs. Find out the average room cost. Look for course fees. Determine what the standard of living is in the town and on the campus. What about transportation costs from living quarters to campus?

* * *

Graceland can help a student financially in four important ways. The most important is the low original cost. Many a student has accepted a scholarship from another school only to find that Graceland would have been less expensive even without a scholarship. Talk to a student who has attended Graceland and then has gone to another school. If he's up on his figures, he will probably tell you that it cost less—in total—at Graceland.

* * *

Financial help number two is student employment. Over half of Graceland's students work part time to help pay their way at Graceland. By working an average of two hours per day throughout the school year, the student can earn \$176 toward the cost of his education. The college furnishes this employment to students who need it. Jobs are interesting and can be an important part of the student's total education.

* * *

Loans are available to students who have need for extra financial

help. A student can borrow as much as \$175 toward a year of education at Graceland. This is not repaid until he has finished school. Even if he goes on to another school after graduation from Graceland, he does not need to repay the loan until he has finished work at the other school. Then, if he wishes, he can start an easy plan of installment repayment four months after he leaves school. He is not charged interest on the loan if he keeps up his payments.

* * *

Financial help number four is the installment plan for paying the cost of a Graceland education. The student can pay as little as \$175 on enrollment day and take care of the balance of the educational cost in six equal monthly installments beginning November 15. There are other plans which have been set up to fit the financial needs of the individual student. Graceland wants to make it possible for every Latter Day Saint young person to attend his church college without undue financial burden.

* * *

The matter of transfer of Graceland credits to other schools is occasionally questioned by the wondering student. Here are the facts. Most four-year schools give the Graceland graduate the same academic standing upon transfer that they give to the student who has spent the first two years in that four-year school. A student who enrolls as a freshman in the School of Fine Arts at a large university may find to his dismay that his credits from that school will not give him junior standing if he transfers to the School of Engineering and Architecture in the same university at the end of the second year. This unhappy situation is not the result of the fact that one school in a university does not recognize the credit standing of another school in the same university. The problem is that the student did not plan his course so that he had the

foundation required in the field to which he desired transfer.

* * *

A Graceland student who plans his course properly need not lose credit in transferring to another school upon graduation. If he loses credit through transfer, it is the fault of poor planning rather than an evidence of Graceland's credit standing. Graceland is fully accredited, and her students are welcomed in the finest educational institutions of the land. Most Graceland students transfer to other schools without loss of credit.

* * *

Graceland is the oldest and largest junior college in Iowa and is recognized as one of the finest junior colleges in America.

* * *

The counseling program at Graceland College has been thoughtfully organized to help the wondering student plan his college career wisely. More often than not the student who enrolls in college with a definite plan in mind changes his course of study before he finishes college. The counsel of experienced advisors will make it possible for him to build a foundation during the first and second years of his college life which will be adequate as prerequisite work in many fields of specialization.

* * *

One of Graceland's outstanding offerings to the young people of the church is in the quality of Graceland's *teaching personnel*. The prospective college student should study well the quality of teacher he will have during the first two formative years of his college experience. Graceland's teachers are qualified—by academic background, experience in teaching, and devotion to the church—to give service "beyond the call of duty" in instructing and in-

spiring the young people of the church.

* * *

Learning is not confined to the classroom. In choosing a college, the prospective student should study the tone of campus life. Not every campus tone is the same. Even among large universities there are widely divergent differences. The kind of person the student will become is as much the result of his association outside the classroom as in the classroom.

* * *

If the student is certain about the limits of his educational career—if he knows that he is going to be a journalist, for example—it is common practice for him to seek a school with an excellent reputation in the field of his interest. This is a worthwhile practice. But in most fields of study, the student does not need to be concerned about this problem until the junior year. If he wishes to enroll in a school of journalism, he will find that he is not admitted to most journalism schools until he attains junior standing. In fact, he may be surprised to learn that he is not permitted to enroll in even one journalism course during his freshman and sophomore years.

* * *

So—what he really needs to be concerned about as a freshman is finding a school which will offer him a good foundation for his total life—a school which will offer him the prerequisites for transfer, a school which will teach him "how to live" while he is learning how to "make a living."

* * *

Graceland—like other good junior colleges—offers excellent courses of study for the person who is interested in only two years of college. These "terminal" courses prepare the student to take his place in so-

New Horizons

ciety immediately upon graduation from Graceland.

* * *

Many a student who has been out of high school several years and has learned in the school of experience that he needs a college education has found his niche after a Graceland education. Older students, including married students, find Graceland a happy solution to their educational problems.

* * *

Members of the Graceland faculty and staff will be representing the college at many of the reunions and youth camps of the church this summer. High school graduates, and others, are invited to contact them to discuss educational plans. For further information, for application papers, for a copy of the new Graceland catalog just off the press, prospective students should write the Director of Public Relations, Graceland College, Lamoni, Iowa.

* * *

Graceland will be accepting applications for admission during the entire summer.

Bulletin Board

Kirtland Reunion

The Kirtland Reunion will be held August 12 through 20 at Kirtland, Ohio. President W. Wallace Smith is to be in attendance and speak on Sunday, August 13. The reunion staff includes Apostle M. L. Draper, Loyd Adams, W. E. Williams, James Menzies, Ray Ashenhurst, and Harley Nagel. Reservations for tents and cots may be made with W. E. Williams, R. D. 2, Willoughby, Ohio. A five-dollar deposit should accompany each tent reservation.

J. F. WILDERMUTH.

Erie Beach Reunion

The 1950 Erie Beach Reunion will be held August 4 to 13 at the church-owned grounds on the shores of Lake Erie. Accommodations include the auditorium (recently redecorated), dining hall (for cafeteria-style meals), and well-kept rest rooms. The official staff is to be composed of President W. W. Smith, Apostle C. G. Mesley, Bishop J. E. Baldwin, Evangelist J. R. Grice, Elders C. E. Muir, E. E. Smith, L. C. Zonker, William McMurray, and Mrs. C. G. Mesley. Local workers will supervise the worship and church school for children.

Tent rentals are as follows:

9 by 7, 3-foot wall—\$ 4.50

9 by 12, 3-foot wall— 5.75

12 by 14, 3-foot wall— 7.00

9 by 16, 6-foot wall— 10.00

12 by 19, 6-foot wall— 12.00

14 by 24, 6-foot wall— 15.00

16 by 26, 6-foot wall— 16.00

Single cots will rent for \$1.00; double cots for \$2.00. Further information may be obtained from J. F. Kelly, 205 St. Clair Street, Chatham, Ontario, or E. E. Smith, 13 Tweedsmuir Avenue, Chatham.

Eastern Colorado Reunion

The Eastern Colorado Reunion will be held at Palmer Lake, Colorado (twenty miles north of Colorado Springs), beginning at 2:00 p.m., Sunday, August 20, and ending at 2:00 p.m., Sunday, August 27. Dormitory space is available at \$3.00 and \$4.50; cots and mattresses only are furnished. Meals will average about forty cents each. Health certificates are necessary in Colorado.

Apostle Reed M. Holmes, Evangelist Elbert A. Smith, Seventy William Haden, and Missionary John Banks are to be present. Reservations may be made with District President Ward A. Hougas, 480 Marion Street, Denver 3, Colorado. No money need accompany the request for reservation. Programs will be mailed to those who send self-addressed envelopes.

WARD A. HOUGAS.

Eastern Michigan Reunion

The Eastern Michigan District Reunion will be held at Cash, Michigan, August 12 through 20. For reservations and further information, write Harmon Fetting, Sandusky, Michigan.

J. V. PEMENT,

For the Reunion Committee.

Book Wanted

Mrs. Lloyd Wiggins, 689 Erin Avenue Southwest, Atlanta, Georgia, wants to purchase a copy of *Zion's Praises*.

Notice to Los Angeles Vacationists

Central Los Angeles Branch, 3851 South Grand Avenue, will change the time of its Sunday morning worship services beginning August 6 and lasting until September 10. Members visiting in this area are requested to note the new schedule:

Church school 9:30 a.m.

Preaching and Communion 10:15 a.m.

THOMAS R. BELL,

Pastor.

Ride From Independence to Park of Pines Reunion Available

William Russell, 1308 West College, Independence, Missouri, (phone IN 3289) will have room for several passengers in his car when he attends Park of the Pines Reunion in northern Michigan. Those interested may write for further information or call him at his home after six in the evening.

Change of Address

A. Orlin Crownover
166 Mott-Smith Drive
Honolulu 14, T. H.

Kirtland Reunion Music Festival

A music festival is being planned for the last Saturday of the Kirtland Reunion. All singers are urged to bring their personal music, sacred and secular, and plan to participate in this event. There will be a band, full chorus, and guest soloists.

B. SCOTT LISTON,
Reunion Music Committee.

REQUESTS FOR PRAYERS

Mrs. T. A. Leach of Kamiah, Idaho, requests prayers for her husband who is seriously ill.

Prayers are requested for Mary William, 728 South Choctaw, Bartlesville, Oklahoma, who is a cripple. She would appreciate receiving letters also.

Mrs. D. V. Cottrell, 805 South Sherry Street, Creston, Iowa, requests prayers of the Saints. She is a victim of cancer.

New Tracts:

PRESENTING THE BOOK OF MORMON

by Leonard J. Lea

10-25c; 25-50c; 50-90c; 100-\$1.50

WHAT YOU CAN DO ABOUT THE FINANCIAL LAW prepared by the Presiding Bishopric

10-15c; 25-35c; 50-60c; 100- 1.10



herald house

Independence, Missouri

Mrs. Julia Byers, Wichita, Kansas, requests prayers that she might be relieved of a condition which necessitates her continuous use of compressed oxygen to facilitate breathing. She is a patient at the Sedgwick County Hospital in Wichita.

ENGAGEMENTS

Underwood-Forbes

Mr. and Mrs. Edward R. Forbes of Kalamazoo, Michigan, announce the engagement of their daughter, Virginia Anne, to Norman D. Underwood, son of Mrs. Marion Underwood of Kalamazoo. A fall wedding is being planned.

WEDDINGS

Gundersen-Lutz

Norma Lutz, daughter of Mr. and Mrs. Walter Lutz of Yuma, Colorado, and Allen Gundersen of Otis, Colorado, were married June 7 at the Reorganized Church in Yuma, Elder W. A. Reynolds officiating. Following the ceremony, they left for a honeymoon in Nebraska.

Dempsey-Winship

Myradene Romaine, daughter of Mr. and Mrs. Henry M. Winship of Lock 4, Pennsylvania, and Thomas Alton Dempsey, son of Mr. and Mrs. Elbert Dempsey, Sr., of Independence, Missouri, were married June 2 in the Graceland College chapel, Elder Arthur Dempsey of Council Bluffs officiating. They are making their home in Denver, Colorado.

Mitchell-Lockhart

Mae Lockhart, daughter of Mrs. M. E. Mangum of Independence, Missouri, and Leonard A. Mitchell, son of Mr. D. B. Mitchell of Kansas City, Kansas, were married on June 11 at the Stone Church in Independence. Bishop Walter N. Johnson performed the double-ring ceremony. The Mitchells are making their home in Sheridan, Wyoming, where Mr. Mitchell is pastor of the Sheridan Mission.

Becker-Nottingham

Elsie Nottingham, daughter of Elder Will Chapman of Vancouver, Washington, and Elder Milton Becker of Woodland, Washington, were married at the Reorganized Church in Ridgefield, Washington, on June 7. Elder Elvin Chapman, uncle of the bride, officiated. They are making their home in Woodland. The groom is pastor of the Ridgefield congregation.

Riley-Walden

Iva May Walden and Sgt. Alfred L. Riley were married at the Reorganized Church in Skiatook, Oklahoma (date of wedding not given). W. P. Rumsey was the officiating minister. Sgt. Riley is stationed at Spokane Air Force Base, Spokane, Washington.

BIRTHS

Mr. and Mrs. Elbert Tripp of Nauvoo, Illinois, announce the birth of a daughter, Ilene Juanita, born July 2. Mrs. Tripp is the former Betty Sanford.

A daughter, Marion Lewis, was born on June 28 to Mr. and Mrs. Richard Lewis Mesle of Westford, Massachusetts. Mrs. Mesle is the former Mary Evelyn Thompson.

A son, Dennis Roy, was born to Mr. and Mrs. Lawrence Corbett of Osborne, Kansas, on May 27.

DEATHS

Obituaries should be sent in promptly by relatives or friends. They will be printed free as soon as space permits. In fairness to all, the editors reserve the right to cut the message to two hundred words.

MOEDEL.—Emma, was born February 23, 1862, in Detroit, Michigan, and died April 26, 1950, at the home of her granddaughter, Mrs. Robert Clink, at Carsonville, Michigan. On February 25, 1883, she was married to William Moedel who preceded her in death. She was a member of the Cash, Michigan, Branch and served as its first secretary-treasurer.

She is survived by a son, Edward of Detroit; and two daughters: Mrs. Clarence Seets of Grayling, Michigan, and Mrs. Stuart McAllister of Dearborn, as well as other relatives. Funeral services were held at the church in Cash, David E. Dowker and Ardrey Murray officiating. Burial was in Zion Cemetery, Watertown, Michigan.

O'REILLY.—Elizabeth S., was born April 22, 1868, at Plano, Illinois, and died May 14, 1950, at the home of her daughter, Mrs. Lawrence Johnson, in Chicago, Illinois. She was an active worker in the church throughout her life.

She is survived by three daughters: Mrs. Marie Swanson, Mrs. Jane Johnson, and Mrs. Francis Raveret; a son, Philip G. O'Reilly; a sister, Mrs. Lou Flynn; six grandchildren; and one great-grandchild. Funeral services were held at the Sheldon Chapel in Chicago, Elder J. C. Stuart officiating. Interment was in Woodlawn Cemetery, Chicago.

DALZELL.—Lauretta May, daughter of John and Celestine Haggerty, was born May 28, 1883, at Hanging Rock, Ohio, and died June 1, 1950, at Glendale Sanitarium, Glendale, California. She was baptized into the Reorganized Church on December 2, 1895, and was married to Albert S. Geary in 1906, at Lewiston, Montana. Two daughters were born to them. On September 7, 1918, she was married to Albert Dalzell who died at Honolulu in 1938. Eight years ago she left Hawaii and returned to the States where she made her home in Pasadena. She had spent part of her life in Independence, Missouri, and expressed a desire to be buried there.

Surviving are her daughters: Mrs. Wanda Krueze of Pasadena, and Mrs. Wilma Hough of Honolulu; three grandchildren; one great-grandchild; two sisters: Mrs. Estella Turner of Pasadena and Mrs. Lulu Thomas of North Richland, Washington; and three brothers: Charles Haggerty of Bridger, Montana; James Haggerty of Portland, Oregon; and Walter Haggerty of Kent, Wash-

ington. Funeral services were conducted at the Stone Church in Independence, Elders C. V. Graham and Arthur E. Stoff officiating. Burial was in Mound Grove Cemetery.

PORTER.—Alice May, was born in Hampton Court, England, on February 18, 1881, and died in Windsor, Ontario, on May 5, 1950. She was married to Fred William Porter in 1901. A member of the Reorganized Church for thirty-eight years, she served as leader of the women's department, Orioles, Blue Birds, and music department. She retained her faith even through long months of suffering.

She is survived by her husband; a daughter Yolah (Mrs. William Garner) of Windsor; a brother, W. E. Johnson of Port Hope, Ontario; and two grandchildren. Funeral services were held in Windsor, Elders W. Blair McClain and James Pycock officiating. Burial was in Victoria Memorial Park.

CHURCHILL.—Evelyn Mae Jones, was born March 9, 1927, at Council Bluffs, Iowa, and died June 27, 1950, at the Mercy Hospital in Council Bluffs. She was married to Orval Churchill on September 15, 1946; one child was born to them. She had been a member of the Reorganized Church since October 13, 1948.

She is survived by her husband, Orval; a daughter, Linda; her parents, Mr. and Mrs. Richard Jones; three brothers: Richard, Robert, and Emery Jones; three sisters: Alice, Darlene, and Mary Jones, all of Council Bluffs. The funeral service was held at the Meyer Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Burial was in the Branson Cemetery near Loveland, Iowa.

1950 REUNION SCHEDULE

July 17-24	No. California—Lake Tahoe, Zephyr Cove, Nevada	Aug. 5-13	Brush Creek—Xenia, Ill.
July 17-24	Alberta—Sylvan Lake	Aug. 5-13	Idaho & Utah—Hagerman
July 22-30	Central Mo.—Lake Venita, Odessa	Aug. 5-13	Mo. Valley—Woodbine
July 22-30	Kansas—Camp Fellowship, near Wichita	Aug. 5-14	Can. & Srm. Mich.—Liahona Park
July 22-30	Cent. & S. W. Texas—Bandera, Texas	Aug. 7-13	Hawaii—Y.M.C.A. Camp (Mokuleia Oahu)
July 22-30	Ozark—Racine, Mo.	Aug. 10-20	Far West—Stewartville, Mo.
July 22-30	So. California—Pacific Palisades	Aug. 11-20	Nrn. Mich.—Park of the Pines
July 23-30	Nauvoo—Nauvoo	Aug. 12-20	Kirtland—Kirtland
July 26-30	W. Colo.—Delta	Aug. 12-21	East. Mich.—Cash
July 29-Aug. 6	Maine—Brooksville	Aug. 13-20	Chicago-Northeastern Illinois at Lake Geneva, Wisc.
July 29-Aug. 6	Flint-Port Huron—Blue Water	Aug. 12-21	W. Mont.—Deer Lodge
July 30-Aug. 6	Lamoni Stake—Lamoni	Aug. 19-27	Ariz.-Mt. Lemmon—Tucson
Aug. 4-13	Northwest—Silver Lake	Aug. 20-27	Des Moines—Camp Mitigwa, near Madrid, Iowa
Aug. 4-13	Chatham-London—Erie Beach	Aug. 20-27	E. Colo.—Palmer Lake
Aug. 5-13	Cent. Okla.—Robber's Cave State Park, Wilburton, Okla.	Aug. 25-27	K.C. Stake—Nazarene Camp Grounds

1950 YOUTH CAMPS

The Department of Religious Education calls special attention to the two new camps, the one at Bandera, Texas, near San Antonio, and the other at Racine, Missouri, near Joplin, and encourages the young people of these districts to attend the respective camps.

Other camps are in various stages of planning. The Department will forward to the proper persons, inquiries for information on these camps.

Youth Camp	Deer Park, Penn.	Aug. 23-30	Almer Sheehy 11 Summit Street Somerville, Massachusetts
Missouri Valley	Columbus, Nebr.	Aug. 23-28	Charles Neff 811 N. 36th Omaha, Nebr.

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P.S.

Elroy Hansen
Rt. #4
Denison, Iowa

58911
c51
h

*** BLUE PRINTS**

In a shady spot on the south side of the square, Bishop J. F. Keir and Elder W. E. Wakeman were having a friendly chat.

"We're talking about Zion," said Brother Wakeman.

"Got in all fixed up?"

"No, but we have some blueprints!"

*** DIAMONDS**

The long Fourth of July week end was a happy one for the dainty little lady who has been helping us with editorial work. She returned from her holiday with a brilliant diamond shining in a new ring on her third finger, left hand. But the diamond itself could not be brighter than the smile of happiness and hope she wore. Diamonds are so often associated with the great moments of our lives. . . . It all reminds us that we cannot find happiness alone. We must always go seeking it for someone else, someone specially precious, someone we love. . . . If you would find the jewel of happiness, hunt it and give it to others, and they will give one to you. There is no other way.

*** HAPPINESS**

One of our active Zion's Leaguers had a serious ear operation this summer and has just been up and around for a short time. I met her on the street the other day and asked her how she was feeling. Her reply was, "I'm as happy as a lark! I heard the kitchen clock ticking yesterday, and I feel as if I have the world in my lap."
—J. R.

*** FROM MEXICO**

A card from author Norma Anne Kirkendall, who is on her sixth trip to Mexico. "Each time I do new things and meet new folks," she writes. "Adventure this time came when I drove through a terrible storm in the mountains." She has made a wonderful hobby of learning about the Mexican people, their culture, art, and customs.

*** MEDALS**

Uncle Joe doesn't think he is perfect, but he has a pocketful of invisible medals to pin on himself when he does something good. He has a "Good Deeds" medal he wears when he gives a lady his seat on the bus. There is a small medal he wears when he picks a rusty nail out of the street to save somebody's tire. Another one, "Honest Man," for returning extra change to the cashier when she makes a mistake that would cost her something later. He has a "Nice Guy" decoration for the times when a child—with "a child's unerring instinct in the reading of character"—toddles over to him to make friends. Besides these, he is always ready to make new ones to fit any special occasion, at a moment's notice. Never think that Uncle Joe's good deeds go unobserved. He keeps track of them all the time.

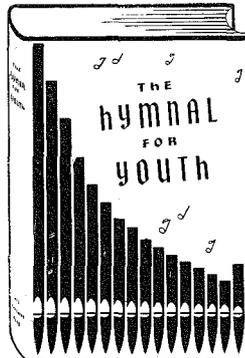
*** DEATH**

Many a funeral began with what looked like a harmless bit of fun. But there is no fun in a funeral.

Herald House

The Hymnal for Youth

(Herald Edition)



"The Hymnal for Youth" (Herald Edition) which we are now introducing includes many hymns that are already well known among us. There are also a large number of hymns that have found acceptance elsewhere which ought to become better known among the Saints. And we are glad to say that there are more than a few (written by our own people) that have never been published before, but which we believe will be welcomed and loved. . . .

"We were happy to be able to make an arrangement with The Westminster Press that permitted us to include herein many of the hymns already issued in their 'Hymnal for Youth,' and to add thereto hymns of our own choosing." Quoted from The Preface by Israel A. Smith and F. Henry Edwards.

The new Hymnal includes the following sections: "When We Worship," "Orders of Worship," "Responsive Readings," and almost 400 hymns.

These hymns and materials have been selected by Franklyn S. Weddle, Director of Music for the General Church, and his associates, Dr. Roy A. Cheville, Anne Morgan, Aleta Runkle, and Chris B. Hartshorn.

Single Copy	\$2.25
10—49	2.10 each
50—99	2.00 each
100—249	1.90 each
250 or more	1.80 each
(postage extra in quantities)	

**Independence,
Missouri**

THE SAINTS'

Herald

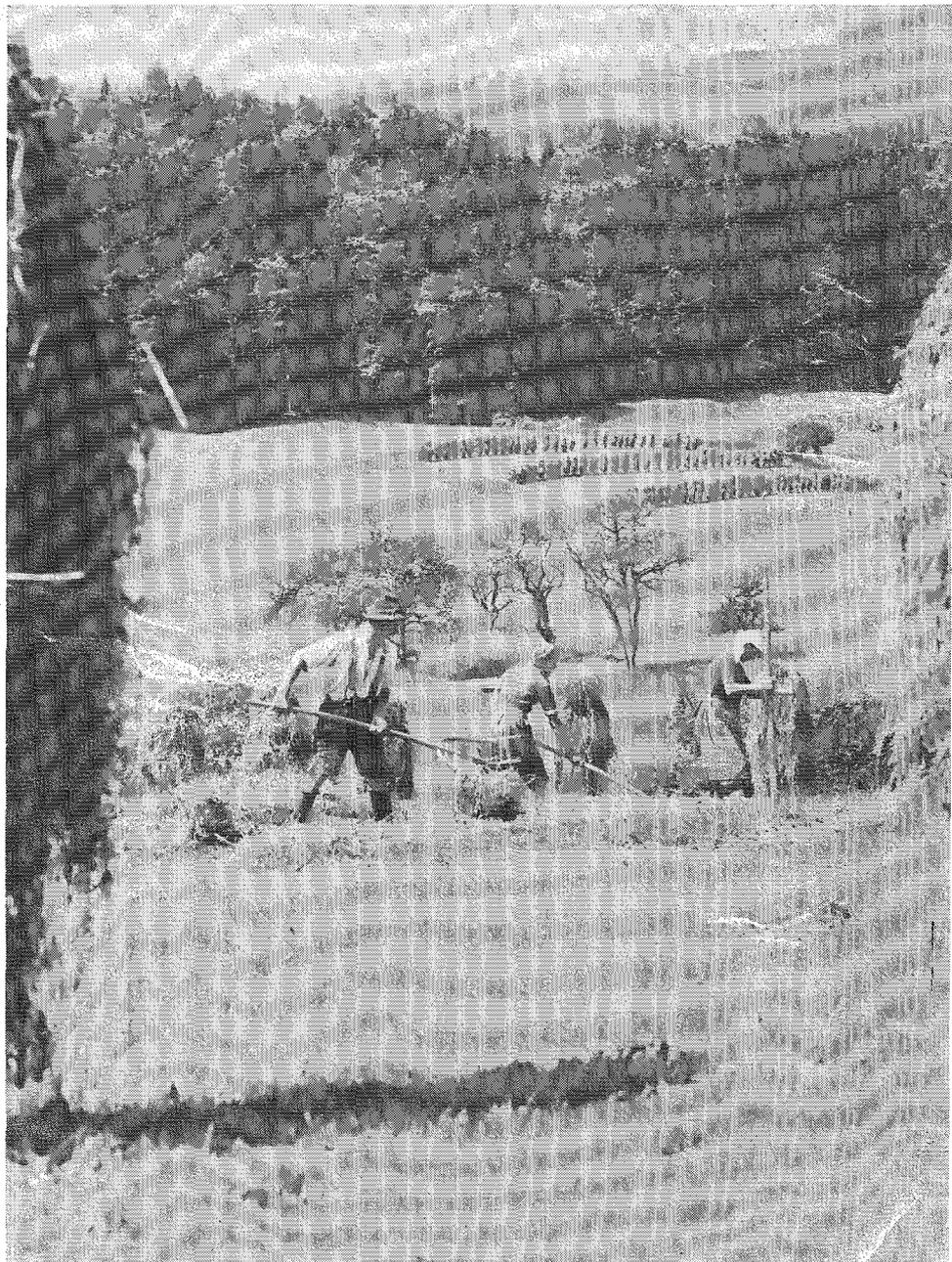
Volume 97

July 31, 1950

Number 31

Haying Time in Czechoslovakia

Photo by Marion Pease



The Blessing of Children

The congregation generally becomes alert and attentive when the pastor announces that there is a child to be blessed at the service. All normal people love children. There is nothing more inspiring than the sight of young parents bringing their child to the altar of the church to have it blessed. Church people rejoice with them.

The two elders who are to participate in the blessing come to the altar and stand waiting to receive the child. Out of the congregation come the parents. They place the child in the arms of the elders, and then stand at one side so that the congregation may see the ceremony. Facing the congregation and holding the child, the elders stand together as one of them offers the prayer of blessing.

At the conclusion of the prayer, the alert pastor will hand to the parents a copy of the fine little booklet, *Of Such Is the Kingdom*. This booklet contains the certificate of blessing (which the pastor and elders should have filled out), a message to the parents, a number of poems and Scripture readings, with helps in teaching the child to pray, and information leading to his baptism when the time comes. The booklet gives the family a permanent record of the event, and should be saved for the child and given to him when he comes of age. The booklet may be obtained from the Herald Publishing House.

Afterward, the officiating elder should also fill out the appropriate form for the purpose and give it to the branch secretary or pastor (according to local practice) to send to headquarters. In unorganized places, the elder himself should send this report to the Department of Statistics, The Auditorium, Independence, Missouri.

In this way, both the family and the church will have a permanent record of the blessing.

Introducing...

ELBERT A. SMITH (page 5) was introduced June 20, 1949.

CLEO HANTHORNE MOON (page 9) was introduced June 20, 1949.

MAY RICHARD HAMM, Independence, Missouri (page 11), was born in Laclede County, Missouri. She later moved to Independence where she was baptized at the Stone Church in 1914. After finishing her high school work, she attended Teachers' College at Springfield, Missouri, and taught rural schools for six years before starting her nurses' training. She was graduated from the Sanitarium School of Nursing with the class of 1918 and did graduate work at Johns Hopkins Hospital in Baltimore, Maryland.

She has two sons: George R. Cook and Stanley Cook. In 1949 she married Charles Hamm.

GEORJEAN ROBINSON HARMAN, Cedar Rapids, Iowa (page 15), was born in St. Joseph, Missouri. She was baptized in Des Moines, Iowa, in 1926, and was graduated from the Roosevelt High School in Des Moines in 1936, after which she attended one year at the State University of Iowa. She was first employed as secretary to the service manager at Dun and Bradstreet in Des Moines; then as toll operator for the telephone company; and later as secretary to the vice-president of an advertising company in Iowa City.

In 1942 she married Marvin G. Harman. They have three children: Linda Kay, 5; Gregory Alan, 3; and Randall Craig, 17 months.

Sister Harman is a member of the P. T. A. and the women's department. Her special interests are reading, writing, and cooking. She says, "I am especially interested in preparing myself to teach and write for the church."

THE SAINTS' HERALD

Volume 97

July 31, 1950

Number 31

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

NEW BUILDING

President F. Henry Edwards was in Grand Rapids, Michigan, on July 11 and 12. The trip was made in regard to the new church building.

CAMPUS SERVICE

On July 16 Seventy George A. Njeim spoke at the campus services on the subject, "The Scriptures of the Restoration." This was the first of a series of four sermons by Brother Njeim. The service was in charge of Bishop A. Neal Deaver.

INVITATION TO UNDERSTANDING

Elder Evan Fry, radio pastor, was guest speaker in Odessa, Missouri, on July 16, when all denominations of the city held a community service in the Methodist Church. A crowd of about 2,400 people filled the building.

Previous to the meeting, about fifty members of the priesthood and members of other denominations visited the homes of the community and left invitations to attend the meeting.

GIRLS' CAMPS

Almost three hundred girls attended the Oriole and Blue Bird camps held at Gardner Lake near Excelsior Springs. Two sessions of one week each were held for Oriole girls 11 through 16 years of age, and three overnight sessions for the Blue Bird girls.

Miss Edna Easter of Girls' Headquarters Committee was director for all the camps. Mrs. Rachel Oeser was associate director for the first Oriole camp, and Mrs. Helen Elledge was associate director for the second Oriole camp and for the Blue Bird camps. Carl Mesle, general director of Young People's work, was the business manager and associate director for all camps. He was assisted by Lloyd Hurshman.

The theme for the Oriole camps was "God Is Interested." The theme for the Blue Bird camps was "Zion Builders."

Two Oriole circles from Des Moines, Iowa, were guests for the first sessions of Oriole camp, and one circle from Wichita, Kansas, was guest for the second session.

SANITARIUM AND HOSPITAL

On June 30 the Board of Trustees met in a special session called to review final plans as drawn up by the hospital architect for finishing of the seventh and fifth floor areas of the present building. There were three building projects presented to the board, all of which were given approval for detailed drawings and construction estimates. The seventh floor will be the children's department, part of which will be an isolation ward. Among the improvements to be constructed on the fifth floor will be a new blood bank room, electrocardiograph room, cast room, chaplain's office, and living quarters for four internes. A new building is being built between the old and new hospital buildings adjacent to the heating plant to house repair and maintenance activities that have been handled on the seventh floor.

GIFT OF FLAG

Alex Klein received from his father Moses Klein of Petah-Tikvah the gift of a large flag of Israel. The flag bears Israel's colors of blue and white and has a large blue star of the House of David in the center. Brother Klein was born in Vienna and was brought to this country in 1921 by the late President Frederick M. Smith.

Seek Earnestly the Best Gifts

"Seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, They are given for the benefit of those who love me and keep all my commandments."

—Doctrine and Covenants 46:4.

THE BEST GIFTS. Who knows what the best gifts are, even for himself? What we desire and what is good for us may be very different. The wise parent may not agree with his child who demands a toy, a confection, or an experience. In such a case the decision of the parent must prevail over the wish of the child.

So, too, God may not agree with us as to what is best for us. We earnestly desire many things. We change our requests from day to day. We are not the best judges of what we can manage effectively. In such circumstances, God's will must prevail over ours.

If we recognize this, we say in the end, "Thy will be done."

.....

Some people pray for temporal gifts: they seek money or property or some other things that are considered "wealth" by the world. It is not unworthy to seek such gifts, because in the management of church affairs and in the building of the kingdom of God they are needed. Seeking them is righteous when men and women recognize that they are stewards over such possessions, and must make an accounting of the use of them.

These are good gifts, but they do not have an eternal value. We lose them when we die. Even if one seeks temporal gifts, he should also seek the spiritual graces.

.....

Some people have great need of physical gifts. Afflicted with ill-health, suffering in many ways, they pray for help, relief, and strength. The ordinance of administration to the sick is often requested by peo-

ple who need and seek the physical gifts.

It is better for them if they also realize that they have spiritual needs and hungers too, and learn to pray for spiritual strength to accompany the physical blessings.

Many people in the church have suffered under severe physical handicaps and have prayed for relief. Some have experienced a steady improvement of health through the years. Some have been quickly healed. Some have been given strength to bear their afflictions. And some, in the divine wisdom, have been taken home. We cannot know what is best in all these cases. It is something we must leave with God.

.....

There are some gifts—the natural gifts—that God has placed within us. Some of these are: a capacity for teaching, for organization, for music, and sometimes for preaching. In seeking our gifts, it is wise to look for what is closest to us or within us. These are our own resources. They offer our richest possibilities of service.

When we have found some such gifts, we have an opportunity to develop them in study, training, and use. "We learn to do by doing," is an old educational axiom. That could be elaborated. We learn to do something better by doing it often. "Practice makes perfect," is another aphorism.

Let those who would teach study education. Those who would or-

ganize would do well to study business administration. Musicians will improve their talents in a conservatory. Potential preachers should educate themselves in literature, in the social sciences, and in the church books.

.....

The spiritual gifts are different from the natural gifts. God sends them to us upon particular occasions, and for special purposes. We do not have them all the time. They are not received according to our discretion but according to God's wisdom and purposes.

We may leave our minds open to the coming of inspiration that we may be receptive to it when it comes. But we must have care that we do not put the pressure of undue urgency upon the spiritual gifts, because there is a danger that we will deceive ourselves, or be deceived, and exercise false gifts. This is particularly true of the "sign seekers." To be a sign seeker, as Jesus indicated, is to be in danger.

Some modern religious cults have attempted to found their entire ministry upon the charismatic features of religion, with sensational and harmful results, because they are unbalanced and neglect many of the most important features of Christian life and experience.

.....

Saint Paul devoted the twelfth chapter of First Corinthians to a discussion of spiritual gifts, and concluded it with an admonition that we should "covet earnestly the best gifts." Then, with a short connecting link, he introduced the notable thirteenth chapter on charity and some of the social implications of the gospel.

Those social implications are also strongly expressed in the revelation
(Continued on page 14.)

E d i t o r i a l

Across the Desk

Recently the Saints of Ontario congratulated Bishop John C. Dent and his wife on the completion of Brother Dent's thirty years of service as the Bishop of the Chatham and London Districts. The following letter was addressed to the Saints concerned by President W. Wallace Smith:

TO THE SAINTS ASSEMBLED:

It is not too often that we have an opportunity to express our appreciation of the long and faithful service rendered by our membership, and even when the opportunity presents itself, we are sometimes derelict of our duty in so doing. We think it is particularly fitting that the membership in Ontario has taken this opportunity to assemble in honor of one of our members who has given long and faithful service in his particular field.

When notice of this coming meeting was given to us on our recent visit to Toronto and an invitation to be in attendance, it was with a great deal of disappointment that we had to decline on the grounds of pressing business back at headquarters.

I think the Saints of Ontario are to be congratulated on having received the fine ministry of Bishop Dent, and now since he will no longer be actively in charge, having given way to the appointment of Bishop Baldwin, we feel that his service will in no way be lessened except by the relief of some of the detailed tasks that he has formerly performed.

Our sincere good wishes go to you, Brother Dent, for continued long life and happiness in the work of our Master.

Very sincerely yours,
THE FIRST PRESIDENCY,
By W. WALLACE SMITH.

We have now received the following acknowledgment from Brother and Sister Dent:

THE FIRST PRESIDENCY,
President W. Wallace Smith,
Independence, Missouri.
DEAR BRETHREN:

This will acknowledge, with our most sincere appreciation, your letter to London and Chatham Saints and ourselves and the very kindly thoughts expressed.

Priesthood members and their wives of the two districts met and gave us a beautiful banquet on Monday night. Everything, including your letter, seemed to be said and done to make us happy.

With all the charitable and fine things you and others have said, we feel that whatever our contribution for more than fifty years may have been, it is not more than our Heavenly Father would have expected of us, and we are happy to have had a part in his work.

Your quorum has our continued faith, confidence, and prayers.

Sincerely,

JOHN C. AND MARY [DENT].
(July 8, 1950)

Two letters received from members of the Council of Twelve in the same mail express a spirit of optimism which we are quite sure the brethren will be happy to have shared with readers of the *Herald*. Elder Percy E. Farrow, in charge of the Southern Mission, writes:

I have been quite happy to find prospects and evidences of growth almost everywhere. This appears to me to be one of the most promising fields in the church. The people are in earnest, loyal to the church, optimistic, and extremely gracious in their acceptance of our ministry. I am especially pleased with the new buildings erected, those being erected, and the plans of those who expect to alter present church edifices or build new ones.

Elder Roscoe E. Davey, apostle in charge of the Australasian Field, says:

We are happy to report that the work here continues on the upward trend. The annual district conference for the Northern New South Wales District was held on May 13 and 14. It proved to be an uplifting conference with a large attendance and a fine spirit of fellowship throughout. The same officers were elected.

The Southern New South Wales District conference was held on the last week end, June 10 and 11. This also was a very fine conference, setting an all-time record for attendance in spite of some of the worst weather this part of Australia has seen in many years.

F.H.E.

The United Nations

The following news note from the *Saturday Review of Literature* of May 11, 1950, tells of an important endeavor to marshal support for the United Nations:

Nearly one thousand institutions in Baltimore—churches, schools, and libraries—now fly the flag of the United Nations every day. This was announced by S. Raymond Dunn, president of the United Nations Citizenship League, which has been fostering an eight-point program to develop habits of world patriotism. Some Baltimore schools have a United Nations flag displayed in every classroom.

This recalls to mind the recent unanimous decision (on April 24, 1950) of the Court of Appeals of California setting aside a state law which made it impossible for aliens ineligible for citizenship to own land in California. The Court of Appeals declared such an act to be in conflict with the Charter of the United Nations, and that since the Charter has the status of a treaty any act in conflict with it is unconstitutional. The decision of the Court of Appeals will be taken before the Supreme Court of California and possibly before the United States Supreme Court. But, in the meantime, the world outlook here displayed is most heartening.

F.H.E.

Notice to Contributors

Some have written in asking if contributions to *Daily Bread* and the *Herald* are wanted. Good material for these periodicals is always welcome. To help inexperienced writers prepare manuscripts, the editors have drawn up two lists of aids: "Hints for *Daily Bread* Writers" and "Helps for Writers of *Herald* Articles." These will be mailed to anyone requesting them.

The Logic of Prayer

By ELBERT A. SMITH

IS PRAYER LOGICAL? The atheist will answer, "No." From his standpoint prayer is illogical because he does not believe there is a God to answer prayer. Believing that there *is* a God to answer prayer, a Christian finds prayer perfectly logical. The weight of the argument from the beginning is with the believer.

In the Book of Nature, God Challenges Us to Seek Him Out

Putting aside for the moment the written word in the Scriptures, we have in the great book of nature around us prima-facie evidences of the existence of an intelligent, directing, creative power which has always been and is still at work in the universe. Yielding to a natural impulse, from time immemorial, men have sought to find and know and communicate with that intelligent first great Cause. Sir Oliver Lodge, a scientist great enough to preside over the British Association for the Advancement of Science, one time wrote:

Miracles lie all around us; only they are not miraculous. Special Providences envelop us; only they are not special. Prayer is a means of communication as natural as is speech.—*Science and Immortality*, page 73.

"Where There Is 'Design With Purpose'—a Mind at Work"

Reverting to the statement that there is prima-facie evidence in nature of the existence of an intelligent Creator who designed things *with a purpose*, I am reminded that some time ago there appeared in the *Herald* one of the best articles on that thesis that I have ever read. It was entitled, "The Case for God," by Edgar Henry Montross (*Herald* for January 10, 1948). His primary postulate is summed up in these words: "Remember our rule. Where

there is design with purpose, a mind has been at work."

In his presidential address to the British Association, 1913, Lodge made the assertion that life introduces something "*purposeful* amid the laws of physics."—*Continuity*, page 79.

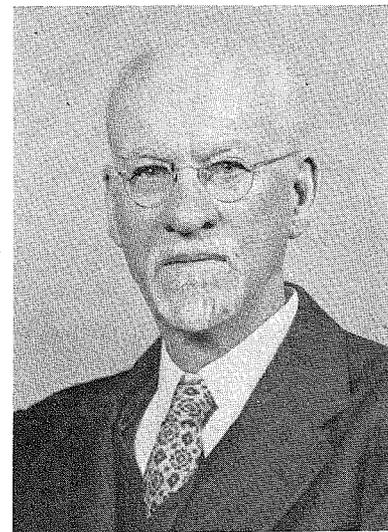
For many years it has pleased me to look for the evidence of God at work in nature. I have observed many such evidences to strengthen my faith and make logical the endeavor to approach God through prayer.

Even before the invention of the telescope, David, looking into the starry heavens, said, "The heavens declare the glory of God, and the firmament showeth his handiwork." He saw God in the heavens. The Book of Covenants says that he who has seen the least of the stars rolling upon its wings in the midst of the power and majesty of God has seen God.

Beecher Versus Ingersoll

A generation ago the greatest infidel was Ingersoll, and the most popular Protestant preacher was Henry Ward Beecher. In spite of their divergent views, these two were friends. There is a story to the effect that Ingersoll called upon Beecher one day in his study and found that Beecher had installed a miniature model of our planetary system so arranged that the motion of the earth and the planets in relation to each other and the sun might be observed. Ingersoll was deeply interested and finally said, "Mr. Beecher, who made this model?"

Beecher looked up with a twinkle in his eye and said, "No one made it! It just happened!" Ingersoll was caught in his own trap. He could look at the starry hosts of heaven moving in majesty and precision and think that perhaps they



just happened, but he could not look at that little man-made imitation of the planetary system and think it just happened.

We Live in God's Workshop

We do not need to go as far as the distant stars to see the handiwork of God. T. W. Williams at one time said, "I have seen God three times—once on the mountain, once in the desert, and once by the seashore." We do not need to go even that far from home. We do not need to make a pilgrimage to some holy place to see God at work. We live in his workshop.

We say that we have "seen God," when in reality we mean that we have seen the visible evidence that he is at work—a living, creative, directing personality. But God is a Spirit, and our eyes—being material—see only physical and material things. Nevertheless we do see absolutely undeniable evidences in the handiwork of the invisible Designer and Creator: "Things which are not seen being understood by the things which are made, through his eternal power."—Romans 1:20, Inspired Version.

With this understanding I, too, may say that I have seen God on the mountain, in the desert, and by the seashore, and may use illustrations coming from each of these places.

Desert Blossoms

Barren though our deserts in the western part of the United States may seem, they blossom in early spring with a myriad lovely flowers of many brilliant colors. The thorny cactus rivals all others. I have at home a walking stick made from a tall growing "cholla" variety known as the "cane cactus." The skeleton part of the plant is of fiber, light, hard, and strong. It is hollow, with many diamond-shaped openings on all sides. Stripped of its covering and interior pulp, this skeleton arrangement is seen to employ the principle that strength is found in a hollow column—strength with economy of material. Builders often utilize this principle.

This cactus with the hard frugality of the desert knew how to build itself a strong skeleton structure to stand erect and bear its lovely flowers to make the desert bloom to rival the rose. Artists who paint the desert use care and thought in mixing colors—so did the artist who designed the cactus plant. True, he armed it with thorns to defend itself—not pleasant to us, but designed clearly to preserve the life of the plant. I was reminded of that fact when I cut the stalk for my cane and carelessly permitted it to fall across the back of my left hand. Here was well-planned strength, beauty and fragrance, and the power of self-defense, even in the austere desert. Wherever there is life, there is design; wherever there is design, there is a designer.

Three Witnesses From the Sea

I have on my desk a moonstone which my son Lynn picked up on the beach near Hermosa, California. A moonstone is a very hard, semi-precious stone. This stone is about two inches long and an inch wide. I took it to a lapidarist and had it polished on the underside, making a beautiful jewel; but the interesting feature is on the upper side of the stone. Three small barnacles had

clustered together and built their little houses on the top of that precious stone. These were not the barnacles of ill repute that fasten to the hulls of ships. These were little "acorn shell" barnacles that fasten to rocks and timbers along shore. They are a lowly form of life, yet these three came to me out of the ocean with a testimony.

They clearly showed design, and design with a purpose. Their little houses each followed a definite pattern, the form of a tunicated cone—an old geometrical pattern, older than our science of geometry. In each of them were five separate planes forming a circle, tapering towards the top. Their very structure was designed to get the greatest possible strength out of a minimum amount of material. They were fastened to the stone by a powerful cement made after such a formula as a skilled chemist might perfect. The outer shell had a color design in pink and cream color, as definite as the design on your wallpaper.

These little creatures did not know how to develop a formula for cement nor to design a little cone-shaped house to resist the beating of the waves nor how to decorate their walls. Yet here was design with purpose—the purpose being to develop shelter for a living creature; and those little houses had resisted the beating of the waves that washed that bit of moonstone ashore among the rocks and pebbles.

As I held this moonstone in my hand, I thought, "Here are three witnesses, testifying to me that there is a designer in nature who works with a purpose in mind. I had seen the evidence of God at the seashore."

A Pine Cone From the Mountaintop Testifies

Here is an evidence from the mountain. In my study I have a very large pine cone. I secured it perhaps forty years ago, and it came from a pine tree on the San Bernardino range of mountains.

This cone is a little more than a foot in length from stem to tip. It

measures twenty inches around at its largest point. It has lost most of the seeds it once bore, having dried out for nearly forty years, but still it weighs three pounds. Such a cone, fully developed, falling from a pine tree and landing upon a man's head would give him something to think about—if he continued to think. It gives something for anyone to think about.

There is evidence of design in this pine cone, built to a geometrical pattern. There was design to the tree that bore it. The stem that supported it had to be designed to a strength to bear the weight of the cone, and the limb to bear the weight of several cones, with increasing strength to the trunk of the tree. The trunk of the tree all the way down was designed to adequately support a mass of weight; while underneath the ground was a spread of roots covering an area at least as wide as the foliage of the tree itself, powerfully anchored in the soil and the rocks to hold aloft that tree in the midst of storm and tempest. From root to branch there was design.

This cone carried about two hundred seeds. Really, they were little edible pine nuts—piñon (penyon) nuts. Each nut had within it the blueprint, the *living* blueprint, of another pine tree. This cone, and others like it, were sealed over and covered with a resinous varnish which made the cone impervious to moisture. The cones thus protected against the weather could not yield up their seeds for a long time. In fact, I am told that they might hang on the tree or lie on the ground for a period of five or six years. But, if there came a forest fire, devastating the pine woods, the heat would cause the cones to expand and the seeds would be released and fly out in various directions, prepared to start a new forest. When the government plans a project of reforesting the mountains, it takes thought, planning, intelligence, purpose, and will.

The pine cone came to me from the mountaintop speaking of a God

who designed a tree in all its parts and designed with a purpose in mind. "Only God can make a tree."

Trees That Plan Ahead

We do not need to go far from home to see evidences of God at work wherever there are trees. Reverting to an experience of my boyhood days that I have related so often it may be familiar to you, there was in the grove on the farm where I lived a big, soft maple tree. Most boys are familiar with the seeds of the soft maple tree.

It was my pleasure in the spring when those seeds were maturing to climb up into this big tree and pluck the seeds and throw them out in the air and watch them whirl away or just sit there and watch them loose themselves and fly away.

A good-sized maple seed is about two and a quarter inches long. The body of the seed is about three fourths of an inch long, and at one end of it there is a blade, something like the blade of an airplane propeller. It is very thin to afford lightness, but it is carefully designed and interlaced with fibers to give it strength. Falling from the tree and caught by a gust of wind, the seed gyrates rapidly and whirls away to a distance and finally drops upon the sod, prepared to bore in and take root.

Even as a boy I saw there was design; the maple seed did not make itself. Someone thought it out, and it was designed with a purpose—the purpose being to get seeds to a distance from the parent tree, in open spaces where they could grow and produce other trees. Talk about miracles! A man could carry some of these seeds home in his pocket and plant them, and in a few years he could point to a row of majestic trees and say, I carried all those trees home in my vest pocket. In each seed there was a living blueprint of another tree.

This designer whose handwork I saw in the tree was the very God that my mother had taught me about and that my father had preached. The

desire to become acquainted with him was as natural as the desire to eat when hungry. Here was prima-facie evidence of a God whom I might well seek out through every available avenue, including study and faith, and the open avenue of faith includes prayer.

In the springtime one of the beautiful trees of Southern Missouri and the Ozarks is the dogwood tree when it bursts into blossom. One autumn when I was visiting with my son Ronald at Pittsburg, Kansas, I was looking at some of the dogwood trees he had transplanted. I found that, although it was still early autumn, the buds for the next year were already quite well developed. In other words, the dogwood tree in the autumn of 1947 was looking forward to the spring of 1948 and preparing to burst into blossom. Each blossom would be of a distinctive design—four petals instead of the usual five found on most flowering trees and shrubs. Not only that, each one of those buds had in it already the format of seeds which would be developed. The pattern was there in 1947. The seed would be developed in 1948. It would sprout and take root in 1949. I cannot think of a dogwood tree planning that far ahead, but here was evidence of design, and design looking ahead with a purpose. I could not see the designer. I could see his work, and Paul said, "Things not seen being understood by the things that are made."

The Designer and Creator

Concerning this designer and creator, we are told in the Book of Covenants:

He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things: and all things are by him, and of him; even God, for ever and ever.— Doctrine and Covenants 85: 10, 11.

The miracle of the seeds of the tree impressed me when I was a boy. I began to see even then that when we attempt to account for the existence of things, especially living

things, we have our choice of two alternatives: either they came by design in creation or they came by accident. No one has ever suggested any other possibility. Years later, I was pleased to read after Michael Pupin, one-time president of the American Association for the advancement of science, who said,

We are faced by *two alternatives*, either the law and order of the universe is the result of haphazard handling or it is the result of a definite intelligence . . . personally, I believe in the divine intelligence . . . when you see a seed growing after a definite plan into a tree . . . can you believe it is the result of haphazard happening? Such a belief is beyond my understanding.

We have then, I say, prima-facie evidence in nature of the existence of an intelligent creative power with whom we may logically seek to establish communication through the avenue of prayer. All down the ages men have sought him in that way.

The Light Which "Quickeneth Understanding"

One more illustration: There is in front of my house in Independence a large elm tree. There are few trees more graceful and beautiful than the American elm. Some years ago an automobile parked up the street broke loose, coasted down the hill, struck the trunk of this tree, and tore away a strip of bark over a foot wide at the base and reaching up the tree perhaps five feet. I felt that this beautiful tree was doomed. But I noticed that almost immediately the tree began to heal itself.

When a house is damaged and we order various materials delivered and begin to replace the bricks or the shingles and the paint, it takes thought. This tree began to assemble materials and build them into place, year by year, until at the end of five years the wound was completely healed over and the destroyed portions had been rebuilt.

Here was design and intelligence working to a purpose. Certainly the tree itself had not that intelligence. How do we account for the

processes through which it worked? Perhaps we have at least the beginning of the revelation of the secret of life in the book of Doctrine and Covenants:

... he is in the sun, and the light of the sun, and the power thereof by which it is made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand. And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understanding; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.—*Doctrine and Covenants 85: 2, 3.*

This light which lightens our eyes, which quickens *our* understanding, comes from God and gives life to all things and is the law by which they are governed.

Scientists have made marvelous discoveries recently concerning light. One of them wrote, "Getting down to the ultimate particles which seem . . . to constitute life . . . scientists find them all acting suspiciously like some of the processes of human thought."—Walter W. Russell, president of the Society of Arts and Scientists, in the *Associated Press Dispatch*, December 30, 1932.

In the illustration I drew, God was at work in the elm tree through the instrumentality of light directing the intelligent processes of healing the wound of the tree, just as he had designed and created it in the first place.

Witnesses Within Our Own Bodies

We do not even need go beyond our own selves to see within ourselves the evidences of design, and design with a purpose in the marvelous human body. Consider the articulated bony structure which enables us to stand and walk; the complicated system of muscles and blood vessels; the human heart—an automatic, dynamic pump, beating regu-

larly about seventy-three times a minute, hour after hour, day after day, year after year, sometimes for a hundred years; the marvelous nervous system by which we feel through the sensory nerves, and the motor nerves by which we direct all the motions of the body; the structure of the eye which enables us to see, though we cannot understand how we see; the brain enthroned under the dome of the cranium, thinking and directing, deciding and choosing, endowed with the ability to think and to feel and to will.

Even in the simplest of those processes there are evidences of design with purpose, and the designer and builder is God. If the creature is thus endowed with reason and the power to think and speak, may he not logically pray to the God who made him?

Logic That a Child May Understand

I was talking to a class of children at one of our reunions and using some large pictures for illustration. I was speaking on this very subject. One picture showed a boy busy painting a barn door. On the door were hinges heavy enough to support the door. I called the attention of the children to those hinges and said, "Do you think someone made those hinges, or did they just happen to be there?" The answer was very prompt. Someone made the hinges; someone thought them out. I said, "How about the hinges in the elbows of the boy who is doing the painting? Who designed them?" With one voice they answered, "God." The proposition is so simple that a little child can understand it. There is nothing more logical in science or philosophy or logic itself.

The Impulse to Seek the Creator in Prayer Is Logical

It is, then a fact that we have prima-facie evidence in the book of nature of the existence of God, and there is in us an impulse to seek him out. One inspired writer said, "He that would come unto him must be-

lieve that he is." On a very elementary plane we have evidences in nature that he is, and we have in our hearts the impulse to believe, and so Alma made that the basis of the beginning of our search for God. He said, "If you can no more than desire to believe, let that desire work in you." So great a psychologist as James one time wrote a textbook entitled, *The Will to Believe*. He held that it is logical to seek to believe and to will to believe.

The will to believe is affirmative and constructive, and it opens up avenues into all sorts of research and progress. The will to disbelieve is negative, and it shuts up the avenues through which we might seek to know the truth, closing our minds and our hearts.

Atheism is negative and destructive. All progress in science and in invention has been made by those who willed to believe. "Seek and you shall find" is a truth—as true in logic as it is in the Bible. The incandescent light, the aeroplane, radio, radar, the great discoveries in chemistry and medicine and surgery, all of these have been made by men who believed in something not yet seen. With the will to believe, they pressed forward and found the thing for which they sought. In such manner astronomers have found stars and planets which had never before been seen but which they believed they would find.

Seeking Higher Planes of Revelation

Starting with the prima-facie evidences of the existence of God that we see in nature, we may move forward to the further revelation of Deity that we have in the Scriptures as given through the prophets and apostles who sought him in prayer. We see him at work in nature but we do not obtain satisfactory revelation of his will concerning *us*. That will is unfolded to us in his revealed word which enjoins upon us the duty and gives us the privilege to approach God in prayer, addressing him as "our Father who art in heav-

Brave From Excess of Grief

By CLEO HANTHORNE MOON



CALLIE B. STEBBINS

NIOBE WAS THE DAUGHTER of a certain Tantalus, King of Phrygia, as every student knows. She was happily married to Jupiter's son Amphion, and they had seven stalwart sons and seven blooming daughters—enough to make any wife and mother proud! Niobe, unfortunately, was vociferous in her pride, and the goddess Diana, according to the Greek myth, aimed a fatal arrow at each of Niobe's seven sons. Amphion, overwhelmed, destroyed himself.

"Bereaved as I am," Niobe yet boasted, "I am still rich." The indignant Diana sounded her bow again, and struck terror into all hearts except Niobe's alone. "She was brave from excess of grief," says Gayley, the narrator. "Then Niobe

en." It reveals to us something about his purposes in us and in the universe—all that we need to know by which to plan our lives.

The universe was not accidental, and it is not without purpose; and through the written word we may come to pray more intelligently, more logically approach and understand this God whose handiwork we see all about us. We come to know that prayer has justified itself as a logical expression on the part of man of his desire to work with and for his Creator.

sat desolate among her sons, daughters, husband—all dead—and seemed torpid with grief. The breeze moved not her hair, no color was on her cheek, her eyes glared fixed and immovable, there was no sign of life about her. She was changed to stone, within and without. Yet tears continued to flow; and borne on a whirlwind to her native mountain, she still remains, a mass of rock from which a trickling stream flows, the tribute of her never-ending grief."

I know a lady who, like Niobe, lost all she had. True, there were only three lovely daughters, and a devoted husband, but the loss was complete. Nor was it swift, like Niobe's loss, but over a period of thirty years, with joy and hope between, and grief and scars mingled. Her name is Callie B. Stebbins, and she lives, in her ninety-second year, in Lamoni, Iowa. The tribute to her never-ending grief is her never-faltering, invigorating faith, a monument to the one true God.

I draw a contrast from, rather than a comparison to, the Niobe story. Mrs. Stebbins was not ungrateful, nor boastful, though she was mindful of the love of her husband, and the beauty of her children, and the child saintliness of little Helen. As the poet Landor put the words into Niobe's mouth,

May not a mother in her pride repeat
What every mortal said.

Still, Mrs. Stebbins did not at any time, from 1879, when she married Elder Henry A. Stebbins in Burlington, Iowa, until his death in Lamoni in 1920, give selfish thought to her own family alone. She gave herself wholeheartedly to teaching the Jesus story to children, as circumstances

permitted her, from the time she became a church member as Clara B. Sellon when she was seventeen, until as Callie B. Stebbins, her health broke when she was sixty. And in the thirty years since then she has sought avidly for ways to do church work from her bed, from her chair, and when she could be about with frail steps.

GRIEF WEARS MANY GARBS. It hides behind the veils of stony woe, as did Niobe. It escapes under the shroud of oblivion as did Amphion. Or it buckles on the whole armor of God, taking above all the shield of faith, praying always with supplication in the Spirit, as Callie B. Stebbins did.

Alfred Lord Tennyson, baffled by grief when his friend Arthur Hallam died, sought gropingly for seventeen years before he came to a renewed, understanding faith in God. Thereafter, he became a spiritual counselor to his generation. Callie B. Stebbins, with a stancher undergirding of belief, did not grope but with each new grief turned with greater reliance toward the Lord.

"Baby Ruth was the first to go," she told me, when I probed into her intimate story. "My faith did not fail me, but I was so stricken with the loss of my baby that Sister Dancer said I never looked the same after." Ruth died at one year, when Helen was nine. "The little baby, six months old, was born and died after Helen was gone. Our Helen was such a dear little Latter Day Saint, and I lived in her development. Every year a child stays in the home makes it that much harder to give it up. At the last Helen said, 'Mama, I am all you have, and I hate to leave you, but I think I have to die.

You have told me that love is the greatest thing in the world, and now I know it is.' She also said that the Lord seemed so near she felt as if she could put out her hand and touch him. She asked that I stay near her so she wouldn't be afraid to die. As she turned, I went from one side of the bed to the other, smiling at her and giving her all the comfort I could.

"And then the Lord comforted me. After the funeral I was much alone, but I was upheld so I could sing, 'O grave, where is thy victory. O death where is thy sting?' This lasted for a week or more, and then I was left more to myself, and the hurt lasted for many months. I felt as if my heart was in a vice, with actual pressure so I could hardly take a deep breath. Finally, by getting out and helping others, I became relaxed. Then as I found time on my hands, more than was needed for my homework, I asked the Lord what I could do to help in his work. Soon the woman's organization in the church, the Daughters of Zion, was started, and I was elected secretary. From that time on I was busy, preparing the readings for the meetings, partly original, partly selected. Other work followed. . . . When Brother Stebbins went, he had suffered so much I could not wish him back. I knew I must go on alone, but under the Lord's promise to the widow or orphan."

PRODUCT OF A YOUNGER GENERATION, more and more scientific in its approach to circumstances and designs of life, I kept an undercurrent of thought whenever I talked with Callie B. Stebbins, and whenever I read her notes. I kept asking, "What are the components of this woman's patience—her devotion, her determined wholesomeness of thought? What are the ingredients of a state of mind in which faith is a reflex to all the poundings and gashes of life? Whence came such a sense of security?"

As with a psychologist's point of view, I looked to her early life. She was the daughter of William Rivers Sellon, a court reporter and a member of the Episcopal church until converted to the Latter Day Saint church by his wife, whom he was attempting to claim from her error of belief. Callie was a middle child between two girls. She had a brother who died young. At seventeen she started teaching a class of intermediate boys in Sunday school.

Symptomatic of the trend of her mind from childhood is the motto she took to herself when she was young. She paraphrased the words of Saint John, "I have set to my seal that God is true." She made that, she said, the anchor of her life. Before she was twenty, she told the Lord on her knees of her desire to serve him, and then, as later and more specifically in her great grief, she set her ear to listen for his voice of direction.

In all the incidents of her life that Sister Stebbins related, these two principles persist: belief in God and the desire to serve. They were not passive statements, for words are thin and capture no security. They were positive substance, recurring guides that built of her life a fortress against all the woes that came. The more I talked with Callie B. Stebbins, the more I probed into her life, and the more relentlessly I sought to know the make-up of the character of this woman so poised, so serene, so young in her ninety-second year, the more I learned of the make-up of faith itself. One becomes convinced not only that grief and pain and deprivation and disillusionments have failed to move Mrs. Stebbins from her anchorage in faith, but that nothing in this world can ever move her. Faith has conquered all fear. Here is the security of unshaken and unalterable certainties.

Her infancy shaped her to a philosophy which she enunciated for herself in her youth, "I have set to my seal that God is true." She dedicated herself in harmony with her belief and relied as she still relies on

the direction of the Lord in answer to her prayers. That is the core around which Callie B. Stebbins integrated her character. It was a strong core, so mature that she could never outgrow it or transcend it, and it made possible the building of a serene life. That is oneness of mind. That is peace of mind and soul, so illusive in our day—so lost, so coveted.

FORTUNATE THE VILLAGE that has a Callie B. Stebbins. She is the still voice of the world mother—"the woman of valor who possesses the emotional equipment with which to inspire her family and whose historic patience is needed in the crisis of our time." She is a psychiatrist without fee. She is faith for the visual-minded. Disappointments, ill-health, cares, nor great grief could turn her to Niobe's weeping stone. Rather, she must have met grief as Sir Aubrey de Vere advised:

Grief should be
Like joy, majestic, equable, sedate,
Confirming, cleansing, raising, making
free;
Strong to consume small troubles; to
commend
Great thoughts, grave thoughts, thoughts
lasting to the end.

All things, including grief, Sister Stebbins transmuted in the crucible of her own harmonious spirit to indestructible faith and persistent will to serve to the end of her life. Her service has not been spectacular, but it has been constructive and continuous. By it she has glorified the art of living. She has lived a design in the grace of the Christian way of life. May her life be longer still, for knowing her is sharing in her rich service.

DISCERNMENT

Dear God, give us strength to accept with serenity the things that cannot be changed. Give us courage to change the things that can and should be changed. And give us wisdom to distinguish one from the other.—Attributed to Admiral Hart.

Our Negro Problem — BY MAY RICHARD HAMM

God made of one blood all nations of men to dwell on the face of the earth.—Acts 17: 26.

WHY SHOULD we have a Negro problem in our church? We welcome into our membership the people of other races and nationalities, yet some of us can't stand a Negro even if he is seven-eighths white. Why?

Let's take stock of ourselves. Why do some white people so dislike Negroes? Could it be cause the white race has abused and mistreated the Negroes for so long? Slavery is more degrading to the master than to the slave. *The sins of the fathers are to be visited on the children to the third and fourth generations.*—Deuteronomy 5: 9. *The fathers have eaten sour grapes and the children's teeth are on edge.*—Ezekiel 18: 12. Could it be that as children of our slave-driving fathers our teeth are on edge?

Did you ever mistreat someone and then find that, even though he held no grudge against you, it was difficult for you to like him? Let's take ourselves to task. Maybe we are at fault. Anyway the Lord expected us to teach the gospel to the Negroes when he said to teach *all* nations. The Negro has the same promise as we have if he obeys the gospel law—the promise that he will become a joint heir with Jesus Christ. Let us forget about the sins of Cain and Ham. Christ died to save them and their descendants just as he died to save us from our father's sins and our own sins. If the gospel hasn't done much for the Negroes, it could be because we haven't told them about it! They haven't applied it in their lives because we haven't applied it in our own lives. Negroes are usually deeply religious. Perhaps the reason for many of their strange ideas and practices is the result of their not having been taught any better. In less than one generation from slavery, it has been demonstrated that they can learn music,

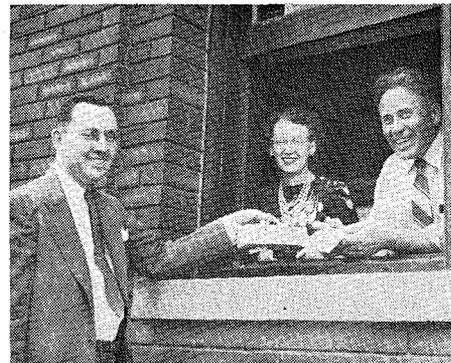
science, art—anything they have a chance to learn.

THE LORD said we should be careful about ordaining Negroes to the priesthood. Why? Because he knew white men. If we ordained Negroes and then left them to their own devices, their religious practices would soon probably revert to a primitive type of voodooism. We can't expect the Negro to develop spiritual discernment by hearing a few sermons. (Discernment is a spiritual gift, but it comes only through long experience, instruction, and study.) God has never said that Negroes were unfit to hold the priesthood—only that their education in the priesthood should be carefully supervised. The same sort of education that will make an elder out of a white boy can make an elder out of a Negro boy. And we must admit that white men of the priesthood who are sent to work among the Negroes should have a double portion of the mind of Christ with special discernment to enable them to raise up persons capable of ministering to their own race.

Most of our ministry is to our own people, our family, our friends, our neighbors. Only a few great souls cross the boundary line between the races, or for that matter only a few will minister to another congregation or group besides their own little circle. Negroes should be taught to develop their own social affairs and to build up their own group activities that make a unified working unit. This is not segregation but practical administration.

There is room in our study classes only for those who desire to prepare themselves to be of service to others. Shouldn't we do everything we can to instruct the men and women who desire to prepare themselves to be of service to their own and other races?

Latter Day Saints should be above having a "Negro problem."



Stake President Robert Farnham presents a brick to Clara Allen and Vern L. Deskin

"Brick Night"

AN UNUSUAL AND UNIQUE idea was carried out in Lamoni Branch recently. The idea originated with the Branch Building Committee as a campaign to raise funds by selling bricks for the new church. The plan was put into effect on Memorial Day, May 30, which was the first anniversary of clearing the church park of trees and bushes in order that construction could begin.

Preparation for this event began with a union prayer service for the congregation on May 3, with the theme, "We Build the Wall." The response was very heartening.

The next phase began about the middle of May when 100 people were asked to volunteer to carry a brick, equipped with a rope handle, everywhere they went. It soon was a familiar sight in Lamoni to see people carrying bricks to advertise "Brick Night" and telling their friends and neighbors about it.

The bricks sold for 5 cents each. The sum of \$4,650.11 was taken in at the sale, which pays for 92,842 bricks. This leaves 21,158 more bricks to be sold, and contributions are still coming in. A board representing the wall of the church has been placed in the bank at Lamoni with paper bricks pinned to it. Each paper brick represents 1,000 actual bricks or \$50.00. When the board is filled, enough money will have been raised to buy all the brick for

The brick being used is called hydraulic press brick and is buff in color. It is formed from clay found 300 feet underneath the earth's surface and mined liked coal.

The Way Back -

*The Story of One Woman's Fight
to Overcome Alcoholism*

Before I became an alcoholic, I had studied to be a concert pianist. I had high ideals and dreamed of comforting a suffering humanity with my music.

Many unfortunate circumstances led to my playing in night clubs and barrooms to earn a living. I commercialized and prostituted my God-given talent, and the only consolation I have now is that I thought it was all for a good purpose.

It seems inevitable to me that I became an alcoholic. I wanted to prove to myself and the world that God can bring good from evil; for each time, on the brink of disaster, God pulled me back from utter destruction. After many sordid experiences came sobriety, which I have maintained for over two years, and I can testify to all who are helpless and seeking relief, that God does have the power to save. "Man's helplessness is God's opportunity."

After twenty years of drinking, I found a "way of life" in Alcoholics Anonymous. There are no initiation fees, no dues, no rules. What I write is my own interpretation of the AA program and how I have applied it. It does not necessarily express the views of other members.

While AA is not a religious organization, I attribute my success to this time to the fact that I have delved deeply into the spiritual phase of the program. One must come to believe in a power greater than himself, which power to most of us is God.

I was more fortunate than some to come to AA. While I have always believed in God, many believe merely in the group as having greater power than themselves. Group therapy is very helpful to the new member, but I firmly believe anyone who stays in AA long enough will come to believe in God, depending of course on the progress of his spiritual growth.

There are thousands of us, sober and sane and restored to our families—many even to their churches and God—through the efforts of AA. It is not a curative measure, but able only to arrest the disease of alcoholism. Its program would be of great use as a practical education in churches and schools as a preventative measure. To me, it is preparatory work, which conditions the minds of people to accept God.

Alcoholics are found in most churches because they are not taught these principles in a way that will reach their understanding. How tragic and ironic to find that these principles are the same ones taught by Jesus Christ.

The first step—to admit one is powerless over alcohol—is the most difficult for many. I took that step over a year before I even heard of AA. I was praying to God for deliverance and drinking every night and day. The more I prayed, the more I drank; the more I drank, the more I prayed. But God had waited on me a long time, so it was my turn to wait on him.

I was baptized into the Reorganized Church when I was nine and had experienced two miracle healings, so I knew God could free me from alcohol and redeem my soul. Since the third day I came into AA, I have not desired a drink, nor have I had one, which is amazing to most AA members.

I had reached the "black-out" stage—a kind of amnesia and the beginning of a "wet" brain and incurable insanity. I worked in a place of business, meeting the public, even making change, yet I never remembered even being there. I've seen empty bottles around me and wondered who drank all that alcohol. When people told me I had, I couldn't believe it.

I was ready and anxious for God to remove all my defects of character. I believed with all my heart

and soul that he could and would save me.

I turned my life, my will over to his care and sought, through prayer and meditation, to improve my conscious contact with him, praying only for guidance and knowledge of his will and the power to carry it out. I lacked the power to manage my own life. Since I had failed so utterly, it was a relief to get my wrecked life out of my own hands, to be rid of it, and turn it all over to God. It's surprising how much better he does all the things I could never do.

I admitted to God, myself, and to another human being the exact nature of my wrongs in an effort to be free from guilt; and I tell others in an effort to help find relief.

I made a list of all persons I had wronged and became willing to make direct amends wherever possible, except when to do so would injure them or others.

The hardest task of all was to start at the beginning of my life and try to take a complete moral and fearless inventory. I began to weed out, one by one, every negative trait of my character and reconstruct a new being, instilling positive thinking and action.

I had to have honesty, an open mind, and humility. I had honesty towards others, but I had deluded myself.

Humility was just a word to me. I knew practically nothing of its meaning. But I was bankrupt—financially, spiritually, almost mentally. So I listened to someone else for the first time in my life. Why not? I had everything to gain. Away went false pride. I, who had had such beautiful ideals, have ended in a state of degradation. But, thank God, I no longer look down toward another who has fallen. I no longer reach down to help, only out. I have no attitude of self-righteousness.

Love, manufactured by my own power of will is, at its best, selfish and dominating. I now try to think of myself as a channel through which God's love may flow toward another. I must keep that channel unblocked by my own will. In my zeal and concern, I must not vaunt my love to force and drive or change another. Rather, I must "let go and let God" change and mold him to the divine will. After I have prayed, loved, and understood, God will do for another whatever I can't do.

I no longer tyrannize, for my will, emboldened by alcohol, became the strength of the Devil. Such pseudo-power often comes to the insane, or the angry and temporarily insane, or those whose minds are paralyzed by alcohol.

Instead of living today—just twenty-four hours at a time, I lived tomorrow, next week, next year—even planning old-age security. I hadn't understood how futile the plans of men are or that the only security comes of God. I have learned this by putting first things first. I have learned not to hurry, worry, or procrastinate, thereby avoiding waste, nervous tension, and impatience. I have learned that today can be good, and that enough todays lived well make a better future. I need not even worry about eternity; for it has always been and is even now.

Perhaps the trait most difficult to admit is hatred, which was and is always rooted in resentment, self-pity, intolerance, and envy. Here there is more irony and doubtful humor. The people I hated were not even aware of it, and I hurt no one but myself.

I began ridding myself of this disease of hatred by asking God to bless the one I hated most. At first I choked on the words. Weeks later the prayer came easier. Much later, to my surprise, I found I meant all I said. I tried it again and again on other hatreds and it worked. God can and will remove our shortcomings wherein we are too weak, if we are only willing to accept his will.

Besides being a program of faith, AA is one of repentance in action. I must make an inventory daily in striving to overcome. I have come a long way and have yet far to go. It is a rugged way, and I have not conquered all, but I'm gaining new heights because I have cast my burden on the Lord and accepted his yoke.

Yes, I've been discouraged. I have had to learn to strive for better health without depending on alcohol for relief of pain. I no longer seek escape from reality but face my problems and try to solve them. An alcoholic is always an escapist.

I came to the city alone to fight this battle with the help of AA. I was unable to enter an alcoholic hospital where the way could have been made easier. For weeks I could not find my way around the corner—just two blocks to Main Street—without asking direction every few steps. In reading I could barely grasp a page at a time.

I suffered tortures of mental and physical anguish. I had been in AA two weeks when in my hotel room on the fourth floor, I suddenly became afraid to stay in the room or leave it. Though I had no wish to take my life, my eyes were irresistibly drawn toward the window. I think I would have gone mad had there not been a telephone in the room. The few minutes I waited for someone from AA to answer was forever. I was in hysterics—just a small sample of what I endured for weeks. My brain was swollen, my face and body bloated, my skin discolored, my eyes small specks. I would frantically and incessantly try to remove the spots, but they were within. Only God could make them white again.

It is discouraging to have to overcome habits of a lifetime, to confess to a world that does not always understand, to start among strangers to cultivate new friends, to find a place back in society and the church. But there are those who believe in administering to the poor and needy in spirit who hunger and thirst for

righteousness. I thank God for their prayers and for my mother who prayed faithfully through the years. I am grateful for the AA members who met me at the bus station and the others who helped me. I rejoice in the mercy and love and grace of our Heavenly Father.

After a few months sobriety I came to the realization that I am blessed with a husband who is a prize among men. With God taking first place in our lives, we are finding peace at last. On our upward way, we ask for your prayers for a safe journey.

I am indeed sorry, but I must ask to be

ANONYMOUSLY YOURS.

How to Avoid the Drink Trap

Develop some form of self-expression.

Cultivate some means of winning the approval of others; unselfish service is perhaps the best way.

Face up to unpleasant realities, don't run away from them.

If you have the "blues," just remember that everybody has them at times. You can't feel on top every day.

Remember that while it is bad to fool other people, it is even worse to fool yourself.

Remember that you can refuse the first drink, but you may not be able to refuse the second.

You don't have to drink because others drink; nobody will resent it if you say, "No."

If you are in a group where drinks are being passed around, ask for orange juice or a cup of coffee or a glass of buttermilk, according to where you are and what the social situation is.

Remember that you owe yourself plenty of fresh air, a moderate amount of exercise, and a variety of well-cooked food.

Be content if you can; if you can't, join Scarlett in saying, "I'll think about that, tomorrow."

—THE CLIPSHEET.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Do those who die without law have an opportunity for celestial glory, or is the terrestrial glory the highest they can obtain?

California

K. E.

ANSWER:

And again, we saw the terrestrial world . . . Behold these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it.—Doctrine and Covenants 76: 6.

The complete sixth verse is apparently referring to four different groups instead of one class, composing the terrestrial world. First, those who died without law. Second, spirits who were in prison whom Christ visited and to whom the gospel was preached resulting in their being assigned to the terrestrial world. Third, honorable men of the earth who were deceived by the craftiness of men. Fourth, those who are not valiant in the testimony of Jesus.

There are no Scriptural statements which definitely say that the inhabitants of the terrestrial world are eligible for promotion to celestial salvation; but it is definitely stated in the seventh verse, regarding the inhabitants of the celestial world, "They shall be servants of the Most High, but where God and Christ dwell, they cannot come, worlds without end."

C. ED. MILLER.

QUESTION:

Is there any difference in meaning between "those who die without law," and those who die without a knowledge of the gospel?

California

K. E.

ANSWER:

No. The gospel is the only law by which men can be saved with celestial salvation.

C. ED. MILLER.

QUESTION:

Can those who die without a knowledge of the gospel inherit celestial glory?

California

K. E.

ANSWER:

The fact that Christ preached the gospel to those in prison is evidence that men have the right to be judged "according to men in the flesh." If men can be saved without obeying the gospel, why preach it? To fully cover the subject, the pre-existence of man must be considered, and that would require several pages of the *Herald*.

C. ED. MILLER.

QUESTION:

Do children who die before eight years old, or the years of accountability, have an opportunity for celestial glory?

California

K. E.

ANSWER:

Christ's atonement saves little children in the kingdom of God. In Matthew 19: 14, 15, Jesus says, "Suffer little children to come unto me, and forbid them not for of such is the kingdom of heaven, and he laid his hands on them." Mark says, "And he took them up in his arms, and put his hands upon them, and blessed them." When Christ came to these continents after his resurrection, he established his church among the people. There were disputations among his followers, some claiming little children should be baptized. This was Christ's instruction to his church, "Little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them."—Book of Mormon, page 769: 9.

C. ED. MILLER.

QUESTION:

Once the soul has passed from this life, can the prayers of the living affect or change his destiny, or does each individual determine his own destiny?

Minnesota

E. F.

ANSWER:

Never at any time has the Lord commanded or advised his followers to pray for the dead or to offer gifts or perform any works, or for the church to conduct special services in their behalf. Nothing that man on earth may do can change the character or status of one departed from this life. His record is made and in the hands of the great Judge of all. Every man determines his own destiny and will be judged according to his own works done in this life, and not for any works others may do for him, or for works done in the spirit world. A man's works here determine his assignment made at death to one of the four divisions for humanity to inherit described in Doctrine and Covenants 76: celestial, terrestrial, telestial, or perdition.

CHARLES FRY.

Seek Earnestly the Best Gifts

(Continued from page 4.)

we have quoted above. The gifts are not bestowed to satisfy anybody's pride, curiosity, or vanity. A gift is not intended exclusively for the one who receives it. We see, between the lines and overshadowing them, a great word looming significantly, "Others."

We see, too, that the gifts are for practical consequences in the lives of people. They are not simply to be enjoyed. They are to be used in service.

.....

Among the spiritual gifts, it is good to observe the order in which Paul listed them: 1. wisdom; 2. knowledge; 3. faith; 4. healing; 5. miracles; 6. prophecy; 7. discernment; 8. tongues; 9. interpretation. There are many people who passionately desire number 6, when what they so very obviously and urgently need is number 1.

And in I Corinthians 13, Paul declares that none of the gifts are of any merit unless we have charity (or love, as modern translations put it). And that statement is emphatically confirmed in Doctrine and Covenants 11: 4.

Finally, in the use of all spiritual gifts, Paul admonishes, "Let everything be done in a proper and orderly way." L. J. L.

God Was My Partner - By GEORJEAN HARMON

WHAT ABOUT THE POISON IVY? And if it's damp the mosquitoes will certainly be bad. Do you suppose the baby's feeding schedule will work out all right?"

These were my husband's queries when we first talked of taking our three children, ages five and three years, and seventeen months, to the district reunion. My own unspoken question was "Will my nonmember husband, after concentrated exposure to doctrine he doesn't embrace, find compensation to justify my asking him to spend his one vacation week of the year at reunion?"

It seemed that God and I must go into partnership to find a satisfactory answer to each of these questions.

Fortunately, a favorable preview of the reunion grounds and my husband's love for out-of-door living removed barrier number one. A second barrier was to be erected or eliminated by his employer. We put in a request for a vacation coinciding with reunion week, and the testing of my faith and patience began. Weeks went by, and still we didn't know whether his vacation would come at the right time or not.

In the meantime, I made tentative plans to take ages three and five to reunion by train and leave age seventeen months with friends at home if my husband couldn't go with us in the car. Then came an unforeseen obstacle—pregnancy nausea! Would it be worth while to attempt to go when under favorable home conditions I was so uncomfortable? Yet how could I let five-year-old and three-year-old be disappointed? Already they had confided enthusiastically to our friends and neighbors, "We're going to reunion. We're going to sleep in a tent?" Each day I answered the query, "Mommy, how many more days after tomorrow?"

And still we waited for the important information as to my husband's vacation time. Although uncertain in so many ways about reunion plans, my husband started to repair our 1935 Chevrolet. It was not roadworthy, and soon it was apparent that the task could not be completed in the days remaining. Now we had to lean on God for time, transportation, and greater incentive to offset my physical discomfort.

FIVE DAYS before reunion my husband had to remind his employer that he had requested the following week for vacation time. Pleasantly and

simply the answer came, "Yes, you may have the week off."

God's voice speaking? I think so.

Perhaps we should all plan to go by train—but could we manage the expense? By now we had a twelve-year-old summer visitor who also wanted to attend reunion. Three adults' and one child's fare seemed quite a sum for us in addition to reunion expenses. And wouldn't it be a task to send all our equipment by train?

Four days before reunion was to open, we were invited to ride with friends who had car space for us and ample trailer space for our equipment. God is a good partner. He assumes the greater share of responsibility.

Surely with barriers being removed one by one, my own condition wouldn't remain the obstacle to disappoint five other persons besides myself. After consultation with the doctor, I decided we were going to reunion.

THEN CAME MORE preparation—a change of clothing for each day for six persons: fifty-four changes of clothing! (We came home with at least one-third of it unused.) There were diapers for the baby, blankets and sheets for six beds, towels and wash cloths, first-aid equipment, soap, and toothbrushes. Six grocery cartons crowded the living room—a box for belongings of each of us—two large containers of bedding, a small tub for washing baby clothes, and a few cans of baby food for emergency feeding.

Rain, a steady downpour, started the morning we were to leave. Discouraged?—Not us, although we did begin to wonder how we'd manage if many such rains came during the week of camping. But packed we were, and packed we would stay until we moved into our tent ninety miles away.

FOR NINE DAYS we lived at the foot of a timbered hill. What a joy it was to be relieved of all food preparation except carrying a well-filled tray from the serving counter to the table. The discomfort I had felt at home was greatly minimized during our stay at reunion, and I am sure this is one good reason why. The nights were sharply chill, but delightful—after we'd borrowed several more blankets. Only a few hours one night did the mosquitoes bother us. There was no rain, and the days were warm and sunny. There was only one day when temperatures soared above the comfort level.

But better than these pleasures was the joy of renewing and forming fine friendships and the opportunity for recreation and attendance in classes and services directed toward our spiritual, intellectual, and physical growth.

Ages three and five acquired increased vocabularies derived from scriptural lessons; the lessons were re-emphasized by interesting handcraft. Their musical repertoire grew to include "The Old, Old Path," "Onward to Zion," "The Beautiful City of God," and other hymns. It is a joy to hear them sing.

Age twelve introduced us to a glimpse of early adolescent fun, activity, and fellowship of which we were unaware.

Age seventeen months just played in the sunshine and consumed almost double his usual volume of food. He did give the nursery director and his daddy a few bad hours by choosing reunion week to erupt two lower molars.

Provocative classes under able leadership, and splendid sermons each evening helped adults to understand their privilege and imperative responsibility after covenanting with God to be a part of the Restoration Movement. We were able to reaffirm our belief, realize our responsibility, and recognize the Spirit of God as it moves in us when we are in a receptive condition.

BEST OF ALL, perhaps, was the warm glow of fellowship generated during the prayer services. The inspirational prayers and the interchange of testimonies elevated us to a higher plane of understanding. Although we heard no utterances from the ministry prefaced by "Thus saith the Spirit," there was no disappointment in the hearts of those who felt "The Spirit of God Like a Fire Is Burning," for we knew that only this spirit could create such warmth and unity.

We're home now, and not one of us is afflicted with poison ivy. We are anticipating many pleasant moments of reflection on our reunion experiences. As we were unloading the trailer this afternoon, one of our neighbors called, "Have a nice vacation?" and my nonmember husband quickly replied, "Wonderful—just wonderful!"

With God as my partner, I should have known it would be.

This Thing I Do - By MRS. M. A. McCONLEY

Part 2

IN THE PROCESS of evaluating and checking up on ourselves and our families, we soon find that another qualification for being a good steward is that of thrift. The careful use of all things in the home—clothing, bedding, furniture, and equipment—is not stinginess or penuriousness; it is just good management.

Prevention of waste is a must for everyone who desires to be a steward for God. One of the glaring national sins of America is that of waste. A visitor from abroad was heard to say, "I am astounded at the waste of food I see in America. When I think of the millions of hungry people in Europe, I could sit down and weep." It is not that people are deliberately wasteful but rather, because of the abundance of everything, they have developed careless habits.

Another reason is that thriftiness has come to be considered "old fashioned" by some people. Jesus did not consider it so, when, after performing the miracle of feeding the five thousand people, he said to his disciples, "Gather up the fragments that remain, that nothing be lost." It is so easy in everyday life to forget "the fragments." Because of this attitude of carelessness, and because many people have unsound ideas of economics, waste has become a community and national sin in America.

For instance, in certain western lumber-producing states, large lumber companies would not take the time to cut trees less than two feet in diameter, and by dragging in the big trees with steel cables and steam engines they completely destroyed all smaller trees and vegetation. When they had finished taking out

the big trees, there was utter desolation in the entire area where they had worked. Finally, after many years, laws were passed preventing this method of logging, and a program of conservation was established. Public opinion went against such flagrant waste.

GOOD STEWARDS in the sight of God will lend their influence in public opinion against waste in anything, and they will support conservation and care of all of God's gifts to humanity in the form of natural resources such as coal, oil, gas, water, and rich food-producing soil. And when food has been produced, it will not be destroyed to keep prices high. Good stewards will protest public waste and extravagance wherever it is found, whether in the immediate community or in the nation.

One may say, "My stewardship concerns my own private affairs and nothing else." But that is not true. The larger aspects of stewardship include responsibility to the community. We are our brother's keeper. Jesus might have said the fragments left by those five thousand strangers were no concern of his, but he didn't. Instead he said, "Gather up the fragments . . . that nothing be lost." He set the example of public conservation. But in considering thrift and conservation in the larger affairs of community and state, we must not forget the need for personal and family thrift in the home.

IT IS SO EASY to be wasteful in the process of everyday living without realizing it. There is an old saying that "A woman can throw more out the back door with a teaspoon, than a man can put in the front door with a scoop shovel." This is a quaint way of saying that waste

in little things can undermine an otherwise adequate income. For instance, an average loaf of bread will cut into sixteen slices; if the crust on each end is thrown away, it means that 12½ per cent of the loaf is wasted. If small pieces of bread are added together to make the equivalent of a whole slice, there will be another 6¼ per cent waste, or 18¾ per cent waste in one loaf.

If the equivalent of two tablespoonfuls of butter from a pound is wasted in little bits here and there, it means that 12½ per cent of the pound is wasted. No firm could stay in business if its books showed a continual waste of 12 to 18 per cent of its stock.

Just as a slow leak in a tube, although almost imperceptible and often very hard to find, slowly but surely deflates the tire, so it is with small wastes in the home; they slowly but surely "deflate" the family income.

There are many kinds of "slow leaks" in the home. Throwing away leftover foods—a cupful of this and a half cupful of that—instead of using them for another meal is a common one. Household magazines and cookbooks are full of interesting recipes for using left overs.

Leaving lights on in rooms when they are not being used; using larger bulbs than are necessary (for example, using a hundred watt bulb in a hallway where a forty watt would do); heating an electric iron just to iron a few handkerchiefs; failing to turn the heat down on electric stoves as soon as food that is cooking has reached the boiling point; leaving fans and electric heaters running when they are not needed—these are all "slow leaks" of waste and will run up the electricity bill.

And then there are those leaky faucets—plus the careless and wasteful use of water—that can run up the water bill so fast. If hot water is wasted, the cost of heating it will

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run up the electric or gas bill as well. During the last few years many communities and large areas in different countries have been warned by authorities that water is being used excessively and wastefully to such an extent that the natural reserves are getting dangerously low.

Another careless and unwise habit that will deflate the family income is that of buying too much and too often on credit. There is a proper time and place for credit buying, but it is for the major investments, such as a home or furniture. Small luxuries or gadgets or fads that may strike one's fancy should never be bought on the time payment plan. Some families have a number of monthly payments to make on different credit accounts, with carrying charges on each one. This is always unwise and usually indicates poor management and lack of thrift.

Another "slow leak" is the unfortunate and unthrifty habit that some people have of buying things they do not need and often can't use at all just because they are cheap or offered at a big reduction. Nothing is a bargain, regardless of the price paid for it, unless it serves a real need. A certain lady bought seven hats at one time, because, at the close of the season, they were offered for sale at 25 per cent off the original price. These seven, added to the six she already had were probably all out of style the next year, so it was a clear case of throwing her money away, but she insisted she "just couldn't pass up a bargain." Needless to say, this was neither a bargain nor good management.

IN BEING GOOD STEWARDS it is necessary for parents not only to be wise in buying and conserving for the family, but to teach their family to be good stewards as well. This is often easier said than done in an age when "keeping up with the Joneses" is so prevalent.

It is well to start out giving children small allowances when they are around five or six (which should be given to them in pennies; it is easier for a child to understand five pennies

and what they will buy than a nickel or a dime.) Of course, as they grow older their allowance should be increased, there should be a definite understanding as to what the allowance should cover, and there should be a record kept. This is the time for teaching the first principles of stewardship and responsibility. This should include responsibility for their choices, responsibility to their family, and responsibility to God for the material possessions in their hands. As they get on into their early teens, their allowances should cover at least a part of their clothing and school expenses. They will spend unwisely sometimes be-

cause of inexperience and the impulsiveness of youth. At such times parents should be patient but firm. Lessons learned by the experiences of success and failure are the lessons that build character.

As we evaluate the responsibilities of parenthood for teaching and training our families to follow in the ways of Christ, we should stress the importance of stewardship. Again we should resolve within our souls, "This thing I do." Thus by carefully training the youth of the church and by meticulously observing the law ourselves—we shall slowly but surely make the establishment of Zion a reality.

Picked from the Periodicals

- Aarona Booker Kohlman

Find a cool, shady spot these hot summer days and browse through your July magazines for both entertainment and education. You'll find a variety of subject matter to catch your interest.

"Leave Well Enough Alone," *Parents' Magazine*, is a whimsical little piece for pure enjoyment—no rules to follow, no "supper" psychology!

"We Have Four Daughters," *Parents' Magazine*, is a human interest account of the family of film star Robert Young, and it contains some very good ideas.

"Who Saw It First?" *Woman's Day*, is a new game to be played on automobile trips, with fun for all, big and little. Additional copies of the game may be ordered.

"He Makes Me So Mad!" *Woman's Day*, discusses learning the art of not quarreling. Married happiness may depend on it.

For a peek into some of the governmental problems, and to arouse your sense of political responsibility, read "Washington's Midsummer Madness," *American Magazine*.

"Miracle in the Valley," *American Magazine*, will bring a glow to your heart, as you read the proof that there are a great many big-

hearted people who will take time out for kindness.

"Remember Our Friend Walter," *Reader's Digest*, is a chronicle of Americanization that will show you the better side of our nation.

"Can We Still Save America?" *Reader's Digest*, is a timely article, as it is an appraisal by former United States Ambassador to the Soviet Union, William C. Bullitt, of the present world crisis.

"Christ's Home," *McCall's Magazine*, is the incredible, but nevertheless true, story of an amazing home for "hopeless" children.

Are you feeling the heat? Take off a few minutes, and carefully note this article, "Heat Stroke and Heat Exhaustion," *Good Housekeeping*.

"Why I Believe in God," *Woman's Home Companion*, is a challenging discussion of his faith by an outstanding doctor and author, A. J. Cronin.

If you have a small baby, you will find the monthly series called "Baby's First Year," *Ladies' Home Journal*, most interesting. It is a photographic record of a baby's development, and this month is "Baby's Fifth Month."

Briefs

PASADENA, CALIFORNIA.—On Sunday evening, June 25, the congregation observed the anniversary of its fifth birthday as a branch. The branch was organized June 24, 1945, while the late Elder Lewis B. Shippy was pastor. The present pastor is Elder Warren K. McElwain.

A ham dinner was prepared and served by the women of the branch to seventy-five members and friends, many of them remaining for the "Family Night" entertainment in which eight families participated.

On March 26 Lawrence Emerson was baptized by Elder Warren K. McElwain at Central Church, Los Angeles, and confirmed the following Sunday during the 11:00 service in Pasadena; Elders Laurel V. McElwain and Harry K. Waylett officiated. On October 26 Evan Inslce was ordained an elder under the hands of Patriarch Frederick A. Smith. On January 1 Richard Ulery was ordained deacon by Elders Paul Moore and Warren K. McElwain.

The women's department, the La Da Sa's, working under the leadership of Mrs. Ottilla Bridenbecker, have made the building fund one of their main objectives. A dinner is given each month (usually on the third Sunday) immediately following the 11:00 service.

Pasadena was well represented at the district conference held June 17 and 18 at Central Church, Los Angeles, at which time the Los Angeles Metropolitan District became the Los Angeles Stake.—Reported by MRS. EDNAH M. STRONG.

FORT SCOTT, KANSAS.—On January 22 Elder Marion Goodfellow of Nevada, Missouri, was guest speaker.

On January 29 a district meeting was held at Rich Hill for the priesthood and their wives. Most of the priesthood with their companions attended and heard Bishop H. W. Cackler's talk, "What Priesthood Means." The same evening Bishop Leslie Kohlman was guest speaker. Ralph Murdock of Butler, Missouri, church school district supervisor, was the morning speaker.

Mr. and Mrs. John Graham, Fort Scott, celebrated their golden wedding anniversary on January 3, 1950.

The Graceland College A Cappella choir visited Fort Scott, March 15. A dinner prepared by the women of the branch was served in the basement dining room of the courthouse. Henry Anderson was in charge. The forty-two choir members with Brother and Sister Anderson were given sleeping quarters and their breakfasts in the homes of the Saints.

A number of local women attended the women's district meeting at Butler, Missouri, May 11, where Apostle Donald Chesworth and Pauline Arnson were the guest speakers.

On May 14 Apostle Chesworth met in the afternoon with the local priesthood. That evening he was guest speaker to the entire branch.—Reported by SUSIE LENEVE.

OREGON DISTRICT.—Approximately 250 attended the first annual picnic for the Fourth of July celebration held at the newly-purchased campgrounds on Lewis River. Tables were set up out-of-doors.

The meals, pop, and ice cream concessions were in charge of the district leaders' wives:

Sisters Chapman, Whiting, Verhei, and Carpenter. Elder Miles Whiting managed the buying. Elder F. E. Chapman, the ground custodian, had charge of ground facilities. A flag-raising ceremony was held after the new flag pole had been erected by the young people under the supervision of Chester Gregory. The ball games, races, and other recreations were directed by Elder Harold Carpenter. Missionary Arthur F. Gibbs gave the Fourth of July speech.—Reported by J. L. VERHEI.

OGDEN, UTAH.—The Oriole girls under the leadership of Madonna Herbert held a Mother's Day tea at the church. They gave a program, served refreshments, and presented every mother with a corsage.

SANTA ROSA, CALIFORNIA.—Missionary George Njeim held one week of cottage meetings and one week of preaching services at the church from June 4 to 17. A good interest was manifested by the attendance each evening. A young man whose wife is a member was baptized by High Priest Robert L. Bishop.

When Evangelist William Patterson held meetings in February, he was the guest speaker of the morning devotional period of the Ministerial Association over the local radio station.—Reported by H. E. WALKER.

GERING, NEBRASKA.—In just a little over a year's time, J. Charles May has held three series of meetings and has baptized nine persons. He has just completed a series of meetings. On June 25 he baptized two adults. One was a man past eighty-four years of age. The other convert completes a family group.

There is no resident member of the priesthood, but a priesthood member administers the Communion. Any member of the priesthood who is visiting in the neighborhood is urged to meet with the group. Meetings are held in the home of Mr. and Mrs. F. C. Foster, 1100 L. Street in Gering.

Church school attendance is between twenty-five and thirty each Sunday. We have Book

of Mormon study on Tuesday evenings.—Reported by MRS. VIOLA E. BARKDOLL.

WELLSBURG, WEST VIRGINIA.—Dedication for the new church organ was held July 2. The Live Wire Class of young adults, whose president is Ethel Melcher, purchased the Hammond electric organ.

Services opened with church school in charge of Donald Treiber. The 11:00 dedication service was in charge of the pastor, John Treiber. Elder Treiber mentioned some of the steps taken by the Live Wire Class and expressed his gratitude for their work. The choir directed by Lenora Nixon sang "O Come, Let Us Sing." Sister Melcher presented the organ to the pastor, and he presented it to Bishop's Agent Otto Melcher who accepted it on behalf of the general church. District President S. M. Zonker preached the dedication sermon. Evangelist R. E. Rodgers offered a prayer of dedication.

At noon a basket lunch was served by the women's group.

Mrs. Robert Earley presented an organ recital beginning at 1:45. There were also vocal selections by Dolores Vincent, John Treiber, Leona Hanes, Lenora Nixon, and Patricia Treiber.

Evangelist R. E. Rodgers was the speaker at the three o'clock service. He reviewed the various projects and experiences of the branch during the past twenty years.—Reported by LEONA HANES.

RIDGEFIELD, WASHINGTON.—Missionary Arthur F. Gibbs conducted a series of services and cottage meetings. At the close of the series on June 24, five people were baptized. Confirmations were held the following Sunday.—Reported by RUTH PHILLIPS.

OSBORNE, KANSAS.—Elder H. F. Chapin of Concordia, Kansas, blessed the following four small boys at the Roy Wilson home in Osborne on June 18: Dennis Roy, infant son of Mr. and Mrs. Lawrence Corbett; Ronald Ray, son of Mr. and Mrs. Raymond Junior Thornburg; Bruce Marvin and Dennis Mark,

Witnessing for Christ through Stewardship

By L. Wayne Updike

This 64 page booklet was prepared under the direction of the Presiding Bishopric to be used as a study course for young people. It will be used this summer at reunions and is recommended for use at other educational activities for young people throughout the church.

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herald house

INDEPENDENCE, MISSOURI

sons of Mr. and Mrs. Marvin Boyle. Elder Chapin also preached a sermon in the Wilson home and visited in the homes of several members and interested nonmembers.—Reported by MRS. ROY WILSON.

BAYOU LA BATRE, ALABAMA.—High Priest Joseph Breshears, president of the Gulf States District, and High Priest Franklin Steiner held a series of missionary services here from June 21 through 30. As a result at a baptismal service on July 2, Mr. and Mrs. Gussie Staman became members of the church.

On July 4 the Saints served a barbecue gumbo plate for the noon and evening meal. This effort brought more than five hundred dollars into the building fund.—Reported by MRS. HARVEY NELSON.

LANSING, MICHIGAN.—On May 29 Apostle George Mesley spoke at the church on his Alaskan tour, using colored slides. Following this service Bishop and Sister T. A. Beck entertained a group in their home.

The G. Everett Berndts are now located in Midland where Brother Berndt is pastor as well as district president.

Sunday morning flower arrangements for services is in charge of Brother and Sister George A. Trescott. Some of our people have grown and offered some very beautiful floral offerings for these services.

On June 4 Brother Alfred Fletcher, formerly of Buffalo, New York, provided the evening service with the tape recording of the service on Organization of the International Stake which was held in Detroit recently. This was greatly appreciated by those unable to attend.

Several carloads of women from Lansing attended the joint institute held at Coldwater, May 23, with Sister Pauline Arnson speaker.

The women's department met at the church, June 22, to elect officers for the coming year. Preceding this a musical program was given under the direction of June Sherman. Mabel B. Foster is the women's nominee for next year's leader. June Freeman is secretary and June Sherman, music leader.

Gordon Wilder, who has been attending Graceland the past year as a freshman, returned to Lansing for the summer.

The Vacation Church School was held at Rose Lake Mission during the third week of June with Alva Dexter, daily pastor, in charge. The following women were leaders: June Sherman, Myrtle Sayers, kindergarten; Blanche Dexter, Jennie Carleton, primary; Daisy Andrews, Eva Dexter, juniors; Helen Gorton, Marjorie Nemeth, young people. Sister Leslie Flowers was in charge of handwork and recreation. Myrtle Sayers, June Sherman, and Marjorie Nemeth were in charge of music. On Saturday evening, June 24, fifty-two certificates were given out with about 50 per cent of the young people being nonmembers. Will Dexter, Rose Lake Mission pastor, gave a few remarks at this service.

Since January of this year the following were added to the church by baptism: Olive and Doris Lenon, D. L. Stanke, Richard Sanderson, Laura May and Joyce Ann Arnsberger (twins), Ingrid Tirrotta, Mary Hathaway, Wava Louella Babcock, and Ronald Freeman.

Lansing Rally Day, June 25, began with an early morning prayer service with Bishop T. A. Beck in charge. District Missionary James Phillips occupied at 11:00. The choir sang "Remember Now Thy Creator," under the direction of Sister Mabel B. Foster. At noon a basket lunch was enjoyed at Moores Park on Grand River. At 3:00 Bishop Beck spoke at the river's edge on the theme of the day, "The Church Speaks in Times of Crisis." At 6:00 a baptismal service followed by the confirmation service was held at the church. Brother Phillips closed the day with a few remarks following the confirmation service.

The interior of the church building presents a pleasing appearance with its newly painted walls of pale green and ceiling of white.—Reported by MABEL B. FOSTER.

SPERRY, OKLAHOMA.—Vacation Church School was held here for the first time this summer. On Preparation Day there was an

enrollment of 64. At the close of the school there was an enrollment of 120.

Mrs. T. P. Greenwood was supervisor. Other members of the faculty were Mrs. Cecil Lollar, Mrs. Delilah Dobson, Mrs. W. P. Rumsey, Miss Lou Williams, Mrs. Marie Williamson, and Miss Sarah Jane Doeris.

Visual aid pictures were shown two evenings for the children. Every pupil did handcraft work for the display at the end of the school period. A sack lunch was held on the church lawn one day during the school. On the last day a picnic was held at Greenwood Park near Skiatook.

RICHLAND, WASHINGTON.—During the months of April and May, two district institutes were held. A "priesthood and women's" institute under the direction of Apostle Gleazer, Appointee Vern Webb, District President Carl Hammel, and Pastor Lloyd Whiting, was held in April. In May under the direction of High Priest Orlin Crownover, Elder Hammel, and Pastor Whiting, a "workers" institute was held.

Eight baptisms have been recorded this year, three adults and five children. Work on the church building is progressing. The font was used for the baptisms on Children's Day. It is expected the church building will be completed by fall.—Reported by IRENE BOWERMAN.

BROCKTON, MASSACHUSETTS.—Members of the branch have made a new lawn around the church and landscaped it with shrubbery and evergreens. The church has been painted on the outside. A new church flag and national flag have been placed in the main auditorium. The pulpit chairs have been upholstered in purple, and a new purple drape with gold fringe was hung across the chancel rail. A purple runner with gold fringe was made for the top of the piano. A new Bible, Book of Mormon, and Doctrine and Covenants have been obtained for the pulpit. A new Communion set has also been obtained.

There are about 60 members in the branch. The average Sunday attendance is 16. Leonard Chesworth is the elder of the group.—Reported by EDMUND STEARNS.

MAPLETON, KANSAS.—Home-coming was recently held. The church was started in 1910. Several babies were blessed. Three people were baptized.—Reported by LEE QUICK.

GRAYLING, MICHIGAN.—As the result of consistent missionary testimony in this mission, seven persons were baptized on Children's Day. A number of other nonmember friends are making investigation of the work, and another baptismal service is anticipated for early fall. Elder Roy Newberry, pastor, is holding cottage meetings each week in one or more homes of nonmember friends. Ministers assisting Elder Newberry in the work have been Allen Schreur and Elmer Parkes of Gaylord; Robert Ball, Roscommon; George Lott, West Branch, and District President Harry L. Doty.—Reported by HARRY L. DOTY.

TRAVERSE CITY, MICHIGAN.—In a beautiful setting on the shores of Boardman Lake, the congregation met June 9 for the baptismal service of five young people. Doty Price and Harry L. Doty were the officiating ministers. Those baptized were Alvin Dudley, Delores Dudley, Darlene Kay Doty, Carolyn Lewis, and Leroy Lewis.—Reported by HARRY L. DOTY.

Doctrine and Covenants

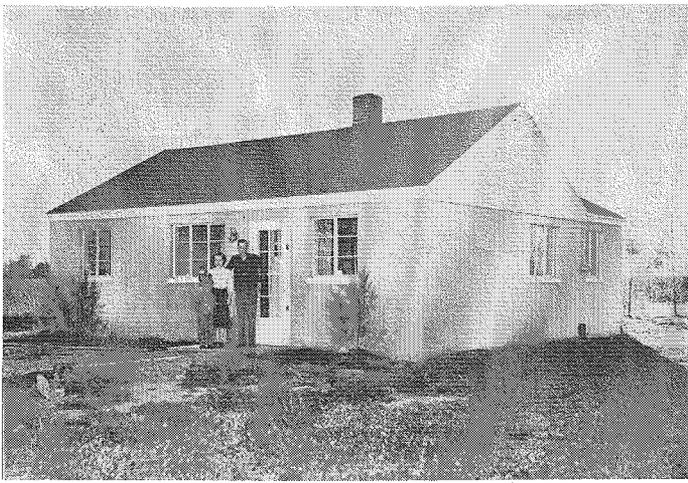
cloth binding

A new printing of the Doctrine and Covenants including the 1950 revelation is now ready. The cloth binding has sprinkled edges and blind stamping on the cover to match the Book of Mormon and Inspired Version.

\$1.75

HERALD HOUSE





*Mickey, Virginia, and Merrill Phillips
in front of their Walton, Indiana, home*

The Hard Road to Security

*How Tragedy Paved the Way for One
Family to Move to Independence*

By NAOMI RUSSELL

EVER SINCE THEIR STORY, "Was It Cancer?" appeared in the May issue of *Ladies' Home Journal*, Merrill and Virginia Phillips have been getting sympathetic letters from *Journal* readers. The first one came from the Canal Zone and contained twenty dollars "to help finish the house." Others contained cash contributions which altogether amounted to about fifty dollars, but most of them were from other people who had experienced similar difficulties.

For those who didn't read the story, here is a brief resumé:

Merrill and Virginia, both in their twenties, were just putting the finishing touches on their five-room home near Walton, Indiana, when tragedy struck. Merrill, an electrician-plumber, was seriously injured when a 250-gallon oil tank which he was helping to install fell on him, breaking both his collar bones. This was a triple misfortune. It meant no work for the ten weeks he would have to be in a neck-to-waist cast; no regular income; and no progress on the house—since the Phillips' home was one of those "we did it ourselves" projects.

But even physical discomfort, insecure finances, and the disappointment of not being able to carry out carefully made plans were minor items compared to the unexpected news Merrill's doctor brought him soon after the cast was removed. A part of one collar bone protruded through the skin and necessitated a minor operation. While preparing for this operation, the doctor asked Merrill's permission to remove a growth from his head while he was under the anesthetic; Merrill agreed it would be a good idea since he had often wondered about the large, dark mole at the back of his scalp. Tests showed it to be cancerous. Another operation was necessary to make sure all of the growth was removed, and then—both Virginia and Mickey, five-year-old son of the Phillips', developed symptoms of cancer too.

Since Merrill is an ex-Navy man, his medical care was financed by the government, but Virginia and Mickey weren't eligible for GI assistance. Friends and the American Cancer Society came to the rescue and arranged for their operations. Virginia went to surgery as soon as Merrill was able to be with her. She had given her consent for radical surgery if necessary, but since her tumor proved benign, the operation was only a minor one. Two days later both parents waited anxiously while Mickey was in the operating room. His was a more intricate operation demanding bone surgery, but again the happy word came, "noncancerous."

WITHIN FIVE WEEKS the Phillipses were back in their not-quite-finished home near Walton. They could breathe a little easier, knowing they were on the road to normal health again, but the financial problem loomed ever larger. When Merrill, still in bandages, reported to his employer for work, he found he had no job. The company had been forced to cut expenses and that meant reduction of personnel. He decided to free lance until something steady turned up, but after a couple months of taking jobs as they came, he found the budget still wouldn't balance, and the house continued to remain unfinished. It was then that Virginia persuaded him to try his luck in Independence where her parents and sister live. Having been an "isolated member" for six years, she was eager to live in a place that offered church opportunities.

In April Merrill drove to Kansas City and began looking for work. Not having a union card made him ineligible for many of the jobs he could otherwise have taken, so he applied for permission to join. However, union membership is purposely limited, and no new applications were being accepted. So the search continued. After three weeks he found what seemed to be worth moving 500 miles to. A plastic tile dealer offered him \$2.00 an hour to install tile, provided he could report to work in exactly one week. Hurrying back to Indiana, Merrill helped Virginia pack up what things they needed for the move, stored the furniture, and rented the home they had built. At the appointed time, he returned to his employer and said he was ready for work.

About the Draft

—AND A COLLEGE EDUCATION

But the man only smiled and said, "Sorry, I couldn't wait for you. I had to have someone last week, so I hired another fellow. If you want me to, I'll keep you on my list . . ." But Merrill couldn't wait.

Although they were staying with Virginia's parents, both Merrill and Virginia wanted a place of their own. But finding an apartment proved almost as difficult as finding a job. After weeks of looking, they finally were able to rent a three-room upstairs apartment. Although Merrill did part-time work, a steady job did not come until the *Kansas City Star* featured a story about the Phillipses. This brought an offer of a night-maintenance job. While the wages were less than he had been used to making, Merrill decided to take it. Virginia didn't at all like the idea of his working nights, but she agreed it was better than the catch-as-catch-can work which had so upset their budget in Indiana. All the while Merrill kept hounding the union for a permit, and after a month the good news came. Complications arose however when he tried to give a week's notice to his employer of his intention to quit. The man just wouldn't see him. He liked Merrill's work and wasn't about to let him quit. So for a week Merrill worked two shifts trying to keep both the union and his night boss happy, but such an arrangement couldn't go on forever. He finally told the secretary of his evasive employer that he couldn't afford not to take the job with the better pay, so now—with his wife's full approval—he leaves for work each morning at seven and returns at five, which means long evenings at home with his family.

LOOKING BACK at the past nine months, Virginia wonders how three people could have had so much happen to them in so short a time. "In a way," she reflects, "it was for the best. If Merrill hadn't been hurt, we may not have known about his cancer until too late. And if he hadn't lost his job, we may never have come to Independence. I've wanted to live here ever since I first visited Independence with my sister ten years ago. After being isolated and then living where we can take our choice of sixteen congregations, we hardly know which to choose.

"Our experiences have truly been a test of faith, yet we have been strengthened many times and realize that we have been richly blessed. If it is God's will we hope working conditions will make it possible for us to establish a permanent home here."

Merrill shares her feelings and is already beginning to think about building another house. When they sell their home in Walton, the Phillipses plan to start looking for a lot in Independence—a lot big enough for a six-room house.

"You see," Virginia explains with a smile, "we three are going to be four in September."

HIGH SCHOOL GRADUATES within the draft age are wondering what they should do about the draft. Should they enlist? Should they get a job and wait to be drafted? Or should they enroll in a college? The following is quoted from an article which appeared in the *Des Moines Register* of July 11, 1950:

According to the present outlook, youngsters just turning nineteen years of age are not likely to be called within the next year [Major General Lewis B.] Hershey [Selective Service Director] said. They will be able to begin the fall school term with almost certain assurance that they can finish out the school year. Under present regulations, any man called up for the draft after the school year has started will be permitted to finish out the year.

Hershey said further that twenty-five-year-olds will be called first, and that in the event of a large-scale call, such as three hundred thousand men, the bulk of the draftees probably would come from the twenty-three- and twenty-two-year-old groups. The first call from the Armed Services issued by the Department of National Defense on July 10 asked for only twenty thousand men.

The present draft law provides that a college student enrolled whose draft number is called will be deferred until he has completed one year of college training. In some fields of study, the deferment is for a longer period.

From these facts and opinions, the high school graduate under twenty-two years of age may assume that he will not be drafted soon, if at all. Therefore the draft need not affect his decision about enrolling in college this fall.

There is a long chance that the older high school graduate may be drafted, but he can reasonably expect to finish one year or more of college before being inducted.

BUT SUPPOSE the young man of draft age feels a patriotic call to serve? Should he enlist? This is a question which can be answered only in the heart of the individual. But there are certain facts which ought to be included in the consideration which leads to the answer.

Most college-trained men who have been in the service agree that college training is beneficial. A college education stabilizes earlier foundations, awakens the mind, advances skills, inspires new goals. A college-trained man usually has better opportunity for advancement in the service because he comes better prepared to serve.

The government has recognized the importance of higher education in winning wars. One evidence of this is the fact that the college student is permitted to finish out the college year even though his number is called. Many military leaders have agreed with educators and historians that the last war was won as much in the college classroom and laboratory as on the battlefield. Our nations, in time of war or peace, need the products of the human mind traditionally cultivated in the college setting—products of research in mathematics and science, of disciplined living in the rigors of a good college environment. Personal stability, spiritual foundations, a ready mind—these are products of a college education which are of priceless worth to nations in war and in peace.

There is probably no more critical time in a man's growth than the years from sixteen to twenty-one. During this period, most young men are beginning to think for themselves. They

New Horizons

are emancipating themselves from the controls of home. They are turning to other sources for information on which to base decisions. Decisions made during these critical years may determine life patterns more decisively and conclusively than decisions made at any other period in a lifetime. Experiences in which these decisions are made ought to be calculated to nurture the development of the soundest of life patterns.

A good college environment, like no other environment yet devised by man, is peculiarly adapted to meet the needs of this period in a young man's life. He is exposed not only to the ideas of the professors who shall inspire him, and to the influences of the students with whom he shall live—but he is subjected (often unwillingly) to the wisdom of the ages: "things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass."

THE SURVIVAL OF CIVILIZATION may well depend on the right use of the accumulated storehouse of knowledge and wisdom for which the college—its library, its classrooms, and its laboratories—is the world's depository and steward. A Christian college, as no other environ-

ment, is calculated to develop young men who will learn the right use of the ideas and materials which God has placed on the earth for the good of mankind.

The call to the young man of the church is clear, and it is urgent. It is a call to become one of the sons of God. It is a call to bring other men into fellowship with the children of God. It is a call to bring to pass "in our time" the realization of the hopes and dreams of prophets, sages, and common men for "peace on earth" through the kingdom of God. A young man whose philosophy of life has matured in the inspired and inspiring environment of the church college knows more than he could have been expected to know before about the meaning of life and what, if necessary, he must fight to preserve, or grow to establish.

Clearly, the young man of purpose may be answering the call to service with as great patriotism if he enrolls in college this fall with noble goals in view, as if he enlisted—or waited to be drafted—in the armed services.

R. EDWIN BROWNE,

*Director Public Relations,
Graceland College.*

Bulletin Board

Missouri Valley Reunion

The Missouri Valley Reunion will be held August 5 through 13 at the city park in Woodbine, Iowa. The official staff will consist of Apostle D. T. Williams, Evangelist Ray Whiting, Bishop Earl Higdon, Clifford Cole, Charles Neff, Mrs. V. D. Ruch, and Frances Neff. Local workers will supervise the children's activities. Rooms may be rented within walking distance of the park, and tents are available for those who wish to camp on the grounds. Rental fees are as follows: 12 by 14 tent, \$6.00; cots, \$1.00 each; lights, \$.35. Food will be served in the basement cafeteria of the Woodbine church. Reservations may be made with E. W. Edwards, Woodbine, Iowa.

CHARLES D. NEFF,
Secretary.

Notice to Los Angeles Vacationists

Central Los Angeles Branch, 3851 South Grand Avenue, will change the time of its Sunday morning worship services beginning August 6 and lasting until September 10. Members visiting in this area are requested to note the new schedule:

Church school 9:30 a.m.

Preaching and Communion 10:15 a.m.

THOMAS R. BELL,
Pastor.

Books Wanted

Mrs. H. F. Kelly, 17 East Stewart Avenue, Greenville, Pennsylvania, would like to purchase a copy of *The Braden and Kelley Debate*.

WEDDING

Farmer-Lenox

Elaine Lenox, daughter of Mr. and Mrs. Miles H. Lenox of LaCrosse, Wisconsin, and W. Gene Farmer of Denver, Colorado, were married July 21 at the Reorganized Englewood Church in Independence, Missouri. Elder Glaude A. Smith performed the double-ring ceremony. They are making their home in Independence.

DEATHS

HOISINGTON.—Hattie Helen, daughter of George and Rosa Bunnell, was born March 12, 1894, near Corning, Iowa, and died May 7, 1950, at a hospital in Portland, Oregon. Following graduation from the Harlan, Iowa, high school in 1913, she taught in Shelby County, and in 1914-15 attended Graceland College. As a child she was baptized into the Reorganized Church by Evangelist Ammon White. On July 16, 1917, she was married to Leonard G. Hoisington in a double military wedding; the other couple was her sister, Ada, and her husband's brother, Earl. While Mr. Hoisington was overseas during World War I, she studied voice and piano at Cotty College in Nevada, Missouri. In the spring of 1920, her husband accepted missionary appointment, and from 1923-28 they lived in Switzerland and Germany while doing church work. Two years after their return to the States, they made their home on the West Coast where they were living at the time of her death.

Besides her husband, Leonard, she leaves two daughters: Alice Elaine Nelson of Roseburg, Oregon, and Helen Anita Billings of Chariton, Iowa; her mother, Rosa Bunnell of Salem, Oregon; two brothers: Boyd E. and Paul S. Bunnell of Portland, Oregon; two sisters: Mrs. Rosamond B. Smith, Kansas City, Kansas, and Ada B. Hoisington, Kansas City, Missouri; and five grandchildren. Funeral services were conducted by Elders Elwin Vest and Walter Barker at the Colonial Mortuary in Portland. Interment was in Lincoln Memorial Park, Portland.

HAAS.—John George, son of Henry and Elizabeth Louise Schneider Haas, was born October 21, 1876, at Harrison Hill, Ohio, and died May 28, 1950, at the Linwood Nursing

The Church and Home Together

By F. M. McDowell and
Harold W. Cackler

This is the third in the Aaronic priesthood study series, and covers the following topics: the church meets the spiritual needs of the home, provides a program of education, organized for service, and the home's response to each of these.

60¢

Herald House INDEPENDENCE, MISSOURI

Home in Kansas City, Missouri. In 1896, he moved to a farm near Piper City, Illinois, and on February 11, 1903, was married to Anna G. Funke. Seven children were born to them. He was baptized a member of the Reorganized Church on November 1, 1908, and on March 11, 1923, was ordained to the office of priest. At various times during his farming years he lived in Illinois, Minnesota, Montana, Nebraska, and Missouri. In 1930 he won the Missouri state corn-husking contest, and two years later raised 320 acres of popcorn which rated him the title of "popcorn king." In 1939 while living in Nebraska he had a tractor accident which necessitated the amputation of his right leg; while recovering from this he wrote the story of his life, "Ohio Johnnie." In 1944 he returned to Missouri where he resided until his death.

He is survived by his wife, Anna, of the home; two sons: Richard C. of Lee's Summit, Missouri, and Victor J. of Crawford, Nebraska; four daughters, Mrs. Louise Loveland of Grain Valley, Missouri; Mrs. Ella Mengel of Kidder, Missouri; Mrs. Ruth Smith of Oak Grove, Missouri; and Mrs. Faith Miller of Stet, Missouri; three brothers; James of Wabash, Indiana; George of Chicago, Illinois; and William of Los Angeles, California; and thirteen grandchildren. One daughter, Grace, preceded him in death. Funeral services were held at the Reorganized Church in Oak Grove, Elders John T. Smith, John Quick, and Gerald Thomas officiating. Burial was in the Lee's Summit Cemetery.

SHEPARD.—Eunice Mix, was born July 5, 1859, in Wisconsin, and died June 9, 1950, at Hay Springs, Nebraska. On March 29, 1876, she was married to Columbus M. Shepard; five children were born to them. Mr. Shepard died in 1919, and a daughter, Mrs. Amos Scott, died in 1941. Mrs. Shepard joined the Reorganized Church at the age of seventeen and continued a faithful member the remainder of her life. On April 11, 1949, she suffered a paralytic stroke which left her an invalid until death.

Surviving are three sons: Frank of Johnston, Nebraska; Harry of Emmett, Idaho; and John of Sparks, Nebraska; a daughter, Mrs. Harve Williams of Nowlin, South Dakota; ten grandchildren; fifteen great-grandchildren and one great-great-grandchild. Services were conducted at the Watts Funeral Home in Valentine, Nebraska, the Reverend Paul E. Boyls officiating. Interment was in Wood Lake Cemetery.

PURCELL.—Adaline Malinda, daughter of John Wesley and Malinda Hirst, was born July 23, 1884, at Duniap, Iowa, and died May 25, 1950, at Montebello, California. At the age of seven she moved with her parents to Missouri Valley, Iowa, and on October 18, 1893, was baptized into the Reorganized Church. On July 23, 1905, she married Ben C. Purcell, who preceded her in death in September, 1936.

She is survived by a son, Harold Purcell of Los Angeles, California; a daughter, Mrs. W. S. Giles of Maywood, California; a sister, Mrs. Lettie Bernhardt of Sandwich, Illinois; two grandchildren and four great-grandchildren. Prayer was offered by Elder Virgil Lum at the Moritz Funeral Home in Montebello, after which the body was shipped to Missouri Valley, where services were conducted by Elders John Jensen and Floyd Hirst at the Reorganized Church there. Burial was in Rose Hill Cemetery.

WALLER.—Harry, was born February 2, 1889, at Mill Spring, Missouri, and died June 23, 1950, at Mill Spring. On October 7, 1916, he was married to Ora Steward; seven children were born to them. He had been a member of the Reorganized Church since July 1, 1932.

He is survived by his wife, Ora; two daughters: Mrs. Mary Poole of St. Louis, Missouri, and Mrs. Clara Mann of Mill Spring; three sons: Paul of St. Louis, John of Mill Spring, and Charles of California. Funeral services were conducted at the Christian Church in Mill Spring, Elders W. A. Kuntz and J. A. Phillips officiating. Burial was in the Mill Creek cemetery.

ATKINSON.—Gerald Dent, son of Mr. and Mrs. Charles Atkinson of Merlin, Ontario, died June 6, 1950, in St. Joseph's Hospital at the age of forty-two. He is survived by a son, Joseph; his parents; and two sisters: Mrs. Max Houston of Windsor and Mrs. Max Marshall of Merlin. Funeral services were held at Needham Chapel, Evangelist R. T. Brown officiating. Interment was in the Merlin cemetery.

CRUM.—Mary Elizabeth Van Fleet, was born September 4, 1863, at Oswego, Illinois, and died June 20, 1950, at Glendale, California, after many months of illness. She was baptized into the Reorganized Church as a child and remained faithful to her covenant throughout life. In May, 1882, she was married to George Crum; four children were born to them. In 1883 she and her husband moved to California, where they made their permanent home.

She is survived by her husband; three sons: Arthur and James of Los Angeles, California, and Frank of Ontario, California; three sisters: Mrs. Sarah Mills of Englewood, California; Mrs. Cora Garner of Sunland, California; and Mrs. Roberta Shoemaker of Ontario; and seven grandchildren. A daughter preceded her in death. Funeral services were held at the Pierce Brothers' Chapel in Los Angeles, Evangelist Louis J. Ostertag officiating. Interment was in Rosedale Cemetery, Los Angeles.

DUTCHER.—Mary Margaret, daughter of Robert and Nancy Burr, was born near Bothwell, Ontario, on September 2, 1871, and died at Flint, Michigan, on May 29, 1950. She was baptized as a child into the Reorganized Church, and in 1906 was married to Pearl Dutcher. Their home in Bay Port, Michigan, was a stopping place for missionaries for many years. Mr. Dutcher preceded her in death on September 6, 1942.

Surviving are two daughters: Ellen Jenkins and Rosetta Lanigan of Flint; three stepdaughters: Kate McNamara and Laura McNamara of Flint and Elizabeth Hunter of Fargo, North Dakota; four stepsons: Harvey, Melvin, Elvin, and John Dutcher of Bay Port; two sisters: Martha Burr of Cameron, Missouri, and Nellie Irwin of Youbou, Vancouver Island, British Columbia; two brothers: George and Robert Burr of Montana; twenty-four grandchildren and twenty-one great-grandchildren. Funeral services were

held at the Newell Street Church in Flint, Elders Melvin Russell and Arthur Slater officiating. Interment was in the Gracelawn Cemetery, Flint.

JOHNSON.—Lenor, daughter of Mr. and Mrs. Platt Mott, was born at New Boston, Illinois, on June 13, 1858, and died at Independence, Kansas, on June 7, 1950. As a small girl she moved with her parents to Logan, Iowa. On March 9, 1873, she was married to William C. Cadwell. They and their five children moved to Kansas in 1893, where Mr. Cadwell died on April 14, 1918. On June 1, 1920, she was married to John H. Johnson, who preceded her in death on September 28, 1935. Since 1942 she had made her home with her son Guy Cadwell in Independence. She had been a member of the Reorganized Church since 1874.

Surviving are two sons: Guy of Independence and P. M. Cadwell of Bushnell, Illinois; two daughters: Mrs. Ruth Bradford of Des Moines, Iowa, and Mrs. Camilla Johnson of Napa, California; twenty grandchildren; thirty-eight great-grandchildren; and eleven great-great-grandchildren. Services were held at the Rodrick Funeral Chapel, Elders C. L. Anderson and Eldon Kaste, Jr., officiating. Burial was at Malvern, Iowa, where services were conducted by a grandson, Elder Myron Caldwell.

NICHOLS.—Harriett Sophia, died May 17, 1950, at Somerville Hospital, Somerville, Massachusetts, at the age of eighty-six. She was a faithful member of the Reorganized Church and on May 3—just two weeks before her death—attended church to bear her testimony. She was a talented woman, especially in the fields of painting, needlework, and writing.

Her only immediate survivor is her husband, Elder Arthur H. Nichols. Funeral services were conducted by Elder A. W. Sheehy. Interment was in Forest Hills Cemetery, Boston.

1950 REUNION SCHEDULE

July 29-Aug. 6	Maine—Brooksville	Aug. 10-20	Far West—Stewartville, Mo.
July 29-Aug. 6	Flint-Port Huron—Blue Water	Aug. 11-20	Nrn. Mich.—Park of the Pines
July 30-Aug. 6	Lamoni Stake—Lamoni	Aug. 12-20	Kirtland—Kirtland
Aug. 4-13	Northwest—Silver Lake	Aug. 12-21	East. Mich.—Cash
Aug. 4-13	Chatham-London—Erie Beach	Aug. 13-20	Chicago-Northeastern Illinois at Lake Geneva, Wisc.
Aug. 5-13	Cent. Okla.—Robber's Cave State Park, Wilburton, Okla.	Aug. 12-21	W. Mont.—Deer Lodge
Aug. 5-13	Brush Creek—Xenia, Ill.	Aug. 19-27	Ariz.—Mt. Lemmon—Tucson
Aug. 5-13	Idaho & Utah—Hagerman	Aug. 20-27	Des Moines—Camp Mitigwa, near Madrid, Iowa
Aug. 5-14	Mo. Valley—Woodbine Cen. & Srn. Mich.—Liahona Park	Aug. 20-27	E. Colo.—Palmer Lake
Aug. 7-13	Hawaii—Y.M.C.A. Camp (Mokuleia, Oahu)	Aug. 25-27	K.C. Stake—Nazarene Camp Grounds

1950 YOUTH CAMPS

The Department of Religious Education calls special attention to the two new camps, the one at Bandera, Texas, near San Antonio, and the other at Racine, Missouri, near Joplin, and encourages the young people of these districts to attend the respective camps.

Other camps are in various stages of planning. The Department will forward to the proper persons, inquiries for information on these camps.

Youth Camp	Deer Park, Penn.	Aug. 23-30	Almer Sheehy 11 Summit Street Somerville, Massachusetts
Missouri Valley	Columbus, Nebr.	Aug. 23-28	Charles Neff 811 N. 36th Omaha, Nebr.

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P.S.

Mrs. Stella Newman
Rt. #2
Dunlap, Iowa

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* SHROPSHIRE LAD

All your intellectual friends are reading A. E. Housman's "Shropshire Lad"—now that it is available at long last in a good reprint by Halcyon House. And they will be quoting it to you until you feel like an oasis of ignorance in a desert of sophistication. There is only one thing to do: go get a copy soon. If you have a mind for verse at all, you'll read it straight through and then begin again.

This Victorian poet served up sweet stuff with a strong dash of bitters. There is brine in his ambrosia, rock salt in his ice cream. In 1887 when Queen Victoria was celebrating her Jubilee, he found Shropshire people rejoicing

"Because 'tis fifty years to-night
That God has saved the Queen."

At the same time he thought of dead Shropshire men who fell in strange lands—

"Lads, we'll remember friends of ours
Who shared the work with God."

The love and beauty of nature touches his heart, the hand of history rests lightly on grassy downs and wooded hills, but death is never far away.

When he moves to London, he lectures himself,

"Hand, you have held true fellow's hands
Be clean then; rot before you do
A thing they'd not believe of you.
You and I must keep from shame
In London streets the Shropshire name."

Once in London, he gazes out the window, seeing visionary trees above the smoking chimney pots, and dreams of "the land of lost content."

But there in London he misses the kindness of nature at home, and finds something far different:

"Yonder, lightening other loads,
The seasons range the country roads,
But here in London, streets I ken
No such helpmates, only men;
And these are not in plight to bear,
If they would, another's care.
They have enough as 'tis: I see
In many an eye that measures me
The mortal sickness of a mind
Too unhappy to be kind.
Undone with misery, all they can
Is to hate their fellow man;
And till they drop they needs must still
Look at you and wish you ill."

His thoughts return to Shropshire with an irrepressible nostalgia:

"Far in a western brookland
That bred me long ago
The poplars stand and tremble
By pools I used to know."

And let that be enough for you, my friends, until you get the book for yourselves.

* GOD'S KINGDOM

The prayer meeting theme was, "Build the Kingdom." It was presented with great enthusiasm, but there were few suggestions for practical steps.

Feeling frustrated, someone asked Herman, who was wiping inky fingerprints off the office door frame, "Herman, how are we going to build the kingdom?"

Without missing a stroke, he replied, "I don't know. But when they get it built, I'm going to help keep it clean!"

But we think that when it is built, he will be right in there helping with the best of them.

Herald House

The Restoration Story

"The Restoration Story" is the first in a series of loose-leaf presentations of the message of our church. It has been prepared by the missionary committee of the Council of Twelve as a visual aid to personal evangelism. It contains 138 pages. On one page there is a picture—on the opposite page is an explanation or a scripture telling the story of the picture.

"The Restoration Story" is punched to fit any three ring notebook (sheets are 8 1/2 x 11 inches). It can be used in personal evangelism, priesthood visiting, as an aid to parents teaching their children about our church, can be adapted to be used as supplemental material for church school instruction, and to assist in leadership training.

\$1

Binder

A special three-ring presentation binder is available, which will stand up at two different heights. It is maroon, and the name of the church is stamped in gold on the cover.

\$4

Independence,
Missouri

THE SAINTS'

Herald

*As in the ancient fields
of Boaz—*

*Arab gleaners are at
work near Jerusalem today.*

Photo by Paul M. Hanson



VOLUME 97

AUGUST 7, 1950

NUMBER 32

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The Dignity and Beauty of Marriage

A YOUNG WOMAN can be one of the most beautiful things in all of God's creations. A young man, clean, healthy, and strong, is one of the most admirable. Only one thing is finer than either of them alone: that is the two of them together, and in love—in love that will lead to marriage. Their happiness is contagious. It touches the heart as nothing else can.

The ideal place for the young couple to be married is in church, with the ceremony performed as a sacrament by a minister of Christ, with the family and friends as witnesses. It should be, if possible, the church that they will attend when they return from their honeymoon. Next to the church, a pretty home wedding is best.

Everything possible should be done to establish and preserve the dignity and beauty of the sacrament of marriage. This is the greatest of all beautiful memories that the bride can keep to the latest years of her life. It is the symbol of her alliance and her home, of the new family of which she becomes a part.

The bride has two visible and tangible things as lovely symbols of this sacred memory. One is her wedding ring. The other is the wedding certificate. This should be a distinctive sign of her faith. Herald House has a Wedding Certificate especially designed for our people. It carries the seal of the church. It identifies the minister as one who performs this sacrament under the authority of the Restored Gospel of the latter days. It is not too big and bulky to be kept conveniently. It has simplicity and dignity in harmony with the reverence of the occasion. Every young church couple should have one as a part of their wedding plans.

Introducing...

APOSTLE REED M. HOLMES (page 4) was introduced September 5, 1949.

APOSTLE PERCY E. FARROW (page 5) was introduced June 26, 1950.

WILSON SAMUEL RITCHIE, San Bernardino, California (page 11), was born in Owasso, Oklahoma, on February 11, 1915. He was baptized in Hearne, Texas, in 1931, and was graduated from the Breckenridge, Texas, high school in 1932. Since then he has taken several courses in California colleges, including Santa Barbara State College, Pasadena Junior College, Fresno State College, and San Bernardino Valley College. In 1939 and '40, he took a vocational course with the Pacific Barber College in Pasadena and operates his own shop at the present time.

In 1941 he married Edna Nieffenegger. They have two boys: George Henry, 8, and Samuel Wilson, 6.

At various times he has worked as salesman, sports writer, general reporter, and typist. He was ordained a priest in 1937 and has occupied various positions in the church, including junior church pastor, children's supervisor, teacher in the church school, publicity director, Zion's League supervisor, and church school director.

He says his favorite occupation is conducting cottage meetings.

VIVIAN CHARLES R. SORENSON, East Brisbane, Queensland, Australia (page 13), was born in Brisbane, February 13, 1916, and baptized there in 1930. The next year he was graduated from the Brisbane high school, after which he spent four years taking an engineering course at Brisbane Technical College, graduating with honors. In 1942 he married Gwendoline Peisker. They have two girls: Beth, 6, and Marvia, 3.

Brother Sorenson worked as a machinist until his appointment to the mission field in Tahiti. (See *Herald* of January 16, 1950.) His hobbies are photography, color slides, and electricity.

THE SAINTS' HERALD

Volume 97

August 7, 1950

Number 32

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

ON THE WAY

Word has been received from President Israel A. Smith that he was in the Fiji Islands, and that he expected to be on his way soon to Papeete of the Tahitian Islands.

VISITS REUNIONS

President W. Wallace Smith and his wife spent the week end of July 9 at the New York and Philadelphia reunion held at Deer Park, Pennsylvania, and the week end of July 16 at the Southern New England reunion held at Onset. At the Deer Park reunion Brother Smith worked in association with Apostle Maurice L. Draper, Bishop Henry L. Livingston, High Priest Jack Conway, and Elder Almer W. Sheehy. At the Onset reunion he worked in association with Brothers Draper, Livingston, Sheehy, and Elder William T. Guthrie.

CANADIAN REUNION

Apostle C. George Mesley was the guest speaker at the Port Elgin, Ontario, reunion held July 15-23. He worked in association with District Presidents J. F. Sheehy of Toronto and G. Farrow of Owen Sound. Patriarchs at the reunion were B. H. Hewitt, Benson Belrose, and W. I. Fligg.

REUNION IN ZION

The sixth annual reunion for Center Stake of Zion was held at Gardner Lake, Excelsior Springs, Missouri, during July 15-23. President F. Henry Edwards spoke at the 11:00 service on July 16. With the exception of the last evening, Apostle D. T. Williams was the evening speaker. Elder C. V. Graham, stake president, spoke at the 11:00 service on July 23.

A staff of thirty women workers and a junior pastor were in charge of the 150 children who attended the reunion. Daily meetings were held for the children from 8:30 to noon. Every evening during the church service, a story-telling hour was held. On the last evening of the reunion, the children presented the entire program. Elder Richard Price was the junior pastor. Mrs. Velma Jones was the supervisor.

About 700 people were on the reunion grounds during the last two days of the reunion. About 475 people camped on the grounds during the reunion. Many of these people came from a great distance in order to attend the reunion in Zion.

BARTHOLOMEW HALL

Work is progressing rapidly on the renovation of Bartholomew Hall into use for the offices of Center Stake officials. It is expected that work will be completed in about one month. Offices now in The Auditorium will then be moved to Bartholomew Hall.

HERALD HOUSE

Three representatives of the publishing house are away from their desks in charge of displays and sales of publications at reunions. Herman Johnson and his family are attending Northern and Southern California reunions. Marvin McDole and his family are at Silver Lake, Washington. Mrs. Clyde Hastings is at Bandera, Texas.

WHY DO YOU

Believe in God?

The *Woman's Home Companion* for July carries an article by the now famous physician-novelist, Dr. A. J. Cronin, author of *The Citadel*, *The Green Years*, and other works. It is entitled, "I Believe in God." Permission has been granted to quote a bit:

As a qualified doctor, I went out into the world—to a mining community in the valleys of South Wales. Here, in the practice of my profession, I began to see life at first hand. . . . For the first time I penetrated into the realm of the spirit. As I assisted at the miracle of birth, sat with the dying in the still hours of the night, heard the faint inexorable beating of the dark wings of death, . . . I realized that the compass of existence held more than my textbooks had revealed. . . . This . . . is the first step toward finding God.

One is driven to conclude that in primordial creation, in the motivation of the universe and the operation of the natural laws there is, has been, and always will be a Supreme Intelligence.

Dr. Cronin's first understanding of God came from the lives and testimonies of those devout Welsh people. Afterward, his mind was won, and he put it into scientific language. But it was his heart that learned first.

* * * * *

"Why I Believe in God." There should be some wonderful testimonies among our people on that subject, and it would be a real experience to read them, if one could get them. We have people in all occupations and professions, with many different kinds of experience. And each experience will produce a different kind of testimony. Some of them have seen life and death in the balance many times, in the course of civilian and military duty. They have peered over the misty horizons of time where, occasionally, they have looked into the borderlands of eternity.

You doctors, nurses, teachers, businessmen, bankers, stenographers, grocers, clerks, laborers, artists, and writers—you know that God places

no limit on the kinds of people to whom he reveals himself; you have seen his footprints in strange places, and there have been times when you could feel the touch of his hand upon your shoulder. You have seen a celestial light in the eyes of mothers, little children, and many hopeful, striving people.

* * * * *

Belief in God rests upon foundations made of experience. We begin to believe with what we are taught as children. Of course, when we begin to grow up, and know practically everything there is to be known, we doubt it. But then later, we begin to doubt the doubt too. And as the meaning of experience begins to dawn upon our minds, we find more things that confirm our faith than confirm the doubt.

If one looks at any of the works of creation attentively, one is convinced that it is utterly unimportant that "Kilroy was here," for, of tremendously greater importance, "God was here." And sometimes, in the faces of our fellow men we see an added note, ". . . quite recently."

The Spirit of God is sometimes felt in a sick room where, in answer to prayer, a good woman is healed of her affliction. And it is often equally felt in another room, where in answer to equally earnest prayer, and for reasons best known to the Father himself, another one is mercifully taken to her eternal home.

* * * * *

We meet many people who believe in God, a few who do not, and a great number who know nothing about him at all, or pretend to know nothing. They used to put blinders on horses to keep them from seeing too much. That was because the horse didn't know what to do

about the facts of life. In a way, it was funny—a laugh on the horse. But no one ever saw a horse put blinders on himself, as people sometimes do. Some are frightened by the idea that there is a God, resentful of the thought that there could (incredible as it may seem!) be an Intelligence superior to their own. Human vanity being what it is, people will try to maintain their ascendancy at any cost, even to the annihilation of God!

We need to learn to accept things as they are—that is, the unchangeable things. A person who believes in God is humble enough to admit that there are things in life he cannot understand, that nobody has ever explained satisfactorily, that seem likely to remain mysteries to human beings for a long, long time to come. For example, in all the discussion of the atom, nobody has ever shown very satisfactorily where the atom got its power in the first place. We only know that it is there.

We accept the sun. We accept the fresh sweet air blowing over the fields. We accept the moon and the stars. All this as a matter of course. One doesn't hold a debate with the hen before eating one's egg for breakfast. There is wisdom in accepting many things, even if we can't explain them. A man could starve to death if he had to wait before eating until he could give an explanation of the simplest item of food on the table.

* * * * *

Now it seems appropriate to say something about accepting God. He has been here a long time—long before we came; he is here now; and he will be here long after we are all gone. He has something to say to us, and he is waiting for us to understand. He has some work for us to do, and we can begin on it any time we are ready. Believing in him is a first step.

L. J. L.

E d i t o r i a l

Church School Attendance Campaign

IMMEDIATELY FOLLOWING this paragraph is a statement prepared by Apostle Reed M. Holmes, who is Director of Religious Education for the Church. This statement has been under consideration for many months, and is presented at this time in the hope that pastors, church school directors, and others who are concerned will give it their careful consideration in making plans for the church school year beginning October 1, 1950. We feel this is a most important and forward-looking move. We commend Brother Holmes' statement to the attention of the church, and we sincerely trust that the endeavor to extend the area and improve the quality of our church school ministry will be richly blessed throughout the entire church.

F. HENRY EDWARDS.

Let's Build Up Our Church School

By Reed M. Holmes

OUR FIRST MISSION FIELD is our neighborhood. More specifically it is in the home—yours, mine, theirs. Potentially the most fruitful source of evangelistic gains is personal evangelism. In actual practice it is personal evangelism expressed in the church school which is our most effective missionary agent. An enthusiastic and well-qualified church school with its doors open will help to add daily "such as should be saved." We must multiply the witnessing power of the church school.

It is possible for the church school to reach into the homes of nonmember families in the neighborhood of the church or of church members to draw children in for religious instruction and inspiration. These children recruited by the church school may in turn bring their families to the church. A little child has many times led parents into the fellowship of the church of Jesus Christ. Let's cause it to happen again and again.

The church school is also to train members to go forth "telling the story." We are not alone to win others to Christ but to teach those who have been won that we may lead them into the full meaning of Christian discipleship. If we fail to teach our converts to witness, our evangelism is a mockery. We must,

therefore, improve our methods of bringing pupils into the church school and through the church school into permanent relationship with the Master Teacher and Evangelist.

We are growing increasingly aware of our commission to witness for Jesus Christ. Throughout the church our membership is more alert to the needs of others and to the dynamic call of our message. We are doing a better job of spreading the gospel story. Evidence of this is in the increased number of baptisms.

We must remember, however, that our fundamental purpose is not merely to enlarge the church but to extend the influence of Christ. Only with this primary understanding have we any right to describe our goals and achievements in terms of numbers and percentages. The early Christian church proclaimed that 3,000 had been added to the church on the day of Pentecost. This was not braggadocio in respect to gigantic growth. It was rejoicing that 3,000 more souls had become followers of Jesus Christ. The difference in meaning is not subtle. It is the difference between salesmanship and salvation.

Let the church school receive its commission to share in the evangelistic work of the church. Let us engage in a church school attendance campaign that may help to win many,

to the way of Christ in the Restoration.

Our Purpose:

To increase the evangelistic power of the church school.

To help teachers become soul-winners.

To bring every pupil to a lively faith in Jesus Christ.

To intensify loyalty to the church expressed through witnessing for Christ.

To enlarge the church school by reaching out to win others to Christ.

It is our purpose to increase the evangelistic power of the church school by helping teachers to become soul-winners.

Every worker in the church school is encouraged to develop his devotional life. Only by the power of the Holy Spirit shall we be able to bring others into a rich relationship with Jesus Christ. We must, therefore, most humbly and reverently develop our prayer life in order that our teaching may be blessed by the Holy Spirit. There is no substitute for the equipment of the Spirit of God. All methods and aids are shallow and meaningless without his Spirit.

Let every worker re-evaluate the meaning of the Restoration Movement to him. Let each one take inventory of his knowledge and understanding of the gospel. We teach out of the abundance of our own faith and experience.

We should feel the urgency of leading others to Christ. There is no greater necessity than this, that all shall be won to the person and purposes of Christ. We must feel this in our hearts until we are on fire with the passion for winning souls. There is no room for indifference in church school teaching. The teacher is in a crucial and strategic location. His success lends hope for all else we endeavor to do.

We must study, alone and together, that our teaching may have the stamp of authority. Let it never be said again, as it has been said

(Continued on page 8.)

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Unity in Evangelism

BY PERCY E. FARROW

Building for Unity

THE SPIRITUAL LIFE of the church grows out of our awareness of and our prosecution of its evangelistic mission. The church of Christ always has been and always will be a missionary church. The objective of the church has been divinely established in the commission to preach the gospel in all the world; to teach all nations and peoples. Successful evangelism necessitates a church program in which unity predominates—such unity as is builded upon an abiding faith in Jesus Christ.

The topic is presumptive. It assumes that we must build into our efforts the degree of harmony that will more fully enhance the proclamation of the gospel in winning men and women to Christ and his way of life. It is to be remembered that the triumph of the church on the day of Pentecost is invisioned only in the statement, "They were all of one accord." This oneness of accord centered in their testimony that Jesus had arisen from the dead. Fervent witnessing by testimony that Jesus is Christ and has arisen and ascended into heaven will always be accompanied by the Spirit which builds peace and harmony.

The ministry of the Holy Spirit by successive revelations to the church in past years has admonished us to achieve and exemplify unity and harmony in our efforts to push forward the work of the church. More recently, as this admonition has been heeded, the same Spirit has commended those who have heeded its instruction and have sought to manifest peace and harmony in their deliberations and contributions to the cause. Specific examples of this commendation are contained in Doctrine and Covenants 141: 7 and 142: 3, the last two revelations given to the church.

We have not always been as united as we should have been, else there would have been no urgency for such admonition as has been given. No one can dispute the necessity of that which has been received. If we had achieved complete harmony already in our efforts to build God's kingdom, Zion would have been redeemed with that achievement. As it is we need to re-evaluate our past experiences in order to be able to push forward more vigorously in the work of evangelizing and kingdom-building. Failure to do this will result in the repetition of some of the difficulties that have hindered our progress.

Discord and Its Effects

Discord is the opposite of harmony and is unseemly. It grows out of selfishness and distorted concepts. Mark wrote that the disciples of Jesus disputed as to who was greatest among them (Mark 9: 30, 31). Matthew informs us that this "reasoning," as he puts it, was over who should be greatest in the kingdom of heaven. Luke wrote of the same incident. That three out of the four Gospel narrators should mention this incident shows that it must have been of considerable significance to them. It left a lasting impression. At the time of this occurrence the disciples were likely thinking of the mission of Christ in terms of the establishment of, or redemption of Israel as a nation, in which they would occupy prominent official positions with Christ, the Redeemer of Israel, as their king.

This nationalistic concept of the mission of Christ was still in the minds of the apostles even after the resurrection of Jesus, for when he appeared to them they asked him, "Wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6. This was distinctly a worldly point



of view and was entirely out of harmony with the final commission that he gave to them to go into all the world and teach his message to all nations. The kingdom of God is universal rather than national. Jesus saw clearly what the disciples did not see—that there could be no permanent redemption for Israel until her peoples were redeemed spiritually from the narrowness of their own nationalistic concepts. The desire upon the part of the disciples to have Israel restored grew out of this distorted nationalistic concept in which they thought they saw the opportunity for prominence and power. History shows that men generally tend toward inordinate desires for prominence and power. They do not hesitate under the impulse of these desires to set themselves up as masters, rulers, and dictators over their fellow beings. It was a distorted concept of the kingdom which led to contention among the twelve of that day. Had this not been corrected finally it would have destroyed the spiritual vitality essential to their apostleship, and they never could have participated fully in the building of the kingdom which Christ was seeking through their ministry.

Contention destroys harmony in human relationships. Jesus used a little child as an example for teaching these apostles kingdom-of-heaven harmony. He set a child in their midst and said, "Except ye be converted and become as little chil-

dren, ye shall not enter into the kingdom of heaven." The greatest of humility is demonstrated by little children. Many lessons may be learned from observing their conduct. True, they quarrel, but they soon forget their disputes and are friends again. They do not hold lengthy grudges. Harmony sometimes exists among the children of widely divided parents. Their own friendship supersedes the grievances of their parents. Harmony growing out of this kind of humility must be acquired by the adult members of the church who would assist in the building of God's kingdom on earth. The Lord forewarned the church in our day of these dangers by saying: "No one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."

Discord leads to contention and anger. Anger leads to strife and division. These are Satanic devices that lead to destruction. "And if a house be divided against itself that house cannot stand." Paul challenged the church at Ephesus, "Can ye be angry and not sin? Let not the sun go down on your wrath."

Every wise man will guard and control his temper. If he becomes angry and injures another, he will seek reconciliation. An uncontrolled temper giving rise to an uncontrolled tongue can do more in a few minutes to destroy harmony in human relationships than a lifetime of efforts for peace may eradicate. What unfortunate havoc is sometimes wrought by a vicious temper coupled with an unruly tongue circulating unwarranted gossip or slander. The effect of such is destructive even though the intent may have been no more than an outburst of temper. How often the work of the church has been hindered and brought into disrepute by the sins which separate us.

This is not to say that differences of opinions are unseemly. They be-

come unseemly only when those who hold such differences themselves become irreconcilable. Opinions may easily be reconciled by those who carry the spirit of reconciliation in their hearts. Unfortunately there have been times when branches of the church have been rendered impotent or destroyed by the disintegrating forces of backbiting, bickering, and relentless quarreling. Indeed we are still suffering because of past church-wide controversies which are well known to many of us. The fruit of such controversies slow up the work of the church, and must be completely eliminated before an ideal condition can be achieved. The Lord has repeatedly emphasized this in the more recent revelations to the church. As we have succeeded in rising above these undesirable and wasteful controversies, missionary fervor and power have grown within the church.

The Means of Harmony

1. *Harmony has its beginning in our missionary endeavors.* Nothing can be more pertinent to the strengthening and unifying of the forces of the church than for every member to be engaged in the work of winning souls to Christ. Such harmony is also basic to the fitting of converted lives into Z̄ionic standards and procedures. We must find and use the means by which harmony is achieved in doing the missionary work of the church. The building of Zion depends upon this. The reason Zion is not fully redeemed today is that this essential unity has not existed heretofore in our efforts. With this in mind we might profitably and carefully study the following divine analysis of conditions which retarded and nearly destroyed the early church of the Restoration.

Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritances, I, the Lord have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; . . . Behold, I say unto you, there were jar-

rings, and contentions, and envyings, and strifes, and lustful and covetous desires among them. Therefore by these things they polluted their inheritances.

The degree of unity essential to the redemption of Zion has never been fully achieved since the days of Enoch. Would that in some future day it might be written of our time: "Out of Zion, the perfection of beauty, God hath shined." Yet we have gained much ground and no doubt are approaching the time of such glorious achievements. May the work be hastened in righteousness!

2. *The divine commission to preach the gospel to all nations is primary in the foundation of all harmonious Christian endeavors.* At the very heart of the elementary factors involved in this commission is the love of God for humanity. Growing out of this love is God's recognition of and concern for fundamental human needs. God has moved to supply this need through his grace manifested in the life of Jesus Christ, his Son. God shared all of this with his church by commissioning it to participate in the work of revealing that love to all nations through the preaching of the gospel.

The more we, who are entrusted with the responsibilities of preaching the gospel, turn our attention to missionary work, the greater will become our unity. If we neglect to prepare for and to carry out this commission we shall be without its unifying factors. Discord will ensue. Every time discord arises the attention and activity of those who participate therein and those who are affected thereby are diverted from things of primary importance. Things which are valueless and even harmful come into prominence. Church officers are under the necessity of devoting time to the settling of difficulties which may arise. Much of their time is taken from the essential work of pushing forward in the winning of souls through the primary work of evangelism. Accompanying such diversions is always the commensurate loss of integrating spiritual power. The only way to eliminate the forces

of disintegration is to recapture the missionary fervor of witnessing to win people to Christ.

When discord developed at Kirtland in the early church, harmony was restored as a number of the twelve went on a mission to Europe. Magnificent blessings followed the evangelizing efforts of these noble men. What a pity the church could not have continued always in this spirit of sacrificial devotion to ministry. If it had the tragedies of Nauvoo and Carthage might never have occurred. Who knows what blessed changes might have been written in the history of Europe had the church been faithful to her commission and without disruption continued to preach the gospel to the nations of that distant continent. As it is we, today, have the memories of two world wars fresh in our minds and are threatened with a third.

In the perilous time of our own controversy on church government, the Lord gave us this timely counsel:

The hastening time is here and greater unity than ever before is necessary if the forces of opposition are to be met; and *such unity will prevail if those holding the priesthood will remember their commission to preach the gospel*, and each officer will seek to discharge his own duty and magnify his calling.

What applies to the church in general will apply to branches and districts. Often the solution to difficulties in our branches and districts has been reached by directing the attention and activities of the priesthood and membership toward evangelism. Pastors and district presidents may with profit give adequate consideration and study to this effectual means of eliminating friction and contention.

3. *In order to achieve harmony we must keep Jesus Christ at the focal point of our witnessing ministry. The spirit of testimony must be kept alive within the church.* Jesus must be kept both at the center and at the growing edge of our great commission to mankind. This was done by the apostles and seventy of the New Testament Church in carrying out

the instructions of their Master. Peter on the day of Pentecost boldly testified of Christ whom he had denied only a few weeks earlier, and continued faithfully in that testimony to the end of his days. Paul wrote to the Corinthian church, "For I determined not to know anything among you save Jesus Christ and him crucified." To the Philippians he wrote, "Let this mind be in you which was also in Christ Jesus." Christ had but one intent of mind and that was to manifest the love and power of God needed to redeem mankind.

4. *This love of Christ in us will unite us* as nothing else can. The peace of the world will depend solely upon a man's reception of the love of Christ in his own mind and heart. Yet, this love will die unless it finds expression in winning others to him. When we are fully absorbed in carrying the love of Christ into other lives because they too need him, there will be no room for discord among us. We cannot carry this love in our hearts without loving each other and all mankind. Love is the seed of harmony. When it is planted in human hearts and allowed to grow, it bursts forth with a divine beauty revealing truth and power to win others to God. Those attracted and moved by this power will become the material out of which God will build his kingdom on earth. The same beauty and power will adorn the courts of paradise and make heaven the abode of the redeemed. "These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb."

5. *A further factor in acquiring harmony is that we must observe and teach the commandments of Christ.* Jesus gave special emphasis to the keeping of his commandments. He associated observance of the commandments he had given with the last commission to the twelve. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the

Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo I am with you always, unto the end of the world." The keeping of his commandments is the final demonstration of our love for Christ. "He that hath my commandments and keepeth them, he it is that loveth me." These doctrinal concepts of our message must remain always the same and will need constant re-emphasis.

6. *Observance of the divine plan in church organization is a prerequisite to the building of harmony into our missionary program.* In writing to the congregation at Corinth, after having described the functioning of this plan, Paul reasoned, "God hath tempered the body together, having given more abundant honor to that part which lacked, that there should be no schism in the body, but that the members should have the same care one for another." To the church at Ephesus, he wrote, "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; . . . till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." —Ephesians 4: 11, 12. It should be inspiring to us to know that God designed the church to minister in such manner that if we work in accord with his plan there will be unity among us. The church needs the strength of this unity to fulfill its divinely appointed mission to the world. The gifts of ministerial functioning enhance our spiritual life and witnessing testimony when we observe and have respect for the offices and officers which God has set in the church.

Heretofore it has been and still is the work of the church to give sustaining spiritual leadership to a world which is constantly losing its way in its own Babylonian confusion. This can be accomplished only as souls are brought in contact with the

divine light of the gospel through the missionary work of God's people. Men of God who have had this understanding, who have caught the vision of the needs of humanity through the various ages, have proved themselves willing to give all that they have in the ministry which seeks to lead men from darkness into light.

Isaiah prophesied of Christ: "Of the increase of his government and peace there shall be no end." The only way peace can come to humanity is through the power of Christ revealed in the righteousness of the Saints. As long as the church absorbs the influence of the gospel of peace in her way of life, she will possess the power to give great spiritual guidance to those who are seeking a better way than the world has to offer. The perfecting of the organization, together with the observance of the divine commandments, adds strength to this ministerial leadership.

7. *In order to give this leadership we must keep the channel of divine revelation open.* We must hold fast to what we have already received. This, above all else, will permit the free operation of the Holy Spirit to guide us into all truth. By this means the power of the gospel of redemption is kept alive in the church. Salvation is gained through the processes of revelation as God moves to redeem men and women, and they in turn are enlightened and inspired to move toward God. Therefore, while we contend earnestly for the faith once delivered to the saints, let us do so in the unity of the faith which produces in our evangelistic movement kingdom-of-God peace and harmony.

The world languishes for such a manifestation of peace. "For the earnest expectation of the creature waiteth for the manifestations of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain together until now." The challenge of the kingdom of God to us is to reveal the way to

peace and harmony among all men. We ourselves must be fully united if we are to accept the challenge.

The Present Outlook

I believe the time has come for us to enter an era of more unified church expansion. It is clearly apparent that we are not only on the move, but swinging into a position that will enable us to use our full strength affirmatively in the battle for righteousness. Through the unification of our forces and the effective use of the full strength of our resources, power will be revealed to meet the challenge as well as the impact of a discordant and distraught world. With the sound financial policy of the church continued, we now look forward to leadership which will enable the Bishopric to receive surplus as the forerunner of the storehouse in our Zion organization. As this surplus is used for the development of Zion, the purchase of lands, and the erection of essential buildings; and as the Auditorium may be more fully completed, great blessings should attend these efforts to expand the work of the kingdom of God.

New emphasis in a very tangible way is being given to the missionary work of the church by those whose responsibility it is to give direction and leadership in this field. The Book of Mormon is being translated into Spanish, and an apostle and a missionary have been appointed to the Book of Mormon and Spanish speaking peoples of America. Improved helps are being made ready to enlist more of the local forces in missionary work. Careful attention and planning have resulted in the organization of two new stakes. Very splendid efforts already are achieving results in the field of priesthood education.

With these examples of what can be achieved by unified efforts we move forward. While we justly take pride in these achievements, the work yet to be done humbles us and makes us conscious of our constant

dependence on God. Let us pray that the floodgates of impending devastation may remain closed long enough for us to get the job done and that the doors of opportunity may be opened further as we prepare to make greater advances. While the day lasts, let us avail ourselves of the opportunity to teach men the truth by which they shall be redeemed.

Church School Attendance Campaign

(Continued from page 4.)

many times, that those who teach know too little about what they teach. We dare to influence the souls of our pupils. Let us be prepared to influence them for good. Church school attendance is no problem where good teaching is the rule.

Let each teacher be supported by the church school director and the other workers of the branch. Help each one to understand that his is a holy stewardship.

It is our purpose to bring every pupil to a lively faith in Jesus Christ.

We can do this only if we are adequately prepared. We must, therefore, master our lessons in advance, knowing well the purpose of each lesson and each combination of lessons. More than this we must know our children, their needs and desires. Most of all we must know Christ if we are to bring the children, young people, and adults into experience with him. Careless preparation, tardiness, absenteeism, and neglect in other ways are inexcusable. This is a day of preparation and advance.

We should make learning an exciting adventure. How can we ever coax bored pupils to follow Jesus Christ? There is no greater adventure than to walk in his steps. This being true, dull classroom routine is a far cry from real Christian teaching. Our approach to the gospel story must have zest and enthusiasm. The characters of the Three Standard Books and of church history must come alive in the hearts of our children *and adults*.

To bring the touch of reality to our teaching let us use frequently and with discretion all the available teaching aids. We need to rediscover the blackboard. There are many objects which may be employed to lend reality to teaching. Slides and film strips can bring the touch of real experience into the learning situation. It will take a little bit of time and some ingenuity, but we can afford to spend time and to use our ingenuity in encouraging Christian growth.

We shall endeavor to intensify loyalty to the church expressed through witnessing for Christ.

Loyalty to Christ and his church is more apt to be absorbed from parents and teachers who are enthusiastically loyal themselves than to be gained through argument. May we suggest that church school workers show their allegiance to the Master by a consistently affirmative approach to the church? It is love expressed in loyalty that promotes loyalty in others.

Every church school worker should provide opportunities for pupils to express their loyalty to Christ and his church by active participation in classwork and other group activities.

Most of all, this loyalty should be expressed in witnessing to others. People are not really loyal to Christ if they hug the blessings of the gospel to themselves. Each class ought to realize it is to be a witnessing agent. The teacher and individual class member are evangelists. Classes should be made to grow, and new classes need to be organized, continually expanding as new members are won.

It is our purpose to enlarge the church school by reaching out to win others to Christ.

Each church school should keep an active prospect list. This list should be constantly growing with the names of prospective pupils. These names may be obtained from friends and relatives, former church school pupils, public school contacts, neighborhood surveys, and new arrivals in the community. The respon-

sibility for this list should be widely shared with the church school director, the church school secretary, and the class teacher primarily responsible. The responsibility ought to be shared with individual pupils on a sponsoring basis.

Each church school should act on the prospect list by means of:

1. House calls
2. Letters
3. "Bring Your Friend" programs
4. Personal interviews
5. Automobile helpers

This is a project for the entire church school with each class assuming responsibility and determining the methods to be followed.

A neighborhood survey may be employed to discover prospective pupils. The returns of the survey must not be a dust collector but must be considered as the first step toward winning those who are discovered. Those participating in neighborhood surveys need to be thoroughly prepared and to approach the occasion with prayer. They are to be ambassadors for Christ, therefore courtesy and kindness are imperative. Those discovered to be prospective pupils may be assigned to individual class members for follow-up visits. The teacher of the class or age grouping may follow up the contact, or class members may pair up to extend personal invitations.

A Vital Church School Program

The church school program must become more vital. Our worship services need to be more worshipful, challenging, and meaningful. Worship in the church school is not a substitute for the sermon. It is to be what its name implies—worship. In every way possible, in worship and other activities, wide participation should be encouraged. Over a period of time many may participate through reading the Word of God, individually or in choral reading. This should always be well done and ought, therefore, to be rehearsed. In this way more and more of our people shall come to treasure gems out of the Word of God. Any

musical numbers made a part of the worship ought to be considered as an offering brought to Christ and not something to show off the talents of a performer. Prayers, whenever offered, must be from the heart. Many of our children and youth as well as adults may be encouraged to give two to four minute talks. Speaking about the gospel is an experience to be shared by many. These talks may develop the theme selected for the day or, as has been done to advantage, talks may be anticipated on such as the following plan each month:

First Sunday—What is happening in the church this month?

Second Sunday—A talk on some principle of the gospel.

Third Sunday—A talk on one of our missions abroad.

Fourth Sunday—A talk on some phase of stewardship.

Fifth Sunday—To be selected.

More of us need to be able to bear our testimony in words. The church school is a good place of training. Furthermore, we need to guarantee as wide participation as possible in important activities.

Adequate Church School Equipment

If our endeavor is to succeed we need to make the church school equipment adequate and attractive. Here the pupil is to learn of God. He should be encouraged to observe that there is beauty in God's house and that the equipment is adequate to the need. How strange that God, who provides so liberally for us, is so often inadequately represented in his own house. Our equipment may be humble and inexpensive, but it should be the best we can provide.

Decisions Through the Church School

Church school workers are in a fortunate position to observe when one is ready for a decision. They may have personal talks with pupils, wisely encouraging them to follow

in the way of the Master. Church school workers ought to recommend to the church school director and branch president that Mr. John Doe and young Susie Brown are ready for baptism. The church school ought to provide prebaptismal classes whenever possible. There is no reason why these should not be in session the year round in many, many branches.

Reaching the Family

It is possible many times to reach through the pupils to the family. A call may be made at the home by the church school teacher. The church school teacher might recommend to the branch president that the time is right for a call by him or some other member of the priesthood. There may be special occasions at church for parents and the children. There may be achievement programs, or better still, there may be worship together in which the children and parents participate. The value of the old-fashioned Sunday school picnic and church suppers ought not to be overlooked.

Expanding the Program

Our church school program can be expanded and is successfully expanded in many places through the vacation church school. In Phoenix, Arizona; in Des Moines, Iowa; in the Center Place, and in a great number of other places, our church school leaders and pastors are discovering that the vacation church school draws in nonmember children by the scores. Equally important is this fact that the few hours the church school has with the children during the year can be doubled in a short time through the vacation church school.

Why not try a neighborhood story hour in which truly great stories without direct religious application are told at regular times week after week? Many mothers, and many others who have no children, are gifted in the art of telling stories. What a wonderful way to minister

to the children of the neighborhood and bring them nearer to Christ. These children may later be drawn singly or in groups to the church school.

Home study is possible in thousands of homes throughout the church. Of course, we mean that such study ought to supplement the church school hour among those privileged to attend church schools, but more than this we mean study in the homes of those who are isolated from church privileges. A list of materials is available from the Department of Religious Education for enlivening the home study program.

Mission Church Schools

Let's have some outposts of the Restoration Movement. Wherever one or more families in our non-resident membership can get together, a small church school may be started. The materials available for home study plus study materials for youth and adults may be obtained from the Herald House. All that is really required to get started is some initiative and devotion. Our concern is for people—and most of them are out there beyond the walls of the church but within our reach. We must take the Restoration to them.

Closer Contact Between Branch Officers and Church School Workers

Too many times the branch seems to have two very diverse operations. This ought not to be, for every function in the branch is one more means of witnessing for Christ. These various functions need to be blended if the branch is to bear fruit. May we suggest closer contact between branch officers and church school workers.

Enlisting New Teachers

The church relies on its school to pass on the heritage of the Restoration and to nurture the seeds of redemption. We do need to add new zest and new life to the church school. This can be done by enlist-

ing qualified or willing-to-qualify teachers. We have been crippled because many of our best qualified church members have not taken the church school seriously. We are all called to fit in wherever we can make our best contribution. We need to challenge and enlist more teachers—enlist them for shorter terms if necessary, but enlist them. Then we should give opportunity for staff meetings, for training, and for recognition of work well done.

New Adult Classes

We tend to think of the church school in terms of children. We ought to think of it in terms of meeting the needs of all ages and of every member of the branch. There are adults in the church school. Not all of them know all the answers. There is much for all of us to learn. Furthermore, adult classes may be used in evangelistic work. Existing adult classes should be made to grow, never remaining satisfied to have just familiar faces in attendance. We ought, also, to have new adult classes organized. To these new classes we may invite our adult friends. Our lesson material then may well be Bible centered. "The Life and Ministry of Jesus" will be available this fall. There are millions of adults in the domestic field unchurched and untouched by the Restoration message. They constitute a vital part of our major mission field.

Let each one bring one to the church school, and let those brought to the church discover that ours is a friendly church where strangers are welcome and where the first experience is so happy and helpful that they desire to return. Let them see in the alert and adequately prepared staff the promise of real help in gaining Christian experience. Let them find courtesy and a willingness to understand differences by class members as well as by teachers. It is not for us to chastise but to encourage. Let's keep track of all contacts, adding prayer to our efforts that we may truly minister the Word.

Each one bring one to church school!

Family Worship and the Child

BY WILSON RITCHIE

THOSE WHO GUIDE CHILDREN shape the destiny of the world. Our world is what it is because of the way we behave; and we behave as we do because of our attitude, which attitudes depend on our philosophy of life. The basis of this philosophy is gained in childhood.

People often profess adherence to a certain religion, then show by their actions that they didn't believe in it at all. Their philosophy is something altogether different from their profession. Sometimes religion shapes our philosophy but often it does not. The child is not born with a philosophy, but develops one as he grows.

There is an increasing appreciation of the place of the home in the development of a child's philosophy. Here is laid the foundation for life—or death. Perhaps the home learning which takes place in a child's formative years is more significant than all the other learning of his life. Certainly the pattern of behavior is developed there, and it is this which shapes the child's destiny.

The importance of early life is borne out by everything that grows. There is a plastic beginning, then a season of development along the general lines dictated by the beginning, then a period of hardening.

ONE'S OUTLOOK ON LIFE is shaped almost entirely by home, church, and school. However church and school have an element of unreality, while home is real. That which the child sees done at home becomes a part of him.

Legions of delinquent parents today are impressed by the beautiful theory of Christianity. They say to their children, "I'm going this way but don't you follow me; you go that way. It's the best way." Actually

the child does not believe that parent and refuses the advice. He follows the example.

People are influenced most by those they love best. If a child's parents love him, he will love them in return. He will identify himself with them and their interests.

Parents are called not so much to delineate forms of behavior for the child, but to lead him to a satisfactory philosophy of life. This is most successfully done by helping him to develop a growing appreciation for his Heavenly Father. An introduction to the Creator is an introduction to eternal values, and a proper evaluation of the many segments of life results in the ideal philosophy.

It is impossible for the child to reason these things out. He must have a guide. Early in life he becomes a keen observer of his guide and seeks to emulate him. If eternal values are important to the parent, the child will also consider them to be important. The home in which such an appreciation exists is the home with a kingdom of God atmosphere. This is the ideal environment for people, young or old. It is permeated with the Holy Spirit, which can abide only where it is welcome.

REGULAR WORSHIP at church alone is not sufficient for the needs of the home. Individual worship at home does not suffice. The home which has the proper elements for spiritual growth has these two and family worship also.

Worshipping at church once a week with his parents is of such value to the child that nothing can compensate for the lack of it. Likewise there is no substitute for family worship in the home throughout the week.

When mother and father actually bow to God in the home, it is particularly meaningful to the child. When all members of the family worship together through the week, religion becomes a real day-to-day part of life. Private prayer and meditation also are essential to adults, but such devotions may be meaningless to a child.

The family altar is the dynamo of the home. It places proper emphasis upon the divine will and relates God to everyday living. The friction of human relations vanishes when the family approaches God together. Peace and harmony are the natural results. The child's growing understanding of the attributes of God can come only as he sees evidences of these good qualities in the lives of others. And they are most impressive when perceived in his Creator. He is guided to a sense of right relationships. The meaning and purpose of life are unfolded to him.

Conditioned by the working of the Holy Spirit, the child will increasingly identify himself with the purposes of God. The idea of the Fatherhood of God and the brotherhood of man becomes something more than pretty words. As the child visualizes all people looking to God as their Father, it is easier for him to understand that the world is one large family. Attention given in the home to right human relationships enables him to discover that this is the basis of happiness. He will find himself naturally drawn toward the dedication of his life and talents to promoting love among men. He cannot do otherwise and be at peace. The idea of stewardship is the only way of life that will seem sound to him.

Of course there are children who will reject these things, despite the best their parents seem able to do. However, the person who has felt the surge of the Holy Spirit has known contact with God, and this experience will prove powerfully effective. The agency of each individual entitles him to deny this power its rightful place within himself, but the denial is different for one whose formative years were spent with a heart uplifted to the source of light and love.

People sometimes learn obedience through suffering. The person who has learned to rely upon prayer is more able to profit from his trials than one who has no belief in a higher being.

TWO OF OUR GREATEST NEEDS are a sense of freedom and a sense of security. That is true both of individuals and society. Only as God becomes our refuge, our strength, and our bulwark can we find the security of spirit which is the basis of full, wholesome living.

It is the parents' responsibility to guide their children to such a relationship with their Creator. He who knows how to pray should never be afraid. Prayer is a means of calling upon God for guidance or help. True, when we ask him to interpose in our behalf, we are admitting our own weakness, our lack of self-sufficiency, but such humility builds character. Many of the anxieties of our age stem from our refusal to admit this very fact.

Children are teachable. They learn from others most of the philosophy which will set their course upon the sea of life. It is possible to develop within them an intense hunger for spiritual food. The best philosophy is that of the Creator. Those who dwell in a home in which the divine spirit is present have the best opportunity to harmonize their outlook with that of the Creator. The mind

of Christ will dwell in those who give themselves in devotion to him.

Thoughtful people stand in awe before the handwork of the Creator. They admire the skill of the One who designed and made the atom and the sun. They reverence him as Lord of heaven and earth, and are overwhelmed as they begin to comprehend the love he has for his creatures.

Yet this all powerful God is intensely concerned over our welfare, and his greatest desire is that we may share immortality and eternal life with him. He invites us to share his work with him and the glory which is his.

THE KINGDOM OF GOD can come about only as people learn to think properly. There can be no success without right-thinking. And at the point where thinking begins, God has placed a parent. He himself fashioned the body and breathed into it the breath of life. But the shaping of the character is in the hands of parents.

Parenthood is a tremendous responsibility and a glorious opportunity. God has given parents the power of creation, and for a time the infant's parent is the only God he knows. It is then that they must set the example which will help the child build a healthy philosophy for the remainder of his life.

Immortality in a Seed

(NOTE: *The preservation of the power of germination in seed appears as a symbol of immortality to many people. In the P. S. Column last year, an item asked for further information on the subject. Gerald Gabriel of Stewartsville, Missouri, kindly responded. The following is his letter.—EDITOR.*)

THE SMALL GRAIN seed found in the Egyptian tomb, the ancestor of our modern wheat, did germinate. Seeds held in storage under very favorable conditions—dry air, uniform temperature, and perhaps with the exclusion or partial exclusion of oxygen, may retain their vitality through a long period of years. Ewart reports (*Proceedings of the Royal Society of Victoria*, Volume 21, Part I, page 210, 1908 and 1909) "the germination of a sample of white sweet clover 44 years old as 52 per cent and another sample of the same species 77 years old as 18.2 per cent."

Becquerel ("A Study of the Germination Power of Seeds," *Botanical Gazette*, Volume 58, page 102, 1914), tested over 500 species of seeds ranging from 25 to 135 years old. Seed of a legume germinated after 85 years of storage.

Seeds of the lotus over 200 years old are reported as germinating 100 per cent by Ohga ("On the Longevity of Seed of *Nelumbo Nucifera*," *Botanical Magazine*, Tokyo, Volume 37, pages 431-444, 1923). These seeds have lain in a layer of peat in a drained lake bed for *several centuries* and are still giving 100 per cent germination with greater vigor of seedlings than is shown by one-year-old seed. These seeds have about 9 per cent moisture and were buried about 3 feet below the surface.

Goss ("The Vitality of Buried Seeds," *Journal of Agricultural Research*, Volume 29, Number 7, pages 349-362, October 1, 1924) buried the seed of 107 species of plants in 1902. A portion of these seeds were dug up in 1903, '05, '08, '12, '18, and '23. Of these 107 species, 71 grew in 1903, 61 in 1905, 68 in 1908, 69 in 1912, 50 in 1918, after 16 years, and 51 in 1923 after 20 years.

Not a very good thing to think about when you plow under a crop of weed seed in the garden, is it?

Fifty Momentous Years

YOU AND I and millions now living have seen greater and more revolutionary material changes than the people of any half century since the beginning of man's sojourn here on earth.

Admittedly there have been earlier periods of great wars, of intense artistic and literary development when the minds of men seemed to blossom and reach out into the unknown, and of great social changes, but in these last fifty years we have had it all—wars of unprecedented carnage and intensity, revolutions, social upheavals, astonishing scientific discoveries, the rise and fall of empires and social systems. Such commonplace things as aviation, electricity, radio, the automobile, refrigerator, skyscraper, movies, diesel engines and jet propulsion have all been perfected during the past fifty years.

It is well, though, to bear in mind the fact that most of the fundamental laws underlying the development and operation of these inventions were discovered during the nineteenth century, when the light of heaven began to dawn in both the physical and spiritual realms of man's experience. Just as Joseph Smith became a spiritual adventurer, proclaiming to an incredulous world that "God speaks," so giants of science like Edison, Faraday, and Marconi were busy delving into the laws of pulsating matter and learning the operation of those laws and their application to man's needs. Hand in hand then the prophet, the engineer, the sociologist, and the scientist worked to produce the most brilliant, fruitful, rich, fascinating, bewildering—and the most dangerous—fifty years in the history of mankind.

The distinguishing characteristic of our age has not been individual discovery but team research directed toward the development and application of known principles. The great governmental and private laboratories have replaced the lone genius. International exchange of in-

formation regarding scientific discoveries has been made possible by improved communications so that scientists of all countries can and do work together on the most promising discoveries. Surely this international teamwork of science challenges us to teamwork on our social program of Zion and stewardships. Today people demand practical demonstrations before accepting theories.

LET US GO BACK fifty years in reminiscence. Britain was the foremost world power. Queen Victoria, then reigning, wrote sadly (and we believe prophetically) as the clocks struck midnight, on December 31, 1899: "I begin a new year and a new century, full of anxiety and fear of what may be before us."

It was the gaslit time of settled habits when people knew their places—when young ladies helped mothers arrange flowers and thoroughly believed a woman's place was in the home. Virtues and beliefs were fixed. Peace seemed to be permanent, and development was expected to be gradual.

The next decade was light and frivolous in comparison. The opera was in vogue and few thought of war. Horse-drawn cabs still predominated, although a few "cranks" were tinkering with motor cars. A young American engineer named Henry Ford was trying a great experiment in applying assembly line production to motor cars. Cheap transportation for the masses was his ideal. "They can have any color they like, so long as it is black" he told his colleagues. The famous Model-T Ford—the "Tin Lizzie" of affectionate memory—came on the market during this decade. This revolutionized transport and gave birth to the great petroleum industries, chains of garages and hotels, and network of roads.

BY VIVIAN SORENSON

Pioneers in other fields were shaping our 1950 world. In Chicago the aggressive, self-confident architect, Louis Sullivan, was proving that structural steel permitted a completely new style of architecture. He showed us how to build the skyscraper. The Wright Brothers were receiving criticism for attempting to fly—"God would have given men wings had he wished them to fly"—but pioneerlike they continued ignoring the critics, and today we have the modern airplane annihilating space and creating international problems.

In 1907 D. W. Griffith made the first film story, "Ben Hur," which featured the close-up and other camera tricks for the first time.

By 1910 we could just discern the shape of our modern world. The future looked bright, prosperous, and happy. Wages were improving and education was becoming increasingly available to most people. War was unthinkable.

In 1913 and 1914 people were asking, "What will the Kaiser do?" Twenty-five years later they were to ask, "What will Hitler do?" The Kaiser answered the question, and in August, 1914, German hordes began the First World War. Four years of agony shook the world to its foundation, and 8,000,000 men were killed in the shambles of its slaughter. Britain had been bled physically and economically and had lost her leadership of the world. A new, virile young giant, America, appeared over the top of the smashed remains of the old order. Misery, cynicism, want, and revolution were rife. Repentance was not considered. National hatreds remained smoldering, awaiting the fanning of fanatics that they might leap into flame again. Certain events were occurring behind the scenes which

were to shake the world with an even greater convulsion than before Adolf Shicklgruber, known to infamy as Hitler, was seeking power. Benito Mussolini organized the Fascist Party in Milan in 1919, while Stalin in Moscow was getting control of the Bolshevik Party waiting.

THE BOOM YEARS of the 20's were beginning, and reconstruction programs were getting into stride. Again lightheartedness and gaiety wooed the hearts of men from God. The jazz age was ushered in. Money was plentiful; the automobile—cheap and fashionable—was drawing people away from churches, bent on Sunday pleasure and entertainment. The talkies, radio, and air transport made great strides. The world was again frivolous and happy; then suddenly, almost overnight, tragedy intervened. The depression fell, and in 1930 Hitler won the German elections. This was the end of an era.

Gaiety turned to bitterness as class distinction and inequality became magnified by the depression. Even the church had to retrench its missionaries. Despondency and despair overwhelmed mankind. Suicides became prevalent, men who lost their fortunes sought the "cowards' way out." In 1933 a new giant appeared on the world stage. In his cultured Harvard voice that the world was soon to know so well, the new President of the United States, Franklin Delano Roosevelt, told his countrymen, "We have nothing to fear but fear itself." The world needed him and was to look to him for leadership until his tragic death.

During these years from the end of World War I, an unstable peace had been kept by the League of Nations, but in 1939 Winston Churchill gave a warning voice regarding Germany's intentions. The League was still discussing disarmament and appeasement when the great shadow of a catastrophe again took shape, and World War II began in direct viola-

tion of all treaties formulated by the League.

The history from 1939 until now is still fresh in our memory and needs no recounting, but let us take a brief glance at the aftermath—the extremely troubled peace of today.

THE WAR permitted Russia to march westward into Europe and eastward into Asia. It dragged Britain down to the level of a great debtor nation and consumed her resources. It left the United States and Russia extremely powerful, destroyed old states, created new ones, and altered the balance of power throughout the world. It has repeated the history of Joseph in Egypt feeding his brethren, in the fact that Joseph's land—America—has fed the hungering nations of Europe and cared for both Jew and Gentile in the greatest rehabilitation program the world has ever known. It destroyed the British Commonwealth of Nations, stirred great waves of human migration, and inspired a new spirit of nationalism in Asia and the Middle East. It produced the atomic bomb, the blasts of which have resounded around the world and presented one of our greatest problems in determining how it shall be used in the future, for good or for evil.

One aftermath perhaps not generally recognized is the fact that there has been a stimulation in the quest for religion, a sort of clutching at straws perhaps, but nevertheless a perceptible movement toward God by many people. This argues well for the progress of tomorrow.

OUR RETROSPECTION has shown us that vast panorama of events and changes which have been crammed into the last half century. It has verified the prophetic statement of President F. M. Smith when in 1925 he said, "The hastening time is upon us." It should direct our earnest attention to the possibilities of the next fifty years which promise to be even more momentous than the last fifty. If the same tempo of change and development

is maintained—and we have every reason to believe that it will be—would it be unreasonable to believe that the culmination of all things spoken of by the holy prophets of old may be ushered in during the next half century? Did not the revelation of the last General Conference move in harmony with the tempo of the age, when the Lord said, "The hopes of my people and the goals of my church, while not yet fully realized are closer to realization than many recognize"?

Let us ponder a moment upon the stupendous forces of evil unleashed and displayed in a decade by Hitler and his associates, the changing of the routine of the whole world emanating from the frenzied minds of a few fanatics. If you admit a God and agree that his power is superior to that of the devil, can you not reconcile your mind to the fact of what can be accomplished by a body of people such as our church, motivated by his Spirit for good?

The Lord calls us in no uncertain voice to labor unreservedly to bring about the spiritual redemption of Zion. The time is opportune; the need is urgent. Surely the record of the last fifty years demonstrates one supreme tragedy—man's inability to govern himself while remaining divorced from God. The wonderful discoveries of science and the material progress of our age have far outstripped our spiritual advancement with disastrous results to humanity. As a church we have largely failed to stem the tide, but this must and will not occur during the half century ahead if we heed the invitations of our God to work for the emancipation of mankind from spiritual bondage. "It is yet day when all can work. The night will come when for many of my people opportunity to assist will have passed." What a splendid opportunity lies before us to assist in the greatest altruistic work ever committed to man—to have a part in the great final drama of the ages, to contribute to the final triumphant march of righteousness and everlasting peace.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

What is the teaching of the church concerning purgatory?
Minnesota

E. F.

ANSWER:

The position of the church on this and other questions of doctrine and practice is found in the accepted Scriptures of the church—the Inspired Version of the Bible, the Book of Mormon, and the Doctrine and Covenants. We have never indorsed the current doctrine of purgatory as held with some variations by both the Roman and Eastern Catholic Churches, which hold it to be a temporary condition or place of suffering to which communicants of these churches are supposed to go at death, for reform and purification in preparation for ultimate admission to heaven to which place they go when their cleansing is complete. It is held that the period of suffering may be shortened and cleansing advanced through the prayers, gifts, sacrificial works, and the offering of the Mass in their behalf by friends on earth. The doctrine is repudiated by practically all the Protestant Churches.

The doctrine as it stands today has little ground of support in our Scriptures. There is a hell where the wicked go—those who have willfully refused the gospel of salvation when it has been offered them under the Spirit of God, who have willfully chosen to abide in sin and have become “sons of perdition.” These are “reserved in chains of darkness until the judgment of the great day” (Genesis 7: 1, 64; Doctrine and Covenants 38: 1) and are in the same relation to God as the fallen angels for whom there is no hope; they must suffer the second death (Jude 6; Doctrine and Covenants 76: 4). Another class of the wicked find a different hell which is reformatory; here the gospel is preached, offering hope and deliverance in due time. These suffer for their sins until they repent and find cleansing through obedience, though they will not be redeemed in the resurrection until after the thousand years. The Lord says, “They shall be heirs of salvation,” though they must occupy in an inferior glory. They

are referred to as “the telestial world” (I Peter 4: 10; I Corinthians 15: 40, 41; Doctrine and Covenants 76: 7; 85: 5, 6, 29). This place of reform is for the wicked who have not sufficiently known the gospel on earth to have repented and become the children of God. It is not for the obedient believers, and so differs altogether from the idea of purgatory.

There are two references in Scripture which approach more closely to purgatory. Matthew 5: 27, 28 (Authorized Version 25, 26), indicating that unreconciled grievances upon the part of Christ’s disciples may be cause for being “cast into prison,” from which release comes only after “thou hast paid the uttermost farthing,” or, in other words, got rid of the sin. This is spoken specifically to the disciples and applies to the children of God who permit some incidental sin to remain unrepented and unremoved. The other reference is still more specific, being directed to the apostles, who having quarreled, were unwilling to forgive each other. In his rebuke Christ gave them the parable of the two debtors, one of whom, owing a great sum which he was unable to pay, asked mercy and was forgiven the debt; but finding a fellow servant who owed him a pittance, he refused forgiveness and cast him into prison. His master hearing of it canceled his forgiveness and cast him into prison until the debt should be paid. Jesus applied it to his apostles in these words:

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.—Matthew 19: 34.

So the child of God carrying any sin knowingly through life and into the next world, must first be cleansed by suffering in the “prison” provided of God, before he can enjoy the glories of the kingdom. Even an apostle cannot take sin into the kingdom of God.

Our Scriptures teach that this life is the time of probation and of preparation for the kingdom of God. It is the time for sanctification.

If we do not improve our time while in this life, then cometh the night of darkness, where-

in there can be no labor performed.—Alma 16: 230.

The man who has made no effort to repent when he knew he should, will not find opportunity to do so on the other side, but the faithful and diligent man who has repented though perhaps failing in some point of the law through weakness, may find the “prison” a convenient means of overcoming, thereby completing his preparation.

The worthy children of God are received at death into “paradise,” a place of peace and rest, with freedom from all pain and sorrow where they await the time of their resurrection.

CHARLES FRY.

QUESTION:

Is there any place of correction comparable to purgatory described in our church doctrine?

Minnesota

E. F.

ANSWER:

Only as we have noted in the preceding answer, and that is designed for rare and incidental cases—not for all the children of God as purgatory is supposed to do.

CHARLES FRY.

QUESTION:

Why does the Inspired Version of the Bible differ from the Book of Mormon on the wording of the Lord’s Prayer? The King James, English Revised, and the Book of Mormon agree.
Missouri

M. E. W.

ANSWER:

So far as I know, there is now no one living who can answer this inquiry with authority, as those involved in producing the work are not here to answer. However, the explanation which seems more reasonable to me than others suggested would be that an error must have crept into the text in some way. There are several ways in which this might have happened. The scribe who wrote the manuscript of the Book of Mormon was quite familiar with the King James Bible. At that time great reverence was felt for the exact wording of the Scriptures, and it could easily happen that one would record the language of a familiar text as he knew it to exist. One who has copied or recorded language knows how easy it is to write down an error in this way, because of what is indelibly written in the mind. The printer also claimed that he made some slight changes, but how many were corrected later, I do not know.

A. B. PHILLIPS.

Briefs

TOWER, MICHIGAN.—On July 9 fourteen candidates were baptized by Elders Max Kramer, pastor, and Ernest Willey. At the evening confirmation service the new members were welcomed into the church by District President Harry L. Doty. The winning of this group is the result of the testimony and work of many good people who have lived and ministered to them through the years. Elder Kramer has been the pastor for many years, and the work is going forward under his leadership and the leadership of Sister Beth Johnson, church school director. Of the new members, all are from 11 through 22 years, with the exception of three young mothers.—Reported by HARRY L. DOTY.

MICHIGAN.—Michivoix Youth Camp met on the Park of the Pines reunion grounds at Boyne City, Michigan, from June 25 through July 2. Fifty-five campers from Michigan and Indiana thoroughly enjoyed the week, using as a theme, "One Fold, One Shepherd." John Wiley, camp director, was assisted by Harry L. Doty, assistant director, boys' counselor, and music director; Marge Hulmes, camp nurse and camp-log adviser; Gladys Belrose, handicraft instructor, song leader, and girls' counselor; Ella Wiley, swimming instructor, campfire director, and girls' counselor; Ann Whiteford, recreational director, drama instructor, and girls' counselor; Betty Scott, crafts instructor, girls' counselor, and drama instructor; Ted Engle, instructor in canoeing, nature study, pioneering, flag raising, and boys' counselor; David Kaleikai, worship leader, K. P. director, and swimming instructor; Kenneth Simpson and Arnold Vanden Bosch, understudies and boys' counselors; Allen Schreur, business manager; Joseph Engmark, assistant business manager.—Reported by HARRY L. DOTY.

NORTHEASTERN ILLINOIS DISTRICT.—*Aurora Branch:* Three were baptized on July 4. Sandra Smith and Mike Flores were baptized by Arnold Settles; Dale Boxberger by Charles Homuth. Elders Settles, Homuth, and Clement Malcor officiated at the confirmation services. Special music was given by Gloria Settles, and a male quartet: Clarence White, Roy, Eljay, and Arnold Settles.

Deselm Branch: Vacation Church School was held at the home of Mrs. Pearl Pement, June 19-23. Twenty-two children attended, twelve of whom had perfect attendance. Workers were Pastor Earl Rogers, Elder Elmer Kahler, Beatrice Rogers, Isabel Kahler, Vida Rogers, Bernice Rogers, Rosaleene Smith, and Zada Pement. The achievement program was held on June 25 at the church.

Plano Branch: Many people traveling through Plano stop to visit the historic Stone Church. In recent months visitors have registered from Canada, Missouri, Iowa, Arizona, and Illinois.

Sandwich Branch: Elder Marion Blakely, former pastor of the branch, and his family were visitors on June 12. Elder Blakely showed slides he had taken in Arizona, their present home.—*The Bulletin.*

LAND O' LAKES REUNION, WISCONSIN.—Over 190 registered in the dormitories, and approximately another 50 in nearby cabins, cottages, and local residences. On

the closing Sunday over 500 were in attendance.

The general church theme for reunions in 1950, "We Witness for Christ in the Restoration," was used as a theme for the reunion. Apostle Paul M. Hanson was in charge. He was assisted by Seventy Merle Guthrie and Elder W. T. Guthrie, appointee from Eastern States. Sister Nellie Mottashed of Belding, Michigan, was in charge of the women's department.

On July 8 three people were baptized.—Reported by J. A. CARL HEAVILAND.

MEDFORD, OREGON, ROGUE VALLEY MISSION.—Elder Ted Schuld conducted a baptismal service at Little Applegate River on the morning of July 9. Pastor Jim Davidson baptized Helen Petric of Sunny Valley and Jerry Murphy of Grants Pass. Brother Murphy was on leave from the Naval Base at San Diego. Earl and Mary Petric sang "Just as I Am." Prayers were offered by Harry Spinteg and John Weir. Confirmation services followed the baptisms. Attendance was fifty-one. This compared favorably with the attendance of nine when the branch was organized in 1949. After the services a picnic and swim were held at McKee State Park.

Ted and Wilma Schuld and their daughter Elizabeth have recently moved to Medford from Klamath Falls, Oregon.

Elders George Howell and Jimmy Burdick, and Priest Bob Buckingham were guest speakers in the spring.

Church services are being held temporarily at the Air Reserve Building at Medford Municipal Airport. Jim Davidson is the pastor.—Reported by MRS. JOHN WEIR.

MINNEAPOLIS, MINNESOTA.—A dedication recital was held on July 16 for a new Hammond organ. This organ was made into a memorial—in memory of many of the Saints who once fellowshipped in the Minneapolis Branch. The dedication message was given by Elder C. Leslie Lynch, pastor. Elsie Bennett, church organist, accompanied Edith Olson and

Darwin Rounds who sang a duet, and Thelma Turpen who played a violin solo. Elders Vernon Lundeen and Gordon Bennett offered prayers.

LITTLE SIOUX, IOWA.—On July 9 the following children were blessed by Elders L. D. Weldon of Moorhead, Iowa, and Charles Skinner of Missouri Valley, Iowa: Sandra Sue Ruffcorn, daughter of Simon Zeal Ruffcorn (mother deceased); John Vernon and Linda Charlene Bellville, children of Mr. and Mrs. Charles W. Bellville; Charles Leroy Nelson, son of Mr. and Mrs. Harold O. Nelson; Richard Alan and James Roger Burton, sons of Muriel Johnson Burton, all of Mondamin, Iowa; and Anita Mae Bellville, daughter of Mr. and Mrs. Gerald Bellville, of Quonset Point, Rhode Island.

WICHITA, KANSAS.—On the morning of April 23, the following were baptized by Elder Myron F. LaPointe and confirmed that evening: Esther Elizabeth Cassino, Robert Joseph Cassino, Frank Allen Cassino, Harvey Richard Clark, and Sam Larkin.

Linda Sue Rowlett, daughter of Mr. and Mrs. Walter Rowlett, was blessed on May 14 by Elders Orville Rowlett and C. R. Richards.

Roxanna Rowlett, daughter of Mr. and Mrs. Orville Rowlett, and Mrs. Walter Rowlett were baptized by Elder Rowlett on Sunday morning, June 25, and confirmed the same evening.

During the last few months the women's department has sponsored a waffle supper, a rummage sale, a bazaar, and have been making and selling doughnuts to help send the children to reunion.

The Wichita Branch was host to a district priesthood institute on May 27 and 28. Apostle D. T. Williams and Seventy James Daugherty were present.

The Wichita choir presented a concert of religious and secular numbers on June 16. Under the leadership of Mrs. David Cavin, several scenes were depicted with various songs. The children's choir also sang a few numbers.—Reported by MARIAN MANUEL.

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- Busy Man 1, 2, 3, 4, 5, 6, 7

herald house

Independence, Mo.

Letters

"Grateful for 'Daily Bread'"

I want to express my gratitude for *Daily Bread*. Often, before it was published, I wished the church would provide daily devotional material. To me it is spiritual manna. It gives me courage and renewed faith to meet the tasks of life. After I have read it, I give my *Daily Bread* to friends; I have also provided yearly subscriptions for some. They in turn share it with their friends.

May this "bringer of good things" continue to be published through the years.

MRS. LOTTIE LAGRANGE.

110 North River
Independence, Missouri

The Value of Prayer

Three weeks before the Southern California Reunion last year, several of us women in Long Beach Branch decided to meet at the church every morning at 8:00 o'clock to pray for its success. Since the theme was "Each One Win One," we made a list of names of the people we would like to see accept the gospel. After we quit meeting at the church to pray, we observed a period of prayer each morning at nine in our homes. After ten months four of the people for whom we had been praying were baptized, and four young men were called to the priesthood. Others are taking an interest in the work.

Before Conference this year, when we were asked to fast and pray, the whole branch complied. On Palm Sunday we were blessed by an outpouring of the Spirit; and again on Easter at the sunrise service we experienced the presence of a divine power. We also have had prophecies at our midweek prayer services.

I have been a member of the church since 1936. I often compare my life to that of the engineer who had to run his train before the days of adequate lighting. At night he was

always afraid of running into something, because the dim lights on the locomotive did not illuminate the track far enough ahead. Usually the objects he thought he saw were shadows. So it was with me when I came into this church—out of darkness into the light. No longer do I fear the shadows of doubt, for each time I pray more light comes to me.

MRS. TOM PERRIGO.

332 East Ninth
Long Beach 13, California

Condolence

In writing a letter of condolence to bereaved friends, I was reminded that one should never attempt to argue such persons out of their grief, but express deep, heartfelt sympathy—a feeling of oneness with them. I think I never fully appreciated that advice so completely as in the days since Brother Rushton's death.

We know about the hope of the resurrection. As I read that last sermon of Brother Rushton's, it seemed to me he was trying to prepare us for his departure. Though I am aware that time heals all wounds, and I am able to think of him as being with us in spirit, yet I—with others—feel a deep hurt since he was taken away. We, the little people, learned to love him, and the emptiness in our hearts is not easily erased.

H. W. SAVAGE.

1940 Ward Street
Berkeley 3, California

Note of Thanks

I wish to thank all who prayed for me when I was ill. I know it is through the prayers of God's people that I am regaining my health. For four weeks I couldn't get around the house, and it means much to me to be able to now. However, I still need the prayers of the Saints that I may be completely healed. I do thank the Lord for answering the prayers that have been offered for me in the past.

MINNIE KINION.

Glencoe, Oklahoma

Choosing a Church

Recently I read of one person's search for a church—one that would satisfy her need. It made me wonder what we as a church could do to make our religion easier to find. It is appalling how many people have never heard of the Reorganized Church or, if they have, have no concept of what it stands for or how it differs from other churches. I also thought of how many things taught in the name of religion are far from it. Yet people go on living by these teachings. Many do not know how much God wants to do for his children. Few realize that he has a plan—a law—to which all things must conform; that we must do as he wills, not as we will; or that he can change us, but we cannot change him or his law.

Why can't people be educated to approach religion in the same way they do any business, trade, or profession? If we are going to build a structure, the first things we think of is a plan or blueprint, then a solid footing, a foundation, and on up, every step being according to the plans. We go to the best trade schools and colleges to learn how to make a living, yet we are unlearned about the most important things—how to live in this world and prepare for the next.

True religion must reach the reasoning powers, the common sense, as well as the heart and emotions—but it must be brought to the attention of those who are searching and those who are drifting. We display our religion in our daily lives, in our business dealings, in our social activities. But this is not enough—too few people are reached. As a church we must let the world know why and how our religion fills every need. We have to *sell* our product.

The only church service of ours I can get here in Alabama is the *Messiah* broadcast. Each Sunday I hear other churches broadcasting from coast to coast and wonder why our church, with so much to offer, doesn't do more radio work.

People everywhere are searching for a religion that has as its head a God who is the same today as yesterday—one to whom they can talk about everyday things, one who is not too far away or too majestic to care about his children, one who is just as interested in the needs of people on the earth today as he is in their immortal souls. This is the kind of religion people want, and it is the kind we have.

So many could be reached if they could only hear. I could scarcely believe my ears a few weeks ago when a friend—a mother of three children—said with tears in her eyes, "I don't know how to pray. I was never taught." I knew she had attended services as a girl at several different churches.

Are we, who have so much, doing all we can to spread the gospel as individuals and as a church?

JUANITA BOWMAN.

Route 4, Box 295
Farmsteads
Jasper, Alabama

Correction

In the letter, "From an Isolated Member," by Mrs. L. H. Sanderson which appeared on page 15 of the June 26 issue, the name of the visiting minister should be Elder J. D. Curtis, pastor of the Colorado Springs congregation, rather than Evangelist J. F. Curtis.

Stewardship Opportunities and Responsibilities

A Textbook for Priesthood Study

BY BISHOP L. WAYNE UPDIKE

This is a twelve-hour unit of study designed for the further education of the Aaronic Priesthood of our church. It covers the financial law, the missionary presentation of the financial law, how to help members file their tithing statement, family finances, funds of the church, economic Zion, and a number of charts.

Price 35¢

Herald House INDEPENDENCE, MISSOURI

The Spoken Word - Part I

Our American Heritage

BY FLOY L. BENNETT

THERE ARE SO MANY ELEMENTS which combine to make our speech what it is that it is difficult to analyze it for purposes of understanding and appreciation. Speech is a combination of sounds arranged in a prescribed manner, flavored with voice quality and spiced with personality—all of which is largely governed by the environment in which we learn to speak. We are all familiar, I imagine, with the story of the young American couple who adopted a French baby. The dotting foster parents enrolled in a French language class so they would be able to understand the baby when he was old enough to talk. These parents failed to recognize that in the development of language, environment is more significant than heredity. It is so true that we are the product of our environment that educators recognize the near impossibility of changing speech habits in adult life. Children learn first the language they hear at home from their parents and older brothers and sisters. All too soon parents are shocked, sometimes amused, by the startling increase in vocabulary after their children begin associating with playmates on the sidewalk and at school. Having learned, as adults, the hard way to keep our speech reasonably free from grammatical errors, we are avid in our eagerness to develop good speech habits in our children by setting the right example—by bringing them up in an environment of good speech. And although we certainly do not want to develop snobishness, sometimes we feel impelled to move out of certain neighborhoods and certain school districts because we fear that under existing circumstances our

children are exposed too much to the undesirable elements in speech.

AS AMERICANS we have every reason to be proud of our language; we have less cause to be proud of the way it is often spoken. Because America has for generations been the melting pot of the world, our language has been much affected by that melting process of various races and cultures. English, as brought over to America in 1620, was not even then a pure language. It was a combination of the early Teutonic and Romance languages. Languages in all countries change with the years, but few have had the impetus for change that the American language has. It seems very unfair and literally untrue to speak of other languages as being more beautiful than the American English. Although statements to this effect are occasionally made, such opinions are not common among those who have made a careful study of language (speech).

It seems quite logical to assume that a language which has the strong, virile, vigorous, and rugged characteristics of the Teutonic combined with the sweet, lyrical, even limpid tones of the Romance languages would have a distinct advantage for colorful, meaningful, and exact expression over either the Teutonic or Romance languages alone. If speech might be compared to an orchestra, are we not much richer with the full orchestra than with either the violin or brass sections alone? With our vast vocabulary of synonyms, we can describe the beauty of a sunset, the devastating effects of a hurricane, the ugliness of slum areas in our large

cities, or the gigantic structure of Boulder Dam with equal facility. Our language is full of onomatopoeic words whose sounds help to convey the meaning.

DIFFERENT FROM THE VOCABULARY available to Americans and quite aside from it is the language we use in which the elements of training, education, culture, locality, and personality play important roles. In our own great America we have several distinct dialects, and although the differences are not great enough to hamper our understanding each other, they are different. We have no wish to standardize pronunciations and rob sections of the country of their individuality in speech. The vast majority of the inhabitants of these United States, however, use a dialect spoken of as General American. It is the common language of the radio announcers, news commentators, and dramatic artists on radio, stage, and screen.

OUR LANGUAGE is often criticized because of its harshness, when it is not the language itself which creates that impression but the way in which it is spoken. Voice quality is affected by many circumstances. The climate of temperate zones is a causative factor in developing an unpleasant, harsh quality. The absence of or the wrong kind of education or unsatisfactory cultural environment also affect speech. The passion for speed and the nervous tension which seems to possess most Americans promote strident, harsh, tense voices. If we must apologize for our native language, let us put the responsibility where it belongs—not in the language itself but in the way it is too often spoken.

Although climatic conditions, cultural and educational levels, and

The Home Column

physical limitations or defects may affect to some degree the quality of the speaking voice, perhaps a greater influence is exerted by personality, habits of associates, and amount of stress and strain in daily living. Voice usually points up very quickly the dominant or retiring personality. We take on the habits of our associates. Parents are the first examples; children invariably echo the parents both in vocabulary and manner of speaking. The teen-ager is obsessed with a fear of being different from the gang. He often purposely takes an undesirable habit which happens to be the present fad. Irritations, fatigue, or illness affect voices profoundly. Constantly blaring radios, phonographs, and juke boxes make it necessary for us to yell to be heard. What chance does the quiet, sweet voice have with such competition?

FROM THE VARIOUS ELEMENTS we have briefly considered, it seems fair to conclude that our basic language is not only adequate for our needs but that, as Americans, we are richly endowed with a language by which we can express ourselves with exactness, beauty, and vigor. Most of us can improve our speech and voice appeal by study, planned exercises, improved attitudes, and eternal vigilance.

In America we are blessed with a beautiful language. Ours is the task to discover that beauty and make it ours.

Human Nature

Thurman Arnold, trust-busting assistant attorney general, has a way of calming angry callers who bellow and pound his desk. He listens to blistering words for a few minutes, and then suggests mildly: "I really don't seem to be able to follow what you are saying. Just give me a minute, won't you, to call my secretary so she can take it all down." The trick works every time.—*Your Life*.

A Prescription for Loneliness

BY MAUDE D. ANDERSON

Have you ever been so lonesome that a lump rose in your throat, even though there were people all about you? How you longed for the sight of just one friendly face with a smile of recognition. In these days when people are moving from one community to another, there are so many who are new that each imagines the other is an old-timer, and waits for him to make the first advances toward getting acquainted.

Ladies in one small town decided to do something about this situation. Each had met one or two they were sure were new in the community. These in turn knew others. Each was asked to make as many contacts as she could among the newcomers to the community and ask everyone not only to write her name and address on a card provided, but to tell something of her interests as well. If her hobby were needlework, that was written, but if her idea of a good time happened to be playing croquet or going bicycling, then she made a note of that. Likewise other interests, whether it be music or collecting antiques, painting or working in ceramics were listed, and each specified which hobby gave her the greatest pleasure.

After the cards were collected, the ladies were divided into various groups. It was found that there were from six to ten in each division. Each woman took her turn in entertaining the others in her group at her home for an afternoon. No one was obligated and as only the simplest refreshments were served, the expenses were small. It gave strangers an opportunity to meet people with whom they had something in common, and if they so desired to cultivate new friendships.

Many times people live in a community for years without meeting others who have the same interests. Perhaps they go to church and grad-

ually make acquaintances but still long for congenial companionship.

Often in moving to a new community, young people get in with the wrong kind of company because they are lonely. Perhaps they go to church a few times and if no one shows any inclination to do more than shake hands and say "How-de-do," they become discouraged. Then as the loneliness grows, they find some whose standards are not as high as their own but who are ready to laugh and talk. Soon they are going to some night club instead of to church because that is where they are accepted as "one of the crowd."

A Newcomers Club can be a real asset to any community.

Jenny Lind's Bible

At the very height of Jenny Lind's power and popularity she retired to her unpretentious home in Sweden to live the rest of her life in quiet peace. The world could not understand it. A newspaper man journeyed across the sea to interview the great singer. He found her sitting quietly by the sea, with her Bible on her knee. He said to her, "Madame Goldsmith, the whole world is asking why you have left it, with your career before you. You have but to ask and the world is yours." She looked at him for a moment with a smile and then replied, pointing to the sunset, "You do not understand. The world was very kind, but it was making me forget that and this," as she laid her hand on her Bible. "What could I do?"

—Stuart Nye Hutchinson, D.D.,
The Presbyterian.

We or Me?

BY JOHN THOMAN

IN THE MONTHS since the 1950 Conference adjourned, the best evidence we have had that Zion is in process of redemption is the growing tendency among the Saints to practice group-effect.

Most of the members believe in both their individual and group stewardships, but we have had a tendency to discuss heretofore the stewardship of our money rather than that of our talents or other intangibles.

Among all Saints, especially those in the Center Place, there has been a lively interest in things cultural and educational. This is a precious heritage and is reflected in the Three Standard Books.

But how are our methods and techniques as a people reflecting the inspired truths of our distinctive philosophy? I believe we need not look too far to find examples in our daily actions which speak clearly of growth.

Recently I attended (somewhat against my will) a piano recital at the Walnut Park Church in Independence. To me it was distinctly a Latter Day Saint experience. The first thing I noticed when I stepped into this beautiful chapel was the number of people already assembled. The teacher with her youthful group of pupils clustered around her before the meeting began reminded me of a group of football players around the coach before the game.

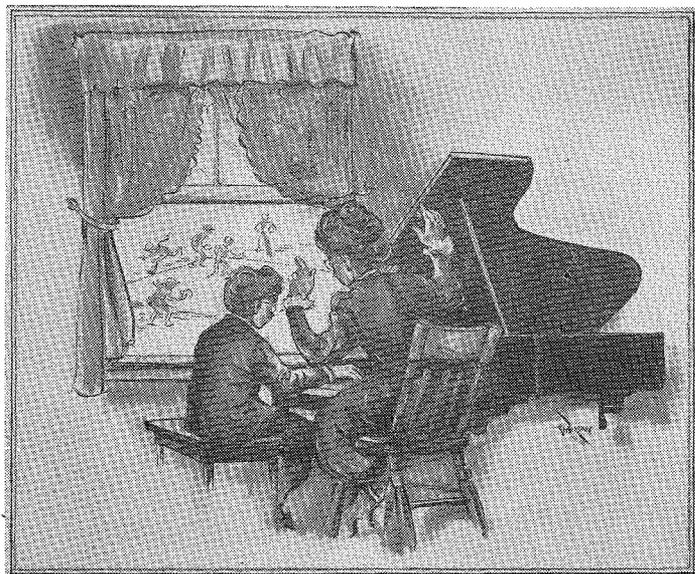
Next I noticed the neat array of six pianos at the front of the church instead of the usual lonesome grand. Apparently this was to be no program of successive prima donnas doing their stuff all alone.

The meeting was opened with a brief talk by a member of the local priesthood. He spoke of our need for the cultural experience of music. Then he stressed the fact that, from the branch president down, all were solidly in support of the efforts of these teachers of piano.

Then, after a prayer, the first number was announced, the piece and composer were named but not the performers. The thing that happened then was inspiring to me. Instead of one child or young person coming nervously forward to perform in the frigid isolation of his own raw ego, six well-poised young people walked on to the platform and stood quietly beside the six pianos. At a given signal they all sat down, and at another signal they began to play in perfect unison. They played well. The selections were excellent, and before long I was enjoying the recital very much.

The next number—a selection from Bach—was a duet (with six pianos) which meant there were twelve young people seated at the instruments when the signal was given to play.

And so it went through the entire evening, as group after group made sweet music together.



WHY, I WONDERED, pensively as the program drew to a close, hadn't they thought of this when I was a kid. By contrast there came vividly to my mind a scene from my youth. I was sitting self-conscious and alone at a piano, stumbling through one of my pieces, hating every note of it and especially the rap across the knuckles when I hit a wrong note. In those days, from where I struggled with my doubtful musical talent I could see, outside the open window, the ball diamond and the large vacant lot next door. I could hear the crack of a hickory bat as it connected with the ball and the sound was, to my young mind, infinitely more beautiful than any I could draw from the piano at which I sat. But the worst feeling of all was, as I remembered it, the feeling of isolation and apartness I felt as I practiced my lesson while my contemporaries pooled their talents on the ball diamond.

What has been accomplished is in the nature of a miracle. Individual members of the team have been brought into the parlor and seated at the piano—together. That is progress!

As with all the newer developments, both in the church and out, we could spend countless hours in speculation as to how our life would have been blessed had we been allowed the advantages of the youth of today. Under the circumstances that prevailed when I was a boy, my parents finally relinquished hope of my mastering the piano, but if I could have had the benefits of enlightened group teaching, then, perhaps, there would have been a different end to my story.

MOST OF THE SAINTS who came to Conference were impressed with the group efforts of our fine choirs as they joined to give us *The Messiah*; of our growing community orchestra—the Independence Symphony; of our dramatic club—the White Masque Players.

Recently an excellent art exhibit was organized and promoted here in Independence. Several Latter Day Saint members were associated with other civic leaders

Personalities - Plus!

By VERDA E. BRYANT

WE HEAR MUCH about personalities. Webster defines personality as the quality of being a person and not a thing; that which constitutes distinction of persons; distinctive personal characters; individuality.

Personality is that which makes each of us different from every other human being. Phrases such as "men are all alike," and "that's a woman for you," tend to group humans into two categories—male and female—as one would separate wheat from corn in the bin; yet people differ from inanimate objects in that each person has his own individual personality which is like no other.

Personality is what causes us to love some, to dislike others; to be drawn into satisfactory association with some, and to stand apart from others. Our own personalities tend to attract certain people and to repel others. Daily we find those with whom association is a pleasure and others who tax us to the utmost—those with whom our personalities mesh and those with whom they clash.

In social life it is easy to eliminate personality clashes—we merely include only those in our circle of friends with whom we feel comfortable.

In business we cannot afford to be choosy. We come in contact with all sorts of people. Sometimes we are forced to work amid the most violent of clashing personalities. In such cases, we have to make the best of it if we want to keep our jobs. We overlook indignities; we ward off verbal blows; we alter our attitudes; we change opinions; we forgive and forget; we "take it on the chin"—and all for the sake of a pay check—the almighty dollar.

in promoting this exhibit, and many of our artists participated.

Do you remember in the basement of the Auditorium a fine large oil painting of the boy Christ among the professors? It was in the Herald Booth during Conference, but the rest of the time it forms part of the worship set-up of the junior department of Stone Church. It exists as a result of group effort, having been painted by the more advanced students of a class that met for eighteen months in Bartholomew Hall across the street to the east of the Stone Church.

These things evidence a wonderful group spirit that is beginning to develop among the Saints. We rejoice in it as another evidence of the coming kingdom. Someday, we will rise up and see the vision of the united kingdom and put aside our own personal type of "kingdom of heaven" on earth. Then, in the words of Brother Elbert, "What a free and happy people we will be!"

WHAT DO WE DO in our church life where the kingdom of God is at stake? Do we forgive the blunders of another? Do we make allowance for differences of opinion, background, understanding? Are we willing to graciously "give in" and alter our own personalities to be able to work together for the sake of Zion?

All of us know people like the choir director who, because of a personality trait, resigned and the choir suffered noticeably because one less qualified and less experienced tried to carry on. There is the church school teacher who can't get along with the superintendent, so she gives up her class. There is the priest who can't work with the elder, so one less priesthood member functions.

In building the kingdom of God there is no room for personality clashes. God is no respecter of persons. He loves the timid, the confident, the faint-hearted, the courageous, the conservative, the progressive, the weak, and the strong. He loves us all and needs us all. He needs people who can work together regardless of individualities, differences of opinion, or stations in life.

If we find ourselves troubled by personality difficulties in our work for the Master, then it is up to us to iron them out, to be big enough to allow the other the same rights we want for ourselves—to be individuals. If one will take the initiative to dissolve such difficulties, the others cannot help but co-operate. There is no difficulty too great to be overcome if we truly have the desire in our hearts to build the kingdom.

SEVERAL YEARS AGO I gave up a job because of a personality clash, and by so doing I closed an avenue of service to myself. Oh, the reason I gave was legitimate enough, though I knew at the time it was only secondary and could have been overcome. I reasoned that another not confronted with the personality difficulty could do a better job, so I resigned, and from that day to this I have regretted my decision. It was my work to do, and I should have believed the words of Paul, "God is faithful, who will not suffer you to be tempted above that ye are able." I should have known that God would have strengthened me and helped me, and that I could have done the work without personal difficulties.

God did not make us all in one mold. He wants us to have our individual personalities, but *personalities plus* a love for our fellowmen, a love for his work that transcends all other loves, and a determination to allow nothing to stand in the way of our service for him that the kingdom might be more speedily built in preparation for Christ's return to earth.

New Horizons

Bulletin Board

Changes of Address

James S. Menzies
2606 Twenty-third Street
Parkersburg, West Virginia

Frank McDonald
2004 Ranchdale Drive
Jennings 21, Missouri

Scout Retreat

A retreat for Boy Scouts and Scout leaders who belong to or work with the church troops in Independence will be held at Gardner Lake on Friday and Saturday, August 18 and 19. Scouts will camp on the grounds overnight. Activities include sports, swimming, boating, campfires, a work project, and a fellowship service. Ed Mader and a committee of institutional representatives from each congregation are in charge of planning the retreat.

CARL MESLE.

Books Wanted

Mrs. Miree Smith, 605 East Aberdeen, Independence, Missouri (CL-9395), wants to purchase a copy of *Zion's Praises* and Volume 1 of *Church History*.

Attention, Branch and District Editors

Editors of local church papers are requested to send their names and addresses to Richard Price, Martin City, Missouri, who is preparing an article which should be mutually helpful.

Notice to Los Angeles Vacationists

Central Los Angeles Branch, 3851 South Grand Avenue, will change the time of its Sunday morning worship services beginning August 6 and lasting until September 10. Members visiting in this area are requested to note the new schedule:

Church school 9:30 a.m.
Preaching and Communion 10:15 a.m.
THOMAS R. BELL,
Pastor.

REQUESTS FOR PRAYERS

Prayers are requested for Charles Pillsbury, Sr., 362 Pearce Street, Fall River, Massachusetts, that he may be healed of a throat ailment.

Jessie Harris of Seattle, Washington, requests prayers for the welfare of her family and for her own physical well-being.

Mrs. Ralph Armstrong, Route 3, Eureka, Kansas, requests prayers for the spiritual and physical welfare of her family. She would appreciate hearing from other members.

ENGAGEMENTS

Bosshardt-Hedrick

Mr. and Mrs. Gilbert Hedrick of Atchison, Kansas, announce the engagement of their daughter, Ruth Emma, to Larry E. Bosshardt, son of Mr. and Mrs. Herbert L. Bosshardt of Forest Grove, Oregon. Miss Hedrick is a graduate of Graceland College (class of 1950). Mr. Bosshardt attended Oregon State College and Graceland. The wedding will take place in the near future.

Bickel-Fouts

Mr. and Mrs. Edmond L. Fouts of New Albany, Indiana, announce the engagement of their daughter Wanda Jane to Charles Edward Bickel, son of Mr. and Mrs. Edward

Bickel of Floyd Knobs, Indiana. The wedding will take place on September 15 at the Reorganized Church in New Albany.

WEDDINGS

Horn-Melenzyer Kincaid-Melenzyer

Ruth Elaine and Marlene Grace Melenzyer, daughters of Mr. and Mrs. Russell Melenzyer of Monongahela, Pennsylvania, became brides at a double wedding on July 15 at the First Methodist Church. Ruth was married to William F. Horn, son of Mr. and Mrs. Alfred Horn of Charleoi, Pennsylvania, and Marlene was married to Clifford C. Kincaid, son of Mr. and Mrs. Adam Kincaid of Fisher Heights, Monongahela. Mrs. Horn is a graduate of Graceland College; Mr. Horn is attending Pennsylvania State College; both will be students there this fall. Mr. and Mrs. Kincaid are making their home in Fisher Heights. Elder Merle Guthrie performed the double-ring ceremonies.

Kemmerer-Mapes

Zelpha Mae Mapes, daughter of Mrs. Sarah Mapes of Clearwater, Nebraska, and Joseph W. Kemmerer, son of Mrs. Ethel Booth of Lamoni, Iowa, were married June 4 at Clearwater, Nebraska, Elder J. H. Butler officiating. The bride was graduated from Graceland College in 1949; the groom will graduate in 1951.

Schofield-Noyen

Bertha Noyen and Priest Joseph Schofield were married at the home of Elder and Mrs. W. T. Ferguson on July 14, Elder Ferguson officiating. They are making their home in Baker, Oregon.

Compier-Key

Phyllis Key, daughter of Mrs. Bernice Key of Oklahoma City, Oklahoma, and Henrik Compier, son of Mrs. C. Compier of Rotterdam, Holland, were married June 8 in the Reorganized Church in Oklahoma City. Elder O. J. Stevens performed the double-ring ceremony. They are making their home in Oklahoma City at present but will go to Holland after the groom completes his education.

Lusha-Cooper

Barbara Janice Cooper, daughter of Mrs. and Mrs. Marion F. Cooper of Chicago, Illinois, and Donald L. Lusha, son of Mr. K. D. Lusha of Chicago, were married June 18 in the Graham Taylor Chapel at the University of Chicago. Elder J. C. Stuart performed the double-ring ceremony. Both bride and groom attended Graceland College. They are making their home in Chicago where Donald is a student at the University.

Carney-Marsh

Helen Grace Marsh, daughter of Elder and Mrs. James P. Marsh of West Newton, Pennsylvania, and James B. Carney, son of Mr. and Mrs. John A. Carney of Elizabeth, Pennsylvania, were married May 13 at the bride's home, Elder Merle Guthrie officiating. They are making their home in Elizabeth.

Thomas-Stisher

Sally Stisher, daughter of Mr. and Mrs. J. K. Stisher, and Galen V. Thomas, son of Mr. and Mrs. F. V. Thomas, were married June 11 at the Reorganized Church in Modesto, California. The groom's father performed the double-ring ceremony.

BIRTHS

Mr. and Mrs. Jack Evans, formerly of White Mountain, Alaska, announce the birth of a son, Donald Jack, born July 7 at Oxnard, California. Mrs. Evans, the former Maxine Yahmig, is a graduate of the Independence Sanitarium School of Nursing.

Mr. and Mrs. Herman W. Rathmann of Independence, Missouri, announce the birth of a son, Dennis Herman, born July 22 at the Sanitarium. Mrs. Rathmann is the former Mabel Epperly.

A son, John David, was born on March 18 to Mr. and Mrs. Marvin E. Reed of Dayton, Ohio. He was blessed on May 14 by his grandfathers, Elders R. H. Hunter and J. C. Reed. Mrs. Reed, the former Anna Belle Hunter, was a member of the 1946 graduating class of Graceland College.

For
Reunion Classes
Institutes
Conferences and
Women's
Department

I Witness
for Christ

by Blanche Mesley

a study course

50¢

herald house

Independence, Missouri

Mr. and Mrs. Clark Johnson of Downey, California, announce the birth of a daughter (name not given) born July 21. Mrs. Johnson, the former Vicky Cotton, attended Graceland College 1943-45.

A son, Philip Duane, was born on June 17 to Mr. and Mrs. Myron Hedrick of Kansas City, Missouri. Mr. Hedrick, a member of the 1948 graduating class of Graceland, is now a first sergeant in the Kansas City Unit of the Missouri National Guard.

A son, James Thomas, was born on June 5 to Mr. and Mrs. Thomas W. Swafford of Irving, Texas. Mrs. Swafford, the former Kaye Youngs, attended Graceland from 1941 to 1943.

A daughter, Lois Marie, was born on February 8 to Mr. and Mrs. Frederick A. Campbell of Lamoni, Iowa. She was blessed on June 25 by Elders David W. Gamet and Robert S. Farnham. Mrs. Campbell is the former Donna Gayle Lewis.

A son, Edward Charles, was born on May 4 to Mr. and Mrs. George Miller of North Charleroi, Pennsylvania. He was blessed on June 11 by Elder Clarence Winship. Mrs. Miller is the former Margaret Bizilya.

Twin sons, Terry Wright and Patrick Guy, were born on May 7 to Mr. and Mrs. William Baker of Chicago, Illinois. Mrs. Baker, the former Mari Lyn Huff, is a graduate of Graceland College, class of '44.

DEATHS

Obituaries should be sent in promptly by relatives or friends. They will be printed free as soon as space permits. In fairness to all, the editors reserve the right to cut the message to two hundred words.

RAUH.—Frederick William, son of Hartman and Fredericka Graves Rauh, was born October 23, 1877, near Forestville, Michigan, and died June 6, 1950, at his home in Independence, Missouri. He received his education in the public and Lutheran schools and the Detroit Business University. As a boy he was confirmed a member of the Lutheran Church and later served as organist for his home congregation. He also played the piano and accordion and taught both organ and violin. On July 9, 1905, he was baptized into the Reorganized Church and in 1911 was ordained to the office of priest. While in Michigan he served as branch president of the McGregor congregation and in Independence as priest of groups nine and eleven. He also sang in the Messiah Choir for years. On December 18, 1901, he was married to Mary Willoughby; two sons were born to them. After moving to Independence he became co-owner of an auto top and body shop. He retired ten years ago. He leaves his wife, Mary, of the home; two sons: Ellis W. and Ernest F. Rauh; and three grandchildren, all of Independence. Funeral services were held at the Roland Speaks Chapel, Elders C. V. Graham and James Gault officiating. Interment was in Mound Grove Cemetery.

MILLION.—John Logan, son of the late Mr. and Mrs. Robert Million, was born in Carbon, Illinois, July 14, 1884, and died in Belleville, Illinois, May 25, 1950. He was married to Ellen Keith Boren on October 23, 1916. He joined the Reorganized Church in 1914 and was ordained to the office of teacher on September 15, 1929.

He is survived by his wife; a son, Keith L. of Belleville; a brother; two sisters; and two grandchildren. Funeral services were held at the Reorganized Church in Belleville, Pastor John Edward Nicholson officiating. Interment was in Walnut Hill Cemetery, Belleville.

PITT.—William Percival, oldest son of Frederick George and Catherine Abbot Pitt, was born October 7, 1870, in Marion, Iowa. His early boyhood years were spent in Plano, Illinois, from which town he moved in 1883 to Independence, Missouri, with his parents, a sister and two brothers. He made his home in Independence until 1914 when he moved to Kansas City. His formal education was limited, but a thirst for knowledge and his inquisitive nature kept him interested in scientific study and mechanical development until his last illness. He was successful in establishing and expanding a loose-leaf book manufacturing business based on inventions of his own prolific mind.

The *Herald* of October 9, 1907, carries an address by William Pitt to the student body at Graceland College on September 24. His theme was "Elements of Success." One paragraph carries this bit of philosophy: "Success is always comparative. We never see an instance of absolute success; but we determine the degree of a man's success by its relationship to the achievements of other men."

About a year later he contributed an original article on "The Mind of Man." His philosophy on the nature of mind is well stated in this paragraph: "The mind is the divine part of man. We approach the study of the mind with the same reverence with which we would investigate the nature of Deity, for if the Creator is conscious and can institute causes that produce certain effects he must have a mind, and whatever we can learn of the nature of the mind we learn that much of the nature of God."

He passed away in Elizabeth, New Jersey, May 30, 1950, at the age of seventy-nine. Funeral services were held at the Stine and McClure Funeral Chapel, Kansas City, Missouri. President Israel A. Smith officiated, assisted by Elder Glaude A. Smith. Interment was in Mt. Washington Cemetery.

GRAINGER.—Nettie Roberts, was born in Detroit, Michigan, in September, 1871, and died in Windsor, Ontario, on May 21, 1950, after a long, painful illness. At the age of seventeen she moved to Waterford, Ontario, where she was married to Frank Grainger who preceded her in death in 1946. She spent the last years of her life with her daughter, Lillian, in Windsor. A member of the Reorganized Church for sixty years, she took an active part in church work as long as she was able.

She leaves her daughter, Mrs. Clifford M. Seldon of Windsor; a brother, Arthur Roberts of Brantford, Ontario; two grandchildren and three great-grandchildren. A funeral service was first held in Windsor, Elders James Pycock and William Garnier officiating.

He is survived by his wife Bertha; two stepsons, David and Leslie Damouth; a foster daughter, Mrs. Clara Faiola of Flint; a sister, Blanche Nolin of Lapeer, Michigan; and a brother, James O. Nolin of Mount Morris, Michigan. The funeral service was held at the Newall Street Church in Flint, Elder Arthur H. DuRose officiating. Burial was in Davidson Cemetery, the committal service being conducted by the Fellowship Lodge and Elder DuRose.

JOHNSON.—Oscar H., son of Henry and Ellen Johnson, was born February 24, 1874, in Seneca, Illinois, and died June 12, 1950, after several months of illness. He had spent his entire life on the same farm. On December 16, 1896, he was married to Bertha Hoyer, who survives him. He had been a member of the Reorganized Church since childhood and attended Mission Branch near Seneca.

Besides his wife he leaves a son, Heman; two daughters, Mamie and Mrs. Grace McDermott, all of Seneca; and five grandchildren. Funeral services were held at the church, Elders David E. Dowker and Wayne Smith officiating. Burial was in the Section Cemetery.

NOLIN.—Frank Earl, was born in Lapeer County, Michigan, on April 16, 1899, and died suddenly on June 20, 1950, at Flint, Michigan, where he had lived for the past forty years. Following the death of his first wife Eva in February, 1948, he was married to Bertha Damouth on May 25, 1950. He had been a member of the Reorganized Church since December 4, 1919, and was also a member of Fellowship Lodge No. 490 F. and A. M.

He is survived by his wife Bertha; two stepsons, David and Leslie Damouth; a foster daughter, Mrs. Clara Faiola of Flint; a sister, Blanche Nolin of Lapeer, Michigan; and a brother, James O. Nolin of Mount Morris, Michigan. The funeral service was held at the Newall Street Church in Flint, Elder Arthur H. DuRose officiating. Burial was in Davidson Cemetery, the committal service being conducted by the Fellowship Lodge and Elder DuRose.

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1950 REUNION SCHEDULE

July 29-Aug. 6	Maine—Brooksville	Aug. 10-20	Far West—Stewartville, Mo.
July 29-Aug. 6	Flint-Port Huron—Blue Water	Aug. 11-20	Nrn. Mich.—Park of the Pines
July 30-Aug. 6	Lamoni Stake—Lamoni	Aug. 12-20	Kirtland—Kirtland
Aug. 4-13	Northwest—Silver Lake	Aug. 12-21	East. Mich.—Cash
Aug. 4-13	Chatham-London—Erie Beach	Aug. 13-20	Chicago-Northeastern Illinois at Lake Geneva, Wisc.
Aug. 5-13	Cent. Okla.—Robber's Cave	Aug. 12-21	W. Mont.—Deer Lodge
Aug. 5-13	State Park, Wilburton, Okla.	Aug. 19-27	Ariz.-Mt. Lemmon—Tucson
Aug. 5-13	Brush Creek—Xenia, Ill.	Aug. 20-27	Des Moines—Camp Mitigwa, near Madrid, Iowa
Aug. 5-13	Idaho & Utah—Hagerman	Aug. 20-27	E. Colo.—Palmer Lake
Aug. 5-14	Mo. Valley—Woodbine	Aug. 25-27	K.C. Stake—Nazarene Camp Grounds
Aug. 7-13	Ken. & Srn. Mich.—Liahona Park		
	Hawaii—Y.M.C.A. Camp (Mokuleia Oahu)		

1950 YOUTH CAMPS

The Department of Religious Education calls special attention to the two new camps, the one at Bandera, Texas, near San Antonio, and the other at Racine, Missouri, near Joplin, and encourages the young people of these districts to attend the respective camps.

Other camps are in various stages of planning. The Department will forward to the proper persons, inquiries for information on these camps.

Youth Camp	Deer Park, Penn.	Aug. 23-30	Almer Sheehy 11 Summit Street Somerville, Massachusetts
Missouri Valley	Columbus, Nebr.	Aug. 23-28	Charles Neff 811 N. 36th Omaha, Nebr.

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P.S.

R. L. Amsberry
1624 Fourth Ave. S.
Denison, Iowa

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*** ART FAIR**

For several days there has been an Art Fair in one of the big parking areas at the Plaza in Kansas City. By fortunate accident we happened along that way. Hundreds of artists, pictures galore, and thousands of window-shopping visitors. "They like to come and look because it's free!" said one disgusted artist, whose queer productions were attracting scant attention. But artists who were doing quality work had no complaint, for they were selling well and receiving praise.

Independence had reason to be proud of its representatives. Our own Paul N. Craig and John Thoman were exhibiting a number of beautiful things, and we heard that Paul has been selling heavily. John was having fun doing quick portrait sketches on the lot. A good neighbor, Kitt Sapp, had some offerings of the finest merit.

Artists are such interesting people. There's never a dull moment around them. There are always some of them who are good students, competent scholars, and philosophers. These people are the ones who create art that endures. There are also some who dabble in it, but never quite make the grade. There are a few who affect "Greenwich Village" airs, reek of "culchah" and sophistication, have fun for a while, and vanish. The real artists stick to their work year after year.

Independence had a notable art fair last April at Memorial Hall. Blevins Davis, Fred Pitt, the Community Music Association, and many individuals gave it the power it needed. Another one is planned for this fall. Visitors ought to come with some money to spend, because many of these beautiful paintings will bring lasting joy to those who buy them and hang them on the walls of their homes.

*** LANGUAGE**

Just why do they call it "The King's English" when it is reported that the Queen does most of the talking?

Marvin's small son was talking months ago, but the adult family and friends stubbornly refused to understand him. He tried out several unknown languages on them and was disappointed in the results. He had the "gift of tongues" but no interpretation. Not that he was inarticulate, for he could say so much with his expressive eyes, his eloquent looks, and dramatic gestures. But he found our comprehension too slow and uncertain. So he has made a great concession, and is taking up English, since adults seem to use it so well with each other. But he still thinks it would be a better idea for all of them to learn one of his languages.

*** TIME TO LOVE**

I had no time to hate, because
The grave would hinder me,
And life was not so ample I
Could finish enmity.

Nor had I time to love; but since
Some industry must be,
The little toil of love, I thought,
Was large enough for me.

—Emily Dickinson, "Poems."

Herald House

The Restoration Story

"The Restoration Story" is the first in a series of loose-leaf presentations of the message of our church. It has been prepared by the missionary committee of the Council of Twelve as a visual aid to personal evangelism. It contains 138 pages. On one page there is a picture—on the opposite page is an explanation or a scripture telling the story of the picture.

"The Restoration Story" is punched to fit any three ring notebook (sheets are 8½ x 11 inches). It can be used in personal evangelism, priesthood visiting, as an aid to parents teaching their children about our church, can be adapted to be used as supplemental material for church school instruction, and to assist in leadership training.

\$1

Binder

A special three-ring presentation binder is available, which will stand up at two different heights. It is maroon, and the name of the church is stamped in gold on the cover.

\$4

Independence,
Missouri

THE SAINTS'

Herald

*Bay of Islands
North Island
New Zealand*

Photo by Charles S. Van Eaton



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AUGUST 14, 1950

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An Educated Heart

THE AMERICAN MAGAZINE once published an article bearing the title, "Wanted! An Educated Heart." As many young people are giving up summer jobs and going back to school, our church is saying something like this to them: Education is not of the head only. There are altogether too many people in the world whose brains are keen but whose hearts are undeveloped. The problems of life demand keen minds, but most of all, we want educated hearts. We want people who know the meaning of sympathy and brotherly love. The more education you get, the more you need the church to help you keep the balance between the head and the heart. I am through with my formal schooling for the present, but I am going to try to keep that in mind for the coming year: "Wanted! An Educated Heart."

Preaching

There is no adequate substitute for inspired preaching, but this must be reinforced by the other ministries of the church. Throughout our history the impassioned declaration of the great truths of the gospel has always been a heaven-approved means of winning men. Unfortunately, our emphasis on preaching has sometimes over-shadowed rightful emphasis on teaching; we have lost many thousands who might have been won by inspired teachers. We are now in danger of reversing this emphasis. There is urgent churchwide need for sound and able preaching.

Introducing...

PHILLIP SALONIMER, Detroit, Michigan (page 11), was born in Zechlin, Poland, October 10, 1884. At the age of fifteen he went to Scotland where he learned the English language. About eight years later he emigrated to Canada but soon after moved to Detroit, Michigan, where he has since lived. He was baptized in Detroit on February 28, 1909. In 1919 he married Maude L. Parrish. To them were born three girls and two boys: Sarah, Joseph, Esther, David, and Rebecca.

Brother Salonimer was a tailor in his youth and does much of the sewing in the home now as a hobby. He has been employed by the Detroit Street Railway for many years as a motorman.

He was ordained a deacon in 1911 and an elder in 1918, and is deeply interested in studying the Scriptures.

NELLIE BLANCHE (BUELL) CURRIE, Council Bluffs, Iowa (page 17), was born in Looking Glass, Oregon, and baptized at Lee, Oregon. She attended Graceland College in 1905-1906 and was married to Grace A. Currie in 1906. Her hobbies are crocheting, teaching, and writing. She has been active in the church school and Zion's League, and as women's leader of the Southwestern Iowa District; she was county president of the W. C. T. U. and chairman of the Council Bluffs unit; also secretary of the United Council of Church Women.

Sister Currie says, "We have six children—four girls and two boys—all married, all in the church, and most of them active in church work; one boy is in the priesthood. They all sing. I have many wonderful memories of how we all used to gather around the piano and sing together."

THE SAINTS' HERALD

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EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

AT TEXAS REUNION

President F. Henry Edwards attended the Bandera, Texas, reunion from July 22 to 26. He spoke every evening he was there, taught classes in the forenoon, and was in charge of a prayer meeting.

He plans to attend the Silver Lake reunion of the Northwest. He will work in association with Apostle E. J. Gleazer.

CAMPUS SERVICE

President W. Wallace Smith was in charge of the July 30 Campus Service. Seventy George A. Njeim spoke on the subject, "Establish the Everlasting Covenant." Elder Evan Fry was in charge of the song service.

NEW MEMBERS

During the month of June, 659 people were baptized into the church. This is an increase over the number baptized during the same month of last year. It is also the highest June baptismal record since 1920.

MUSIC CLASSES

Franklyn S. Weddle, Director of the Department of Music, taught classes in music and worship at the Central Missouri Reunion at Odessa on the afternoons of July 24 and 27.

WINS HONOR

Elaine Farrow, daughter of High Priest and Mrs. Gordon Farrow of Warton, Ontario, won a \$75.00 Student Exchange Scholarship. Elaine is a high school graduate of this season. This scholarship entitles her to a month's visit with a French-speaking family in Quebec City.

MORE ACTIVITIES

The Zion's Leagues of Independence have been instrumental in having lights installed on the recreation grounds of the Campus. About 200 people attended the dedication service.

Kenneth Paschall, city-wide Zion's League recreational chairman, and Kenneth Butterworth threw on the switch that lighted the fields. A twilight girls' softball game between the Second Church and the Walnut Park Church preceded the dedication ceremony.

Carl Mesle, supervisor of young people's activities of the church, gave a short sketch of the background of the Campus. A poem of dedication was read by Marian Davis, chairman of the original Zion's League survey committee. A trio from Walnut Park, composed of Carol Hodges, Velma Davies, and Edrie Lu Smith, sang "Now the Day is Over." John Thomas, chairman of the Inter-Church League, tossed in the first ball to officially usher in the softball season.

Bernard Butterworth was in charge of the program, and Bud Henson was the master of ceremonies.

SCOUT JAMBOREE SPEAKERS

On August 1 the Independence Rotary Club had as guest speakers four Independence boys who attended the Boy Scout Jamboree held recently at Valley Forge, Pennsylvania. The boys were David Freeman, Charles Sperry, Jr., Robert Massie, and Dick Andersen.

David Freeman spoke about the way the tour was sponsored; Charles Sperry, Jr., told about the camp set-up. Bob Massie told about the speeches of President Harry S. Truman and General Dwight D. Eisenhower. Dick Andersen explained the general headquarters organization.

All boys are members of the church.

Reflections

*The Wine of Life keeps oozing drop by drop,
The Leaves of Life keep falling one by one.*

—Rubaiyat VIII

It was a cold day when I first saw the man. He was waiting by the bus stop, and I was driving by. A keen wind was cutting down from the north. There are pleasanter things than waiting for a bus in winter. I didn't know him, but I stopped to offer him a ride. He had an Old World reserve, and there was the accent of another people on his tongue, but we developed a little friendship. I often saw him after that in his business.

One day recently there was a note in the paper that he was ill, and I wanted to send him a "get well" card. But I put it off. Inquiring at his office later, I learned that he had been alone in the world, and had died. Some remembrance might have brought him comfort in those last lonely, painful days. There was an act of kindness I could have done, but I shall never again have the opportunity.

*Whatever good thing your heart
tells you to do, do it today.*

*Tomorrow may be too late—
forever!*

* * * * *

A recent issue of *Life* magazine had an excellent illustrated section on Korea, with current and historical notes. Korea has been a battleground for other people's wars: Japan, China, Russia, and now the U.S.A. Korea, the Belgium of the Far East, was for a long time called "The Hermit Kingdom," wanting only to be left alone, to live in her own way. It was not a very good way, for life was primitive and hard, and there was much trouble and bloodshed, as in most Oriental lands.

One full-page picture was impressive, a candid shot of a couple in a long line of marching refugees. The man, with keen eyes and an intelli-

gent face, was looking at the photographer critically. The woman, with a large bundle on her head, had turned her eyes to look at the man, with patience, love, and trust in her gaze. In spite of rough clothing, she was beautiful. Human fortitude in meeting tragedy and suffering is wonderful.

*Where will those refugees be
sleeping tonight? What will be
their food, and where will they
find shelter? Sometime, those who
make wars will have a dreadful
accounting to make to God for
the suffering they have inflicted on
the innocent ones of the world.*

* * * * *

We visited a friend recently. For more than a year she has been suffering from the effects of a stroke. Before that time she was employed, kept her own home, and was a very active and talented worker in the church. She helped many people. She told the gospel story to her friends. She drove herself too hard, and her body could not stand the strain.

Now she lies in bed, looking through the window all day long. She once had so little time, now she has plenty. Outside is a pretty lawn, shade trees, and the streets where life goes by. She wonders when she will be well again, able to walk with her husband in the sunshine, play the piano, go to church, and see her friends.

*Use carefully the life and
strength God has given you, for
you can never know how little of
it may remain. When health goes,
it may be gone for sometime.*

In the stationery store a few days ago a fine young man, a son of friends, was getting a rubber stamp with his military identification serial number on it. He was planning to mark his clothing with it. Apparently he was going out for training with the reserves.

"This time," he said, "we don't know whether we will get to come back or not." He might have to go into active duty.

A teacher friend said, "War always takes the best. If they could only pick up a lot of the idle trash that hangs around our streets looking for mischief, it would help. But no, they don't want the worthless ones. They always want the best."

*God wants the best, too. But
he uses the best for life, and not
for death. Let us give our best
to God, that he may give his best
to us.*

* * * * *

A first visit to our new West College Street church in Independence was a pleasant and happy experience. For several years Pastor Odess Athey and his associates have been building a good congregation, some of them formerly members of Stone Church congregation living on the north side of town. Now they have a beautiful church home, pleasingly modern in appearance, and yet looking distinctively like a church. The interior is light and beautiful, with good windows and ventilation. New pews have just been installed. There are classrooms for the little folk, and many special features that are excellent in providing for comfort and convenience.

As one sees this church, like those at Englewood and on South Chrysler, one appreciates the wisdom and good taste of those who are directing the building program of the church here in Independence. They are doing a splendid work.

L. J. L.

E d i t o r i a l

We are sure that readers of the *Herald* will be interested in the following communication, which advises, in addition to what has been quoted, that both President Smith and Brother Siegfried are in good health and enjoying the contacts they are making with the Saints in other parts of our world.

W. WALLACE SMITH

This is the first word we have been able to get to you since arriving in Paapeete on Thursday, July 20, at noon.

The Saints were gathered at Taronā Church awaiting our appearance. All priesthood members were in white clothes; the women also were dressed in white with white hats. The men of the priesthood were assembled in a body behind the desk. Horahitu led us in, and the people arose to greet us. Brother Mervin was in charge and, after appropriate words of greeting, the orchestra played the French, American, Chinese, and British national anthems. Horahitu spoke eloquently in greeting us, mentioning our having arrived "out of the heavens." After a brief response we enjoyed more music by the orchestra (which is splendid). After dismissal the entire congregation, the largest ever to assemble at Taronā, marched past us and shook our hands. We greeted each other with *laorna*, which sounds like "your honor," which was easy, for me at least.

Since then there have been various activities. I spoke to the priesthood this morning. The men were again dressed in white Palm Beach suits and were very wholesome looking.

There are many things of interest which I will write up for the *Herald* at a later date—such things as having met descendants of Addison Pratt and some of the posterity of John Hawkins.

On Wednesday, July 26, we go to Mervin's farm, where the conference begins. This will end on August 2, after which we will return to Taronā.

It appears we may get a freighter out of Makatea to Sydney, Australia, sometime around the first week in August.

At present we have "the run" of a new residence belonging to the daughter and son-in-law of Tihona Mervin, which is located not far from the compound. We are having time to recuperate from our travels.

Our people are still coming. One group was on a ship which went on a reef, but there were no lives lost; for this we

are grateful. Saints are coming distances of from one hundred to seven hundred miles in small motor and other crafts. They come singing the songs of Zion, and such harmony I have never before heard. It is marvelous to observe the devotion and consecration of this people.

(Signed) ISRAEL A. SMITH

The following letter was addressed to me by Elder Frank McDonald when he completed six years as the appointee-pastor of an important branch at St. Louis, Missouri. After I read it, it seemed to me that the readers of the *Herald* would be happy to share the letter, and I am now passing it on with the consent of Brother McDonald:

PRESIDENT F. HENRY EDWARDS,
Independence, Missouri.

Six years ago last Sunday, June 4, you were in St. Louis for the purpose of installing me as pastor of this branch. So I am in rather reminiscent mood.

These six years have been years of achievement for this good people and the branch. I have found them, with few exceptions, willing to follow leadership and be about the work of the kingdom.

During these years, 114 have been added to the church: sixty-five children, six young people, and the balance adults. Of this number of adults, there were thirteen husbands and eight wives baptized to complete twenty-one family circles. We had three baptismal services in which the husband and wife were baptized at the same time.

Four men have been called to the office of elder, four to the office of priest, and one to the office of deacon. Two of our priests were ordained to the office of elder, and now are occupying as pastors in the district: Brother Ed. Goetz, Maryland Heights, and Edwin Kent, Brentwood. Two men have gone from the branch into the general ministry of the church, and an evangelical minister and patriarch has been ordained.

At the June Communion service, 1944, there were 204 present; 244 attended the preceding Easter service; and only two other times during that year did the attendance go over the 200 mark. The average for the morning worship service that year was 161. This year we have gone below the 300 mark only five times, and thus far the average for the year is 329. Summer vacations will probably cut us down some under that.

During these years the building has been put in shape and new equipment added which makes our church plant one of the best.

The matter of finances has also kept pace, both with respect to general contributions as well as the local budget.

No Sunday evening services were being held at the time we came to St. Louis, but we have instituted an informal service which has proved to be very beneficial to the Saints. The average for this service will run around eighty adults, and thirty-two Leaguers.

The department of women has been reorganized from a few who met each Thursday to quilt, to an effective group whose influence is felt in every part of our branch activity.

The friendly visitor, with her co-workers, looks after sixteen shut-ins. They receive visits, presents on special days, and the *Bulletin* each week to keep them in touch with the work of the Lord.

A fine cradle roll organization has been built up to look after the babies. This makes them a part of the church right from the very beginning.

A nursery has been set up and furnished. The good women who give themselves to this work care for about eighteen to twenty-eight babies each Sunday, and they are making one of the finest contributions to our services. As a result our decorum is of a very high level.

The members of the priesthood are active; as a result the Saints are being ministered to and shepherded and are moving into higher spiritual achievements.

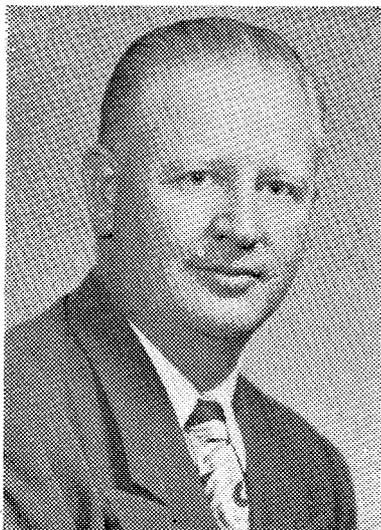
The midweek devotionals on Wednesday evenings are perhaps the high spot of all our endeavors. These are becoming spiritual feasts toward which our people look, and for which they make special preparation.

We have not had a janitor for over a year now. The deacons, with most efficient helpers, are keeping the building in better condition than it has ever been kept before.

From the light already received, other men will be called into the priesthood in the near future. This will enable us to organize the work in the fall on a more efficient basis.

We stand humbled before God for the many blessings he has bestowed upon his people in this place, and for his blessings to us. These have been the best years of our ministry up to this point. While they have been years of achievement, they have been years of suffering, but no soul comes to spiritual rebirth without suffering, and there is no progress without suffering. We shall ever be grateful that God has permitted us to suffer for his Saints, but the work would not have gone forward in this branch as it has without the help, the prayers, and the fellowship we have enjoyed with the

(Continued on page 16.)



Mid-Century Evangelizing

By D. O. CHESWORTH

A DECADE AGO I preached a sermon following the General Conference. My opening statement was this: "During the next two years we shall keep before us the work of evangelization and take advantage of every opportunity to present the message of Latter Day Saintism to relatives, acquaintances, and friends, inviting them to become members of Christ's church." We set a goal for baptisms in 1940, achieved it, and did the same for 1941 and 1942.

So often it appears to be a difficult task to keep before our congregations the "thrill" of missionary participation for an extended period. This is true not only in our task but in every endeavor to keep a project alive over an extended period, and there must be different methods of approach and various types of stimulus. Not many years ago a commemoration, lasting for a year, was suggested in honor of the venerable George Washington. Those responsible for the success of this project frankly admitted that it was too long a time to maintain interest.

We are happy to report that our emphasis on evangelization has been growing rapidly, but this achievement has been due in part to the freshness of approach, varying stimulations, additional materials available for missionaries and prospects, and a growing vibrant testimony of what participation in the church of Jesus Christ means to those converted. Ten years ago we were told

that the number of tracts sold by our printing house since the last report only averaged one per member. This retarded condition has been corrected so that today our members are well-equipped with tracts and missionary packets, and they possess a keener knowledge of the content. Today enlisted workers for the kingdom have a supply of copies of the Book of Mormon for missionary use which are readily revealed by the attractive color, as well as other effective books such as *The Call at Evening*.

Our men are equipped with projectors for visual aid instruction and sets of slides to assist in telling the story. This trend will be continued as the local ministry is enlisted for similar participation. Our representatives are to be commended on their attitude of joy and conviction. They are blessed with a greater knowledge of that which they should share with others in our present "uprooted society."

All successful representatives carry a spirit of enthusiasm which begets activity. Today more of our members are visiting our historic properties, going back to our origins, and—we trust—being reborn with the spirit of enthusiasm and the message of the nineteenth century which came with such spiritual force and significance.

EVERY MEMBER of the church can be a missionary in the best sense of the word. Every member should be caught up in the real missionary spirit, and will be, if our religion means to us what it should." These two sentences were recorded in the *Priesthood Journal* by the late President F. M. Smith.

Some of us approach the task of winning souls like the newly hired shoe salesman who went on his first assignment some distance from head-

quarters and made his approach only to have the store manager inform him that there had been two hundred other salesmen there before him. Discouraged, not certain of his product, and unaware that this proprietor absolutely needed what he had to offer, the new salesman wired his employer, "Coming home. There has been two hundred salesmen here before me."

Soon he received a reply which expressed a definite truth, whether in selling shoes or the gospel of salvation; "Keep on going. There are five hundred more salesmen following you." Well aware that many have been before us and now assured that members of other churches are following, let us tell the story of truth to others that they may be blessed as we already have been blessed.

As disciples we are charged,

O ye that *embark* in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work, for, behold, the field is white already to harvest.—Doctrine and Covenants 4: 1.

We embark in his service with "unreserved devotion"—with all that we have. We share our genuine love for people, using tolerance and tact in making our story clear. We offer an affirmative approach in sharing what we believe, realizing that others will quickly insert what we do not believe. We are careful of our appearance, remembering that cleanliness and neatness are more important than overemphasis on clothes.

I like the word "embark" for several reasons. It indicates action; it implies a definite course. It is the antithesis of procrastination. We

embark with our message and our personal testimony among strangers to the Restoration. Sensing the conspicuous absence of people from the services of the church, we visit them in their homes. We guide the conversation into different channels according to the need. We often think that embark means to "go aboard a ship" but in addition it means to "engage, invest, enlist, or make to enter on any affair." Some folk embark in the service of God with only partial commitment. Unless one has his heart, might, mind, and strength, in his task, there is a strong possibility that he will not succeed, or at best be only mediocre.

THIS IS AN UNUSUAL age in which we find ourselves charged with the assignment of witnessing for Christ. There have been eras in which the gospel message was brought by the itinerant preacher, who also brought news from cities and countries abroad. Today he has lost much of his attraction, having been replaced largely by radio, television, newspapers and periodicals. The minister of today does not post his announcement of a preaching series and expect that announcement alone to bring an audience. He does not associate himself with a Sankey and expect the multitude to attend, for some of the best music today is available by the turning of a dial. Our task is to evangelize and dispel all human fears, but we shall be required to resort to newer and more efficient methods. Finding ourselves now in the mid-century, charged with the perpetuation of telling the gospel story, we need to make such research as may be essential.

We are faced with questions. What agencies are available for assistance in missionary work? What studies shall we make of our church plants? Shall we continue with present buildings, or should we move in order to best serve our people? What is our purpose in the community? Shall we maintain both rural and urban branches? These and a multi-

tude other questions need our study at this point.

What agencies are available for assistance in missionary work?

We must not overlook free newspaper publicity and perhaps an occasional commercial ad. Editors are often willing to present briefs of delivered sermons. Free radio advertising may be secured with occasional personal appearances at the microphone for the missionary. Sometimes he is invited to give a one-minute noontime prayer over the radio. In city missionary work we find many regional newspapers are available for our publicity. Personal appearances at civic clubs, women's groups, and other similar bodies give the missionary an opportunity to appeal to the audience in the presentation of a lecture on some national, international, or regional attraction, thus building up a potential audience for his lecture of a religious nature. A good way for members to interest prospects is by inviting them to church dinners.

What studies shall we make of our church plant?

Some rural churches should be moved to town or sold and other church homes be purchased. (Of course, rural branches would be ruined if moved to urban areas.) Since most of our friends judge us by the exterior appearance of our church, we should see that the building is neat, attractive, and conducive to worship. Many people see our church buildings when services are not being held. Although the doors are kept closed during the week, we should always make the building available to visitors who may be prospective members. With the advancement of church school participation, our plants should be more serviceable. The day of "preaching only" has passed, and there is a definite need for classrooms. Our churches can usually be made more effective with pews, carpeting, window fans for summer, electric organ, new hymnals, and beautiful tract dis-

plays. Every church should have a representative sign so that all who pass will know it is The Reorganized Church of Jesus Christ of Latter Day Saints.

Shall we continue with present buildings or should we move in order to best serve our people?

Each progressive branch should study the location problem to determine whether or not the moving situation is injuring attendance and activity. Much uprooting has been brought about due first to employment and second to the Gathering. Before any major changes are made, a branch should consider the opportunity of winning new families in that vicinity through the assistance of general and local ministry.

What is our purpose in the community?

Let us not forget that our task is to preach the gospel of Jesus Christ and win souls to the cause of the kingdom. The keynote of this latter day dispensation is that the gospel of repentance is here. In this mid-century we should be telling people our purpose of remolding communities and witnessing, building, and comforting. Using our franchise as citizens, we should stand for the right and represent our stewardship as Saints. In our industry we should maintain this same standard. People who associate with us should be able to recognize us as disciples who believe in the ideal way of Christ prevailing on earth.

Shall we maintain both rural and urban branches?

To the person actively engaged in church promotion, the answer is obvious. The rural church is not an institution of the past. In it, as in the urban church, activity is determined by the leadership available. In a condition of indecision as to where to build, a branch might give considerable weight to the possibility of building in communities where heavy population makes prospects

available since transportation is available to most everyone these days. We have done remarkably well in our transition from predominantly rural churches to many city and large-town churches, as designated in a thorough study made by President F. H. Edwards a few years ago.

IN OUR MID-CENTURY EVANGELIZATION, let us "bear down in pure testimony" as suggested by Alma (Alma 2:27). We can do this by constant use of the Three Standard Books in our preaching and teaching as evidence for the conversion of others. In some areas people are not yet converted to the common usage of the Inspired Version of the Holy Scriptures in our services. In the law given to the church in February, 1831, (Doctrine and Covenants 42:5) members of the priesthood are instructed to teach the principles of the gospel in the Bible and Book of Mormon and observe the covenants and church articles. All this they should observe to do "until the fullness of my Scriptures are given." The widow of the martyr preserved the Inspired Version manuscript for thirty years, then gave it to the committee of the Reorganized Church. When friends come to our church they expect to hear what we have to offer. They expect us to read our version of the Bible, without apology. They expect to hear us sing our hymns with the thrill of witnessing, and to hear a sermon about the gospel of Christ. Our sermons should bear testimony of what the church has done for us. We should be able to tell people that we sought light and it came from the Lord. We should be deeply aware that this church represents the truth. Our testimonies may be given with strength of Gibraltar in our witnessing, or in the spirit of humility, with tears flowing down our cheeks. We have repeatedly said that the Lord speaks to the church constantly. Now is the time for us to tell what the Lord has said in this century to us and to the world.

Rich instruction came to the church in that twentieth-century revelation concerning the patriarch and evangelical minister. Divine instruction was given concerning the establishing of stakes with the designation of Independence and Lamoni. Today we have seven stakes in the church. Instruction was given that tracts should be printed in Scandinavian, German, Chinese, Japanese, and Portuguese particularly, and others in general. Ministers were assigned to lands abroad, namely England, Australia, Society Islands, and the islands of the sea to effect better organization.

Then general information was given—admonition to acknowledge and respect those set in the church to lead, and also a word of caution concerning spiritual manifestations. Time after time the Lord has reminded us of the urgency of evangelization, under the direction of the Council of Twelve, in this half century. Listen to this instruction:

1. "There is great necessity for confidence in the men of the church chosen for positions of great responsibility, and all should consecrate of their talents, abilities, and substance for the prosecution of the great work intrusted to us."
2. Everywhere the demand for greater activity exists.
3. The Twelve should discharge responsibilities of the burden of missionary work upon them. The work in this line must be hastened.
4. The missionary work should be prosecuted with great vigor.
5. All are admonished to qualify themselves in spirit by ministry and by witnessing for Christ. The hastening time is upon us.
6. The elders should meet often in preparation for the greater endowment of spiritual power which has been promised and which awaits the time when they can receive it.
7. "The hopes of my people and the goals of my church are closer to realization than many recognize."

MID-DAY IN THE CENTURY our report is encouraging. Never have we been so strong and well-equipped as we are today. There is definite assurance that during the latter half of this century, with more expert direction, informed representatives using the many aids for achievement, and the promises of the greater endowment, shall register greater achievement. With every interested person following every prospect in the spirit of winning for Christ, we should exceed the total of five thousand souls for Jesus in 1950.

Our call is to evangelize.

In My Father's House

By Mabel Williams Crayne

AS A CHILD I had a strong faith in a God who was living and just, but after I grew older I realized that the various churches I attended did not represent God and Christ as I believed them to be. When I was about fourteen years of age, I was put on six-months probation; I studied the catechism of a well-known church as a preliminary to baptism. But the more I studied the less I believed the teachings. I had nothing else to turn to and was still "unsaved" when I came to Lamoni to attend school.

As I entered the Brick Church I looked over the building and the congregation with a great deal of curiosity. President Joseph Smith was the speaker, and his voice easily reached to the back of the room where I was sitting. His text was taken from I Corinthians 15. I heard him say, "The glories in heaven differ as one star differs from another." I sat tense, listening closely for fear I would miss a word. This was so different from the "one heaven—one hell" theory where the good "unsaved" man must dwell with the degenerates and criminals forever and ever.

I left the church eager to discuss this new religion. One night at the Mite Society building, I was spoken to by the Spirit. I knew it was from God. Happy tears drenched my face. I had found the Heavenly Father of my childhood and was baptized the following April by Brother Joseph Smith. A letter from him at that time is still one of my most prized possessions.

The Church on the Move

By ROY A. CHEVILLE

IN MID-JULY I received a letter from Trevor Norton of Birmingham, England. He and Frank Fry were preparing the program for the reunion of the Midland and Southern District to be held at Enfield just out of London. It was to be a three-day gathering with the general theme, "The Church on the Move." He was asking for a message to be read at the opening service when the reunion theme was launched. Out of his letter came these comments: "We want some of your zestful enthusiasm for the Restoration message—I'm trying to make progress in the work of the young people over here, but this cannot be achieved independently of the older ones—The comparative smallness, the conservatism, and the lack of new blood tend toward inertia—I would like you to send some message that would convey your own outlook."

The Enfield church is located in one of the suburb towns of greater London. In it are the main room or sanctuary, a smaller assembly room for educational and social functions, a vestry or ministers' room, a dining room usable for classes, a kitchen, and toilet facilities. Those attending the reunion will be housed in the homes of members and neighbors. From the gardens will come flowers to grace the platform. It will take good planning to provide food with the "austerities" of rationing. Frank Schofield brings to the branch a far-sighted, dynamic, and spiritually stimulating ministry.

This congregation will be augmented by Saints from over the district. They will come from the Birmingham, Nuneaton, and Gloucester groups. They will come, too, from places such as Cornwall where only two or three can meet. In the spirit of the gathering, they will sing from "Redeemer of Israel" these lines of promise: "As children of

Zion, good tidings for us, the tokens already appear." And how those British Saints love to sing! This year John and Anne Coggan of Nuneaton will bring testimonies growing out of their visit to the General Conference of 1950. Doris Oakman and her friend, Mrs. Irene Rannie, have returned to Britain this summer and will carry the greetings of America. Sometimes visitors come over from the Dutch mission.

AT LAST YEAR'S MISSION DAY I was asked to talk to the youth group. I had been led to believe, perhaps it was from my own misjudgments, that not many would be there. We met in a side room immediately after lunch. Trevor Norton presided—feelingly and effectively. I left the class with hope. Sixty or more young people with their leaders had drawn out of me the best I had. We spoke of youth's essential place in the church's total program and of its significant role in the British mission. These young people had come from here and there, needing so much the association with other members. They were hungry to hear of the larger fellowship of our church. That morning I had met with the children and left convinced that the church school was perhaps the most promising area of expansion. That afternoon I heard the stalwarts such as John Worth and Thomas Trapp bear their testimonies. A pentecostal service closed the day. Blair Jensen and I went home quietly: we had been in sacred places.

This is the letter of testimony sent to the Enfield reunion. May it go in spirit as well as in word.

July 14, 1950

Greetings to the Midland and Southern District Reunion, Enfield, England:

A year ago I joined you on British Mission Day at Nuneaton. I left this gathering aware of the endowing uplift we had experienced and of the wonder-

ful fraternity we had shared. Out of the day came these two convictions: (1) Both the needs and the possibilities of the British Mission had been underestimated, and (2) the advance of the church in Britain would come through the forward-looking souls who would dare to pioneer. During these twelve months this outlook has not dimmed. Today I turn with heartfelt interest to my brothers and sisters in Britain.

My life is lived among the young people of our church. They build on the events of 1820 and 1830. They revere the founding fathers of yesterday. But the youth we need to enlist in the church's endeavors are not satisfied with turning to the past. They are concerned with the living now. They look to the dynamic future. They want a church that is on the move. Nor can it be merely a church that is in motion. It must be moving in consequential activities. In these times young people of worth insist that the movements of the church contribute to the spiritual welfare of the total world.

When I meet the honest inquiries of hundreds of young Latter Day Saints today, I do not have to apologize for the church of Jesus Christ. It is not merely marking time. It is not waiting for events to happen. It is not complaining against the times. It is not relying on God to turn a miracle. It is not bemoaning its small supply of man power and money resources. It is not turning back to the good old days. No, the church of 1950 is on the march.

This does not mean that 100 per cent of the membership are fired with fervent zeal and high expectancy. I have never known of a movement with all those enrolled stirred to the quick. I am speaking of that nucleus at the heart of the church who cultivate its prophetic spirit and carry the torch at the van. These people are on the move. Others lag behind and often lose out. I am going to draw my inspiration from what the church is accomplishing, not from its weaknesses.

I look about me and see signs of promise. These are not unidentifiable hopes. They are recognizable happenings in my church at work. This is what I see.

1. *A sense of a world-field is growing in the church.* The word "foreign" is dropping out of accepted usage. The attitude that Latter Day Saintism is an American movement is out of date. More

Latter Day Saints are aware of and concerned in what is taking place in the church abroad than ever before. On my own desk are letters from Germany, Britain, Canada, and Tahiti. My circle of brothers reaches round the world. Especially is the growth of this world spirit taking place among our youth.

2. Members of the priesthood are studying for increased competency in their ministry. The director of priesthood education finds ministers are not wanting to quibble over disputed points. They want to study to add to their effectiveness. This fall the high priests are gathering in Kirtland Temple—the first convocation of this nature for a century.

3. The institutions of the church are operating in professional quality. The publishing house, the church hospital, the church college, and the new church social service center hold reputation in their fields of specialization. What is more, they are not isolated but one working department of the church.

4. The financial policy of the church meets the test of rigid examinations. We paid off every penny the church owed. We set up resources for less favorable times. We have been operating within our means. Yet the church has not become money-conscious. The funds of the church function as means to carry on her mission.

5. The gathering of the Saints is proceeding on more intelligent patterns. Members are moving into the Center Place and the adjoining regions on motives higher than fear. The stakes are being strengthened.

6. The building program is advancing more than ever in the history of the church. Congregations are building houses of worship that will service branches at work. The building program stretches from Independence out to the Hawaiian Islands.

7. A company of youth is rallying to the colors of the church. Consecration is not a past-tense story. Young people are willing to contribute in means and in energy to the work of the church. These are not misfits who could not do anything else. They are youth who want to develop their potentialities so they will have something significant to contribute.

8. The spirit of prophetic ministry is expressed among us. Today a letter came to my desk saying that a youth in unspoken quandary about military service received in a reunion prayer meeting a prophetic message of guidance. Yesterday a letter came from a young woman telling of her being healed from an attack of paralysis. The previous day a

youth testified of the spiritual uplift at a camp. These are events of today, not of a decade ago.

I can say with Rupert Brooke, "God be praised that my life is matched with these times!" The great spiritual advances of the centuries have come in times of transition and crisis. We are living in such days. We have no time for lamentation. We have only time to work among the builders who make the kingdom of God come true.

I wish I could walk into the Enfield

church as you assemble for your reunion. My heart is with the Saints of Britain, for I have been with you in holy experiences. In spirit you do not seem far away—just across the ocean. I see you as another company in the total army of the church of Jesus Christ. We are under one banner. The watchword of your reunion is prophetic: "The Church Is on the Move!"

Fraternally yours,
ROY A. CHEVILLE.

Resthaven Sunshine Shower - By Josephine Skelton

THIS SPRING the patients at Resthaven had a pleasant surprise. One morning the mailman walked up the long curving path and, instead of dropping one or two letters in the box as usual, began to stack bundles of letters on the doorstep. "What's going on here?" he asked.

Many of the women didn't know themselves until they began to open the mail and found that they were the object of a Don McNeil Breakfast Club Sunshine Shower. "We still don't know for sure who's responsible for giving Mr. McNeil our names," says Miss Helen Weeks, superintendent of the home. "But one of our women here has a daughter living in California, and we suspect she had a hand in it."

Whoever is responsible will be glad to know of the happiness and interest the Sunshine Shower brought to Resthaven. Over a period of two weeks, the guests shared the fun of opening 278 letters and eleven pieces of printed matter. Mail poured in from all forty-eight states and a few letters came down from Canada. Postal cards, picture postcards, get-well cards, birthday cards, and letters kept the women waiting eagerly to see what would come in next.

A woman in Alabama who had been motherless since she was sixteen wanted to "adopt" a mother. "I couldn't do much," she wrote, "but I could remember you with letters and cards often."

A seventy-year-old woman sent a birthday card "to brighten somebody's day."

A nineteen-year-old girl from Massachusetts sent two cartoons from the newspaper "to give someone a chuckle."

A woman from Pennsylvania decided to write because she liked the address. "Resthaven sounds restful, Winner Road sounds triumphant, and Independence—that means the home of the free."

Another elderly woman, a shut-in for twenty-five years wrote because she wanted "to cheer somebody else up."

A letter came from a young baby written by his mother, "because I haven't quite learned how to write yet." A pic-

ture of a laughing little boy was enclosed.

One card came with the scrawling printed signature of a little girl who has rheumatic fever for the second time. A note from the mother on the back of the card explained, "Donna asked me to send this card to you. The mailman and the radio are her greatest time-passers. She wanted to join the Sunshine Shower to keep you from getting lonely."

A GREAT NUMBER of the cards came from church members who were thrilled to hear Resthaven named over the air. Messages of comfort and faith were written in every case on these cards. Some sent newsy letters describing their homes, families, and church affairs. A few cards were anonymous, signed simply, "A Breakfast Clubber," or "A friend who wishes you well." Now and then a religious tract or pamphlet would drop out of a card from someone who believed in accomplishing two good deeds with one three-cent stamp. And most of the papers which came in were church periodicals, all the way from *The Watchtower*, and *The Upper Room* to a National Catholic magazine.

Michigan and Montana, California and Connecticut, all joined to shower Resthaven with their letters.

When the mail arrived it was sorted out in stacks of twenty-five or thirty cards and letters, a slip of paper was attached, and the bundle was started circulating among the guests. As each woman read the stack, she signed her name and passed it on. Some of the patients, bedfast or with failing sight, listened quietly while others read the messages to them. They looked at the colorful cards, smiled at the cartoons, and blessed the people "who were so good as to remember us."

Touching, comic, and comforting, the Sunshine Shower of letters has brightened the life of Resthaven in a way that is second only to personal visits.

By Elbert A. Smith

WHAT DID JESUS MEAN—"TAKE NO THOUGHT FOR THE MORROW"?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.

THE WORDS JUST QUOTED are from the Sermon on the Mount as recorded in the sixth chapter of Matthew, Inspired Version. The admonitions given applied to material things—things to eat, drink, wear, et cetera. I have heard several explanations or interpretations concerning the meaning of these words. Only one explanation satisfies me, and that one is in full accord with certain statements found in the Book of Mormon.

Taken literally and at its face value, by all peoples and acted upon, this program of taking "no thought for the morrow" apparently would play havoc with agriculture; it would distrust building and other industries—the professions and government. It is one of the statements of Christ that, taken out of its proper setting and misunderstood, might make him appear to be an impractical visionary—which he was not.

Farmers must of necessity lay by seed for the seeding of their fields. Lehi was forehanded and brought with him seeds for planting in the new world to which he and his children came. As did also the prudent Puritans. Builders must have architects draw plans looking to future construction. They must arrange for the purchase and delivery of building materials, not just for today, but as they shall be needed. They must plan for an adequate supply of labor. Jesus himself said that a man was very foolish who would start to build without a reckoning of the cost.

The words quoted appear in the Sermon on the Mount. This sermon was preached almost immediately following the calling and ordination of twelve apostles. Jesus had begun the task of building his church. It has been very well considered as an ordination sermon. The "multitude" listened in, and much of the discourse was for their guidance then and for ours now. Specific things seem to have been addressed directly to his *ordained men* to apply to them then and to ordained men now who are giving all their time to a spiritual ministry. At the point under consideration, Jesus was not talking to agriculturists, to shepherds, to merchants, to builders, to professional men, to governments. He was talking to ordained men who were to give all their time to a spiritual ministry; whose material needs were to be supplied by their Heavenly Father as he should will.

Now to the Book of Mormon

Am I wrong in this conclusion? Turning to the Book of Mormon, I find that it seems to be verified in a striking manner, as recorded in the sixth chapter of the Book of Nephi. Jesus, when he visited the Nephites, chose from among them twelve men to function somewhat as did the twelve apostles chosen in Palestine. He gave them authority to baptize and to preach; he also gave to them a spiritual ministry. Thereafter he preached a discourse very much like the Sermon on the Mount. The situation was similar and called for similar instruction. In the midst of this discourse, we find him speaking generally to the people. Then he turned his attention directly to the twelve:

And now it came pass that when Jesus had spoken these words, he looked upon the *twelve* whom he had chosen, and said unto *them*, Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the

air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . Therefore take no thought, saying, What shall we eat: or, What shall we drink? or, Wherewithal shall we be clothed? . . . Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

The Book of Mormon says specifically that when Christ uttered the words under consideration he was speaking to his ordained ministers, those who were to give all their time to a spiritual ministry. Then the record continues, "And now it came to pass that when Jesus had spoken these words, *he turned again to the multitude* and did open his mouth again unto them saying, Verily, verily, I say unto you, judge not that ye be not judged." In this record, similar to that of the record concerning the Sermon on the Mount, it is clearly stated that Christ was talking to his apostles, who were to give all their time to a spiritual ministry, when he said, "Take no thought for the morrow." Following this admonition he turned to the multitude and continued his discourse.

It is true that we actually live but one day at a time. We are chiefly concerned with today. Today is the better, however, if we did some necessary planning yesterday. It is true that we are taught not to worry or be troubled in mind. Thinking and worrying are two different things.

It is consistent with the teachings of Christ as they shine out from the pages of the Three Books in many places that the men and women who labor and toil, who plant and reap, who build and manufacture, who buy and sell and practice the professions are to plan wisely and carefully and with prayer for the general activities of the morrow and the day after tomorrow. For their material needs, men called and ordained to give all their time to a spiritual ministry are to trust God (and his church) that they shall be adequately supplied.

The Ministry of Ordinances

By PHILIP SALONIMER

ORDINANCES ARE instituted by God for the benefit of man. Man cannot add to them nor take from them. They are complete in themselves as to what they are intended to represent, and they must be observed in the spirit as well as in the letter. If they are so observed, they become a factor for the good of the observer and the church as a whole. We shall limit our discussion to baptism and the Communion.

To observe an ordinance by the letter of the law only, ignoring the spiritual side of it, brings no benefit to anyone; rather, it might be harmful. The spiritual significance of an ordinance is primary. This spiritual significance must be known and understood before the ordinance can be correctly carried out.

Let us take baptism as an example. You could comply with the letter of the law by baptizing a man whether he has repented or not, whether he has humbled himself or not, or whether he has become reconciled with God or not. But what good would it do to that man? No good at all. On the other hand, if it is observed according to the spirit as well as the letter of the law, it should be of great benefit to the individual and to the church as a whole. What is the spiritual meaning of baptism? First of all, a man must repent, and he cannot repent unless he believes that repentance is necessary for his own good. He cannot believe and repent without the workings of the Spirit of God in his heart. Therefore, he must receive a portion of the Spirit of God even before baptism so that he will be led unto repentance. Then, after complying with the ordinance, he should receive a greater measure of the Spirit of God that will indicate to his intelligence that he has received forgiveness of his sins and is now a child of God. That is, primarily, the purpose of the giving

of the Spirit of God to those who are baptized.

There have been times in church history when the people lost the Spirit of God because they lost the knowledge and understanding of the ordinances and had only the form left. For example, the children of Israel knew that baptism was an ordinance given to them by the Lord. This is indicated by the fact that John the Baptist was never opposed by the Jews when he included baptism with repentance. Even today baptism is performed among the Jews to all those non-Israelites who are willing to unite with them. But they do not administer baptism to their own children. The children born to them are considered members of their church without baptism. This shows that, though they believe baptism is an ordinance of God, they fail to recognize its meaning and purpose. This also happens to all those who are willing to change the ordinances. The fact that they want to change the ordinances shows that they have lost the significance and spiritual value of them. The children of Israel were reproved by the prophets Isaiah and Jeremiah for doing this very thing. See Isaiah 24: 5; Jeremiah 31: 31-34.

We have on record an admonition to the church in the Book of Mormon, warning the church not to baptize people who are unworthy and not to administer the sacrament of the Lord's Supper to those who are unworthy. "See that ye are not baptized unworthily; see that ye partake not of the sacrament of Christ unworthily."—Page 713. To baptize a person who is not converted is dangerous to the one thus baptized and to the church that does the baptizing. If he is not converted, you may make him "two-fold more a child of hell" than he was before,

because he thinks he is a child of God when he is not, and he thinks he sees when he is blind. He is no better than the Pharisees of old who thought themselves to be religious but were actually blind because they were unconverted to the right principles and because of their lack of humility. Pride drives men from God instead of bringing them to him. It is also dangerous to the church. These same men may try to convert the church instead of becoming converted themselves and may try to change the ordinances and their meaning. Thus they would make the church to be a church of the world instead of the church of God.

What the church needs is men of faith and understanding. Joseph Smith had a fine conception of faith, repentance, and baptism, when he wrote in Doctrine and Covenants 17: 7:

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

Every ordinance has a significance of its own and cannot be replaced by another. Therefore, what the ordinance of baptism does to the man and to the church, the ordinance of the Communion cannot do because it has a different significance. All ordinances are related one to the other, but we cannot substitute one for the other.

A man rightly baptized into the church should be a man who is on the road to repentance and who has

received the Spirit of God for the remission of his sins. According to the Scriptures, those should be baptized into the church who manifest humility and contrition of heart. But the man who does not show these things should not be baptized until he does. If he is in a right spiritual condition, then baptism has a special bearing upon his life and becomes a vital force in it. Otherwise, he is yielding obedience to an ordinance of the letter of the law only. If he is initiated into the kingdom rightly, he becomes a power for good for his own salvation and the salvation of the church, for both are benefited. But if that initial step is not taken, he may become a child of hell instead and dangerous to the church.

Those who take the right step in baptism should manifest an entirely different condition than those of the world. They should show that they are born of God and that the Spirit of God works with them for their own salvation and for that of the church. After they have received a remission of their sins, the next thing for them to see to is that they retain a remission of sins from day to day, according to the statement of King Benjamin in the Book of Mormon, Mosiah 2: 22. If they should again become entangled in the sins of the world, and by that I do not mean sin unto death but ordinary sin which anyone is liable to commit, they may ask God for forgiveness and receive it. The Spirit of God also is given to them again, and they are in a condition to partake of the sacrament of the Lord's Supper. But repentance and forgiveness of sins must precede the partaking of this sacrament; otherwise, they partake unworthily and are obeying only the letter of the law without having the spirit. If the church administers the Communion to such, then it stands guilty because it has not taught them what they should do before partaking of the Communion.

The sacrament of the Lord's Supper, according to the Scriptures, primarily means *fellowship*, but mem-

bers of the church could not have fellowship rightly among themselves without first having fellowship with God. And they cannot have fellowship with God if they have sinned until they seek forgiveness and become reconciled with God and God gives them of his Spirit. If they partake of the Communion without receiving a remission of sins, then they partake of it unworthily, not discerning the Lord's body, for his body was given a ransom for the sins of the world. And if the individual will not seek to repent and receive the remission of his sins and become reconciled with God, that sacrifice does not atone for his sins. The sacrifice of Christ atones for sins only when a man has repented and received the Spirit of God for the remission of his sins.

On the other hand, if every member of the church gets himself right with God, confesses his sins before the Lord, and receives the spirit of forgiveness, then these members, when they come together in sacramental fellowship, will have the Spirit of God poured upon them without measure for their own comfort and the exaltation of the church.

Herein we see there is a difference between the ordinances of baptism and the sacrament of the Lord's Supper. One could not take the place of the other, and one is NOT MEANT to take the place of the other.

So, therefore, let us be careful that we do not baptize people into the church unworthily and that we do not partake of the Communion nor administer it to others unworthily because we are not doing any good to ourselves, and we bring harm to the church.

The ministration of the Holy Spirit to the Saints has various purposes and meanings. I would like to mention a few. Forgiveness of sins is one, fellowship of Saints is another. This fellowship should make you feel that you are one with God and Christ and the church, for that is what fellowship really means—that there is no barrier between

God and man and between man and man as far as the members of the church are concerned. It is the Spirit which makes one feel that others are interested in his soul's salvation. Of course, reconciliation with God must precede the fellowship with Saints. Therefore, the sacrament of the Lord's Supper plays a great part in the development of the individual as well as the development of the church, and that is the *right relationship* one to the other and to God.

The church has been commanded to offer certain prayers before administering the sacrament of the Lord's Supper. These prayers are found in the Book of Mormon (Moroni 4 and 5) and in Doctrine and Covenants 17: 22, 23. We can see a special significance in this in that some may try to bring in a different meaning of the purpose of the Communion. Those prayers mention *remembrance* of the sacrifice made for us. That means a memorial, which teaches us that we should remember always. And there is nothing in the prayers to indicate that this sacrament means anything else. If it is thus observed, the Spirit of God will be poured out upon the people in great measure as a blessing to them.

*Each One
Win One!*

IT BECOMETH EVERY MAN
WHO HAS BEEN ~~WON~~ TO
Win HIS NEIGHBOR



KIRTLAND
TEMPLE

The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

When a baby dies does he come forth in the resurrection as a baby or as a full-grown person?

Washington

P. S.

ANSWER:

An ancient author wrote, "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever;" and this is one of the things which has not been revealed. We have heard opinions expressed on both sides, but we know of no statement of Scripture which would justify a definite answer either way.

CHARLES FRY.

QUESTION:

Are Latter Day Saint ministers inspired to prophesy when they preach?

Colorado

E. C. D.

ANSWER:

No, our ministers do not prophesy when they preach. They are inspired at times to bring to the people a message that will be uplifting and strengthening. In fact, Christ promised to send his Spirit upon his ministers when they preach and teach the people. The people are lifted up spiritually when God sees fit to bless the priesthood with light and intelligence. Therefore, it is not necessary that ministers prophesy except at those times when they are especially led and directed in these channels by the Spirit of God.

WARD HOUGAS.

QUESTION:

Please interpret Daniel 11:44, 45 and 12:1. I have heard that this pertains to the Russians taking the Dardanelles.

Michigan

B. M. B.

ANSWER:

The verses are but part of a lengthy prophecy beginning with verse 21, dealing in considerable detail with a wicked ruler who shall rise up about the time of the end, and by flattery and

deceit become strong in dominion. The prophecy speaks of the time of the end, and chapter 12:1 says Michael shall stand up when there shall be a time of trouble such as never was. That ruler as described has not yet arisen; the time of the end has not come; and Michael has not yet appeared; so that it is impossible to fit the events of the prophecy with the events of our time. We see no relation in any part to Russia taking the Dardanelles.

Prior to the First World War, Kaiser Wilhelm built a palace on Mount Scopus just east of Jerusalem, allegedly anticipating the day when he would occupy it as ruler of the Near East. Many would-be prophets interpreted that as the fulfillment of verse 45, "And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain." Many other similar interpretations have failed, and yet men keep trying their hand at interpretation. Some prophecies are relatively plain, and others like this one are complex, mysterious, and impossible of interpretation except by revelation, or until fulfilled. The conditions described in this prophecy are not yet in sight.

CHARLES FRY.

QUESTION:

If partaking of bread and wine gives life, as some think, what provision is made for the isolated and others who have not the privilege of partaking? Are they without spiritual life?

West Virginia

C. J. J.

ANSWER:

That spiritual life follows the partaking of the bread and wine at the Lord's table is not specifically stated in any text that we recall, yet it is safely deduced from numerous texts. The belief probably rests upon the statement of Jesus, that "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life."—John 6:53. This may have been an allusion to the sacrament of the bread and wine symbols of his flesh and blood—though a study of the chapter reveals much more than the partaking of bread and wine alone. The

flow of divine life through partaking of the emblems is strongly implied in the following:

He that eateth this bread, eateth of my body to his soul, and he that drinketh of this wine, drinketh of my blood to his soul, and his soul shall never hunger nor thirst, but shall be filled. Now when the multitude had all eaten and drunk, behold they were filled with the Spirit.—III Nephi 9:44, 45.

But the mere physical act of eating and drinking the emblems, and especially if they be partaken with careless indifference as to their spiritual significance, is hardly productive of life. The virtue is not so much in the material elements as in the spiritual attitude and the works of obedience in which the Lord has conditioned this rite. Among the requirements are these: having received Christ, believing his truth, obeying his ordinances, keeping the commandments or, in case of a lapse, prompt repentance, reconciliation with all men, remembering Christ. Warning is given against one's partaking unworthily, in the case of offense or estrangement. The Lord says, "Let him not partake until he makes reconciliation." The warning is also given that partaking unworthily brings condemnation, not life.

Isolated members may not have the privilege of taking the emblems for long periods, but they can by observing all the obligations attaching to them, and as their circumstances will allow, retain favor with God and receive life and blessing at his hand. We knew of a sister, advanced in years, who showed a remarkable degree of spiritual life, although isolated and without the privilege of attending a single service of the church since her baptism in early childhood. In another instance, with one of the brethren, I visited and administered the Communion to a couple who had not attended a church service for about twenty years, yet they had remained devoted children of God and held to the faith.

On the other hand, members who through indifference or willfulness absent themselves from available meetings and refuse to partake of the emblems, do not and cannot receive life and blessing from their membership. In so doing they violate the wise counsel of God who said, "It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus."

Isolated members should be remembered by the presiding officers of the church, and provision should be made as practicable for their partaking. Many officers do this.

CHARLES FRY.

Faith for Our Time - By MRS. O. A. CURRIE

EVERY YEAR the World Council of Church Women set aside a day for world prayer, and many groups observe it. This year we are praying for world peace. In unity there is strength if we pray from the depth of our souls. When we pray, our prayers must include at least three persons: God, ourselves, and others. We cannot save ourselves alone. We must help others to come to God, to be able to help build his kingdom; we must pray that his will may be done here as in heaven, since hate, greed, selfishness, jealousy, or prejudices have no place in building his kingdom.

Our fear of destruction is not caused by the existence of the atomic bomb, but by hate and greed which will bring about destruction. The world is split asunder with hatred and fears arising out of the differences and lack of understanding race, nationality, and religion, and because each nation wants more and more of the things of this world. We need a great love and an awakening removing hate and selfishness and replacing it with love, and we need to recognize that God made of one blood all nations of men to dwell on the earth.

As we become humble and full of love for the people and Christ's church, we will pray real prayers. We will be able to contact God and keep in tune with him. Then the power of prayer will be at work in our lives and the lives of others. This power will bring faith for our times and in the hearts of all with whom we come in contact.

CHRIST PRAYED many times for others, and in so doing he brought great power into his own life to give out to others. He was baptized in the River Jordan to fulfill all righteousness, but not without prayer. "Jesus . . . being baptized, and praying, the heaven was opened . . . and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."—Luke 3: 21, 22, A.V. God was pleased with Christ, and he is also pleased with us as we obey his laws.

After baptism Christ went into the wilderness to be alone with God, to fast, to pray, to gain strength and power that he might be able to go among the people, bringing God close to them.

God gave his Son for us that we might have everlasting life. Jesus, the carpenter

and builder of homes, was friendly and happy as he worked with and helped people. He lived and blessed the people. He will do the same today if we will let him come into our lives.

Mark (1:35) tells us, "And in the morning, rising up a great while before day, he went out . . . into a solitary place, and there he prayed." Psalm 5: 3, "In the morning will I direct my prayers unto thee."

Jesus was and is always helping others. If we live like him, we, too, can teach and help others bringing them to Christ, giving them faith as our cup of living water runs over them. Neighbors will see our good works and glorify God.

WE MUST HOLD FAST to that which is good. We should pray for each other as expressed in the song we so often sing at our prayer meetings: "Let us pray for one another for the day is fading fast, and the night is growing darker . . . for each other let us pray. Pray in faith and pray unceasing . . . for our prayers are much availing, if we walk upright and just." If we are humble and have trust, love, and faith, then our prayers will be answered.

Christ said, "Come unto me, and learn of me, and find rest . . . your burdens will be light." The power of prayer, as Christ prayed over the loaves and fishes increased them till there was enough food for all. The power of prayer and faith can do the same today. My grandmother, at one time, had only enough to feed her children for one meal. As she was putting the food on the table, she looked out the window and saw four men coming to her home. They were ministers of our church. Of course she was worried and needed help. She seated the men at the table, put the food on, and invited them to eat. They asked God's blessing on the food, and Grandmother prayed too as she worked in the kitchen. When the ministers finished, there was enough food left for all the children and herself. This was not just imagination. God increased it as he did in Bible times. And why not—he has not changed? Are we able to do the things that make us worthy to be with him? Prayer, work, sacrifice, and faith are necessary.

We are told that unless we become humble and full of love, even as a child,

we cannot live in his kingdom. Christ said after blessing children, "Of such is the kingdom of heaven." Then at the closing of his day's work he departed to the mountains to be alone to pray. We should always close our day's work with prayer and thanks. Christ was in the garden praying while his disciples were sleeping. Are we also sleeping?

Faith for our time must be built upon a resurrected Christ and an unchangeable God. To know Christ is a great experience. Job said, "I know that my redeemer lives, and I will see him on earth in the latter days." We too must have a living faith to give to others if we will bring the message of love into the hearts of people.

We can all work and witness for him. Our nation has a responsibility to give wisdom and understanding to other nations. This is our day; our opportunity is now. What is our decision?

CHRISTIANITY BRINGS out fine ideals in all people, but prayer, love, and work are necessary before Christ can be brought into the hearts of people. God is concerned with all. Let us tackle our jobs here, now, with a living faith. Fasting and prayer are essential to the souls of men.

There are thousands in the United States who have never heard of Christ as their Savior. How can they have faith without knowing him or his good works? All of us must learn to know him and his power to help us. I must light my candle from his great fire to bring light to others. My cup of faith must be filled to overflowing in order to run over to others. Let us pray that Jesus will guide us and help us to bring new light and peace to others. These principles and actions incorporated into our lives and practiced daily will assure to us and to others faith for our times.

We should meet together often for prayer and pray from the depth of our souls—pray for peace, unity, and love and that the kingdom of God may be established on earth.

We should live so that we can always be in touch with God and reveal his spirit to others by the example we show. Our influence for good should be felt by all in our neighborhood. We must build a sure foundation for our faith by study of the Scriptures and obey the instruction given in the Bible to love our neighbors as ourselves.

May God help us from this day to do more to help in the building of his kingdom. He will guide us if we heed him.

The Home Column

The Spoken Word - Part II

In the Home

BY FLOY L. BENNETT

NO MEDIUM for interpreting a family's home life is more reliable than that family's speech habits. While just standing by and observing, one who is trained to listen can get a pretty accurate picture of the family's cultural attainments, education, degree of tolerance and patience, family affection and understanding, and the attitudes and personality development of each member. Company manners will not cover up; habits of everyday living are too strong.

The mother is undoubtedly the most significant factor and deciding element in the speech habits the children acquire. Fortunate indeed are the children whose mother is aware of her position in this respect and who works daily to build and maintain a high level of vocal expression which will do much toward building the right speech habits in her children as well as allowing healthy attitudes to develop. The style or grammatical construction of the mother's speech is its least important element. Her kindness, gentleness, innate qualities of greatness, fairness, and patience will show in the pitch and quality of her voice and the selection and tempo of her words.

ONE POET has said that God has made nothing at all so beautiful as words. Words *are* beautiful, or perhaps we might more accurately say words can be beautiful. Like all lovely things, words which may be so beautiful are capable of the greatest desecration. Many students of words and scholars of varied interests have attempted at different times to list the most beautiful words in the English language and have included such words as home, lullaby, melody, dawn, chimes, mist, and

hush. By careful examination of these words, however, we discover that we are influenced by their meaning, their connotation to us, as much or perhaps more than by the euphony of their sounds. *Climes* is more euphonious than *chimes*, but we think of chimes as being more beautiful because of the meaning of the word. *Mush* has a more pleasant sound than *bush*; yet none of us can disassociate these words from their meanings. "All through the night there's a little brown bird singing, Singing in the *bush* of the darkness and the dew" brings to our consciousness a more aesthetic feeling than "They had *mush* and milk for supper." There are numerous such examples. We have learned that even harsh and ugly words, when judged by sound only, often become beautiful to us because of some pleasant meaning that has become attached to the word through experience. We like certain names because we have admired individuals who have those names. We dislike other names because of unpleasant associations. Or perhaps the affection someone else has for some individual colors our emotional response to that individual's name. I well remember how impressed I was at one time by the voice and manner of a certain woman when she pronounced her husband's name. I had never thought of Richard as being a particularly good name from any point of view, but when this woman said, "Richard," I knew she loved her husband, and her cultured, sweet voice helped convey that truth. I have liked the name ever since.

MODERN INVENTION has been a wonderful thing for the comfort and enjoyment of people, but these same labor-saving and pleasure-making devices have their disadvantages at times. This is espe-

cially true of the radio. No modern machine has been more happily and widely accepted by all age groups than the radio. It has enlarged our world far beyond the wildest dreams our great-grandparents could have had. From it we increase our knowledge, add to our entertainment, and find food for satisfaction and development of the aesthetic senses. The radio, however, is much abused. Often it is difficult, if not impossible, to find a program worth our time. One of its greatest abuses, though, comes through our own handling of the instrument. We have so dulled our senses that too often we let the radio run all day. We learn not to listen when we do not want to. Few of us refrain from speech all day in spite of the radio's blaring, so we learn to talk above it. We pitch our voices higher and we increase the volume. We have to be heard. This loud, strained speech becomes a family habit. It has almost become a national habit. Some families who have learned to exercise more discrimination than others will select their programs for a particular purpose—for news, for fun, or for artistic appreciation. To these programs they give their attention. When the program is completed, the radio is turned off and normal conversation proceeds. The radio that "goes" all the time is often too loud. Those wanting to listen increase the volume so it can be heard above the conversation. The conversationalists yell to be heard above the radio, and there they go. No wonder such practices are reflected in the family speech habits. The voice, a fragile instrument at best, is not able to compete without injury to itself. Harshness, tenseness, loudness, high pitch—all definite speech defects—become habituated through misuse of the vocal apparatus.

THERE ARE MANY THINGS, of course, which enter into building the individual speech habits of various members of the family. Occasionally we find children who do not "speak out" so they can be heard because they have been so completely dominated by stronger personalities in the family. Common courtesy gives everyone the opportunity for oral expression when his turn comes. Shouting each other down and talking above the voice which should have everyone's attention at the moment, in addition to being most discourteous, directly affects the voice quality and speech habits of persons involved. Whatever approach we make to the problem of voice and speech, we always seem to arrive at the same conclusion: our speech reflects our home and family life; our personalities and attitudes show through so that our friends may judge quite accurately the working of the Christian virtues in our lives.

Across the Desk

(Continued from page 4.)

good men and women of the St. Louis Branch. To each and every one of them we give credit and pay the highest tribute.

It has been a privilege to work with those of you who are our leaders. That which we have received from you has made these good things possible.

We look forward with high anticipation to the future, and pray that God will bless his people abundantly and lead them into the Promised Land.

Your Brother,

FRANK McDONALD.

REFLECTION

Nobody ever sees his own face in the glass. What he observes there is a compound divided into three parts: one part himself as he really is, one part representing what he expects to see, and a third part, what he wishes to behold.—Richard Burton.

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Doctrinal References
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Independence, Mo.

Doctrine and Covenants

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A new printing of the Doctrine and Covenants including the 1950 revelation is now ready. The cloth binding has sprinkled edges and blind stamping on the cover to match the Book of Mormon and Inspired Version.

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HERALD HOUSE



Briefs

SASKATCHEWAN.—The North and South Saskatchewan Districts reunion was held at North Park School, Saskatoon, July 9-16. The theme was, "We Witness for Christ in the Restoration."

Elder E. Y. Hunker, president of seventies, Sister Hunker and family; Elder John Darling, Associate Director of Religious Education, Sister Darling and Johnny; Elder Z. Z. Renfroe, missionary in charge, and Sister Renfroe, all of Independence, were present. The elders preached, conducted classes, assisted with prayer services, and ministered to the needs of the people in many other ways.

Sister Erma Ward, church school director, had charge of the vacation school. Sister Renfroe and Hodgins assisted with the classes. Handcraft classes were taught by Sisters Virginia Fisher and Patsy Gore. The 9-14-year-olds made a booklet with the pictures of the twelve apostles, showing where stationed, and an outline of their work. Sister Diggle conducted the music appreciation class. Each morning the children had their own prayer meeting in charge of Priest Ambrose Skinner.

Sister Diggle, district chorister, assisted by Sister Darling, prepared many numbers. The district choir, led by Sister Darling, gave selections at evening services. The Saskatoon choir under Sister Millie Waddells' leadership sang two numbers at each Sunday service. Others who contributed were Sister Whattam of Regina, Pearl Dinnell of Arborfield, Sister Joy Fisher of Birsay, Brother and Sister Hunker and Geneva, and Sister Renfroe. Brother Paul

Schmidt gave a violin solo, and Peter Strellois, former member of Toronto Symphony, gave a saxophone solo.

Sisters Darling, Steeves, and Geneva Hunker were reunion pianists. Sister Beryl Chase of Moosedale gave several readings.

Recreation each afternoon was in charge of Rheta Gore. It included a tour of the city; a tour of the university (which included a demonstration of pottery being made from Saskatchewan clay), and a visit to the airport museum, swimming, and softball games.

Evensong in charge of Sister Elaine Olson consisted of campfire songs led by Geneva Hunker, accompanied by Brother Hunker on his guitar, and by stunts, experience stories, etc.

Zion's League, under the direction of Brother Bill Hall, was in charge of a snack canteen, which was open every afternoon and evening.

Priest Howard Whaley Fisher was ordained to the office of elder by Elders E. Y. Hunker and E. L. Bowerman.

Sisters Victoria Whattam and Mary Arlene Rascher were baptized by Elder John Darling, and confirmed by Elders E. L. Bowerman and W. J. Cornish. Keith Gendron was baptized by his uncle, Elder Arthur Gendron, and confirmed by Elders J. W. Mountaney and Gendron. Janice Aldeen Rascher was blessed by Elders Gendron and Mountaney.

Dedication services were held the last Sunday afternoon. The vacation school recited some of their lessons and sang "A Child of Galilee," which had been taught during music appreciation period. Several young people told what conference had meant to them and how it was going to affect their lives. One had resolved to file her inventory and pay her

tithing; another resolved to be a more active Zion's League member. One young mother resolved to make her home more Zionistic and to be a better helpmate to her priesthood husband. Elder Howard Fisher, newly elected district president, gave a short talk rededicating his life to the work.

On the afternoon of July 15, the North Saskatchewan business meeting was held. Elder Renfroe was in charge. The call of Priest Howard Whaley Fisher of Birsay to the office of elder was presented and accepted unanimously.

The need for a permanent reunion ground was felt more keenly than ever and a motion to the effect "that we empower the reunion committee to investigate as to a location, with power to act and that the district contribute \$300 and the reunion contribute \$200 with power to solicit other funds." An amendment read, "that we request the South Saskatchewan District to take similar action."

Officers for the coming year are: Howard Fisher, district president; E. L. Bowerman and A. Gendron, councilors; Florence Gendron, secretary; Grace Beckman, treasurer; Erma Ward, religious education; Dora Carter, women's leader; Elaine Olson, Zion's League leader; Lottie Diggle, director of music and church historian; W. J. Cornish, nonresident pastor; Amy Powell, publicity director and corresponding secretary; Blake McLean, E. W. Baker, and Noble Harper, auditors; and Ernie Baker, bishop's agent.—Reported by AMY POWELL.

LINCOLN, NEBRASKA.—The first week in February, the Zion's Circle (women's department) served lunch to the Lancaster County Courthouse employees.

March 15, Fred and Julia Reichenbach celebrated their fiftieth wedding anniversary.

April 21, the older adult class met with Al and Ruth Pfanmiller. James Hoth showed pictures of his travel in Europe. May 5, the older adult class met with Ezra and Mary Oehring. A special speaker from Iran told them concerning his country.

June 2 was enrollment day for vacation church school. The school was held for two weeks. Mrs. Harry Niehaus was the director.

June 11 was Children's Day. Jeannie Davis and Sharon Toland were baptized. The children had charge of the church school worship.

June 15, Arthur Robidoux died while on a vacation trip to Colorado. Funeral services were held June 19, burial in Lincoln.

July 21, the church school picnic was held at Van Dorn Park. Nine children have had perfect attendance during the last quarter. Three children have had perfect attendance thus far this year. Three children have missed twice and one child has missed once.—Reported by EUNICE FULTON.

NAUVOO, ILLINOIS.—The twenty-second year of camping for the youth of the midwest has just been completed at Nauvoo. Here amid the beautiful historic setting provided by Saints of an earlier day, ninety-four young people and staff enjoyed another fine experience in a full week spent together. High point of the camp experience was the visit by Apostle Charles Hield, who became a camper with us for two days and nights. Quite a collection of articles left at the camp may be returned by writing to Lyle W. Woodstock, 405 Ct. 4 Springbrook, Moline, Illinois.—Reported by LYLE W. WOODSTOCK.

STONE CHURCH, INDEPENDENCE.—William Burwell, son of Mr. and Mrs. William Elias Anderson, was blessed July 30 by Elder H. W. Burwell (paternal grandfather) and Elder M. A. McConley.

The Church and Home Together

By F. M. McDowell and Harold W. Cackler

This is the third in the Aaronic priesthood study series, and covers the following topics: the church meets the spiritual needs of the home, provides a program of education, organized for service, and the home's response to each of these.

60¢

Herald House INDEPENDENCE, MISSOURI



STUDENTS ON THE CAMPUS OF GRACELAND COLLEGE

“I am glad I went

RECENTLY the Director of Public Relations wrote letters to certain alumni of Graceland College asking each one whether or not he could prepare an honest statement under the general heading, “I Am Glad I Went to Graceland College.” An attempt was made to obtain an interesting sampling of the alumni body. Persons of various ages, of both sexes, and in various fields of work were asked to make statements. All of the persons contacted responded in the affirmative, and these testimonies are the result.

Represented here are students now attending other colleges, a church official, a businessman, a teacher, homemakers, and a farmer. Reasons given for attending Graceland and enumerations of values received at the church college by persons who have had an opportunity to evaluate the Graceland offerings from differing perspectives should be helpful to the young church member who faces a decision about college attendance.

R. EDWIN BROWNE.



The listing of WALLACE B. SMITH'S activities opposite his picture in the 1948 "Acacia" reads like a page from "Who's Who in American Colleges." His Graceland activities included being editor of the yearbook, president of the Graceland Players, and a member of Lambda Delta Sigma honor society. He is a member of the priesthood.

Since graduation from Graceland, Wally has been a student for one year at a college in Portland, Oregon, and for the second year at the University of Kansas where he is now enrolled. Recently he was accepted for admission in the K. U. School of Medicine. Last year he served as feature editor of the "Jayhawker," K. U. yearbook-magazine. He is the son of W. Wallace Smith of the First Presidency of the church.

. . . student

WHY I WENT TO GRACELAND

THE QUESTION of why I went to Graceland has occurred to me before. The first time, I was seated on a milk can with my suitcase on my lap, bumping over the high iron of the Togo-Mt. Ayr Fast Freight and Mail Express Line into Lamoni. I had been to Lamoni before, and I had been out to the College. But that was a long time ago. I remember my sister and I had gone up the stairs onto a stage, holding little banners, hers with a "Class of '46" on it and mine with a "Class of '48," waving them, slightly off beat, to the tune of "Graceland Forever." My father and mother were both

alumni, and Home-comings at our house ranked second only to Christmas and the Fourth of July in excitement and importance.

But then we moved out west, and Graceland and Home-comings moved into a different perspective. I had made a lot of new friends while in high school, and it seemed as if all of them were "going down to State" or "down to the University," and I began to wonder about the merits of traveling clear back halfway across the country to attend Graceland. None of my friends had ever heard of the school, and after the first few blank stares hit me when I told them where I was going, I had just about decided on "State" myself.

Then I happened to be down in the basement one day for the alleged purpose of cleaning it up. I had managed to read clear through several stacks of old funny papers and was just getting down to some serious procrastination when I found an old *Acacia*. All at once the memories of those Home-comings came back to me, and I thought of how much fun they were and how everyone who had gone to Graceland seemed to be so proud of the fact. It was almost as if they knew something about living that everyone else had missed or failed to see, and they found that *something* at Graceland. I thought of this and I thought of my dad's faded blue and gold sweater that he now wore only on picnics or to mow the yard. I knew I wanted to be part of this group that knew what the "something" was that gave them the edge in this complicated business of living. I won't say that this all hit me in a flash or that I jumped up and shouted "Hallelujah," stuffed a pair of socks into my Gladstone, and ran for the first train East. I just added up the score and found that the only answer possible had to be Graceland.

I thought of this as I rocked back and forth against a feed sack in the baggage car of the Togo Terror, and for a moment I doubted the measured wisdom of my decision. But just then the train pulled up to the little brick depot behind the grain elevator, and I heard another sound through the hiss of the steam. A group of students were on the platform singing

New Horizons

to Graceland!"

"Graceland Forever," and I knew I hadn't made a mistake. This was the kind of higher education I wanted. Graceland is high in scholastic rank, high in purpose and ideal, and highest in the opportunity for the formation of a philosophy of life which reflects the principles and attributes of the church which sponsors it.

WALLACE B. SMITH,



MRS. DEANE EDWARDS, a 1940 graduate, is President of the Graceland Alumni Association. The wife of a surgeon in Lawton, Oklahoma, Mrs. Edwards is also the mother of three daughters. Her statement was prepared while she was in the hospital following the arrival of daughter number three.

As Deane Butler she attended Kansas State Teachers College at Pittsburg her freshman year before seeing the green light which led her to Graceland for the sophomore year. She continued her college education at the University of Kansas where she also taught a church school class. She continues to work for the church in Lawton as well as directing the alumni affairs of a growing body of Gracelanders now 4,000 strong.

... mother

"... A FELLOWSHIP OF LASTING FRIENDS"

I HAVE had many people ask me why I attended Graceland College in Iowa when I lived only twelve miles from a State College of good repute. "It is true," I say, "that I could have been home, and that it would have been a little less expensive; but, I have been compensated many times over for the added effort." Then they ask, "How?" I am glad to answer because after ten years I am still as enthusiastic about Graceland as I was when I attended Youth Conference there in 1938.

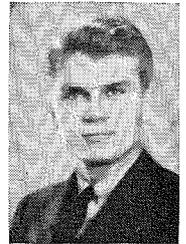
I had spent my freshman year at Kansas State Teachers' College and enjoyed it a great deal. After a week at Graceland, however, I knew I had been missing an experience of fellowship that would last not only in memory but through the years of my church experience. I just couldn't afford to miss it!

I found at Graceland that same fellowship in classes, in church services, and abroad on the campus. I still get a thrill out of meeting those classmates all over the country. I have renewed that fellowship on the West Coast, in the Central States, and in the South. Where else could I have made such lasting friendships!

Basically, too, I learned in the classroom that behind all truth and law in any field there is a deep-seated integrating force which makes the whole universe have purpose. Graceland teachers made my intellectual world "hang together" at a time when I could not have done it alone.

Yes, I am more than just glad I went to Graceland College!

ROBERT BRACKENBURY has been a teacher at the University of Michigan since 1948. He is married to the former Opal White whom he met at Graceland when they were students. They have two daughters, Jennifer and Pamela.



At Graceland, from which he graduated in 1937, he was an outstanding athlete and student. He received the B.A. and M.A. degrees from the University of Chicago as the result of work taken from 1937 to 1939, taught in Iowa secondary schools from 1939 to 1942, was in the Navy as an officer from 1942 to 1945, and received his Ph.D. degree from Chicago in 1948.

He reports that he took some important time out from listening to a baseball game on the radio in order to prepare the attached statement. In addition to his interest in sports he is active in church work in Ann Arbor.

... teacher

EDUCATION THROUGH SERVICE

ONE OFTEN FAILS to recognize the true value of an experience at the time he undergoes it. So it was with my education at Graceland. While I was on The Hill, I seldom thought about what was happening to me. I simply enjoyed life and trusted I was learning something of worth.

During the thirteen years which have slipped by since then, I have many times had occasion to evaluate my Graceland experience. Having become acquainted with the program of various other educational institutions, I have come to appreciate more the high quality of Graceland's.

I have also come to realize there is something unique about Graceland. Perhaps it is the recognition that education is more than acquiring knowledge and absorbing information. In order to receive, one must give, and Graceland provides unusual opportunities for service.

Then, for quite a different reason, I've been thankful I went to Graceland. During the war and since, Opal and I have been in many communities in various parts of the country. We've never been in any, however, for any length of time without running into some "Graceland friends." This has meant a great deal to us.

Indeed, the reasons why I'm glad I went to Graceland are numerous, and it would be easy to comment upon them at great length. Perhaps, however, it is sufficient to state that Opal and I both value our days at Graceland so much that we've already begun talking Graceland to our three-year-old daughter. Jennifer is going to be disappointed to learn that she can't attend Graceland immediately upon completion of nursery school, as she now expects to do, but we know she will not be disappointed in Graceland when she does attend.



FRANCIS HENRY EDWARDS, JR., is a member of the First Presidency of the church. In September, 1921, he entered Graceland and in October of the following year was ordained an apostle.

He is the author of numerous books including "Fundamentals," "A Commentary of the Doctrine and Covenants," "God Our Help," "Life and Ministry of Jesus," and "Missionary Sermon Studies."

Born in Birmingham, England, and educated in the public schools there before coming to Graceland, he was working in an accountant's office when he entered active church work as a missionary in 1920. He is married to Alice Smith, daughter of the late President Frederick Madison Smith. They have three children.

... church official

"... ONE OF MY BEST YEARS"

WITH THE YEARS that have passed since I was a student at Graceland, I have felt myself more and more fortunate that I had a chance to attend our church college.

Many of our branches are quite small. This is particularly true in the distant missions. Under these circumstances young people are inclined to underrate the strength of our church endeavor. I think that one of the first things Graceland did for me was to show me the church in action on a high level and in a way which commanded my admiration. Even as far back as 1921-22, I was proud of our church college. And today, when I know much more about what is involved in operating a college, I am more proud of Graceland than ever before.

When I was a Graceland student, I was impressed and re-impressed by the high quality of the faculty-student relationships. I was hardly started in my year's work when I became seriously ill and had to be hospitalized for several weeks. A long way from home, and with very few old friends within reach, I was amazed at the natural way in which President Briggs, Dr. McDowell, Professor Irwin, Brother Gunsolley, and others made the transition from acquaintance and teacher to friend and teacher and then to friend and minister. During my sickness, and when I was struggling to catch up with the work which had gone forward while I was ill, men who were under no obligation to me ministered to me without condescension, but as though they actually enjoyed such service.

In the nature of things an alien who has his first contact with the American community at a small junior college has many problems he does not anticipate and which those around him do not suspect or understand. This was my experience. One or two of my immediate associates had come to Graceland from distant lands and had approximately the same problems I faced. These understood in part and I shall never cease to be grateful for the fact that John Blackmore and William Patterson of Australia, Prescott Foo of Hawaii, Harold Dewsnup and the Holmes brothers of England, shared my student difficulties as I shared theirs. But I am even more happy that we students from distant places felt and were so greatly helped by the comradeship of those among whom we had come to live. Whenever I meet a Graceland alumnus of my year, I feel especially close to him and eager to do something to show that I have caught the Graceland spirit, which is the spirit of Zionite fellowship.

I came a long way to attend Graceland in order to make some academic preparation for my life's work. I would have been very disappointed, both then and in the succeeding years, if I had not felt that the teaching at Graceland justified itself on its own account. I wanted more than mere instruction, but I did want competent instruction. I found both the high level of teaching and the other values I have mentioned.

As one of the general officers of the church, it is important for me to share the experience of other church members as fully as I can. Actually, I am just one of the men of the ministry, under appointment, with a job to do. It is a little difficult for me to be constantly aware that the information and the insight I have picked up on the way might be of use to young people who are just starting out. I am sometimes very much humbled to find how grateful young people are for help which I can give by being available for conversation and fellowship. And one of the great incentives to make myself as free for such a contribution as I can is my memory of the high value I placed on my contacts with President Frederick M. Smith and Brother Elbert, Apostle Rushton, and others.

Looking back, I think that my year at Graceland was one of my best years: not merely because of what happened during that year, but also because of the friendships and the expectations and the obligations which stem from that year of rich experience.



BOB ANDERSON is a farmer. He was graduated from Seneca High School, Seneca, Illinois, in 1943, worked with his father on their 240-acre grain and dairy farm during the war years, and enrolled at Graceland in 1947. Here he became editor of the "Tower," weekly student newspaper; a member of the student council; and a member of Graceland Players, among other activities. He was graduated from Graceland in 1949 and since has continued to work on the farm. He holds the office of elder and serves in the Mission Branch, a rural group of about 150, one of the oldest in the Reorganization.

In June of this year Bob married Dorothy Eastwood, whom he met at Graceland, "for which," says Bob, with characteristic chivalry, "I shall be eternally grateful."

... farmer

ADVANTAGES OF THE SMALL SCHOOL

SOMETIME AGO, as a Graceland alumnus, I received through the mail a questionnaire from the college, asking among other things, "why I went to Graceland." The answers I made were as much the result of my happy experience there as they were of my predetermined set of reasons, even though my ideas were well thought out before I left for Lamon.

Basic in my choice of Graceland was the fact that I am a Reorganized Latter Day Saint—I inject this only as a starting point for my treasured memories—and as such sought the association of young men and women of similar standing while doing my college work in a school of high standing where my credits would transfer.

If I were to judge the fulfillment of my hopes on this one point alone, I should never regret my two years spent on the "Hill," for I number among the finest friends I have men and women who were classmates in a common experience. I doubt that the goals ahead of us were the same in any case, but the common ground upon which we stood linked us to a purpose greater than ourselves. Not that we were all Saints, for we were not, but such trivial differences lost importance in view of the greater worth of human personality. In most any state in the Union I can now greet old friends and acquaintances with the familiar Graceland "Hi" and realize the immensity and yet the closeness of our common brotherhood.

Before I left, several people who were graduates of large universities commented on the fact that I was wise in the choice of a small school to begin my college education, and it didn't take long before I realized that they were not merely making polite conversation. The tendency today is to make men cogs in a great machine that grinds out its methodical course, and the trend carries into colleges. One enters the doors as a freshman and four years later emerges with a degree, providing he hasn't been lost in the shuffle or decided in the meantime that after all ditch-digging pays pretty well these days. No matter how ideal the conditions, the transition to college is seldom easy, and even the best absorb their share of trying experiences.

For this reason alone Graceland was to me worth while. There instructors met the student as a person rather than as a chair which was to be filled with an anonymous face during the lecture period, and they gave their best that he might develop into a man or woman more capable of meeting the world's problems. If this doesn't sound important, ask someone who has been lost in a lecture hall with three or four hundred others for a semester, one who has not been within a hundred feet of the instructor, to compare the value of that course with one in which he could know the instructor and the others by name.

This is not to say I was never ruffled, for no one can really go to college and absorb new ideas without running into some that counteract old habits or theories of years' standing. I remember hours spent with friends who cared, working out problems in economics, literature, religion, or life purpose because I doubted or because they did and wouldn't accept any trite dogma for an answer.

In the things that mean the most to us we are apt to be vague, because they are hardest to define. I know that I'm glad I went to Graceland, but the specific reasons keep cropping up every day because my whole life has been changed and better directed from experiences and training there. I know students who have been to Lamoni who might have been unhappy because of their choice, but I have yet to encounter one who has really been to Graceland that would trade his two years there for a comparable two years in any other place. One has to live with a thing to really appreciate it; that's why I went to Graceland.



PAUL ELLIOTT was born in Independence in 1902, and attended Graceland from 1920 to 1922. Right out of Graceland he obtained a job as stenographer for the works manager of the Kansas City Bolt and Nut Company, a small concern near Independence. As this company grew, so did Paul Elliott. Today the bolt and nut enterprise has expanded into the Sheffield Steel Corporation, one of the largest in the Midwest, with plants in Missouri, Texas, and Oklahoma. And Paul Elliott is

secretary to the president of the company.

Paul is a member of the Kansas City Chamber of Commerce, is executive vice-president of the Blue Valley Manufacturers and Business Men's Club, is superintendent of the senior high division of the Stone Church Sunday school, and teaches a church school class of high school sophomore boys. He is a counselor to the president of the third council of elders in Independence and a member of the Alumni Council of Graceland College. He is devoted to his wife and two daughters. He hopes to see his daughters attend Graceland some day.

... businessman

A MORAL FOUNDATION FOR BUSINESS

AS AN OFFICER in a large steel company, I have reason to be grateful over and over again for what Graceland did for me.

Graceland gave me the vocational skills I needed. These skills were necessary in order for me to do the job. I am glad I could obtain them at Graceland.

But the thing Graceland gave me which has been of greatest value to me vocationally, and in many other ways, was a moral foundation for living. Of all the factors that have helped me obtain whatever success has been mine, these moral foundations have been the most helpful.

I suppose there are many good colleges which could have given me the vocational skills I had to have in my career. But I have discovered that these skills are only a small part of the total picture. There are plenty of fellows who have the skills. The thing which makes the difference is the kind of person one is—the kind of person who is using those skills.

I know of no school anywhere that can help a young man develop the character he needs for success in business as Graceland can. I don't know what would have happened to me if I hadn't gone to Graceland. I am grateful for what did happen to me there. I am glad I went to Graceland.



MRS. ALAN STEWART is the wife of the editor of a daily newspaper in Manhattan, Kansas. She is the mother of a one-and-a-half year old son, Douglas.

She graduated as Elinor Browne from Graceland during the war in 1945 when one out of every seven students enrolled was a man. She was a member of the staff of the student newspaper, a member of the girls' choir which replaced the A Cappella during the war, and an officer in her social club. As a student at the University of Kansas from which she was graduated in 1947 (with a B.S. in Journalism), among other accomplishments she served as society editor and as a feature writer for the "University Daily Kansan."

... homemaker

"HIGHER LEARNING . . . SOUNDER LIVING"

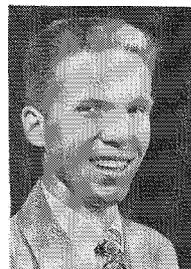
DESPITE the fact that I attended Graceland during the war years, when the campus was not its usual gay self, I am glad I spent my first two years of college there. When I went on to the University of Kansas my credits were readily accepted. That is an important item to consider. I also found that my courses at Graceland had covered the subjects as thoroughly as comparable courses at K. U. And, the personal interest the Graceland instructors took in my welfare was lacking in the larger university.

I now have a loyalty for two schools. But my loyalty for Graceland is more deeply rooted. In my opinion, the intangible aspects are as important as the tangible. I am fitted for a career, if need me, due to my two years at the university. But I feel I am a better wife and mother because of my two years at Graceland. For at Graceland one is not only given a foundation for higher learning, but also a foundation for sounder living and life itself.

The fellowship I enjoyed as a Gracelander with my fellow students was never experienced at the university. Of course we all had mutual interests in our teams and cheered them on to victory, but that is where those interests ended.

I would enthusiastically recommend Graceland as a fine beginning for a higher education and a fine beginning for a higher type of living.

I AM glad I went to Graceland.



FRED ARMSTRONG is twenty-one years of age, a priesthood member, a Zion's League supervisor, and a junior high class teacher in the Goddard Road church of the Detroit International Stake.

This summer he is working in one of Detroit's automobile factories earning money for his schooling. During the past school year he attended Wayne University, finishing his premedical requirements, and this fall enters Wayne College of

Medicine.

At Graceland he was a freshman class officer, a student council member, a Baker Hall dorm counselor, and a member of Lambda Delta Sigma honor society. He was graduated in 1949.

... student

"... BEST INVESTMENT EVER MADE"

I AM GLAD I went to Graceland College, for, as a result of my two years of experiences there, I feel that my life is progressively being enriched. The living memories of the touching Communion services, the new life concepts learned in

the biology lab, and the whole-wide circle of friends continue to aid my personal development and give me a greater sense of purposeful living. Since attending Graceland I feel my social qualities have improved and that my religious activities have been enhanced. As for academic considerations, I have found that Graceland's accreditation is very high, for solely on my Graceland credits and on the recommendations of Graceland instructors I have received my acceptance into an extremely exclusive professional school. All in all, I can honestly assert that the time and money I spent on my Graceland education comprise the best investment I have ever made, not primarily in the eventual material returns but in a richness of life.

Bulletin Board

Book Wanted

A. W. Christie, 546 Kenyon Street, Seattle 8, Washington, would like to purchase a copy of *A Marvelous Work and a Wonder* to be used in missionary work.

Teaching Position Wanted

Mr. and Mrs. Albert Markey, Route 4, South Haven, Michigan, would like to secure elementary teaching positions in a Latter Day Saint community. Both have had experience.

Correction

The notice appearing on page 22 of the July 17 issue asking members to contact Mrs. Orville Thompson, 821 East Johnson Street, Clinton, Iowa, should be Clinton, Illinois.

Transportation to Kirtland Reunion Wanted

Mrs. Ed Goetz, 8621 Hume Avenue, St. Louis Co. 21, Missouri, and her two sons, ages twelve and fourteen, would like automobile transportation to Kirtland Reunion. She will share expenses.

Vacation Church School Reports Wanted

The Department of Religious Education desires to receive reports on all vacation church schools held during the summer. Branches that have not sent in reports are requested to do so in the immediate future.

REED M. HOLMES, *Director*
Department of Religious Education,
The Auditorium,
Independence, Missouri.

Mailing of Tithing Payments

It is recommended that tithing and general offerings be made through the regularly appointed solicitors in the branches and bishop's agents or bishops of the various stakes and districts.

However, when these officers are not available and contributions are mailed to headquarters, the remittances should be by check, postal note, or money order made payable to the Presiding Bishopric, and the letter addressed to THE PRESIDING BISHOPRIC, THE AUDITORIUM, INDEPENDENCE, MISSOURI.

Change of Address

John W. Banks
1040 Ahin Street
Ft. Collins, Colorado

Notice to Tulsa Members

Mrs. A. H. Tomlinson, 733 West 44th Place, Gary, Indiana, will appreciate having members in Tulsa contact her son, Homer Tomlinson, who is attending the Spartan School of Aeronautics there. After classes he may be contacted in Dormitory 11.

REQUESTS FOR PRAYERS

Mrs. Arthur Glasier, Wynndal, British Columbia, requests prayers for her son, Walter, that he may overcome the drinking habit.

Prayers are requested for Cora Roberts, Route 1, Box 317-B, Sacramento, California, that she may be healed of her illness.

Prayers are requested for Mrs. Floyd Cobb, Dunlap, Kansas, who is suffering with asthma. If an elder lives near Dunlap, Mrs. Floyd will appreciate receiving administration.

Prayers are requested for Dela Hogues Watson of Baldwin Park, California, who has been ill a long time.

ENGAGEMENTS

Blair-Wise

Mr. and Mrs. Norman Brooks of Independence, Missouri, announce the engagement of their daughter, Mary Lee Wise, to Pete Blair, son of Mr. and Mrs. J. W. Blair of Montgomery, Alabama. The wedding will take place in September.

WEDDINGS

Smith-Steckel

Louise Steckel, daughter of Mr. and Mrs. L. R. Steckel of Central City, Nebraska, and Lawrence Smith, son of Mr. and Mrs. Henry C. Smith of Independence, Missouri, were married August 6 at the Stone Church in Independence. The double-ring ceremony was performed by Elder Claude A. Smith. The bride is a graduate of Graceland College. They will make their home in Lawrence, Kansas, where both will attend the University.

Westphal-Beck

Shirley Beck, daughter of Thelma and Roy Toland, and Orville Westphal were married on June 22 at the Reorganized Church in Lincoln, Nebraska, Elder John Schrunck officiating. They are making their home in Lincoln.

Ruoff-Shoemaker

Florence Jeanne, daughter of Mr. and Mrs. Dale Shoemaker of Niles, Michigan, and William W. Ruoff, son of Mr. and Mrs. William Ruoff of St. Joseph, Missouri, were married June 10 at the Reorganized Church in Coldwater, Michigan. Elder Wayne Johnson, uncle of the bride, read the double-ring service. After September 1 they will make their home in Denver, Colorado, where the groom will attend the University of Denver.

Barnes-Brett

Mrs. Pearl Brett of Daytona Beach, Florida, and Francis Barnes, Sr. of Groveland, Florida, were married June 18 at the Reorganized Church in Belding, Michigan. Elder Sigmund Spencer read the double-ring ceremony. They are making their home in Mascotte, Florida.

Sentz-Paxton

Lucille Paxton, daughter of Mr. and Mrs. Gaylord Paxton and Vernell Sentz, son of Mr. and Mrs. Arthur Sentz, were married July 22 at the Reorganized Church in Coleman, Michigan, Evangelist Edward R. Carter officiating. They are making their home in Midland, Michigan, where Mr. Sentz is employed by the Midland Bank. Mrs. Sentz was baptized a member of the church on the evening preceding the wedding.

Jones-Brink

Frances Ann Brink, daughter of Mr. and Mrs. John Brink of Oklahoma City, Oklahoma, and Richard Edmond Jones, son of Elder and Mrs. R. J. Jones, also of Oklahoma City, were married July 29 at the

Reorganized Church in Oklahoma City. Elder Jones, pastor, performed the double-ring ceremony. They will make their home in Lubbock, Texas.

Zahner-Crouch

Mrs. Veda Faye Crouch, daughter of Mr. and Mrs. C. W. Colburn of Midwest City, Oklahoma, and Elvin Lewis Zahner, son of Mr. and Mrs. H. V. Zahner of Skiatook, Oklahoma, were married July 30 at the Reorganized Church in Oklahoma City, Oklahoma. Pastor R. J. Jones, performed the ceremony. They will make their home in Midwest City.

BIRTHS

A daughter, Diane Marie, was born on June 19 to Myron and Doris Collins of Lincoln, Nebraska.

A daughter, Merry Joy, was born on June 15 to Mr. and Mrs. Fred Cool of Cameron, Missouri. She was blessed June 25 by her great-grandfather, High Priest Fred A. Cool, and Elder John Boswell. Mrs. Cool is the former Romaine Lafferty of Beloit, Wisconsin.

DEATHS

Obituaries should be sent in promptly by relatives or friends. They will be printed free as soon as space permits. In fairness to all, the editors reserve the right to cut the message to two hundred words.

MYERS.—Ruth Nola, daughter of John W. and Susan Hailey Hughes, was born April 11, 1897, at Marlow, Oklahoma, and died at her home in Arkansas City, Kansas, on March 10, 1950, after a long illness. She was baptized into the Reorganized Church on July 23, 1907, and on November 18, 1945, was married to William Myers. Her husband and her parents survive her. Funeral services were conducted by Elder Myron F. LaPointe of Wichita, Kansas.

MANN.—John Richard, born near Moorhead, Iowa, died July 4, 1950, in the St. Vincent Hospital, Sioux City, Iowa, at the age of sixty-five. He was married to Mollie V. Hoffman in 1907; five children were born to them, all surviving. They are Cloyd H. of Soldier, Iowa; Oma Petersen of Turin, Iowa; Arlo Dan of Lamoni, Iowa; John Randall and Barbara Lee Pottorff of Sioux City, Iowa. He also leaves seven grandchildren. Funeral services were held at Moorhead, Elder Walter Weldon officiating. Interment was in the Moorhead cemetery.

LONG.—William James, son of Frederick G. and Charlotte Long, was born September 20, 1923, and died at Mount Sinai Hospital in Toronto, Ontario, on June 5, 1950. He was a gunner in regiment number 44099, Second Anti-Tank Sixty-fifth Battery, during World War II.

He is survived by his wife, Marjorie Beaty; his parents; five sisters: Mrs. Luella Glendon, Detroit, Michigan; Mrs. Margaret Scott, Mrs. Ruth Flint, Mrs. Betty Davis, and Miss Patricia Long of Toronto; five brothers: Frederick, Severn River; Harold, Nobleton, Ontario; Charles, Frank, and David of Toronto. Funeral services were held at the William Sherrin Chapel, Elder J. L. Prentice officiating. Interment was in the Pine Hills Cemetery, Toronto.

SHEPPARD.—Robert Earl, son of Earl Leslie and Essie Foster Sheppard, was born November 22, 1921, at Sedalia, Missouri, and died May 24, 1950, at his home in Wichita, Kansas, after being ill five months. He was baptized into the Reorganized Church at the age of eight. After graduation from Wichita High School, he attended Graceland College in 1940-41. On December 7, 1941, he was married to Dorothy Gillespie. During World War II he served in the Army Signal Corp in the southwest Pacific. Following his discharge he worked for the Southwestern Bell Telephone Company.

He is survived by his wife Dorothy; a daughter Susan Kay; his parents; a brother, Ala. F. of Springfield, Missouri; and a sister, Florence Elaine Cavin of Wichita. Funeral services were conducted by Seventy James Daugherty and Elder Myron F. LaPointe at the Broadway Mortuary. Burial was in the White Chapel Memorial Gardens in Wichita.

LUKEHART.—Maurice A., was born September 2, 1894, at Castana, Iowa, and died July 13, 1950, of a heart attack in Chicago, Illinois. He was baptized into the Reorganized Church at the age of nine and served in the priesthood for many years. He

spent most of his life in Monona County, Iowa.

He is survived by his father, G. W. Lukehart; a twin sister, Mrs. Maude Patterson of Soldier, Iowa; and another sister, Mrs. Doris Bradley of Sioux City, Iowa. Funeral services were held at the reorganized Church in Moorhead, Iowa, Elder Walter Weldon presiding. Burial was in the Moorhead cemetery.

DECK.—Francis E., was born February 28, 1873, at Havelock, Ontario, and died July 23, 1950 at the home of a son, Maxwell A. Deck, in Kansas City, Kansas, where he had made his home the past seven months. He was formerly a resident of Plentywood, Montana. He was married in 1903 to Nellie Tutty, who survives him, and was baptized a member of the Reorganized Church in 1913.

Besides his wife he leaves three sons: Maxwell; Lloyd W. of Minneapolis, Minnesota; and Melvin L. of Seward, Alaska; five daughters: Mrs. Christine Dooley of Billings, Montana; Mrs. Margaret S. Schiebold of Fargo, North Dakota; Mrs. Wilhemine Mills of Portland, Oregon; Mrs. Frances O'Neill of Gilman, Colorado; and Mrs. Leone King of Spencer, Iowa; three brothers: Albert, Thomas, and William Deck of Peterborough, Ontario; and eighteen grandchildren. Funeral services were held at the Echtenacht Chapel, and interment was in Chapel Hill Cemetery.

GOLD.—Ollieva Z., daughter of Thomas N. and Amanda Smith, was born January 6, 1881, at Tunnel Hill, Illinois, and died July 19, 1950, at the Independence Sanitarium. She was baptized a member of the Reorganized Church on February 28, 1896, and on November 26, 1905, was married to Samuel B. Gold; five children were born to them. A daughter, Leota, died at the age of five. Soon after their marriage the Golds made their home in Independence, Missouri, where Mr. Gold died on July 11, 1946. A devoted wife and mother, Sister Gold was also active in her church group and served as secretary for a number of years. She was a member of the Laurel Club for about twenty-two years and belonged to the Home Beautiful Club.

Surviving are three sons: Bruce of Plattsmouth, Nebraska; Orville of Kansas City, Missouri; and Milton of Independence, Missouri; a daughter, Mrs. Hubert Latimer of Independence; four sisters: Mrs. Oscar Westwood, Mrs. Earl Etzenhouser, and Mrs. Alvessia Cochran of Independence, and Mrs. Flora Broughton of Holdenville, Oklahoma; three brothers: Parley P. of Skiatook, Oklahoma; Alvin of Maimi, Oklahoma; and R. B. Smith of Kansas City, Missouri; and eight grandchildren. Funeral services were held at Stone Church, Elders Glaude A. Smith and Henry Schaefer officiating. Interment was in Mound Grove Cemetery.

SCARCLIFF.—William B., son of Henry and Elizabeth Scarcliff, was born August 23, 1866, at Janesville, Wisconsin, and died June 11, 1950, at his home in Atchison, Kansas, following several years of ill health. He was reared in Holden, Missouri, and on November 11, 1891, was married to Ruby Herbst there. Mrs. Scarcliff and a son, Henry, died in 1937. He was a member of the Reorganized Church.

Surviving are three daughters: Miss Maude Scarcliff of the home; Mrs. Lawrence Robertson of Atchison; and Mrs. Louis Gerard of Lancaster, Kansas; two sons: Delbert of the home and William of Russell, Iowa; a brother, C. F. Scarcliff of Holden; eight grandchildren and four great-grandchildren. Funeral services were held at the Stanton Chapel in Atchison, Elder Gilbert Hedrick officiating.

NICHOLSON.—Francis P., was born in Sandwich South Township, Ontario, in 1874, and died May 14, 1950, in Windsor, Ontario. He was a respected citizen and a valued member of the Reorganized Church for many years. Until ill health caused his retirement, he was a prosperous farmer.

He is survived by his wife, Erma; a son, Carl; two daughters: Mrs. Robert Carnahan and Mrs. Harry Volland, all of Anderson Township; a brother, George of Saskatchewan; thirteen grandchildren and thirteen great-grandchildren. Funeral services were held at the Reorganized Church, Elders James Pycok, W. Blair McClain, and Irving Jones officiating. Interment was in Rose Hill Cemetery, Amherstburg.

BLOCK.—Ivy Mae, daughter of Watson and Nora Belleville, was born in Soldier, Iowa, on July 5, 1907, and died in the Vale Hospital, Topeka, Kansas on May 17, 1950, of a heart ailment. She had been in poor health since suffering a stroke four years ago. She had

been a member of the Reorganized Church since September 6, 1921, and had made her home in Topeka since 1937.

She is survived by her parents; four sisters: Mrs. Elsie Sewall of Woodbine, Iowa; Mrs. Hazel Sorenson of Pine Ridge, South Dakota; Mrs. Lila Harmonay of San Diego, California, and Mrs. Cleoma Rowen, Island of Guam; four brothers: Oscar, Charles, and William of Mondamin, Iowa; and Gerald of Quonset Point, Rhode Island; and her grandmother, Mrs. Simon Ruffcorn of Mondamin, Iowa. Funeral services were held in the Methodist Church in Mondamin, Elder Francis Harper officiating. Interment was in the Little Sioux Cemetery.

FULLBERG.—Frank Christian, was born at Winona, Minnesota, on October 12, 1880, and died unexpectedly on June 23, 1950, while working in the front yard of his home in Council Bluffs, Iowa, where he had lived the past fifty years. He was baptized a member of the Reorganized Church in Council Bluffs on January 16, 1921, and was later called to the office of elder. On April 20, 1909, he was married to Bertha Jacobsen; three children were born to them. For a number of years he was engaged in the real estate business, and for ten years owned and managed a grocery store. He retired about three years ago.

He is survived by his wife, Bertha, and a daughter, Murial Hopkins, both of Council Bluffs; two sons: Eldon of Santa Barbara, California, and Franklin of Council Bluffs; a sister, Hannah Wachenheim of Savanna, Illinois; and five grandchildren. Services were held at the Woodring Funeral Home in Council Bluffs, Elder V. D. Ruch officiating. Interment was in the Walnut Hill Cemetery in Council Bluffs.

BARMORE.—Bertha Beryl, daughter of Joel and Mary Brown, was born October 20, 1884, at Delphos, Kansas, and died June 27,

1950, at her home in Independence, Missouri, after a short illness. She was married to James D. Barmore in 1903; ten children were born to them. On March 20, 1921, she was baptized into the Reorganized Church at Rolla, Kansas. Two years later she and her husband and their young family moved to Independence, Missouri. Mr. Barmore and three sons preceded her in death.

Surviving are five daughters: Mrs. Louise M. Huddle, Mrs. Hazel Bradshaw, Mrs. Esther Hunsburger, and Miss Bonnie Barmore of Independence, and Mrs. Beryl Vaughan of Sedalia, Missouri; two sons: Ralph of Wichita, Kansas, and Joel of Independence; a sister, Mrs. Mignon Blunk, and a stepister, Mrs. Ethel Clark, both of Waukomis, Oklahoma; seven grandchildren and seven great-grandchildren. Funeral services were held at Second Church in Independence, Missouri, Elders Charles Edmunds and Guy Mintun officiating. Burial was in Mound Grove Cemetery.

OLSEN.—Peter, was born July 7, 1865, in Utah, and died July 16, 1950, at his home in Council Bluffs, Iowa. With his parents he moved to Pottawattamie County, Iowa, at the age of four and remained there the rest of his life. He was married in April, 1890. His wife and two daughters preceded him in death. He had been a member of the Reorganized Church since July 18, 1892, and was also prominent in county farm organizations.

Surviving are four sons: Harry, James, Albert, and Howard, all of Council Bluffs; two daughters: Mrs. Ernest Hough and Mrs. Basil Guill, of Underwood, Iowa; an adopted daughter, Mrs. W. R. Graves of Arnolds Park, Iowa; twenty grandchildren and eleven great-grandchildren. The funeral was conducted at Woodring Mortuary in Council Bluffs by Elder V. D. Ruch. Interment was in the Grange Cemetery near Council Bluffs.

1950 REUNION SCHEDULE

Aug. 10-20	Far West—Stewartsville, Mo.	Aug. 12-21	W. Mont.—Deer Lodge
Aug. 11-20	Nrn. Mich.—Park of the Pines	Aug. 19-27	Ariz.-Mt. Lemmon—Tucson
Aug. 12-20	Kirtland—Kirtland	Aug. 20-27	Des Moines—Camp Mitigwa,
Aug. 12-21	East. Mich.—Cash		near Madrid, Iowa
Aug. 13-20	Chicago-Northeastern Illinois	Aug. 20-27	E. Colo.—Palmer Lake
	at Lake Geneva, Wisc.	Aug. 25-27	K.C. Stake—Nazarene Camp
			Grounds

1950 YOUTH CAMPS

The Department of Religious Education calls special attention to the two new camps, the one at Bandera, Texas, near San Antonio, and the other at Racine, Missouri, near Joplin, and encourages the young people of these districts to attend the respective camps.

Other camps are in various stages of planning. The Department will forward to the proper persons, inquiries for information on these camps.

Youth Camp	Deer Park, Penn.	Aug. 23-30	Almer Sheehy 11 Summit Street Somerville, Massachusetts
Missouri Valley	Columbus, Nebr.	Aug. 23-28	Charles Neff 811 N. 36th Omaha, Nebr.
District Youth Camp and Rally	North entrance Roosevelt Park, 16 miles south Wattford City, U. S. Hy. 85	Sept. 2, 3, 4	Orrin R. Wilcox Box 363 Fairview, Montana

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*** THE OTHER FELLOW'S SHOES**

The lady struggled out of the crowded street car, grumbling that she had been forced to stand on one foot all the way down town. She and her fellow-sufferers were somewhat startled on hearing a "mere male" voice retort, "Yes, madam, and that one was mine!" (If the oaf had given her the seat, neither of them would have a reason to complain.)

How human it is to forget the other fellow. How seldom we consider his feelings.

We say, "I wouldn't want to be in his shoes," or, "I'll bet his feet hurt." But how often do we try to help the unfortunate or perhaps sinful one? Isn't it true that we even enjoy seeing them squirm sometimes? We hear, "Serves him right. I don't feel a bit sorry for him," etc., as we witness someone's reaping what he has sown.

Did Christ teach this? Let us try to remember the other fellow, judging not too harshly when we think that the "shoe" is nipping him. What if it were on the other foot? Ours, then, might be the greater discomfiture.

A wise Indian once prayed, "Great Spirit, help me never to judge another man until I have walked two weeks in his moccasins."

Edith Grace Beggs.

*** PUSH**

In this push-button age, we might be sure of success, if we could only know which button to push, and when. Many of our failures come from not knowing.

*** FAMILY ALTAR**

It was Papa who gave us the idea for this P.S. Papa was late for Work last Tuesday. It was Mama's fault. They had Family Altar at breakfast time. Mama was in a Mood. Mama prayed for the Sick Neighbors; the Postum got cold. Mama prayed for the Heathen Nations; the Egg became leathery. Mama prayed for the Missionaries and the local Church; the Toast was vulcanized. Mama looked over God's shoulder and prayed, with Disapproval in her Voice, for Junior and Billielou, who have misbehaved lately. By the time Mama finished praying, it was too late for Breakfast, and it wasn't fit to eat anyway. Papa kissed Everybody good-by, grabbed his Hat, and ran for the Bus. He just missed it.

Papa has ideas on the subject. "We ought to have short prayers in the morning, just for personal help to get through the day. We ought to be like Jacob, who saved his spiritual wrestling for the evening, when there was plenty of time." Papa is getting Mama a stop watch.

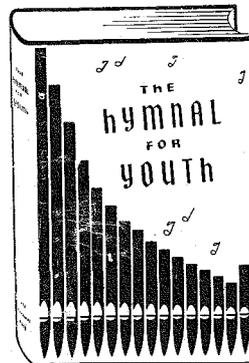
*** VIBRATIONS**

Uncle Joe has learned something new about bus jiggles on a tramp steamer (looks like a tramp, and the radiator steams) of the Rough & Seldom Transit Company. In addition to the regular up-and-down bounce, and the special back-and-forth jerks, this bus has added a sideways throb that will loosen the lining of the toughest lunch box in eight blocks. And if your breakfast egg wasn't scrambled before the ride, it certainly is afterward.

Herald House

The Hymnal for Youth

(Herald Edition)



"The Hymnal for Youth" (Herald Edition) which we are now introducing includes many hymns that are already well known among us. There are also a large number of hymns that have found acceptance elsewhere which ought to become better known among the Saints. And we are glad to say that there are more than a few (written by our own people) that have never been published before, but which we believe will be welcomed and loved. . . .

"We were happy to be able to make an arrangement with The Westminster Press that permitted us to include herein many of the hymns already issued in their 'Hymnal for Youth,' and to add thereto hymns of our own choosing." Quoted from The Preface by Israel A. Smith and F. Henry Edwards.

The new Hymnal includes the following sections: "When We Worship," "Orders of Worship," "Responsive Readings," and almost 400 hymns.

These hymns and materials have been selected by Franklyn S. Weddle, Director of Music for the General Church, and his associates, Dr. Roy A. Chevillie, Anne Morgan, Aleta Runkle, and Chris B. Hartshorn.

Single Copy	\$2.25
10—49	2.10 each
50—99	2.00 each
100—249	1.90 each
250 or more	1.80 each
(Postage extra in quantities)	

**Independence,
Missouri**

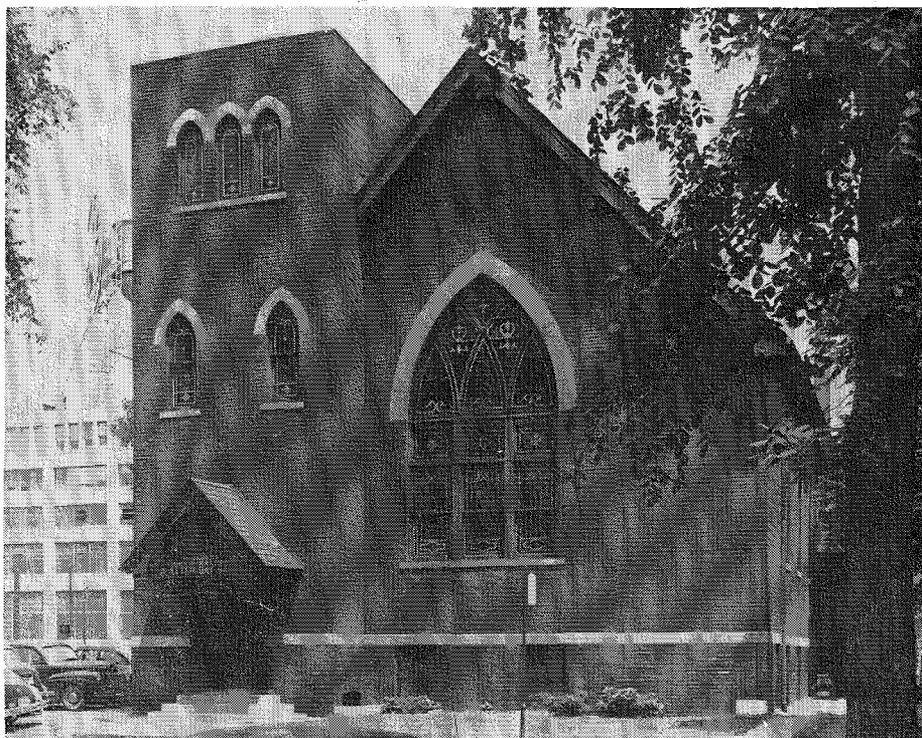
THE SAINTS'

Herald

Central Church

Detroit, Michigan

*Where the new
International Stake
was organized May 28, 1950*



VOLUME 97

AUGUST 21, 1950

NUMBER 34

www.LatterDayTruth.org

Hope For Our Children

WE HAVE GREAT HOPE for our children. We plan for their future. We establish a savings account to pay for their education when the time comes. We want to give them an opportunity for happy, useful citizenship in their country, and responsible membership in the church. We make many sacrifices for them, with no thought of ever being repaid, except in seeing them well and happy, righteous, kind, and successful in life. Our future is in our children.

The church has a complete program of religious and spiritual instruction and nurture for our children, to supplement what we should give them at home. Unless we give them religious life at home, what the church does for them on Sunday may be in vain. Church and home must work together for the benefit of the child. Everything depends upon the parents. Good fathers and mothers will send their children, or take them, to church school. They will teach them to love and respect the church and its people.

One thing that parents used to do seems to be turning into a lost art. That is, reading to their children. Children love to have their parents read to them. To the child, the very sound of the mother's voice is beautiful. The father's voice is strong and reassuring. Children like to be read to, even after they have learned to read themselves. "Read it to me," they plead. We should grant their request.

Hope is for the children—*Zion's Hope*. The church publishes this magazine for the little folk. They cannot subscribe for it for themselves. They may get it at the church school. If negligent officers fail to subscribe for it, children can do nothing. Parents should see that the paper comes, in one way or another.

See that the child brings the paper home. Then make a happy experience of reading it to him. Children's most precious memories are those of happiness in listening to mother or father reading to them.

Hope is for the children.

Introducing...

APOSTLE E. J. GLEAZER (page 5) was introduced September 12, 1949.

ROLAND C. LAMBKIN (page 9) was introduced March 13, 1950.

JENNIE MAE (CONDIT) VREELAND, Hagerman, Idaho (page 10), was baptized there in 1908 and graduated from high school in 1917. From 1917-1924 she attended Albion State Normal College and one semester at Graceland College, earning in all eighty hours' credit. She taught in the Idaho grade schools for five years. In 1925 she married William Roy Vreeland. They have two children: Charles Irvin and a foster son, Robert Aaron Weeks. Sister Vreeland is a member of the Study Club, Homemaking Club, and the Idaho State Grange. Her hobby is reading.

THE SAINTS' HERALD

Volume 97

August 21, 1950

Number 34

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

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News & Notes

SORROW

On August 12 a car accident caused the death of a young church appointee, Harley Nagel, age 28. He was riding with Brother and Sister Leon Allen when the car skidded on the wet, rain-drenched pavement and went out of control.

At the last General Conference, Brother Nagel was appointed to the missionary field, with Columbus, Ohio, as the objective. At the time of the accident, he was on his way to the Kirtland, Ohio, reunion where he was to teach a class.

Brother Nagel is survived by his wife Mrs. Sadi Moon Nagel, the former editor of "Stepping Stones," and by his parents, Mr. and Mrs. John W. Nagel and sister Christina, of Independence. His only brother Curtis was killed in action in the English Channel in World War II. Funeral services for Brother Nagel were held August 15 in the Stone Church.

Brother Leon Allen is hospitalized with an injured back. Mrs. Leon Allen (nee Eunice Jeanette Wemmer) is at the home of Brother Allen's mother and is suffering shock and minor cuts and bruises. The Allens were married just one week ago.

APOSTLE OAKMAN

The Saints in Omaha, Nebraska, were visited by Apostle Arthur A. Oakman the first week in August. Tentative plans were made for a series of cottage meetings and preaching services to be held in Omaha during the latter part of September.

CAMPUS SERVICE

Seventy George A. Njeim chose the subject "The Restoration Proclaims the Fullness of the Gospel" for his August 6 sermon at the Campus. Following the regular campus service, Brother Njeim spoke to the city-wide Zion's League groups, telling the story of his conversion to the church.

MUSIC

Franklyn S. Weddle, director of the Department of Music, was guest speaker at the Louisville Music Institute held July 29 and 30 in Louisville, Kentucky. His topic for the Saturday evening banquet was "Witnessing for Christ Through the Ministry of Music." Classes were held in choir music, multiple organ arrangements, and priesthood use of music. Brother Weddle also spoke at the 11:00 service on Sunday.

AUDITORIUM

Work has been started on the front of The Auditorium. It was found necessary to water-proof the plaster above the three doors of the entrance of the building with an extra coat of stucco. The concrete covering over the very top of the dome has been removed and preparations are being made for roofing over the area.

TO HIGH POSITION

Dr. John C. Blumenschein, church elder and prominent physician in Independence, was appointed physician for the Jackson County Emergency Hospital by the County Court at its meeting on August 7. Dr. Blumenschein began his new work immediately with the appointment. This work will be in addition to his general practice.

Are We Good Enough?

The word of the Lord came unto Jonah, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me Jonah began to enter into the city, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God and proclaimed a fast, the king saying, Who can tell if God will turn away from his fierce anger? And God saw their works, that they turned from their evil way.

—The Book of Jonah

The shaping of current events recalls the story of the great city of Nineveh at the time that the Prophet Jonah was commanded to go to it and prophesy its destruction. It is amazing that the whole city, from the greatest to the least, repented. It is not surprising that, under these circumstances, God spared the city.

Critics, of course, attack the historicity of the tale. A critic will attack anything. However, they do not attack the moral truth of the story. It is a historical fact that civilizations have perished for their sins. And some have been preserved by righteousness. Decay from within has destroyed more nations than attack from without.

In the story of Nineveh there is something for America to learn.

While the war in Korea is still on a small scale, it is a part of a larger threat and a world-wide battle line, in which the United States is threatened with destruction. And while we are threatened by destruction from abroad, we must also be aware that we are in danger from spiritual and moral decadence at home.

A powerful foe has decreed our destruction. His way of life is against our way. There is no possibility now of tolerance. He will not rest so long as the two powers exist in the world. He will not compromise. He will not cease the attack, until one or the other perishes. He has made this choice. We can only choose to fight, or yield and die. There seems to be nothing else. It has been so ever since Karl Marx formed the terrible doctrine of class warfare. If there is any other alternative, it does not appear now.

History has another lesson to teach us. The Phoenicians, expanding from ancient Tyre, built Carthage on the African coast, opposite Italy. Carthage became a great commercial city-state, a strong rival of Rome. Their clashes pointed up in the three great Punic Wars, from 264 B.C. to 146, ending in the destruction of Carthage. Carthage was defeated, not because of the failures of her armies and navies abroad, but because of her weakness at home. Carthage never made friends of the native people she subdued in Africa. The historian mentions "the danger she constantly encountered from factions and dissensions within the city itself." That reminds us of the political warfare in our country. Worse, Carthaginians practiced the abominable religion of their Phoenician ancestors, the worship of Moloch or Vaal, to whom they offered human sacrifices, with cruel and lascivious rites. The evils of Carthage caused her destruction.

In a time of trouble and danger like the present, we are reminded of the words of President Lincoln in his Gettysburg Address:

A nation, conceived in liberty and dedicated Now we are engaged in a great war, testing whether that nation or any nation so conceived and so dedicated can long endure.

How long can a nation like ours endure in this kind of world? Military strength is not enough. We also need moral and spiritual strength.

We cannot change the world easily to make it safe for us. The enemy

will see to that. But we can change ourselves. We can become better. We can repent of our sins and turn to righteousness. If we can become better, we will be stronger.

Perhaps we have done too much talking about the "American Way." Let's not flatter ourselves. This is only "Freedom's Way," and we didn't invent it. Let's be decently humble. Let's get over our pride, our provincialism, our smug complacency. This war cannot be won by us, nor by any other lone nation. As in the last two wars, it will involve everybody.

We should be careful not to get the idea that God has appointed us to be the official policemen of the world. There are some other peoples who have had that idea, and look at the ash cans that are filled with their broken batons, crushed helmets, and rusty badges. Yes, and the graves filled with their dead, slain before their time.

There is a God above history who puts this question to the people of every civilization, "Are you good enough to survive?" The great moving forces of the ages have frequently removed peoples and civilizations that were not good enough for survival.

As we face the great struggle of the world today, we meet the question, "Is Western Civilization worthy to survive?" We must not think that the answer is a foregone conclusion. We may think, "Yes." But we must also consider the possibility that God might think, "No."

We have one recourse. It is the solution that Nineveh took. We can repent and become better. It may be that the great world-wide struggle will be determined, not by whether we are strong enough, but by whether we are good enough!

We can change. It is not yet too late. Will we do it? L. J. L.

E d i t o r i a l

Midyear Financial Report

WE ARE submitting herewith a statement of income for the first six months of the year compared with the same period for 1949.

	1949	1950	Gain or Loss
January	\$147,928.49	\$155,693.65	\$ 7,765.16
February	105,070.09	105,508.28	438.19
March	87,931.32	97,444.73	9,513.41
April	83,542.28	99,498.12	15,955.84
May	72,177.66	77,713.41	5,535.75
June	63,925.78	75,376.25	11,450.47
	<hr/>	<hr/>	<hr/>
	\$560,575.62	\$611,234.44	\$50,658.82

It will be noted that there has been an increase each month over the corresponding month last year, with substantial gains occurring in April and June. This excellent report is made possible through the continuing support of our membership throughout the world. In view of the expanding church program, the goal for General Church income was increased by 10 per cent over the 1949 income. The increase for the six months period is slightly over 9 per cent.

We are pleased to report an encouraging increase in the number of tithing statement filers during the same period. A total of 11,577 tithing statements was received during the first six months of 1950, as compared with 10,184 for the corresponding period of 1949, and 8,434 for 1948.

Respectfully submitted,
THE PRESIDING BISHOPRIC,
By W. N. Johnson

This will give official notice of the appointment of Elder John E. Booth as president of Toronto District, subject to later action of the district conference.

C. G. Mesley,
Apostle in Charge.
THE FIRST PRESIDENCY,
By W. Wallace Smith.

Notice of Appointment of Bishop's Agent, Central Illinois District

Notice is hereby given of the appointment of Elder Kenneth A. Newton, R. R. 1, Box 314, Decatur, Illinois, as Bishop's agent of the Central Illinois District succeeding Elder

E. E. Thomas, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of August and each succeeding month thereafter to Brother Newton at the above address.

Brother Thomas has served as agent for a period of approximately twenty years. His work has been characterized by unfailing courtesy, co-operation, and devotion to the best interests of the church. We feel sure his ministry has been helpful to many church members over the past years, and we take this opportunity of expressing our appreciation to him for the good services rendered this office.

We have also appreciated the support given by the Saints to Brother Thomas during the period of his service and commend Brother Newton to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson.

Approved
The First Presidency,
By F. Henry Edwards.

Notice to Missionaries

Growing out of suggestions voiced by members of the New Appointees' Institute which recently met in Independence, a two-page article has been prepared to assist missionaries

in getting publicity of their services in local newspapers. We will be glad to furnish a copy of this to any of our missionaries who request it. —Editor.

Across the Desk

Bishop Kohlman recently returned from a reunion assignment in the South. He told us of some of his joys in sharing God's goodness with the Saints in such a convincing way that we asked him to write it for this column. We hope each reader will catch the full spirit and significance of it.

My family and I have recently returned from a trip south, which was occasioned by our assignment to the Gulf States Reunion held July 8-16 at Brewton, Alabama. Herewith we desire to bear testimony of a most enriching reunion experience.

It was normal to hear that this was the best reunion ever held at Brewton. This is as it ought to be. However, this reunion was different from any we had experienced personally in the manifestation of the power of the Holy Spirit to cleanse and transform the lives of people.

Never before have we witnessed the grace and power of the Holy Spirit in such measure and strength as to seemingly shake our very beings and burn deep within our bosoms.

We witnessed a people edified by the gifts of wisdom, knowledge, and prophecy. We witnessed a people, motivated by this spirit, whose very countenances and personalities revealed a spirit of peace and oneness. We envisioned and witnessed, by the power of the Holy Spirit, racial barriers transcended and God's word affirmed anew that He "hath made of one blood all nations of men."

Those of us who were permitted to share in this reunion experience, under the revelatory power which was ours together, know that to walk out of harmony with that which was revealed and now known by us is to walk in the spirit of apostasy.

We are grateful for our trip south and this most uplifting experience, and herewith not only bear testimony but express our thanks and praise to God.

The Voice of God

Sermon given at Stone Church on April 6, 1950
during General Conference.

By APOSTLE E. J. GLEAZER

WE CELEBRATE today one of the most outstanding events that ever transpired upon this earth—the organization of the church of Jesus Christ. That event happened one hundred twenty years ago. I am wondering if too many of us are so satisfied with our present numerical strength, with the vast throngs that crowd these Conferences, and the other accomplishments of our church in recent years, that we are losing concern for the purposes of the same God who spoke to his servant Joseph Smith and others, giving to them commandments which resulted in the organization of his church in these last days. The trouble with the general Christian world is that it is too content to dwell upon the events that transpired 1,900 or more years ago. Let us be sure that we are not content with what happened one hundred years ago. I trust we shall not be guilty of attempting to satisfy our souls with that which has been.

There are many distinctive things in the latter-day work. Chief among them is the fact that God not only revealed himself to Joseph Smith and others, but gave the people to understand that he would continue to make himself manifest in order that his kingdom might become a reality, and his righteousness might become manifest in the affairs of men.

The words of one of our gospel hymns comes to mind: "A voice commissioned from on high." I would like to talk with you regarding a voice from heaven. Of course, I am thinking not only of the voice of God, but also of the voice of Moroni, the voice of John the Baptist, and the voice of other heavenly messengers who had part together with God in

bringing this church into being. I invite your attention to the first section of Doctrine and Covenants, paragraphs one and three.

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, Hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

Need I say any more, or read any more to bear testimony to you that these words are of God? It is the



voice of God to the membership of this church. If we do nothing more than analyze these two paragraphs, I think you would be convinced that as a church we haven't paid sufficient attention to the voice of God. Enough years have passed to vindicate the divinity of these words, and we are living witnesses today of what was delivered by God to the young prophet.

This is the hour of fulfillment. All I have read regarding the sins of men manifest today that the earth is suffering a great curse because of the disobedience of its inhabitants. And I would like to say to you by way of encouragement, that inasmuch as we are witnesses to the fulfillment of the word of God regarding the consequences of sin, we also can be witnesses to the truthfulness of the work of God regarding a reign of righteousness and the establishment of his kingdom. God predicted not only the overthrow of the wicked but also the survival of the righteous.

All the promises of God are conditional. They are conditioned upon our obedience. We must have more of the voice of God and become more obedient to it. I don't mean to suggest that this requires more revelations. I am going beyond that. You and I must hearken to the voice of God. We must have an experience with him. God is no respecter

of persons. We must not be strangers to his voice. More of our people must hear his voice and comply with it if Zion is to become a reality.

WE CANNOT BRING TO PASS the establishment of the righteousness of God by passing Conference resolutions. If that were so, we would have succeeded many years ago. The righteous behavior of men comes as a result of the power of God within them, not from legislation or resolutions.

God throughout all dispensations of time has made himself available to man. This same impartial unchangeable being "is not far away from any of us," as the Apostle Paul declared when he addressed the people of Athens, but it is meant to say that we must seek after him. The voice of the Lord is to the ends of the earth that all who will may hear.

We may limit the influence of God's power upon us. If his voice is not heard, the fault is ours, not his, for all Scripture, all history, bear witness that God is ever ready to manifest himself to men when they are in an attitude to receive. He was not speaking idle words when he said, "Every man walketh in his own way and after the image of his own God." That was certainly descriptive of the people of one hundred twenty years ago, and it is equally descriptive of people today. How many in this community are concerned first in seeking the righteousness of God?

God said, "They seek not the Lord to establish his righteousness." How many people are attempting to seek to establish the righteousness of God today? It wouldn't be diplomatic for me to ask, "How many Latter Day Saints are concerned in seeking God's way?" But since I'm not diplomatic, I'm going to say that too few of us are concerned with God's way, except when we are in a good prayer meeting and moved by the right Spirit.

Our difficulty is that we do not permit this Spirit to dwell with us

long enough to bring to pass the manifestations of righteousness through us. That "every man walketh in his own way and after the image of his own God" is too true. I place myself in the company of men and women who have said, over and over again, "Zion could have been redeemed long before this, if we had been obedient to the commandments of Almighty God." It is possible that only in a time of crises we seek the Lord.

I WAS IN CALIFORNIA by appointment in 1933 and happened to be present during an earthquake. It was reported that more people said their prayers the night of that earthquake and the next day than before or since.

Some of us never knew when we were going to have another major shock, and a great many people kept on praying. The only difficulty was that the Lord didn't keep on shaking the earth long enough to develop within the people the habit of prayer.

One year after that tragic occurrence, when so many people lost their lives, they celebrated by having a dance and all that goes with a dance. That was their way of celebrating the earthquake. Small wonder that God looked upon this world and wept.

There is another story in the Good Book which I wish to bring to your attention. The king of Babylon was in a predicament. He had a dream. The dream was of sufficient importance that it troubled him, but in addition to that he forgot it. He remembered only his fear. He called the magicians, astrologers, and sorcerers to interpret his dream, and they couldn't do it. King Nebuchadnezzar was enraged and ordered all of them to be killed. Among the captives from Jerusalem was Daniel, a man of God. He appealed to the king, described the dream, and interpreted it.

But the thing that concerns us is what Daniel said to the king: "But there is a God in heaven that reveal-

eth secrets, and maketh known to King Nebuchadnezzar what shall be in the latter days."

Can you imagine what kind of man Daniel was to speak like that? "But there is a God in heaven!" Do you talk to your friends and neighbors in that language today? All you hear is pessimism, war, trouble, and fear.

I USED TO TELL the Saints that someday they would get rid of Hitler. Some of them didn't believe me. "But," I said, "after you get rid of Hitler, you're still going to have trouble." Now we have another dictator or somebody impersonating him—we don't know.

Many of us can come forth in this hour of pessimism and say, "But there is a God in heaven who reveals secrets and has made known what is coming to pass in the latter days." Can you say that to your friends? Are you tottering too? Are you shaking? Are you crumbling?

I received a new interpretation of an old text the other day in prayer meeting, and I want to bring it in here now: "Be not overcome with evil, but overcome evil with good." Do you know, my friends, it's possible for good people to be overcome by evil? You can permit the evil of your age to depress and discourage you so that you can become absolutely useless in the cause of Christ.

"Be not overcome with evil, but overcome evil with good." That's the call to this church today. Why are we so dependent upon what is done in Washington? (I speak respectfully when I ask that.) Why are we so dependent on what happens in London and in other capitals of the world? I think old-time Latter Day Saints used to hear words to the effect that it was the intent of Almighty God that sometime this people should become independent of every nation under heaven. In those days people were so old-fashioned they believed things like that; now we hear people say, "How can we be independent?"

Are we going to be overcome by evil? Or are we going to overcome evil with good? I have maintained for a number of years that if we would dare to manifest Christ in community living, thousands of worth-while men and women who are not of our faith would seek to discover our way of life. We also have a Red Sea to cross before we can make a stand. One of these days, if I'm not mistaken, either the conditions which prevail in the world about us will force us to cross our Red Sea, or we will hear the voice of God saying to us in the hour of our calamity, "Wherefore criest thou unto me? Speak unto this people that they go forward."

That same promise given to the disciples of Christ that no power can stay them applies to any person who has the courage to carry out the will of his Lord and Master. We are talking about our great missionary program. Well, it's better than it has been. We have increased it a bit. Now if we really believed in the voice of God, if we dared to hearken, we would be baptizing thousands of worth-while men and women who are seeking that voice. But they must see the manifestation of that voice in the life we can produce as Saints.

This calls for more individual goodness. It also calls for an example of collective righteousness that will manifest God in government and in business—not the church in business—but God in business and God in our social activities. The voice of God requires this church to produce his way of life.

Speaking from this pulpit recently, I used the text, "If any among you lack wisdom, let him ask of God." Talk about small beginnings—could you find a smaller beginning than the fourteen-year-old lad, Joseph Smith? He may have lacked academic training, but he learned rapidly. You have no need to apologize for the followers or the family of Joseph Smith. But regardless of how good or how intelligent a fourteen-year-old lad is, he is not con-

sidered great in the eyes of the world. Joseph was not yet in his fifteenth year when he was moved to seek God. God heard his prayer and revealed the Father and the Son to him. Joseph heard the voice of God saying, "This is my beloved Son, hear him." And through that young man, God established his church. If it had not been for the apostasy to Utah on the part of so many of the original members of that church, God alone knows what kind of organization we would have had today.

You talk about humble beginnings. If the voice of God, speaking to a young man and a few humble associates, could accomplish in fourteen years what is recorded regarding the history of this church, think what could happen to us today if a hundred forty thousand Latter Day Saints could hear that voice and be obedient to it.

I HAVE HEARD IT SAID many times by many people, "We just can't do it today. We haven't the means." Let's go back in our history. Suppose you had been one of the six present in the Whitmer home when the church was organized. Just think of that little company of Saints. They were all young men. Can you imagine some of those young men saying, "We haven't the means. We haven't any money"? I know that's the problem of a great many people. You hear it from the time you hear anything at all until the time you die. No matter how much money we get, we always think we ought to have more.

I think that in many instances money prevents our doing what God wants us to do. For years and years I have been committed to the text, "Zion shall be built by sacrifice." I have reached the conclusion that we will never build Zion in the hour of our prosperity. We'll build it in the hour of our need, and that is the reason for the sacrifice. We will have to take from our need to bring to pass the kingdom.

I am speaking only for myself. Out of our need we shall take what

is necessary. It is not a question of wealth; it is not even a question of numbers. It is a question of righteousness. Years ago I used to say that if we had only five thousand people who were willing to discipline themselves in harmony with the voice of God, we could manifest a righteous community. These five thousand would have to be brought into one community where the population would be sufficiently strong to manifest righteousness in government, in business, and in domestic life.

That is why I still believe in a gathering. That is why we must have a gathering, and that is why this gathering must be selected. I am of the opinion—and I am going to be of that opinion until I am convinced otherwise—that we have more than five thousand people in this church who would be willing to be selected and to move under direction into a community where they might be used as instruments in the hands of God in making manifest his revelation of righteousness.

What a missionary force that would be. Think how the word of such a community would be carried to the ends of the earth, and how the fulfillment of another prophecy, and the nations of the earth would acknowledge that the kingdom of Zion is in very deed the kingdom of God and his Christ.

We complicate this ideal of Zion so that it becomes impossible to attain. And we are content to say, "It can't be done." Joseph Smith and those associated with him could have said that. Need I remind you how men directed by the Spirit left Kirtland, Ohio, without sufficient funds, to go to England, and succeeded splendidly on that mission.

Suppose they had said, "It can't be done. We don't have the means."

THE VOICE OF GOD comes to us now whether we recognize it or not. This is an hour of crisis. The only solution is to have the voice of God, to hear it and to comply with

WE LOOK AT BEAUTY

By Marcella Schenck

MY HOSTESS showed me snowy peaks noted for their grandeur and mountain streams laughing down the valleys. Our car ascended beckoning curves up and over a pass that "welcomed strangers"; then down again until we stood beside long stretches of reflecting lakes. Deep within them lay buried the twin majesty of the peaks above. We found aspen ghosts stalking at mid-day, unashamed, in forests dusky as the twilight. And I would not forget the rainbow, standing tiptoe in the valley meadow, peering through circling, highland mists into ethereal mysteries.

"Come again," said she. "You *must*. You so appreciate my world."

"And *you*," I said, "come visit me. I have no wealth of scenery to share with you, but if you linger long enough, you shall know people steadfast as your Tetons or gay as laughing streams. Those who give a welcome. Those who reflect a majesty too rich for one to question its source. People unafraid and unashamed to meet life as it is. People with feet planted firmly on the earth, who yet vision a future worth striving for. My world is a little Iowa town beside a highway, and I love its people."

"You couldn't mean to say," she said, "that *all* the people of your town are like that!"

"There were some dead pines on your mountain slope, fallen and shattered by storms long past," I reminded her. "Weeds grew beside the flowers we plucked on that last upward climb. We came across a panther's tracks on the trail back there and hurried here to a safer zone."

"But those are such minor things besides all this," she protested with widening gesture. "I choose to see only the beauty of my world."

I smiled. In my little Iowa town I choose to look for beauty, too. The living soul can be the most beautiful of all God's creation.

it. This church is distinctive from all other churches on the face of God's earth. Its members know that God can and does speak. He waits upon humanity. It's a solemn mockery to ask for counsel from above and then ignore that counsel. Yet many times in our prayer services we have heard the voice of God, then asked afterwards, "What did the Lord say?" It was a marvelous meeting . . . someone spoke in prophecy . . . and yet we ask, "What did the Lord say?"

You know how parents feel when they speak to their children, and sometimes the children don't answer. I've heard mothers say, "Did you hear me?" I recognize that this is an hour of crisis for the world? It is an hour of crisis for the church, too, and there's no other solution on this earth.

Everywhere there is a cry of desperation in the land. Even leading educators—and I've had the privilege of hearing one or two recently—are telling us that when knowledge is universal, and almost anyone can avail himself of a college education, unless there comes some spiritual power or some spiritual evaluation, the world is damned. What do you think Joseph Smith would say if he were alive today? Would he say, "I told you so"? It think that if Joseph Smith the Seer were here he would have the courage to sound the same cry for repentance that he issued then. But crying alone isn't enough; we must make that cry effective by manifesting it in our own way of life. Not until we take our religion seriously and know that we must bring forth the cause of Zion are we going to interest other people in it. The voice of God is available to us today. Are we going to hear it? Are we going to heed it? Or are we just going to follow the pattern of sectarianism and simply build churches in various cities?

You probably remember these words of "Admonition" given to us

by Joseph Luff under the inspiration of God: "I have spoken, few have heeded. What remains for me to do? Warnings old wait vindication; man must learn that God is true." I'm not so sure that I had been baptized when I first read those words in a *Saints' Herald*. If so, I had joined just a few weeks before; but I bore my humble testimony. As I read those words the power of God rested on me, and I knew they were true, and yet we Latter Day Saints didn't even put it in the hymnbook.* Now I'm not a musician. I don't know what is a hymn and what isn't a hymn, but this song contains the voice of God, and I think we ought to harken to the admonition which is given right there. I've only quoted part of a stanza for you. Before you leave this Conference read the rest of it. God is saying to us now, "Warnings old wait vindication; man must learn that God is true."

I'm not concerned about a few Latter Day Saints saving their bodies and their souls, but I am concerned that the purpose of the one eternal God which brought this church forth one hundred twenty years ago shall be fulfilled. God has instructed us that after making converts and ministering to them we shall bring them together in communities through the instruments within his church with its helps and its organization. And there in surrounding conducive to right living, we will set up an ensign of righteousness that will attract the downtrodden from all over the world. We owe it to every nation, kindred, tongue, and people to bring forth the righteousness of God. The voice of God is to the ends of the earth. All that will hear may hear. You and I are committed to make that word manifest in the life that we are required to live. That God may bless us in this mission is my prayer.

* Note—This hymn is No. 385 in *The Hymnal for Youth* published since General Conference by Herald House, price \$2.25.—*Editor*.

Values Are Relative

By ROLAND C. LAMBKIN

THE SLIPPERY SLIDE RULE

Woe unto you rich men that will not give your substance to the poor.
—Doctrine and Covenants 56: 5.

WHEN I WAS A BAREFOOT boy, I rode one day with the local feed merchant, Mr. Jacobs, in his new car. He had just traded in his Model T. The new car was a big Dodge with shiny leather upholstery. By my boyhood standards that country feed dealer was a marvelously rich man. He made a fabulous income—almost two hundred a month the best months. He lived in wealth a poor boy like me could never hope to attain—a two-story brick house in a village of one hundred people.

Probably the feed dealer in this little village would hardly have considered himself rich. Just such a diversity of opinions operates when we collectively consider our part in supplying the sinews of Zion through consecration of our surplus. The words "rich" and "poor" are comparative terms. There wasn't a rich man on Robinson Crusoe's Island. There wasn't a poor man either! If you disagree with me, it is because you are comparing Crusoe's estate with yours and saying, "He was richer than I," or "He was poorer than I am." If none of us were rich, then none of us would be poor, for each classification is entirely dependent on the other to give it meaning.

In small towns all over the United States live rich men. They live well, and often dominate the life of their community. They are respected, have a household servant, play the stock market, and own the important businesses in town; yet they are represented in Washington as small businessmen. *They are.* They employ one to a dozen people; they count their reserves in thousands; they are unknown outside their own

communities or business associations. To many a big businessman, they are "that small account out there in Busyville."

FROM THE VIEWPOINT of the man in the neat little cottage close to the tracks in Busyville, Mr. Big is rich. From the viewpoint of the steel company executive who had such a headache routing two or three small beams to Busyville, Mr. Big is "that poor fellow who thinks he can make a go of it out there."

Such a wide diversity of definition of who is rich does not stop there. The little fellow who owns his cottage and has a fairly secure future is rich by the standards of the dispirited migrant farm hand in California.

Brother X. owns a fine car in keeping, of course, with his standing in town as a businessman. It provides speedy and comfortable transportation. This is his car, but the children need a car, too, so he buys another for them to use. Sister M. is a widow with a houseful of children and has a fundamental need for transportation. They can all crowd into their old Model T. The obvious inequality is not at all obvious to Brother X., although all three cars are parked side by side on Sundays.

Rich and poor are comparative terms just as big and little, fast and slow are. A little greyhound is fast in his class, but he can hardly compete with an airplane. Rich and poor, as terms, have only the meaning you or your environment gives them. Riches, poverty, surplus—these are not standard terms but *personal attitudes*. Understanding this is vastly significant to Zionic endeavor.

WHO THEN, in the Lord's opinion, are "the rich who should be

made low"? (Doctrine and Covenants 101: 2.) Perhaps we can search out an attitude from the Scriptures—a meaning given to "rich" by the Lord.

And again thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands.—Doctrine and Covenants 42: 12.

And now in this two hundred and first year there began to be among them those who were lifted up in pride, such as the wearing of costly apparel and all manner of fine pearls and of fine things of the world.—Book of Mormon, page 684, verse 27.

The hand of providence hath smiled upon you most pleasingly, that you have obtained many riches:

And because some of you have obtained more abundantly than that of your brethren ye are lifted up in the pride of your hearts, and wear stiff necks, and high heads, because of the costliness of your apparel, and persecute your brethren, because ye suppose that ye are better than they.

And now, my brethren, do ye suppose that God justifieth you in this thing? Behold, I say unto you, Nay.—*Ibid.*, page 170, verses 15-17.

Think of your brethren like unto yourselves, and be familiar with all, and free with your substance, that they may be rich like unto you.

But before ye seek for riches, seek ye the kingdom of God.

And after ye have obtained a hope in Christ, ye shall obtain riches if ye seek them; and ye will seek them for the intent to do good; to clothe the naked, to feed the hungry, to liberate the captive, and administer relief to the sick and the afflicted.—Book of Mormon, pages 170, 171, verses 22-24.

They that trust in their wealth and boast themselves in the multitude of their riches; none of them can by any means redeem his brother.—Psalm 49: 6, 7.

And if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse.—Doctrine and Covenants 42: 14.

Our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.

He shall call to the heavens from above and to the earth that he may judge his people.

Gather my saints together unto me, those that have made a covenant with me by sacrifice.—Psalm 50: 3-5.

The Danger of Dancing - By MRS. ROY VREELAND

WOULD it be wrong to attend a few private dances? That was a question I once asked myself. After World War I, I had married and moved with my husband to the west coast where he was employed in a small sawmill.

There was no Reorganized Latter Day Saint Church in the community to which we moved, and dancing seemed to be the principal amusement. My husband's employer and wife took an active part in the life of the community and invited us to join in the Union services held each Sunday in the schoolhouse, also to attend the weekly dances held in private homes.

My husband was not a member of the church at that time but had been reared to believe as I had been that there was harm in dancing. However he left the decision to me.

FOR several weeks I prayed over the matter but received no light. Then my mother became ill, and I returned home to spend a few weeks with her. During my stay the holiday season arrived, and my older sister, Charlotte Condit, came home to spend her Christmas vacation.

Charlotte had been told in her patriarchal blessing that she was a chosen vessel of the Lord. When she was still young, she consecrated her life to the service of the Master and felt she should spend her life in work with young people, especially those of the church. She prepared herself for this work and became a member of the Graceland College faculty in 1927. There she spent the last ten years of her life and found happiness in working with our young people. Her aim was ever to assist them to reach higher spiritual standards.

Before our marriages, my younger sister and I had always talked over our personal problems with Charlotte and found her counsel wise. I decided also to discuss this subject with her. On the first day, I had an opportunity to tell her of my feeling in regard to dancing and expected her to advise me in the matter. However she offered me no advice but said she would pray earnestly that I be divinely guided, and admonished me to continue praying too. The subject was not mentioned again until near the end of her vacation.

The weather on the day before she was to leave was mild and pleasant, with no snow on the ground. Charlotte suggested that we take a walk, as we had done since childhood, to a secluded place near a creek not far from our home.

To this place my sisters and I had gone in the years past, when we were about to be separated, and had prayed together. This always brought us a feeling of peace and serenity. That day we two knelt at the old familiar spot. In her petition Charlotte prayed that I might be given divine guidance in the problem that confronted me and that I would receive a definite knowledge of the Lord's will in regard to the question of dancing. She also asked that my husband might be led to see the truthfulness of the gospel.

CHARLOTTE and I occupied the same sleeping room. Early the next morning I awakened from a strange dream which left me puzzled and moved. The experience was so vivid in my mind that as long as I live it will be as clearly remembered as on that morning years ago when it was given. I related it to my sister.

I seemed to be alone, leaving the church. It was a summer evening. I walked along a grassy path through a pleasant meadow. There were hills ahead through which gleamed bright city lights. This seemed to be my destination.

After a time the path led me into a small valley, where beautiful, white lilies grew on either side and as far ahead as I could see. At first I only admired the flowers as I walked along, but the desire to gather a bouquet grew in my mind. This I did while hurrying along.

Now my arms were full of the lilies, and I enjoyed their beauty and wonderful fragrance. However when I stooped to pick another which seemed especially perfect I saw, curled beneath the bush, a hideous black snake! Then my eyes seemed to be opened, for underneath every bush, there lay a reptile. They were aroused now, coiled and ready to strike.

Terrified, I dropped the flowers and decided instantly to turn back, but now the reptiles had crawled from the bushes onto the path and seemed to be everywhere, so it looked as if escape were impossible. It still seemed to me that there was less danger in retracing my steps, so I ran, trying to avoid the

snakes. I was injured several times by their poisonous fangs before escaping from the little valley. Now I realized I must have help soon or die.

It was then that I noticed for the first time a small, white house, located inconspicuously on a hill a little way from the path. In my former eagerness to reach the bright lights of the city I had failed to see it. Now the intense darkness all around me seemed to accentuate the radiant glow that seemed to emanate from the house on the hill, and in comparison the lights of the city were dim and unattractive.

I hurried up the path and knocked on the door. To my surprise it was opened by Brother Adolphus Hendrickson, beloved pastor of my home branch who had recently died. He was dressed in white, and I was impressed by the immaculate cleanliness of the room in which he stood. His presence seemed to radiate a heavenly peace and joy. Without my requesting his help, he brought bandages and ointment with which he dressed my wounds. He assured me that I had received help in time and would suffer no ill effects from the injuries received in the valley. He also told me that he lived in that place for the purpose of giving assistance to those who blindly walked on the path, gathered the lilies, and were injured by the snakes.

After thanking him I retraced my steps toward the church I had left earlier. All desire for the lilies and the city of the alluring lights was gone. I felt only a great thankfulness for my escape.

When I had related my dream, Charlotte said, "That is the answer to our prayers for direction on the problem of dancing! There is harm in that form of amusement."

At the prayer meeting which she attended on the following Wednesday, in the branch where she was teaching, Charlotte related the dream. Immediately the elder in charge arose and said he felt impressed to say that the dream had been divinely given. With these two witnesses added to my own conviction, I was sure at last that the church's teaching in regard to the dancing question was in harmony with the Lord's will.

Several years later I learned that it had been made known to Brother Adolphus Hendrickson that his work on the other side would be to minister to the spirits in prison. This was an added testimony to me.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

What is the gift of tongues, its purpose, and the methods of exercise? Does I Corinthians, chapter 14, give any basis for the necessity of the interpretation coming through a spokesman other than the one who spoke in tongues?

Michigan

O. O.

ANSWER:

The gift of tongues is a manifestation of the Holy Spirit which results in the utterance of intelligible language unknown to the speaker and conveys a message to the hearer.

The purpose of the gift can be learned from the accounts given of this divine manifestation in Mark 16:15-17, and from Luke's narrative in Acts 2:4-11. The promise of this gift was given to men whose duty it was to carry the gospel "to all the world," and from this statement we can justifiably say that its purpose was, and still is, missionary in nature. Luke strengthens us in this belief when he writes, "Every man heard them [the disciples] speak in his own language . . . the wonderful works of God." Those that heard were assembled in Jerusalem from different parts of the Roman Empire and spoke many languages. In their native tongues, they heard these Galileans speak. The feature that amazed the hearers was that the speakers had no previous knowledge of the language they were using.

This view is clearly supported by latter-day revelation. The time is promised to the church "when the arm of the Lord shall be revealed in power in convincing the nations . . . that every man shall hear the fullness of the gospel in his own tongue, and through his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ."—*Doctrine and Covenants* 87:3, 4.

Another reason for this gift advanced by Paul is for the edifying of the church (I Corinthians 14:13).

The belief of many in the gift of tongues is predicated solely on the account given by Saint Paul to the Co-

rinthian saints in his first epistle, which usually leads to a misconception of this gift. Paul is a believer in the gift of tongues and wrote his epistle for the purpose of correcting the beliefs and conduct of the Corinthians, not only toward the gift of tongues but toward many other abhorrent practices and beliefs that were common among them. There were divisions (1:12, 13) and fornications "such as is not named among the Gentiles" (5:1). They went to law before unbelieving judges (6:1-9); they ate meats that were offered to idols (8:1-9); they practiced heresies such as they did towards the Lord's Supper (11:17-30), they even went so far as to deny the resurrection of the dead (15:12). The whole tone of the epistle was one of reproach and not the stating of an accepted belief. This also is true of the gift of tongues, and the note of reproach is clearly seen in the fourteen chapter.

The Corinthians evidently practiced the artificial stimulation of their emotions which resulted in the utterance of something unintelligible. The Greeks used to do that, and the dancing dervish still does it among the Mohammedan sect. (See H. V. Morton's book, *In the Steps of Saint Paul*, pages 181-197.) It is this that Paul tried to correct, and it is why he insists on an interpretation. There was no interpretation needed on the day of Pentecost. The language was intelligible.

GEORGE NJEIM.

QUESTION:

If the gospel was taken away with Moses and not brought back until Christ came, how did the prophets become holy or converted?

Kansas

J. P. C.

ANSWER:

It was the higher or Melchisedec priesthood which was taken away with Moses, but the Aaronic priesthood was left. This administered a part of the gospel, referred to as "the preparatory gospel," which included the primary principles of faith, repentance, and baptism by water. There remained in Israel high priests of the Aaronic order, some of whom, no doubt, officiated as

prophets. However not all the prophets were priests or held the priesthood, but whenever the Lord had need he called out and empowered men for his special work. Probably Elijah and Elisha were prophets of this type, and among the Nephites were Abinadi and Samuel the Lamanite. In latter days Joseph Smith functioned as a prophet for some time before receiving the priesthood. Many were converted and became holy men between Moses and Christ.

CHARLES FRY.

QUESTION:

What is the meaning of the parable of the prodigal son? Was the elder son right in being indignant at the reception given for the returning brother?

Missouri

Mrs. K. K. W.

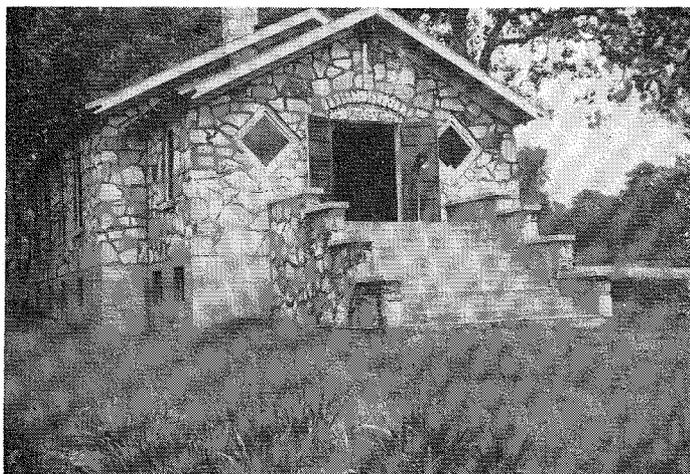
ANSWER:

The parable established two main points, viz., the doctrine of repentance, and the divine blessing of forgiveness. The brother's attitude is incidental.

The younger brother, taking his inheritance from his father went away for a life of profligate pleasure, and having exhausted his resources came to desperate want and degradation. Pondering over his condition and remembering his former estate he resolved to change his manner of life and return to his father. He would not ask for a further inheritance, but to become a servant whereby he might rebuild by his own endeavor his wasted fortunes. His decision required deep humiliation, which showed real repentance. The father received him with open arms, rejoicing at his return, and gave him the opportunity he desired.

What many overlook in the parable is the involved teaching of divine justice. The father's action was not the impulse of maudlin sentimentalism or the expression of ill-considered affection; it was consistent, practical, and just. The son was given, according to his reasonable request, a new opportunity for beginning again the building of a commendable life. How like God! It is a mistake to suppose that divine forgiveness restores what has been thrown away in sin, or makes up what has been unattained through years of indifference and sloth. Like the father of the prodigal, the Lord opens wide the door of opportunity by forgiving the truly penitent soul and helping him to make the best of life here and hereafter.

CHARLES FRY.



Thayer, Missouri Branch

THE THAYER, MISSOURI, BRANCH was organized in July, 1904. The Saints first met at the Cain Hill School near Thayer with Elder J. F. Cunningham as branch president, who served for ten years in this capacity. Brother Cunningham was also under General Church appointment for a number of years. Now, at the age of eighty-six, he is making his home at Alton, Missouri.

When the meeting place was changed to Thayer, services were first held at the home of Brother and Sister G. A. Davis. Brother Davis was voted to be pastor and continued to minister in this position for thirty-two years until his death on April 6, 1942. During this time the present building was erected, the first meeting being held in it on April 6, 1931.

Those serving as pastor since 1942 have been J. W. Adams, A. M. Baker, Elton McGuire, and Fred Riebold, the present pastor. Among those who have been instrumental in promulgating the work since the organization of the branch are Joseph Ward, J. C. Spurlock, Bert Bootman, W. E. Hayden, Charles May, and John F. Garver. In recent years Seventies William Guthrie and James Menzies, together with District President J. A. Phillips, have assisted greatly with the work. This year Seventy Donald L. Kyser and Missionary G. Wayne Smith have been in Thayer holding cottage meetings. These have resulted in several baptisms and additional prospects.

This congregation hit its peak membership of 132 in 1934. Due to deaths, migration during the war years, and other causes the total number of members now is thirty-three.

A Good Soldier of the Line

BY WILLIAM SEARLES

THE YEAR WAS 1945; the place, somewhere in England. A brigadier general was speaking to a group of junior officers:

Gentlemen, this army must have courageous men, without them our cause of freedom is lost. Still, I would have those in my command bear several things in mind. First on any list is that dead heroes do not win wars, only those who live and are able to take the field again. Therefore, I would like to advise any man who thinks he'd like to be a hero to temper his valor with judgment so that heroism in today's skirmish does not cost tomorrow's battles. However, every battle has its heroes who lay down their lives, and it is well to remember that our America and all it means was purchased with blood. It is with this in mind that we consider it worth while to risk our lives, for this risk is the only way we know to save the things that make them worth while. Our war dead have made their niche, but the living can still carve their niche of hero, traitor, or good soldier of the line. This army badly needs good soldiers of the line.

Every just cause needs its good soldiers of the line—the cause of our Lord, Jesus Christ, above all. Think of Christ and how he died on the cross. God in heaven did not wish it to be so, but man's state of sin demanded such. God gave his only begotten Son out of love that men might be redeemed, for by this avenue and no other could men walk through the door of death to live again, immortal and everlasting. Satan did not will that Christ die on the cross. He knew that this would become a focal point for men's minds. It would cause them to stop and consider the costs and benefits of the things Christ had taught. He would much rather have had Christ die quietly in some obscure place.

THE WORDS "hero" and "traitor" as used by the general seemed harsh, but here are the hero and traitor. The traitor, Satan, is in a living death and the hero, Jesus Christ, died but arose to live forevermore. What of the general's soldier of the line who must live after the traitor is found out and the hero is departed? In the cause of Christ that position devolves upon you and me. Day by day we are betraying his cause by our sinfulness. Our fleshly weaknesses cause us to deny the worth-whileness of a gospel purchased with a broken body and spilt blood. We are then reminded as we sit at the spiritual board to partake of bread and wine that only as we are good soldiers of the line can we ever hope to be worthy of the blessings and rewards promised the faithful. So daily every man struggles within

himself, with Satan on one hand and Christ on the other, forging a life of no testimony or one valiant in the testimony of Jesus Christ.

God so loved the world and so despised death that his Son had to die to show mankind a way of life. Doubtless Satan so loved death that he wished Christ to live on past the appointed hour of his crucifixion that men might not know there is a way. Those who have gone before have found their peace and are laid to rest. Christ has left his work in our hands. We are his hands, his eyes, his testimony. Day by day we must examine critically our task, our attitudes, our talents, and our fitness in God's work. In respect to this particular age God rests his all in us. This task becomes long, hard, and wearying if we lose sight of the goal. We must keep before us both the means of doing the task and the desired results lest we lose our way. This struggle purifies and produces the qualities that make a man worthy.

Yes, God is marshaling his army for the rescue of his truth. And the general was right, "This army badly needs good soldiers of the line."

Good Books

By Edith Grace Beggs

IN DOCTRINE AND COVENANTS 87: 5 we are told to "become acquainted with all good books," and in 85: 36 to "teach one another words of wisdom, yea, seek ye out of the best books words of wisdom."

In these days of many attractions, or perhaps I should say distractions, reading often takes a back seat. It is so easy to obtain books that we have forgotten to treasure them as our ancestors did.

Books were so few and precious in olden days that Bibles were chained, so they could be examined without being removed or damaged. The Bible, still considered to be the greatest book in the world, obtained its name from the Greek word "biblos" or "the book." Thus, we can easily comprehend how the people looked upon it as their one great religious and literary possession; and as time went on the value of the book increased. The truths of the Bible today stand out in bold defiance of all criticism hurled against it.

The Book of Mormon and the Doctrine and Covenants join with it to form a chain of eternal truth which cannot be broken.

Why do we read what we read?

Some of us choose the lighter "stuff" because "it is easy to take" and gives a passing pleasure similar to eating candy, or in other words tickles the thought palate. Others crave romance and devour the love stories.

Some keep awake with crime stories while others woo slumber with the type of literature that acts as a sedative to the nerves. Still others read because they desire to

gain knowledge—or get the other fellow's viewpoint. Some say they read to pass time; this is comparable to reading signs in a railway station or street car.

One might accidentally or perhaps providentially stumble upon something worth while this way, but usually we must seek to find and knock to have it opened to us. Our minds are ever reaching out for information or amusement. What we choose to read is our business. It is our privilege to choose, but it is our responsibility to choose wisely. In our reading as in our eating, we should cultivate a desire for wholesome nourishment. Food for thought should be rich in wholesome goodness, rather than of exciting savor.

WHAT CONSTITUTES A GOOD BOOK?

Whether it be fiction or nonfiction, whether it has a plain or classy jacket, and regardless of the title or by whom it is written, that book is good which leaves its message indelibly stamped on the mind of the reader, stimulating him to better thinking and higher living.

A laugh, a tear, whatever it brings, the book is an open door into another world, the magic carpet upon which we are transported to realms beyond our sphere. The poor glimpse the world of the rich, the rich have portrayed for them the life of the less fortunate, the sick forget their pain, tired folks are rested, and children are lulled to sleep or visit the wonderful lands of make believe.

Through the eyes of the author we see, we feel, and sometimes almost hear, so great is the power of well-chosen words when read with eagerness and understanding.

Word-mastication, or the breaking up of phrasing so that we can properly understand what we read, may be done by means of a dictionary. In reading as in eating, it isn't the number of books we read but the digesting of them that counts. If we desire to be better individuals, or if we already have found out how to become better individuals through reading it, then what we read is good.

Anonymous Articles

As a rule, editors pay no attention to letters, questions, and articles which are not signed. The publication of such material carries a responsibility, and it is only fair to the publishers to know the writer's name and address.

We have had a few questions sent in for "Question Time" with only initials. This is still regarded as being anonymous. Perhaps the writers felt that inasmuch as we published only initials when the question was put in the column, we did not need their names. If you have sent a question with only your initials, please be advised that we need both the name and address; otherwise your question will not be given consideration.

Letters

Letter of Testimony

I have been a member of the Reorganized Church since November 18, 1945. Although I haven't been able to attend services much since my baptism, I have read the church books and have paid my tithing. I have quit drinking tea and coffee, and I try to keep God's commandments as best I can. I have received many blessings and believe the Lord is being more than good to me.

When my husband went to work in Flint, I moved out to the main highway so that I would not be alone. I had to walk to the farm each day, however, to feed the stock. One night I had a phone call telling me that my husband was in the hospital, so I immediately went to the farm to catch up on the work so that I wouldn't have to worry about it while I was away. As I worked I prayed for God to give me strength to do all that had to be done and help me to make the bus trip safely, for I was not well myself. I was afraid I couldn't lift the hay off the stack as it was frozen, and I needed to give the stock enough to last a week. However, when I reached the stack I found the hay already piled up—enough for the cattle to eat during my absence. I knew then that God had answered my prayer. I made the trip to Flint without even becoming tired, and there found my husband much better. Three days later he was able to be taken home. Other spiritual experiences have confirmed my belief in the truth as taught by this church, and although I am isolated, I know that God is with me.

MRS. ALEX CAMPBELL.

Comins, Michigan

A Subscriber for Fifty Years

I have taken the *Herald* for over fifty years—ever since I united with the church. I think it should be regarded in the same category as "all good books" which we are told in Doctrine and Covenants to read. To me it is an essential for keeping on the road to Zion.

If I live until July 19, I will be eighty-eight years old.

WILLIAM H. BIRDSSELL.

1534 Olive Avenue
Walla Walla, Washington

Organization of Allentown, Pennsylvania, Mission

Allentown Mission was officially organized last September 21. At that time our district president and pastor, Jack Conway of the Philadelphia Branch, met with members of our group for that specific purpose. For a few months prior to this meeting, several families had been meeting weekly for worship.

It so happened that the means of livelihood brought four of us families from entirely different parts of the country together in this area within a few months of each other. Philadelphia was the nearest branch, sixty-five miles away—a distance too great for the families to attend church regularly, and so it became apparent that we should start meeting together occasionally for sudy. These first scattered meetings led to more regular get-togethers, until we knew that we wanted to try to get a place where we could worship weekly. After all, there were two elders in our small group who had the authority to go ahead and hold church meetings.

The next problem was to find a place in which to meet. Since some members did not have transportation by car, we felt it necessary to try to rent a room in one of the social clubs of Allentown which was centrally located and available to all by means of bus or trolley car. We did this a few Sundays, but the rent was very high, and conditions were not too satisfactory. After following up several other leads as to possible places where we could meet, we were down to the last one and afraid that the people of the church were not going to rent to us. We made it a special subject of group prayer, with the result that we were able to rent the church, and we are still holding meetings in it. It serves our needs adequately for the present, and is located at the corner of Oak and Poplar Streets in Allentown. We hold meetings each Sunday morning at ten o'clock and invite any church members passing through this section of the country to stop and worship with us. The church in which we meet was formerly the Seventh Day Adventist church but is now owned and used by the First Spiritualist Church of Allentown.

At present, there are six families who attend regularly and two other families who, because of distance, can attend only occasionally. We have organized a women's department and a Zion's League, and hold prayer service during the week. We have a building fund started and feel that in time there will be a church of our own in Allentown. Because of our location, many of the missionaries of the church have stopped over here and held meetings, and we can expect them to continue to stop here when they are in this area.

Allentown is a progressive city of over 100,000 in population and has many industries, good schools, and other institutions of higher learning. It is a clean, beautiful city with many parks and is referred to as the "Queen City" of the Lehigh Valley. It has many churches, and the people are "church-minded" which should be a factor to consider in promoting the work here.

I suggest that if there are members who are contemplating a move, they consider Allentown as a good location, both as to the means of livelihood and in helping in church work.

This past year we have felt that God has blessed us many times and in many ways. We have evidenced the miraculous healings of some of our church members who have been seriously ill, and God has sent his Spirit to comfort and encourage us when we have met disappointments. He is always willing to bless us when we seek to walk in his ways.

ELDER A. H. EDWARDS, JR.

648 Main Street
Egypt, Pennsylvania

How I Found the Church

As a girl I lived in Michigan. I had one brother, Robert. In 1925, shortly after I was married, my brother went to Florida to work. Six weeks later he wrote that he had married a girl who lived next door to his boarding house. Two years later he wrote he was moving back to Michigan with his wife and baby and asked the privilege of making his home with me until he could get located and find employment. He added in his letter that he had something he thought would interest me. Womanlike, I was curious, and I did not feel that the crate of oranges which followed the letter was the "something" meant. I also wondered what kind of a wife Bob had. The family arrived, and I liked Lucy at once. I was still wondering about the "something of interest," when he approached me one day with a book. "Myrtle," he said, "I have here a book which I would like you to read. It has

in it that which I believe to be the true gospel of the Lord."

I wasn't interested much in religion, but I took the book, which was entitled, *The Call at Evening*, and said, "I'll read your book, Bob, but let me tell you something, I'll not join any church until I know I am joining the right one."

He replied, "If, after you read this book, you don't believe it, I wouldn't want you to join the church. You would be a detriment to it."

Putting the matter in that light made me more determined than ever not to believe the book. I read very critically. I looked up all the passages of Scripture and found they were word for word like my own Bible. Some passages were new to me. One such was that Christ would live with his people a thousand years on this earth. "I know that isn't in the Bible," I said. To my surprise it was.

I came to a statement about three glories and the visions of heaven and hell. "No one can tell me that is in the Bible," I declared. It was there. Then I said, "What is this book doing to my Bible? It never read this way before. I am going to read ahead and then back, they are just picking out certain verses to make people believe." But no matter how I read, I found everything fitted together as pointed out in the book.

I continued to read and found myself growing dissatisfied with my former ideas and beliefs. As I read I prayed, and my prayers were answered in a remarkable way. I was amazed at the enlightenment that came to me. My prejudices began to melt away, and often I found myself in tears as I read about the wonderful plan God had for his people. There was no doubt in my mind about the divinity of this church, but circumstances prevented my being baptized at that time.

Seeking a better climate for the health of his little boy, my brother moved to Ohio. Two years later I went to visit him and there met an elder of the church. I talked with this elder and told him I was ready for baptism.

"Do you want to be baptized tonight or wait until Sunday?" he asked.

"I want to be baptized tonight," I answered. I was afraid something would happen if I waited.

So that night my brother led me into the waters of baptism at the Grand Canal near St. Marys, Ohio. When asked if I would like a special song to be sung, I suggested "Nearer, My God, to Thee." I had never felt the meaning of those words as I did at the moment I came from the water. It seemed as if I could reach out my hand and take the hand of the Savior. I was confirmed that very evening without even changing my clothing or drying my hair. A few days after this I heard my first sermon. It seemed the beginning of a new life to me. That "something of interest" my brother brought me has been the consuming interest of my life.

MYRTLE LOUDERBACK.

1805 South Osage Street
Independence, Missouri

From a Personal Letter

I am writing to thank you for the nice Scripture reading and message I read recently in the *Daily Bread*. I was doing work too hard for me, but I had to do it as I live alone. I had begun to feel as if I were out of sight of God, and my life was like the fog you told about.

Then I came into the house to get something to eat to brace me. I just picked up the little magazine, and my eyes fell on "Be Not Dismayed." I stopped and read the article. As I did tears of joy came into my eyes. I felt

God had sent a message to encourage me. I felt the "fog" in my life lift. When the day was done, I gave thanks to our Heavenly Father for his help through the rough "journey."

Daily Bread has meant so much to me. I often wish I could get others to see how much good that little book would do them if they would only taste of it for themselves.

MRS. LULU SHANE.

Harrisville, Ohio

Letter From Hawaii

I wish to express my appreciation for the rich blessings received through the visit of our prophet. It was indeed a privilege to be able to hear him speak. He has given us renewed hope and strengthened our determination to remain steadfast in the faith. The same is true of Bishop Siegfried. We bid them God-speed on their trip to Tahiti.

While he was with us, President Smith made this memorable statement: "How great is the faith of those who were drawn to the gospel by the Spirit of God; but how much greater is the faith of those who believe because of the teaching and preaching of missionaries and the testimonies of those who have passed on. How much greater is their faith because they have heard and seen and adhered to the truth, then followed after."

We, the Saints of Hawaii, also appreciate the ministry of our new pastor, Brother A. Orlin Crownover, and the help of his wife. We pray that Brother and Sister Howard Miller may be blessed in their work in the States.

It is for us to do all in our power to build up God's work in this part of the vineyard—the Isles of the Sea.

VIOLA PAGET.

529 Kauhone Street
Honolulu, T. H.

Faith Brings Healing

On June 17 our two-year-old daughter had her fingers mashed in the hinge of a car door. When we finally freed her hand, the fingers looked as if they were beyond repair. We took her to the doctor, and while he was bandaging her hand I prayed continually that her fingers would heal. God surely heard my prayers and those of our friends, because she seemed to suffer little pain, and her fingers have healed remarkably well. Her new nails are nearly grown in already.

We have no elder here, but a few scattered members meet once a month at a home in Brookings, Oregon. Elder Joseph Elkins of Eureka (eighty-six miles away) assists in these meetings. Pray that we may be more diligent in spreading the gospel in this place.

MRS. VIVIAN CUMMINGS.

Box 186
Crescent City, California

Veteran Wants Correspondents

We have a friend—a member of the church—who is a patient at the Veterans' Hospital here. He is Walter Penny, thirty years old. Time passes slowly for him, and he would appreciate receiving letters from other young people. His address is Ward Ground West, V. A. Hospital, Wadsworth, Kansas.

MRS. MILDRED DORSEY,

231 East Logan
Leavenworth, Kansas

Notes of Thanks

I wish to thank all who wrote to me and those who prayed for me. My health is improving. Through my letter in the *Herald* I was able to contact a sister who lives only a short distance from me. Her visit was indeed

an inspiration. I love this church and am trying to live as the Lord wants me to.

MRS. ARTHUR WILSON.

Rural Route 1, Box 191-A
Siloam Springs, Arkansas

We wish to express our appreciation for the many kindnesses shown to our husband and father during his illness. We are grateful, too, for all who remembered him in prayer, and those who helped us during his illness and death.

MRS. D. M. SHEPPARD
AND FAMILY.

1724 South Waco
Wichita 11, Kansas

We desire to express our thanks to the women of Cincinnati Branch for their generous gift of soap powder to the women of Warrington Branch.

MRS. DAWBORN.

2 Roome Street
Warrington
Lancashire, England

Members of the family of Wayne Lenox express their thanks for the prayers, cards, comforting words and contributions at the death of their loved one.

E. J. LENOX,
BUREN LENOX,
SYLVIA LENOX,
MERLIN LENOX,
MRS. MURIEL SACKFIELD.

1817 Third Avenue
Moline, Illinois

I wish to thank whoever sent the latest edition of the Book of Mormon. I am deeply appreciative of this kindness.

C. R. BULLER.

Parker, South Dakota

Miracle Subscription

When my *Herald* subscription expired, I did not have money enough to resubscribe. As I missed getting the paper more and more, I pondered on how I could possibly afford to get it. Then one evening I went for a walk in the park, and on my way home I found a five dollar bill in my path. My heart lightened, and I went the rest of the way humming, "O thou God who hearest prayer, every hour and everywhere."

I have belonged to the church fifty-five years. Through the teaching of my parents, I received a wonderful knowledge of God. He has comforted me in my darkest hours, and in prophecy he has promised to take the hand of all who need his help. That he may continue to bless his people and care for them is my prayer.

ANNA ADAMSON HOLVEY.

827 South McArthur Street
Springfield, Illinois

From a Letter to President Edwards

Just a line to tell you how we are. Is impossible for us to do much. I have canceled all our dates for service for this year. I am thankful for my home and Alice to care for us. Have to be taken to church when someone calls for me. In your season of prayer, remember me.

WILLIAM I. FLIGG.

Niagara Falls, Ontario

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Independence, Missouri

The Spoken Word - Part III

Speech Defects - Rehabilitation

By FLOY I. BENNETT

AS stated previously, children learn to talk by imitation. Their speech will be good or bad, pleasant or unpleasant, according to the pattern they have had to follow.

Muscular control of the body is a developmental thing. The large muscles of arms and legs are first to be used. Gradually the infant acquires a certain skill and control of the large muscles; soon he begins to experiment with the smaller muscles—turning of the head, opening and closing fingers, following objects with the eyes. The muscles which are in the throat, tongue, and lips become interesting for experimentation, and very early the child begins to make cooing and gurgling sounds. Perhaps at first by accident and later by experimentation and association he learns the difference between da-da and ma-ma. Finally, by observation and imitation, he learns to speak as his parents do.

Children do literally speak as the parents do, and parents store up trouble for the public schoolteachers and embarrassment and long hours of hard drill for their own children when they indulge in such "baby talk" as, "Her is a sweet girl; yes her is," or "Him's a fine baby; him's just like his daddy." As soon as the child is old enough to formulate a sentence, he will say, "Her won't give me my blocks; her is a naughty girl." When such errors in grammar are practiced by parents, it is no wonder that the confusion between the objective and nominative cases of pronouns is a life-long problem for so many people.

Some sounds are more difficult to make than others. While most sounds may be perfectly formed and used at an early age, others must wait for further maturation in the muscular and motor control of the child's speech organs. Usually children will have the most difficulty with the "r" and "l" sounds. The "th" sound is difficult for some. For the more difficult sounds, they either substitute those which are easier or eliminate the difficult sound altogether. "W" is often substituted for

"r" and "l" (dress for dress, wove for love). Dress may become "dess" when elimination of the troublesome sound is made. The small child often substitutes "f" for "th" ("wif" for with). Parents should not be alarmed if the child is still having some difficulty with a few of his words even at kindergarten age; maturation will usually correct these mispronunciations. They should not call too much attention to the errors children make; emphasis may sometimes fix an error and make it more difficult to overcome. However, parents should never indulge in "baby talk" to the small child. Even though little Mary may say, "Wet me wear my wed dress," the wise mother will always pronounce the words correctly in her conversation with the child. She will say, "Yes, you may wear your red dress." It is thought by certain authorities that some of our adults who are convinced that they cannot make an "l" or "r" sound have reached that state of mind because in their infancy and early childhood they were led to believe it was cute to mispronounce words. Of course, there are physical and organic reasons for some of these difficulties. The possibility of such a situation must be positively eliminated before assuming that rehabilitation can take place.

WHEN there are definite speech defects that maturation does not eliminate, it is wise to begin a program for speech improvement as early as possible. First, physical examinations should be made by competent doctors who have special training in the field of oral surgery and who understand the science of speech. If the defect is caused by any malformation of any of the speech organs there should be no effort made to correct the speech defect until the physical cause has been improved or removed altogether. A program for speech improvement should be directed by some one who has had special scientific training in the field of speech correction. It is not

my purpose at this time to discuss in detail the problems of speech defects of either an organic or an inorganic nature. For those who are aware that they fall short of the goal for good speech, there are many available sources for help. All good public libraries have books written by skilled speech correctionists and speech pathologists. Many State Departments of Education and the University and College Speech Departments have rehabilitation clinics for the individual whose life is handicapped by defective speech. (Beware of privately administered clinics. They may be fine, but quacks in this field are abundant.)

A speech defect has been defined by speech pathologists as any deviation from normal in the speech pattern which acts as a stop light—a "difference" which attracts attention to itself and causes the listener to shift his mind from the thing that is being said to the way it is said. Any habit or affectation which does this is a speech defect.

Such defects as unusual harshness, high or extremely low pitch, too much or not enough volume, lack of proper projection, tenseness, nasality, lisping, sharp "s," and mispronunciations are common. As Americans we are particularly lazy in our tongue and lip movements which cause poor enunciation and often makes our speech unintelligible. "Are ya gonna go?" for "Are you going to go?" "Gimme" for "Give me" are illustrative of sloppy and lazy speech habits. The suffix, "ing," offers a problem for many people, but one which has usually been developed from laziness of the tongue and soft palate. Such a careless habit is relatively easy to eliminate by simple drills and exercises. Overpreciseness is a serious handicap, too, and attracts unfavorable and unsympathetic attention. Monotony in speech is a tiresome defect not impossible of correction. There is a monotony in pitch and a monotony in tune pattern. Correct phrasing and attention to sentence-sense will help to improve the tiresome tune pattern.

IT is with considerable hesitation that I mention stuttering at all. Thousands of dollars have been spent in research with the hope that the cause

The Home Column

and cure of stuttering might be found. Hundreds of books have been written on the subject, but no one can explain unequivocally the cause or prescribe a "sure cure" for stuttering. It is important that young children who stutter never have it called to their attention so that they become self-conscious about it. This serves only to complicate their problem of self-expression. *Many* children go through stages in their growth when they stutter quite badly. If teachers and parents are wise and understanding, if they ignore by absence of both vocal comment and facial expression that they are aware of the difference, if they see that the child has plenty of rest, freedom from tension, pleasant home and school surroundings, wholesome food, outdoor exercise, and lots of use of the big muscles, the incipient stutterer will usually outgrow his problem without ever becoming aware he has one. Those who do not will, of course, eventually become aware of their handicap. By our attitudes toward them and their difficulty, we must help them to adjust to this handicap just as someone else may be forced to adjust to poor hearing, a short leg, imperfect sight, or other problems. Certainly, there are ways by which these people who stutter can be helped. The same clinics that can often eliminate other speech defects can sometimes alleviate the complex problems of the stutterer, but no clinician or speech pathologist has the moral right to promise a cure to such individuals. People differ, and whether or not the underlying cause of stuttering is the same with all persons so affected (a disputed question), the precipitating causes are certainly different, and a "sure-cure" has not been found. If the stutterer can be relieved of embarrassment and the resultant tensions, if he can be made to feel that when he can keep it from worrying *him*, he will not worry or annoy *others*, he will accept this problem as a no more serious handicap than any of dozens of other defects which he has escaped but which he can see in his friends and acquaintances.

In spite of all our methods and devices for speech improvement, we still have to reckon with personality and qualities of character. It is simple courtesy to make ourselves easily understood by others. It is kindness to speak in pleasant and gentle tones. It is generosity to give of our best at all times, even to the cultivation of the best speech habits our physical structure will permit us to develop.

The Prayer Circle - By MRS. DONALD V. LENTS

HAVE you ever felt regret and guilt at your inability to participate actively in the functions of the women's department of the church? If you are a mother of small children or are incapacitated in some way and cannot attend the scheduled meetings and activities, you no doubt have had this experience. The women's department cannot function at its best without all possible support of its younger members as well as those older in years, but neither does it require that mothers of babies impose on their children by dragging them unwisely to the church every time a meeting is held. Whenever possible, all members should give their support by attendance and participation—but there is a way you, too, can support your local group and General Council of Women even during the years you cannot leave your home and small children.

As Latter Day Saints we have been taught the value and necessity of living lives of continual prayer. Realizing the strength of united effort, the General Council of Women has, for a number of years, urged that the hour of 9:00 a.m. be set aside as Prayer Circle time. This is a time for all the women of the church everywhere to pause for a few moments and offer up to their Heavenly Father a very special sort of prayer for home and church. There is a great spiritual uplift in such an experience—each day when we join prayer thoughts around the world with our sisters of the church, we feel anew the great sense of purpose and mission in Zionizing our homes.

Has your small child ever said to you when things have gone wrong and your day's supply of patience seems to have been drained away, "Mommy, did we forget to ask Jesus to help us be good today?" The sudden realization that the morning's activities have been so pressing that 9:00 a.m. has slipped by unnoticed makes you stop and take your small child—who is greater in spiritual insight at times than adults—to your place of family worship to seek out God's forgiveness for your neglect and to ask his help for the remaining hours of that day.

THE Prayer Circle helps us realize that even as we feel the need of prayers from our sister homemakers, so there are others who need to be remembered by us. I am especially fond of this little poem which so aptly expresses our need for unselfishness in our prayers.

BUT WHEN YE PRAY

By Frances Crosby Hamlet

(Taken from *1,000 Quotable Poems*, compiled by Thomas Curtis Clark, Willett, Clark & Co., Chicago and New York.)

But when ye pray, say our—not mine or thine;
Our debts, our debtors, and our daily bread!
Before the thronged cathedral's gracious shrine,
Or in thy closet's solitude instead,
Whoe'er thou art, where'er thou liftest prayer,
However humble or how great thou be,
Say our, thy brother man including there,
And more and more it may be thou shalt see
Upon life's loom how thread to thread is
bound;

None for himself, but man and fellow man,
Or near or far, meet on one common ground,
Sons of one Father since the world began.
So shall God's kingdom come in right and
power.

When all can pray, not mine, or thine, but our.

A SUGGESTION was given recently which I have found of great value. Perhaps you will also find it worth while. One sister discovered that many times her 9:00 a.m. moment of meditation slipped by unnoticed because she had no definite reminder of her appointment at that hour each morning. She made herself a clock face of poster paper, putting on it only the numerals for the hours of the day. The hands of her clock were set for 9:00 a.m., and across the face of it were printed these two words—"GOD'S MINUTE." If your day's duties are such that 9:00 a.m. is an inconvenient hour for you, please do not consider that you cannot join the sisterhood of the Prayer Circle. Just "set your clock" for the time that works best under your particular circumstances—the hour of the day is not the important thing—the regular, devoted moment of prayer and communion with God *is* the Prayer Circle.

This has been a simple but highly effective reminder of Prayer Circle time for me—and more than that, it has helped me so many times to realize that out of the bounty of God's great goodness to me, he asks only that I repay him by seeking him out in communion each day so that he shall be able to lead and guide me into paths of ever greater happiness.

Won't you join with us in the Prayer Circle and thus be a participating member of the women's department? We feel most certain that your personal life, your home, and your church will become stronger because of these united prayers.

Briefs

NORTHWEST YOUTH CAMP.—On the afternoon of July 2, a chartered Greyhound bus loaded with forty young people arrived at Cornet Bay Camp, Deception Pass, Washington. Others had arrived by car, and "Kintah" of 1950 opened officially with the evening registration of both campers and staff, including a physical check by Eleanor Sprague, R.N., of Chico, California.

The theme of the camp, "One Fold and One Shepherd," emphasizing the study of the Book of Mormon and our responsibility to the Indians, permeated all activities from morning worship to evening council fire. Under the very capable direction of "Big Chief" Ray Sowers, both staff and campers learned to live, work, play, and pray together.

A flag-raising ceremony started off each day. Mary Coleman led the calisthenics, and then the entire camp marched to a worship spot where Elder Elwin Vest led the morning devotions.

Handcraft classes were popular, with Eileen Hastings and Wana McDole teaching ceramics; Dorothy Heverling, birch bark; Loren McDole and Elwin Vest, photography; Paul Wellington, basketry; and Clarence Johnson and Vic Hastings, outdoor cookery. Special activities included boat trips, under the direction of Vic Hastings; costuming, supervised by Mary Coleman; and "Kintah Whispers," the camp newspaper, with Peggy Vest as staff adviser.

Swimming in Cranberry Lake was enjoyed with Shirley Johnson acting as lifeguard. Many other sports and field events were planned for recreation by Mary and Clark Coleman.

Campfires were led by Betty Stewart and Clarence Johnson and were held around the big outdoor fireplace. The daily news sheet and group skits were used as well as songs and Indian legends.

The cooking staff consisted of Vivian Wheeler, Lolita Roll, Eileen Dobson, and Maragret Johnson. These women worked hard to prepare nutritious and appetizing meals, and the results were appreciated. They were assisted by L. R. White, who baked the salmon for Saturday evening and by Chuck Sylvester, who made the one thousand doughnuts consumed by the camp.

The young people were divided into four groups for their Book of Mormon projects. The group under Elwin Vest, studying archaeological proofs, presented a fifteen-minute slide lecture showing these proofs on four evenings, and on one evening they presented a panel discussion on the present-day Indian. Mary Coleman directed a group in the preparation of a game using characters and places from the Book of Mormon, and on Friday evening the entire camp enjoyed playing "Lerno." Two of the groups presented their projects on Sunday morning. The class led by Paul Wellington made a brilliantly colored map of the world using flour, salt, water, and paints, and showing the migration routes of Book of Mormon peoples. Several from the class gave brief talks telling the story of these travels. The puppet group, supervised by Wana McDole, presented in an outstanding manner the story of the sons of Mosiah carrying the gospel to the Lamanites. The "Little Men" were very realistic under the capable manipulation of their creators. The story they portrayed imprinted a lasting impression of Ammon's efforts in the court of King Lamoni.

Everyone participated in the musical drama, supervised by Betty Stewart and Peggy Vest,

which was presented on Saturday evening. The scenes and music portrayed the carrying of the Book of Mormon to the Indians and challenged all to recognize their responsibility in the work.

One of the high lights of the camp was the fellowship service held around the fireplace in the recreation hall following the drama on Saturday evening. The many expressions of the campers witnessed to the success of "Kintah—1950."

The closing gathering was held in the grove where the "Kintah Whispers" were distributed and honor campers, chosen by camp vote, were announced. These outstanding campers for 1950 were: Jimmy Clark, Don Countryman, Carol Crum, Kenneth Fernandes, Dona Roll, David Swenson, Mary Lou Tyler, and Fred Williams.

From the grove the campers marched to the flag pole and sang "God Be With You" as the flag was lowered to close the camp. "Kintah" is again a memory.—Reported by MRS. ELWIN R. VEST.

WIARTON, ONTARIO.—Zion's Leaguer Jim Brady was baptized by John Bradley at the Port Elgin reunion.

The women's department catered at the wedding reception of Edith Rydall and Vernon Robinson.

VANCLEAVE, MISSISSIPPI.—Vacation Church School ended on July 7. Achievement program was held in the church on July 9. Children marched in carrying lighted candles and placed them at the front of the church. Twenty-six pupils received perfect attendance awards. The enrollment for the school was thirty-eight; the average attendance was thirty-three.

Family night was held June 29. All families of the community regardless of denomination were invited. The women's department served a chicken gumbo supper. The program that followed the supper was in charge of Mrs. H. E. Jennings. There were several comic skits, group singing, and later a worship program. The H. A. Goff family was recognized as the

most outstanding family because of their devotion to the branch and the community.

Several young people attended the Gulf States District reunion. Mrs. Roy Phillips gave a report on the spiritual part of the reunion.

The men of the branch, under the supervision of H. E. Jennings, are busy every evening making blocks to be used in the new church building. At the same time the men are meeting, the women sew, crochet, and make things to be sold to buy supplies for the men's work.

On July 23, Donald McMillan was ordained to the office of priest and Clyde Parrish to the office of teacher. George Goff of Ocean Springs was ordained to the office of priest. Pastor A. G. Miller was assisted by Elders A. N. Barnes of Escatawpa, Mississippi, and Franklin Stiner of Mobile, Alabama, in the ordinations.—Reported by MRS. RUBLE MOE.

ROGUE VALLEY MISSION, MEDFORD, OREGON.—Our first religious education institute was held on July 22 and 23. The institute was opened Saturday evening with a short talk by Brother Verhei which set the theme, "Work Where You Are." Several skits and songs were presented under the direction of Leona Carpenter. Beverly Becker led in group singing. After the program, all went to the home of Brother and Sister Ted Schuld for refreshments.

Brother F. E. Chapman was in charge of the Sunday morning prayer service. At 10:00 Elder Harold Carpenter spoke to the adult class on church school working methods and effects. Sisters Effie Verhei and Wilma Schuld worked in the children's department so the teachers could attend Brother Carpenter's class.

Elder Miles Whiting spoke at the 11:00 service on the theme, "God's Blueprint for Living." Brother and Sister Earl Petrie sang their own composition, "Use Your Talents." There were approximately ninety-five people present. The Klamath Falls group was represented by twelve members. A basket lunch followed the services.

Stewardship Opportunities and Responsibilities

A Textbook for Priesthood Study

BY BISHOP L. WAYNE UPDIKE

This is a twelve-hour unit of study designed for the further education of the Aaronic Priesthood of our church. It covers the financial law, the missionary presentation of the financial law, how to help members file their tithing statement, family finances, funds of the church, economic Zion, and a number of charts.

Price 35¢

Herald House INDEPENDENCE, MISSOURI

Elder Jack Verhei was in charge of the afternoon business meeting. Officers elected were: Elder Ted Schuld, pastor; Priest Jim Davidson, assistant pastor; Gladys Spinteg, secretary; Harry Spinteg, treasurer and church school director; Maud Correy, auditor and historian; Florence Davidson, women's leader; Earl Petrie, young people's leader; Elizabeth Schuld, Zion's League reporter; Helen Davidson, Zion's League representative; Irene Murphy, librarian and book steward; and Florence Weir, publicity.

The Sunday evening service was held in the garden of Brother and Sister John Weir. Brother Carpenter led a round-table discussion. Many questions were answered concerning the church departments. Sister Royce Chapman was a help to the women's department.

The building in which meetings are now held was made available through the courtesy of the Air Force's Reserve Group. The Air Reserve Building is at the Medford Municipal Airport.

Visiting Saints should contact Pastor Ted Schuld at 415 Beatty Street, Medford, phone 2-6492.—Reported by MRS. JOHN E. WEIR.

OWEN SOUND, ONTARIO.—District priesthood institute was held in the Grand Valley church on June 18 with an attendance of fifty-four ordained officers. Following a short devotional service, Seventy Louis Zonker taught a class on "Discipleship" and Bishop J. E. Baldwin discussed "Stewardship." Dinner was served by the Grand Valley women's department in the church basement. A round-table discussion followed by a priesthood fellowship service was held in the afternoon. Elder Alex Cadwell of Guelph was in charge.

Priesthood members came from Grand Valley, Owen Sound, Warton, Port Elgin, Ravena, Redickville, Stoke's Bay, Proton, Elora, and Guelph.—Reported by R. J. FARTHING.

SEATTLE SECOND CHURCH, SEATTLE, WASHINGTON.—Apostle E. J. Gleazer has returned to the district. Twenty-five of the branch attended the ordination of District President Granville Swenson to the office of High Priest. Apostle Gleazer officiated. Guest speakers have been Bishop Monte E. Lasater, High Priests Granville Swenson, and Alma Johnson, Elders Paul Wellington, and Carl Crum.

Attendance at prayer service has increased. Fifteen members have been added by transfer and eight by baptism. Those baptized were Dawn Cochran, Otis and Mabel Munson, Patricia Skoor, Barbara Izley, Linda Winegar, Karen Olsen, and Norma McGinnis. Otis Munson was baptized by Elder Paul Wellington and the others, by Pastor Charles H. Powers. All were confirmed by the pastor and Elder Al Twillgear.

Vacation Church School was held for five days, supervised by Sister Ruth Selzer, director of religious education. Sister Selzer had held teacher training classes for some time beforehand. Teachers were Ruth Olsen, Marie Skoor, Gertrude Hathaway, assisted by Mary Nickels, Myrtle Smith, Ella Chapman, Mary Louise Briggs, Thelma Powers, and Violet Carlson. Forty-one children attended with only two absent. The closing day was Achievement Day. Dinner was served by the women's department to parents and friends. Sister Blanche Berger presented her senior piano students, featuring a duo double piano number. The evening before, another class of younger pupils performed. Sister Donna Stearns was guest artist.

Three of the branch recently were graduated from Graceland: Patricia Mair, Gloria Fuge, and Robert Scott. Gloria was baptized a few days before graduation by Dr. Floyd McDowell.

Two classes in religious education led by District Director Wana McDole were conducted with an average attendance of twenty. "Leadership" and "How to Win One" were the subjects. Nine received certificates in the first class.

The women's department, led by Sister Ella Chapman, raised money to pay for materials for the missionaries' cabin at our Silver Lake reunion. The men provided the labor. A talent festival with Sister Thelma Powers in charge was held, netting \$150 for the cabin fund. Many of the children gave performances. A kitchen band, quiz, gypsy chorus with Pearl Stearns as soloist, and the choir were features of the program. In the lower auditorium there were booths where baked goods, candy, plants, "white elephants," and refreshments were sold.

Marie Skoor is leader of the young married group. The choir, which is led by Sister Rose Clisby, is resting for the summer. Sisters Donna Selzer Thomson and Daisy Christiansen served as pianists.

The Boy Scout troop sponsored by the branch competed against twenty other troops and won third place. The troop was reorganized only four months previously. Don Brown is Scoutmaster and Oscar Sorlie is Assistant Scoutmaster.

The following officers were elected for next year: Elder Charles H. Powers, pastor; Teacher George N. Skoor, junior pastor; Sister Ruth Selzer, director of religious education; Sister Rose Clisby, director of music; Elder Alvin Twillgear, superintendent of junior church school; Deacon Clifford Briggs, treasurer; Sister Augusta Sparks Nelson, secretary; Mary Mair, adult supervisor; Priest Kenneth Nelson, Zion's League leader; Sister Marie Skoor, president young married group; Sister Daisy Christiansen, publicity agent and historian; and Hiram Clisby, book steward and librarian.—Reported by DAISY CHRISTIANSEN.

LOCK FOUR BRANCH, NORTH CHARLE-ROI, PENNSYLVANIA.—Betty Lee and Judith Ann, daughters of Mr. and Mrs. M. Sava-deck, were blessed on June 11 by Elder Clarence Winship.—Reported by DORIS DOOLEY.

THAYER, MISSOURI.—On July 12 four people were baptized by Brother G. Wayne Smith. These baptisms followed a two-week series of services by Brother Donald Kyser and Brother Smith. Brother Smith used slides in the church service and in the private homes they visited. Apostle Donald O. Chesworth preached on July 7.

Five from the branch attended the district conference, July 8 and 9, at Kennett, Missouri. Brother G. A. Fink was ordained to the office of teacher at the conference. Brother Ezra M. Neff, who could not attend the conference, was ordained July 12 to the office of deacon. Those baptized were Mr. and Mrs. Willard Jacobs, and Mr. and Mrs. Erwin Sergeant.

Sister G. A. Davis has returned home after a serious illness.

Brothers J. A. Phillips and P. P. Reed have been guest speakers recently.—Reported by MRS. E. M. NEFF.

SIoux FALLS, SOUTH DAKOTA.—On July 30 the Saints of Parker and Sioux Falls met together in a room of the Y. M. C. A. for the Sunday morning worship hour and the preaching service. Elder John Maas used a large chart to illustrate his sermon. Elder C. R. Buller dismissed the service with prayer. Mrs. Cora Emerson invited the whole group to her home for noon lunch.

Four people—three high school students and one adult—were baptized in the Vermillion River north of Parker. Elder Maas officiated. The confirmation service took place in the home of Elder Buller. Those baptized were Jane Hansen, Marietta Hansen, Raymond Murray, and Charles Emerson.—Reported by C. R. BULLER AND CORA EMERSON.

NEW TRACTS:

These attractive, new letter size tracts are designed to be tucked in a letter to a nonmember friend or relative.

A QUESTION FOR AGRIPPA AND YOU

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IS HIDDEN HUNGER STARVING YOU?

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HERALD HOUSE



Making Faith Work

By ALEAH KOURY

SEEK AFTER THINGS which are worth while in life," was one admonition given in Book of Mormon times which can enhance the lives of people in all generations. When this was said, the speaker no doubt had a complex object in mind: to tell the people what good things were, where they came from, and how they could partake of them. The plan expounded in those days must bring the same results to us today, for it was designated by God and is therefore eternal.

The numerous good things of life need not be mentioned, for they are constantly evident to us; neither do the many evil things need to be pointed out, for we recognize them by their results. Disease, for instance, brings unhappiness, misery, pain—sometimes death, while the physician's skill brings relief and generally restored health. A harsh word will stir enmity between two individuals where a kind word could knit an everlasting friendship. We recognize all worth-while or evil things by their results.

Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—I James 1: 17.

Realizing that all good things come from God, we eventually see that God is making himself manifest to us in many ways. Therefore every good thing he gives us tends to draw us to utilize it because of its good results; consequently we develop a faith in him and in the goodness he is offering. In the same way if we find that the advice of a friend always brings good results, we develop a faith in that individual as long as the same results continue. Conversely, if the results are harmful, we will go elsewhere for counsel. It was in the development of this same faith

that God said men might become his sons; and through the mouths of his prophets he has assured us that as Christ lives, whatsoever good thing we ask of the Father in his name, in faith believing, that thing we shall receive.

WITH THIS SEEMINGLY SIMPLE yet necessary medium God shows himself to us. We don't see him in figure-form as we do human beings, but we can come to know him through the inexhaustible goodness he showers on us continually. We must exercise faith in him or we can never know him, simply because we don't give him the opportunity to enliven or enlarge our spiritual concepts of him. God is constantly trying to enter the hearts of men and women to offer them a way of life through his Son Jesus Christ. If, however, we exercise faith in God to the extent that we are assured of his goodness to us, a course of action is opened. Life is no longer a complexity of empty, worthless broadways; it is stepped up and reveals a definite direction by which we can reach a purposeful goal. It's obvious then, that with God there is a plan and a worth-while goal in life. A purpose is evident also to agitate action. With faith we know God, we have life in the truest sense of the word.

With faith we may reach God. With faith we acknowledge that the miracles of Christ are feasible and still possible today, and that angels continue to minister to men, being subject to the will of God; showing themselves to men and women of strong faith to call them to repentance and to prepare the way that the Holy Ghost may have place in their hearts.

It is by faith that miracles are wrought, and it is by faith that angels appear. When we recall the story of the woman who touched the hem of Christ's garment and was



made well, we realize it was her faith in him that wrought the miracle, for he turned and, after asking who touched him and hearing her confession, he said very humbly, "Go thy way; thy faith hath made thee whole." Christ didn't say, "I have made you well." He told her that by the faith she exercised, she had been cured. The same thing occurred when he healed the two blind men, for he asked, "Believe ye that I am able to do this?" And when they said yes, he touched their eyes and said, "According to your faith be it unto you."

Faith in God is constructive, for it gives him a chance to build in our lives and to show us how to build for ourselves. It gives him a chance to open our eyes and causes us to want to become the kind of people he desires us to be, thereby discarding the worthless things from our lives. It is truly an element of life, necessary for our own salvation, for it causes us to seek "the worth-while things in life."

Payment in Kind - By NORA MOSER

I SPENT LAST SATURDAY MORNING making payment in kind for a debt I had incurred several months ago. Last fall I bought a car, obtained a learner's driving permit as required by my state, and learned to drive. To get the driving license, I had to present myself and car at the office of the Division of Motor Vehicles to take a road test. The state law prescribes that a person holding a learner's permit may drive only when accompanied by a licensed driver. So somebody had to go with me to take the test. My family had other business the day I was ready to take the test, and finally it was my friend Betty who went with me and bolstered up my confidence with her calmness and encouragement.

Betty already has a license. I can't pay her in kind by doing the same service for her that she did for me. I can treat her to a dinner or a movie, or perhaps return some more useful favor, but none of these is as satisfactory as repayment in kind, if it were possible. There is one way to do it, however—pay it to a different person. It may take months or years for the opportunity to come, but what does that matter? It took me eight months to find someone to pay this favor to. Martha, who works in my office, wanted to take her test last Saturday. Her husband works Saturdays. She asked me to go with her, which I was glad to do. Now I can cross that debt off my list.

WITH MY CAR I am paying a lot of other debts that date back to the depression years when my family was without an automobile of any kind. We lived on a farm several miles from any bus line or railroad. Many times our neighbors with cars gave us rides to and from town or made special trips for a nominal sum. I don't live in that locality now; I can't pay back any of those people who picked me up

as I walked the three miles home from school. What I can do is give rides to people here and now who need them.

The case of the apartment took five years. In 1945 I was moving to Chicago to attend college. I needed an apartment near the campus. I sent deposit money to some friends already in school there, and they found a convenient apartment for me—which was quite an achievement in 1945. It isn't impossible that I might some day be able to do the same good turn for those friends, but I didn't wait for that. This spring I helped another family find a place to live in Washington.

ONCE I KNEW AN OLD MAN whose standard reply to my thanks for his kindnesses was, "Pass it on." There in three words is what I have been saying in four paragraphs.

The "Each One Win One" campaign is a good illustration of this principle. Presumably we who have found the Restoration are glad of it and are grateful to the person most responsible for our discovery. We would like to do something in return, but it is impossible to turn around and show the way to the one who has just led us. What we can do is to pass on our knowledge of the gospel to people who have not yet heard of it. This is the stuff chain reactions are made of. The sooner I warn my neighbor, the sooner he may be converted and pass it on to another, and so on until the world is won.

THERE IS AN OBVERSE to this coin. If I subscribe to the theory of paying debts in kind, and if necessary to someone different from the person who did the favor for me,

then I cannot expect specific, reciprocal returns for all the services I perform for others. The friend I win to the church owes me nothing. He does have an obligation to pass on the knowledge to another person, perhaps someone he does not now know, or someone yet unborn. I may never know when and how he settles his debt, but that is his business; I have already settled mine.

It is the same with parents and children. Parents spend the best years of their lives bringing up their children. Can the children properly repay this by devoting all their energies to caring for the parents in their declining years? That would soon put an end to the race—which is not the way of life. The aging parents must be cared for, but the primary responsibility is to the future, not to the past. The children must go forward and bring up the next generation.

Civilization is a pool of good deeds passed on to us that we have to pass on to the next fellow. The world doesn't owe us a living—we owe the world for our lives. And we mustn't forget that debts bear interest. Keeping in mind all the good we have so freely received, let us do unto others as has already been done unto us, and then some.

Waste

Elizabeth Chalmondeley

Every year I live I am more convinced that the waste of life lies in the love we have not given, the powers we have not used, the selfish prudence that will risk nothing, and which, shirking pain, misses happiness as well. No one ever yet was poorer in the long run for having once in a lifetime "let out all the length of all the reins."

New Horizons

Southern Missouri District Gathering

A gathering for members of the Southern Missouri District, will be held in Kennett, Missouri, September 1 through 4. Activities include worship, preaching, class instruction, and recreation. Apostle D. O. Chesworth will be in charge, and the theme will be "We Witness for Christ in the Restoration." All former members of the district, as well as the Saints in Arkansas and neighboring districts are invited. Further information may be obtained from Elder J. A. Phillips, Route 3, Box 188, Kennett, Missouri. Accommodations will be available for all who wish to attend. The meeting place is five miles east and three miles south of Kennett.

D. L. KYSER.

Notice to Los Angeles Vacationists

Central Los Angeles Branch, 3851 South Grand Avenue, will change the time of its Sunday morning worship services beginning August 6 and lasting until September 10. Members visiting in this area are requested to note the new schedule:

Church school 9:30 a.m.
Preaching and Communion 10:15 a.m.

THOMAS R. BEIL,
Pastor.

Change of Address

Mr. and Mrs. John G. Wight
714 Avant
San Antonio, Texas
Telephone: Kenwood 0687

The Wights will be glad to have servicemen in that area visit them.

Lloyd Adams
2110 Central Avenue
Middletown, Ohio

ENGAGEMENTS

Yerrington-Ragsdale

Dr. and Mrs. Allan Kenneth Ragsdale of San Antonio, Texas, announce the engagement of their daughter, Ann Guyton Ragsdale, to Foster Charles Yerrington, son of Mr. and Mrs. Edward Foster Yerrington of Oklahoma City, Oklahoma. Miss Ragsdale has a bachelor of science degree in occupational therapy, and Mr. Yerrington is receiving his master's degree in psychology this summer. The wedding will take place in the fall.

WEDDINGS

Yocum-Counts

Elinor Counts, daughter of Mrs. Bertha Counts of Kimmswick, Missouri, and James Yocum, son of Mr. and Mrs. Clifford Yocum, also of Kimmswick, were married August 4 at the church in St. Louis, Missouri. Pastor Frank McDonald performed the double-ring ceremony.

Brady-Robinson

Erma Yvonne Robinson, daughter of Mr. and Mrs. Sam Robinson of Warton, Ontario, and James Edward Brady, son of Mr. and Mrs. Ernest Brady of Toronto, Ontario, were married August 4 at the Reorganized Church in Warton. Elder Garnet Farrow performed the ceremony. They will make their home in Warton.

Boswell-Woods

Arnetta Woods, daughter of Mr. and Mrs. Heber Woods of Hillsboro, Ohio, and James Boswell, son of Mr. and Mrs. Roy Boswell of Lamoni, Iowa, were married July 30 in the Reorganized Church at Sinking Spring, Ohio. Priest Charles Garman, uncle of the bride, performed the double-ring ceremony. They are making their home in Lamoni.

Nordeen-Beitz

Juanita Myrle Beitz, daughter of Mr. and Mrs. Elmer W. Beitz of Muscatine, Iowa, and William H. Nordeen, son of Mr. Henning Nordeen, also of Muscatine, were married June 18 at the First Christian Church in Muscatine, Elder Lyle Woodstock and the Reverend Noble Bolinger officiating. The bride is a graduate of Graceland, class of '46, and the groom is a graduate of Drake University. They are making their home in Muscatine.

BIRTHS

A son, William Burwell, was born on July 4 to Mr. and Mrs. William E. Anderson of Independence, Missouri. Mrs. Anderson, the former Lois Jean Burwell, and Mr. Anderson are both graduates of Graceland College. Mr. Anderson is also a graduate of Indiana University.

DEATHS

Obituaries should be sent in promptly by relatives or friends. They will be printed free as soon as space permits. In fairness to all, the editors reserve the right to cut the message to two hundred words.

BULLARD.—Alma E., was born July 7, 1883, and died June 9, 1950, at his home in Nevada, Missouri. He was baptized into the Reorganized Church on June 1, 1894, and at one time was superintendent of buildings and grounds at Graceland College. He moved to Nevada in 1936, where he followed the carpenter trade. He was active in church work as church school director and young people's leader. He also was a Boy Scout leader and helped in many civic organizations.

He is survived by his wife; a son, Alma of Kansas City, Missouri; two sisters: Mrs. Clarence Lampkin and Mrs. C. G. Gilbreath of Loveland, Colorado; and four brothers: Freeman, Fred, and Albert of Ft. Collins, Colorado, and George of Independence, Missouri. Funeral services were held at the Hays Mortuary in Nevada, Elder John Noyes and the Reverend Roy S. Dinkins, pastor of the First Baptist Church, officiating. Burial was in the Newton Memorial Park in Nevada.

ANDERSEN.—Clarence Hans, was born in Hazel Dell Township, Iowa, on May 18, 1907, and died August 1, 1950, at a hospital in Council Bluffs, Iowa. He had been a member of the Reorganized Church since July 17, 1921, and was a life-long resident of Pottawattamie County, Iowa.

He is survived by a brother, Walter Andersen, and a sister, Mrs. Harvey Nusser, both of Council Bluffs. Funeral services were held at the Beem-Belford Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Interment was in the Hazel Dell Cemetery near Council Bluffs.

EVERHART.—John M., was born April 27, 1867, at Cleveland, Ohio, and died June 23, 1950, after two and a half years' illness, at Flint, Michigan, where he had lived the past forty years. He was married on January 1, 1890, to Edith McLaughlin, and on June 7, 1914, was baptized into the Reorganized Church, to which all members of his family belong. Until his retirement he was a building contractor.

Surviving are his wife Edith; a daughter, Lelah of the home; three sons: Eugene of the home; George of Flint; and Charles of Flushing, Michigan; a brother, Charles of Old Forge, New York; three grandchildren and one great-grandchild. Services were held at the Groves Funeral Chapel, Elder Arthur H. DuRose officiating. Burial was in the Flint Memorial Park.

GAUTZ.—Ardis B., daughter of Mr. and Mrs. John L. Gautz, was born February 19, 1929, in Flint, Michigan, and died June 22, 1950, after eight months of illness. She had lived in Flint her entire life, and had been a member of the Reorganized Church since June 9, 1940.

Funeral services were held at the Newall Street Church in Flint, Pastor R. Melvin Russell and Elder Arthur DuRose officiating. Interment was in Woodlawn Cemetery in Clio, Michigan.

OEHRING.—Maud M., was born May 13, 1889, at Tilden, Nebraska, and died June 19, 1950, after a brief illness. She was baptized into the Reorganized Church on June 17, 1917, at Meadow Grove, Nebraska. Coming to California in 1935, she made her home in East Los Angeles and attended the East Los Angeles Branch until her death.

She is survived by her mother, Mrs. Etta Frye of the home; a sister, Grace Oehring of East Los Angeles; and three brothers: Paul Frye of Oregon, Earl of Washington, and

Lile of Nebraska. Funeral services were conducted at the Reorganized Church in East Los Angeles, Elders Virgil Lum and Virgil Sheppard officiating. Interment was in the Rose Hill Memorial Park at Whittier, California.

STEVENSON.—Minerva, daughter of Samuel and Mary Ann Goutrley, was born April 23, 1855, near Cadiz, Kentucky, and died May 21, 1950, at Detroit, Michigan. She had been a member of the Reorganized Church since 1916.

She is survived by one daughter, Mrs. O. H. Bagley of Hammond, Indiana; three grandchildren and five great-grandchildren. Funeral services were held at the Bocken Chapel in Hammond, Elder J. C. Stuart officiating. Interment was in Ridge Lawn Cemetery, Gary, Indiana.

BRUCH.—Margaret Ellen, daughter of Isaac and Ellen Fletcher, was born April 26, 1868, at Kewanee, Illinois, and died June 26, 1950, at the home of her daughter, Mrs. Owen Self, in Genoa, Colorado. On April 16, 1896, she was married to James S. Bruch at Pawnee City, Nebraska; six children were born to them. She had been a member of the Reorganized Church for seventy years, and a church school teacher for sixty years.

She is survived by her husband; three sons: Page J. and I. Fletcher of Cameron, Missouri; and James G. of Genoa; three daughters: Mrs. Eleanore Elefson of Butler, Missouri; Mrs. Ruth Self; and Mrs. Mary Nolan of Grand Lake, Colorado; forty-two grandchildren and five great-grandchildren. Funeral services were held at the Reorganized Church in Genoa, Elder J. D. Curtis officiating. Burial was in the Genoa cemetery.

BATH.—Tarransie I., son of Elder and Mrs. William Bath, was born August 27, 1902, at Scammon, Kansas, and died July 27, 1950, at the Independence Sanitarium after a four-day illness. He was baptized into the Reorganized Church by his father on June 15, 1913. He was a member of the first Scout troop at Stone Church in Independence and later became a committee member of Troop 223. He gained the distinction of being recognized as an honor camper and was made a member of the Tribe of Mic-O-Say. On September 21, 1922, he married Irene Clark; three children were born to them. For two years he worked in the bishop's office in Kansas City Stake; for the past twenty-three years he had been employed by the Gleaner Harvester Corporation.

He is survived by his wife, Irene, of the home; two daughters: Mrs. Virginia Basler of Independence and Miss Katie Bath of the home; a son, Gene Bath of Liberal, Kansas; his parents of Independence; two sisters: Mrs. Paul Norris of Oklahoma City, Oklahoma, and Mrs. Catherine Davis of Kansas City; and two grandchildren. Funeral services were held at the Stone Church, Elders Claude A. Smith and Donald V. Lents officiating. Interment was in Mound Grove Cemetery.

McKENZIE.—Emily Jane, daughter of Ira and Emily Pelton, was born July 30, 1864, at Blenheim, Ontario, and died June 12, 1950, at the home of her son in Denver, Colorado, where she was visiting. She was married on August 13, 1884, to James McKenzie, who preceded her in death on January 30, 1948. She had been a member of the Reorganized Church since November 20, 1887.

Surviving are four daughters: Mrs. Mae Niles of Mackinaw City, Michigan; Mrs. Florence Moore of Denver; Mrs. Katie Harder of Independence, Missouri, with whom she had been making her home; and Mrs. Beatrice McNamara of Arnolds Park, Iowa; a son, Jack McKenzie, of Denver; twenty grandchildren; twenty-six great-grandchildren; and four great-great-grandchildren. The funeral service was conducted at Englewood Church in Independence, Elders Ted Paxton Scott and C. A. McClaran officiating. Burial was in Mound Grove Cemetery.

LENOX.—Wayne E., son of Elder and Mrs. E. J. Lenox, was born April 20, 1930, at Lincoln, Nebraska, and died July 8, 1950, at Mercy Hospital in Chicago, Illinois, following an operation. He attended high school in East Moline, Illinois, after which he joined the Army on September 7, 1948. He served in Germany, but returned to the States when it was discovered he had brain tumors. He was baptized by his father on May 29, 1938, and ordained a deacon on November 9, 1947.

He is survived by his parents; two brothers: Buren of Chicago and Merlin of Hillsdale, Illinois; and one sister, Mrs. Muriel Sackfield of Rock Island, Illinois. Funeral

services were held at Esterdahls Mortuary, Elder J. C. Stuart officiating. Interment was in the Riverside Cemetery, Moline.

MANN.—Carlos Orin (Carl), was born May 3, 1885, near Moorhead, Iowa, and died at his home in Omaha, Nebraska, on June 8, 1950, after a long illness. He was baptized at the age of eight into the Reorganized Church, and on December 31, 1903, was married to Bertha Pearl Vredenburg; eight children were born to them.

He is survived by his wife; four daughters: Mrs. Opal Gohring of Onawa, Iowa; Mrs. Geraldine Marquis of Eugene, Oregon; Mrs. Zona Bell of Moorhead; and Mrs. Emma Mortensen of Omaha; four sons: Edwin of Huron, South Dakota; Willard and Gale of Omaha; and Lt. Howard Mann of Munich, Germany; four brothers; two sisters; and seventeen grandchildren. Interment was near the home place in Moorhead.

WOODS.—Jasper, son of J. E. and Elizabeth Woods, was born February 15, 1886, near Norwood, Missouri, and died May 8, 1950, at St. Elizabeth's Hospital in Granite City, Illinois. He was baptized into the Reorganized Church in 1905, and on October 17, 1911, was married to Naomi Royston, who survives him.

Besides his wife he leaves two sons: Oco Darrell and Junior Leroy, both of the home; his mother; three brothers: Nelson and August of Willow Springs, Missouri, and Elias of Yakima, Washington; and four grandchildren. Funeral services were held at the Pentecostal Church in Granite City, the Reverend Ralph Cook and Elder Charles Fletcher officiating. Burial was in St. John's Cemetery, Granite City.

ELLIS.—Carol Sue, daughter of Edward C. and Faye Roberson Ellis, was born July 18, 1943, at Kalamazoo, Michigan, and died May 23, 1950, at Mt. Vernon, Illinois, of leukemia. She was blessed on July 12, 1949.

Besides her parents she is survived by her paternal grandparents, Mr. and Mrs. Chall Ellis of Mt. Vernon; and maternal grandparents, Mr. and Mrs. Barney Roberson of Benton, Illinois. Funeral services were conducted at Myers Chapel, Elder Sylvester R. Coleman officiating. Burial was in Bethel Cemetery, Mt. Vernon.

WEBB.—Virginia Lee Dillow, was born February 6, 1875, at Tunnel Hill, Illinois, and died January 10, 1950, at Marion, Illinois. On February 22, 1894, she was married to Allen J. Webb; nine children were born to them. Mr. Webb and five of the children preceded her in death. She had been a member of the Reorganized Church since May 23, 1909.

Surviving are three daughters and one son. Funeral services were conducted at Marion, Illinois, by Evangelist O. C. Henson.

JOHNSON.—William Henry, was born August 20, 1868, in Minnesota, and died July 13, 1950, at Mercy Hospital in Council Bluffs, Iowa, after a brief illness. He had lived in Council Bluffs the past thirty-five years where he was employed by the Railway Express Company. He retired from this position at the age of seventy. Since March 1, 1922, he had been a member of the Reorganized Church.

He is survived by his wife Emma of Council Bluffs; three sons: Virgil of Omaha, Nebraska; Anthony of Chicago, Illinois; and Lawrence of Seattle, Washington; a daughter, Mrs. Fredia McDanel of Los Angeles, California; a brother John of Omaha; nine grandchildren and nine great-grandchildren. Services were held at the Woodring Funeral Home in Council Bluffs, Elder V. D. Ruch officiating. Following the funeral, the body was taken to Forest Lawn Crematory, and the ashes were sent to Sherman, Kansas, for burial.

DRAKE.—William W., was born September 7, 1872, at Willard, Utah, and died May 3, 1950, at St. Valentine's Hospital in Wendell, Idaho. At the age of eighteen he moved to the Teton Basin, and on Christmas Day, 1894, he was married to Margaret Bowle. They made their home in Hagerman, Idaho, where they engaged in farming. He had been a member of the Reorganized Church since March 2, 1902.

He is survived by his wife; three daughters: Mrs. Cecil Gilmore of Boise, Idaho; Mrs. James Durfee of Hagerman; and Mrs. Thomas Ulican of Rupert, Idaho; four sons: Willis of Contact, Nevada; Clifford of Wallace, Idaho; Gus and Orville of Gooding, Idaho; and a brother, Fred, of Victor, Idaho. A son, Richard, and a daughter, Elizabeth, preceded him in death. Funeral services were held at the Reorganized Church, Lysle Gilmore and Silas Condit officiating.

HARDEN.—Jesse M., son of Frank and Jennie Parlett Harden, was born February 1, 1833, at Auglaize County, Ohio, and died July 13, 1950, at a hospital in Middletown, Ohio. In 1915 he was married to Lora Countryman; one son was born to them. On Easter Sunday, 1916, Lora died. His second marriage was to Grace Countryman; two sons and three daughters were born to this union. He was baptized a member of the Reorganized Church on April 6, 1912. On November 17, of that year he was ordained an elder, and on April 16, 1918, a high priest. He was under General Church appointment for several years, and even after his health began to fail, his desire was to continue spreading the message of truth.

Surviving are three sons: Dale and Elbert of Middletown, and Harold of Hamilton, Ohio; three daughters: Mrs. Koneta Cook of Hillsboro, Ohio; Miss Loree Harden and Mrs. Jean Gerber of Hamilton; a brother; and eleven grandchildren. Funeral services were held at the Reorganized Church in Middletown, Elders Jacob Halb and Russell Rockwell officiating. Burial was in Fairmont Cemetery, Uniopolis, Ohio.

REAM.—Frank L., was born August 21, 1884, in Salem, Kansas, and died at the Independence Sanitarium, Independence, Missouri, on May 31, 1950. He was married on February 26, 1908, to Alice Kissell and a short time later was baptized into the Reorganized Church. Following the death of his first wife on October 18, 1918, he was married to Mrs. Esta Curtis Blanton on September 15, 1919. He was a veteran of World War I, and at the time of his death had been a resident of Independence for over forty years.

He is survived by his wife Esta of the home; eight daughters: Mrs. Pauline Leavey of Kansas City, Kansas; Mrs. Alice Massie, Mrs. Marcella Graham, Mrs. Grace Manthel, Mrs. Dorothy Sloan, and Mrs. Mary Snodgrass, all of Independence; Mrs. Ruth

Parker and Mrs. Bettie Lou Hendley of Intercity District; four sons: Moroni, Cecil, Alfred, and Gordon, all of Independence; his mother, Mrs. Mary Ream; three brothers: Charles, William, and George Ream of Lebanon, Kansas; and three sisters: Mrs. Martha Fairchild of Hutchinson, Kansas; Mrs. Martha Shoop, of Cheyenne, Oklahoma; and Mrs. Katie Davis of Willamette, Oregon.

MARTIN.—Clarence Edward, was born May 12, 1891, in Annette, California, and died July 2, 1950, at the Independence Sanitarium, Independence, Missouri. He was baptized into the Reorganized Church on September 27, 1900, at Santa Cruz, California; ten years later the family moved to Missouri. On May 16, 1914, he was married to Alma Cordelia Smith at Independence. From 1910 until 1925 he attended Second Church in Independence; he and his family then moved into the Gudgell Park area, where he attended services the remainder of his life. He was ordained a deacon on April 10, 1921; a priest on June 10, 1937; and an elder on September 20, 1942. He served several years as assistant pastor of Gudgell Park Congregation.

He is survived by his wife Alma of the home; two sons: Clarence C., Jr., and Arthur Richard, both of Independence; three daughters: Mrs. Alpha Ruth Sherman and Mrs. Ruby Ross of Independence, and Mrs. Cordelia Bannister of San Diego, California; his mother, Mrs. Nellie Cleland of Independence; three sisters: Mrs. Bertha Williams of Kingsville, Missouri; Mrs. Esther Hook and Mrs. Ethel Brooner of Independence; five brothers: Alvin C., Missouri Highway 7; Roy C. of Lees Summit, Missouri; Milton of Independence; Adrain of Los Angeles, California; and George of Kansas City, Missouri; and fifteen grandchildren. Funeral services were held at Walnut Park Church, Elders Glaude A. Smith, George Davis, and Ronald Sherman officiating. Burial was in Mound Grove Cemetery.

1950 REUNION SCHEDULE

Aug. 12-21	W. Mont.—Deer Lodge	Aug. 20-27	E. Colo.—Palmer Lake
Aug. 19-27	Ariz.—Mt. Lemmon—Tucson	Aug. 25-27	K.C. Stake—Nazarene Camp
Aug. 20-27	Des Moines — Camp Mitigwa, near Madrid, Iowa		Grounds

1950 YOUTH CAMPS

The Department of Religious Education calls special attention to the two new camps, the one at Bandera, Texas, near San Antonio, and the other at Racine, Missouri, near Joplin, and encourages the young people of these districts to attend the respective camps.

Other camps are in various stages of planning. The Department will forward to the proper persons, inquiries for information on these camps.

Youth Camp	Deer Park, Penn.	Aug. 23-30	Almer Sheehy 11 Summit Street Somerville, Massachusetts
Missouri Valley	Columbus, Nebr.	Aug. 23-28	Charles Neff 811 N. 36th Omaha, Nebr.
District Youth Camp and Rally	North entrance Roosevelt Park, 16 miles south Watford City, U. S. Hy. 85	Sept. 2, 3, 4	Orrin R. Wilcox Box 363 Fairview, Montana

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P.S.

Bertha Keairnes
Rt. #2
Dunlap, Iowa

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*** RHAPSODY AT DAWN**

God's world looks all fresh and new, something like when he finished it at Creation. The air is clear and clean. The sun, still below the horizon, is cheerily knocking at the doors of night, and dawn hastily sweeps the shadows away to the west, tidying up the sky for a new day. The grass has on its jewels, the beads of dew, and the trees are all looking pleasant like ladies putting their dreams away.

Down in the lawns the insects who have been out reveling all night are trying like drunken lords to find their way home, staggering through jungles of grass before the sun catches them. The worms have been up for a breath of fresh air and robins are busy chopping them up into sausage lengths for breakfast.

The cats, who have been out hunting, feuding, and romancing all night, are taking a last look at the birds before going home to sleep and look innocent all day.

Now men awake, and the day's quota of trouble begins. There are cars to be smashed, tempers to be lost, papers to be torn and scattered into the wind, and dust to be thrown into the eyes of the pretty world.

*** REWARDS**

If and when Uncle Joe gets to heaven, he hopes to be rewarded, not for what he has written, but for the miles and miles of stuff he has erased.

*** RADIO**

Those nice little talks they give on Morning Devotions sound so simple and easy. Anybody ought to be able to do one. You think so until you try it yourself. It takes six and one-half minutes to read one; it takes six and one-half hours to write one; and you may still think it isn't worth anything.

Yours Sincerely, P. S., has been having a turn at the radio talks. It makes him appreciate Evan Fry, Bethel Davis Knoche, Don Pyper, Steve Black, Dan Sorden, Russell Resch, Oliver Houston, and a lot of others who, for years and years, while you and I have been enjoying our toast and orange juice, have been out in the cold of the morning to woo good will from an unresponsive mike. You don't know what it is until you do it.

At the Central Missouri Stake Reunion they had an unusual feature. Over a public address system, they broadcast Morning Devotions, which made an ear-opener for the campers. This reunion meets on the grounds of pretty Lake Venita at Odessa. Thus, without being in attendance, P. S. was on the list of speakers, and addressed the camp every morning. Those nice people survived the experience, as they do many other things.

One Saturday morning P. S. had the odd experience of sitting at home and hearing himself talk on the radio. It was by transcription. He doesn't like the sound of his own voice. It disturbs him. Sounds like someone who needs a good shaking to wake him up. Anybody like to trade voices?

Time is the tyrant on a radio. Quantity is so much more important than quality. Not too little, not too much, but just enough, is the inflexible rule. If they could only install a set of semaphore signals as they have on the railroads, so that the speaker could speed up or slow down, it would help.

Herald House

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**Independence,
Missouri**

THE SAINTS'

Herald

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The Social Service Center

*A Storehouse
Project*

*310 North Liberty St.
Independence, Missouri*

Photo by C. Ed. Miller



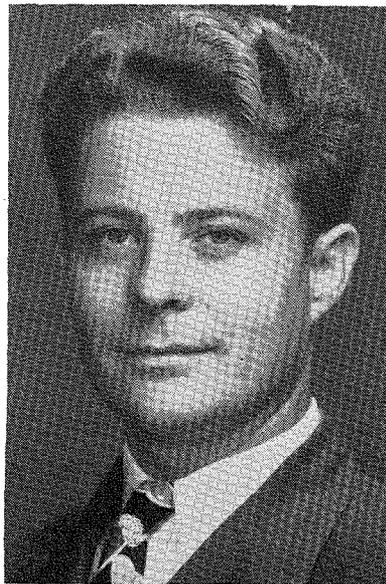
Harley W. J. Nagel

Killed August 12

EXACTLY ONE YEAR from the date of his graduation from William Jewell College, Harley Nagel was killed en route to Kirtland Reunion where he was to conduct a class for young people. He had been under General Church appointment since June 1 of this year, and was assigned to serve as city pastor of Columbus, Ohio, at the recent General Conference. After receiving his B. A. Degree last August, he attended the University of Kansas and William Jewell, where he was working toward his Masters Degree at the time of his appointment. He was ordained a deacon in Independence at the age of nineteen. His ordination to the office of priest took place at Cheyenne, Wyoming, on March 10, 1943, while he was in the Armed Service. On August 18, 1948, he was ordained an elder at Slover Park, his home congregation in Independence. His service to the church took many different forms; before his General Church appointment he served at various times as junior pastor, Zion's League supervisor, group elder, solicitor, assistant church school supervisor, and pastoral assistant. Perhaps his greatest ministry was his interest in people, and age or race or social standing presented no barrier to him. He was as concerned about the soul of the colored lad at the end of the street as he was about the people he met at college. He was as willing to drive to a shabby house in the country and encourage a poor family to come back to church as he was to stand in the pulpit and preach. Even during the four years he spent in military service, he found occasion to minister to those who looked for a better way of life. It was this deep concern for people that endeared him to members and nonmembers alike wherever he went.

On August 26, 1949, he married Sadi Anka Moon, former editor of *Stepping Stones*, whose record of service in the church was closely comparable to his own. Six days after his death, she gave birth to a daughter who has been named Doris Elizabeth. They are making their home with Harley's parents, Mr. and Mrs. John Nagel, 809 North Spring, Independence.

Funeral services were held at the Stone Church in Independence on Tuesday afternoon, August 15, Apostle Reed M. Holmes and Elder Glaude A. Smith officiating. Burial was in Mound Grove Cemetery.



News & Notes

PARTICIPATES

Apostle D. T. Williams preached five evening sermons at the Woodbine reunion, two Sunday sermons at the Lamoni, Iowa, reunion, and one sermon on the first Sunday of Stewartville, Missouri, reunion.

ATTENDS REUNIONS

Dr. Floyd M. McDowell, Supervisor of Priesthood Education spent the week end of August 12-13 at the Central Missouri reunion at Lake Venita. He gave the Sunday morning sermon and taught priesthood and young people's classes.

At the Brush Creek reunion held at Xenia, Illinois, August 5 to 13, he preached several sermons and taught a priesthood class. Brother McDowell also reports that most of his summer has been spent in preparing material for priesthood education and that several new publications may be expected soon.

LOCAL PRIESTHOOD

Starting immediately, every Tuesday evening will be devoted to priesthood visiting in Zion. Families are to remain home in expectation of priesthood visitors. It is planned to make priesthood visits on Tuesday a permanent feature just as the prayer meeting is a permanent feature on Wednesday evenings.

CAMPUS SERVICE

Elder James C. Daugherty, member of the Council of Presidents of Seventy, spoke August 13 at the Campus on the subject, "The Ministering Church of the Restoration." Bishop H. W. Cackler was in charge of the service, and Wallace Fike led the music.

About 2,500 people attended the service.

MUSIC

Franklyn S. Weddle, Director of Department of Music, attended the Far West reunion at Stewartville, Missouri, on August 14. He taught three classes: one music, one general, and one priesthood.

YOUNG PEOPLE

The newly-improved ball courts at the Campus are being put into active use. Zion's League groups of Independence have eighteen softball teams and twenty-two volleyball teams that use the courts. In addition to this there are various city teams and teams from other denominations that use the courts.

REUNIONS

Elder J. C. Daugherty reports that eight people were baptized at the Arkansas and Louisiana District reunion held in Hot Springs, Arkansas. Branches of the districts sent quantities of food to the reunion to help cover expenses.

Brother Daugherty also reports that the Kansas reunion held at Camp Fellowship near Wichita, Kansas, was larger than it has ever been. Besides preaching three sermons, he taught the men's class and a general class.

CHURCH WOMEN

When the Independence Council of Church Women held a reorganizational meeting August 7 at the Evangelical and Reformed Church in Independence, an R.L.D.S. woman was elected to complete the year's term of presidency vacated by another R.L.D.S. woman. Mrs. M. A. McConley is the new president. Mrs. Stephen Black, who was the president, is with her husband in the missionary field.

Another R.L.D.S. woman, Mrs. James Gault, is the chairman of the worship committee of the organization.

THE SAINTS' HERALD

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EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith.
ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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"Follow Me"

In simple trust like theirs, who
heard

Beside the Syrian sea
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

—Whittier

FALL IN!" Those two words will have a familiar ring for all who know anything of military life. A thousand experiences in many kinds of situations will be recalled by their memories. Some will be pleasant, some will not.

"Fall in." That is the theme for the month of September. It is a phrase that can be used in the church as well as in the military branch of the government. It is time to be ready, to line up and take our positions in the organization. We must stand in our places so that the leaders will know we are there, ready for work.

September is the real beginning of the new year of work. Promotions have been made. People have returned with their families from vacations. They have put away the bathing suits, the sport clothing, and the summer slacks. Fall clothing, fall tasks at home and church, are the order of the day.

* * * * *

Look around in your church, and you will see many things to be done. In the yard, bushes may need trimming, for they are always ambitiously trying to fill the world with their kind. Paint is wanted, too, in some spots.

Inside, things will be showing wear—the carpet on the steps to the rostrum. Damaged *Hymnals* should be taken away and repaired or replaced by new ones. There will be a broken rack or so on the backs of the pews. In the children's rooms, a rickety chair may break; take it out now before some child is hurt.

Check the quarterlies to see that supplies will be on hand in time. Face the question now, honestly:

does the inside of the church need redecorating? Is it shabby? What would a visiting friend think? Get busy!

* * * * *

Jesus kept his eyes open for good men.

He saw Peter and Andrew fishing in the Sea of Galilee. He was walking along the shore. He called to them. Probably they knew him, and had heard him talking to multitudes of people.

"Follow me," he said, "and I will make you fishers of men." There was something inviting and challenging in his call. Of what importance were fish when there were souls of men to be saved? "And they straightway left their nets, and followed him."

Jesus was as good as his word. He did make them fishers of men.

He saw Matthew taking the customs receipts, and said, "Follow me." And Matthew arose and followed him.

In the same manner he called the rest of the twelve apostles, and began the formation of the body of his church.

If all the many other wonderful things Jesus said could be forgotten, the compelling look of love in his eyes, the tone of invitation and authority in his voice would make those two words reach the hearts of men and women in all ages.

Can you read the story of his life today, after two thousand years of human history filled with trouble and sorrow, and not feel the compelling power of those two words, "Follow me"?

Your heart is touched. You put aside the little tasks with which you had been filling in the time. You had been waiting for something, you knew not what.

This is it—this is the call you had been waiting for—now is the time—Jesus is calling!

"Follow me!"

* * * * *

Where will He take you? You don't care, just so he is there. You will go anywhere he tells you—if you have heard his call—you will do anything he asks. You answer:

I'll go where you want me to go,
dear Lord,

I'll do what you want me to do.

It may be into missionary work. It may be into foreign lands. It may be out to preach the gospel in domestic missions. It may be the work of a pastor. It may be down into the basement of your own home church to teach little children. It may be to do a kind of work you have never done before. It may be a work you had never cared to do, until he asked you. No matter. Now you will love it, because you know it is for him.

* * * * *

A new sense of belonging and of dedication takes possession of you. You are no longer an isolated individual, picking along at your own ephemeral, unimportant little project. You are part of an organization—an everlasting organization. You have engaged in an eternal work. It will not be done in your lifetime. It will not perish when you die. Others will carry it on, and on, and on. You are marching with the hosts in the army of the Lord. You are one of the builders of the kingdom of God.

You have heard the call, and it is still ringing in your ears; the sound of his blessed voice lingers like a memory of beauty; the sight of his face still fills your vision. You can remember how his lips looked when they were moving and forming the words of his invitation and command,

"Follow me! Follow me!"

L. J. L.

E d i t o r i a l

IN LOOKING forward to the coming meeting of the members of the High Priests Quorum in Kirtland, I was particularly interested in the following passage from a letter recently received from Brother Frank McDonald of St. Louis, Missouri:

The Lord has been good to these people. He has hearkened to their petitions in behalf of our sick ones; he has blessed her servants in their shepherding ministry; his arms of love have been about his people, and in their worship services they have come into the presence of their Father. Their singing has been like that of the heavenly hosts around the throne of God.

Since the last General Conference my ministry has been blessed by more of the Spirit of God than ever before. For this I am very grateful and humble, determined to be the kind of a pastor the people deserve. I am looking forward with a great deal of anticipation to the experiences of Kirtland this October. I am doing everything within my power to bring my life so completely in harmony with the purposes of the Almighty that nothing therein will hinder the great body of high priests from coming into the presence of God at that time.

We trust that this spirit will permeate the thinking of all of those who are anticipating fellowship at this coming meeting.

WE ARE glad to pass along this communication from Apostle Holmes:

Dear Brother Edwards:

The following is a paragraph taken from a letter written to me by Orrin R. Wilcox, Box 363, Fairview, Montana. I believe you will find it interesting, and I am wondering if mention might be made of this venture of the Wilcox family. Perhaps others will be stimulated to do the equivalent in their territories.

My wife and I start on a trip today which will take us through the western part of our district. We will travel over 1,000 miles in the next two weeks, visiting in the homes of isolated Saints and meeting next Sunday with the group at Nashua where the Saints from Opheim, Hinsdale, Glasgow, Saco, and Ft. Peck gather for church school each Sunday. This is the only organized group we will find

in all this vast territory of the West. We will use your list of materials for teaching children in the home and in mission church schools.

This list mentioned by Brother Wilcox is one we have sent to district church school directors and all appointees in the field. We hope that we may stimulate and direct study in this way and trust that some mission church schools will be the result of this endeavor.

I READ MANY of the articles appearing in *The Saturday Review of Literature* with enjoyment and profit. In an article by Louis J. Halle, Jr., on "Raw Materials of Persuasion" appearing in the issue of March 11, 1950, were a few paragraphs which will be particularly interesting to those of us who are alert to our responsibility for spreading the good news of the kingdom. Here it is, quoted by permission of the *Review*:

The Wind and the Sun, in the old story, had a contest of strength. To demonstrate his prowess, the Wind undertook to strip the overcoat from the back of a man who was walking across a field. At the Wind's first blasts, however, the man pulled the coat more tightly about him; as they rose in strength, he turned up his collar, and, finally, when the Wind shrieked and howled about him, he buttoned it up to his chin. The Wind retired at last and the Sun took his turn. He beamed benignantly on the man, wrapping him in his warmth until the man quite voluntarily unbuttoned his coat, then spread it open, and finally took it off altogether.

If you truly mean to persuade a man, you must have his good will. Your approach must be disarming so that he does not assume an attitude of defense. You must not seem to be opposing your conviction to his, your ego to his, challenging him to a contest in which his pride is at stake. On the contrary, you must be friendly and show respect for the quality of his mind, avoiding any implication of superiority on your part. To show off your own wit is merely to discredit your wisdom. By your own intellectual generosity, however, you can make him ashamed not to respond in kind. When I have been arguing heatedly on a subject of which I have little knowledge (the kind of subject on which we argue most heatedly), I have sometimes found myself humiliated by a sudden concession from my opponent that I know more about the matter than he does.

My immediate reaction is to confess how little I do know and to concede, in turn, that he may be right after all.

This deference is courtesy and, like all courtesy, it bears in the minds of many the brand of hypocrisy. It need not and should not, however, be essentially hypocritical. It is to your own credit to renounce pride of opinion, to forebear from the attempt to humiliate others, and to assume that they are, like you, intellectually responsible persons. This assumption makes truth, rather than victory, the object of the argument.

Most of us tend to take our cue from those we meet, responding with friendship where friendship is offered, with hostility to hostility, giving respect for respect, scorn for scorn, generosity for generosity, intransigency for intransigency. Men who are better than I bring out the best in me, and I have on occasion been shocked by my low behavior in dealing with the low. If you are badly treated perhaps it is your own fault. Your rule should be, then, to give the best possible cue yourself. "Use every man after his desert," says Hamlet, "and who should scape whipping? Use them after your own honor and dignity. The less they deserve, the more merit is in your bounty."

In any case, the man who knows how to make concessions is relatively unassailable. When you do find yourself plunged into argument, concede every point you can so that your defense is based only on your strongest positions. If a sally takes you beyond them, do not hesitate to retreat. Many zealous debators are led to abandon their main and defensible points in order to defend some minor, incidental, and indefensible position—simply because they think they must counter every move, and if their opponent says *black is black* they will countercharge with *black is white* and die in the issue though their argument did not require it. Never put yourself in the position of defending the indefensible.

Notice to Missionaries

Growing out of suggestions voiced by members of the New Appointees' Institute which recently met in Independence, a two-page article has been prepared to assist missionaries in getting publicity of their services in local newspapers. We will be glad to furnish a copy of this to any of our missionaries who request it. —Editor.

Experiences of a Missionary

By L. G. HOLLOWAY

This is the first of a series of many articles by Elder Holloway. We believe that "Herald" readers will find them both interesting and inspiring. During his forty-one years in the mission fields of the church, Brother Holloway has influenced many people. He tells of many experiences and mentions many names. Above all, his life story shows that he loves God and His church, and sincerely desires to share this love with people.—Editor.

JOINING THE CHURCH

MY FATHER AND MOTHER were Christian people even before coming into the Reorganized Church. They set an example of purity and goodness before me. This made a marked impression on my life and prepared me so that when I came to young manhood I too desired to accept the gospel.

About this time I had two dreams that caused me to seriously consider coming into the church. In these dreams I saw the coming of the Master; he was surrounded with all the holy angels, and I knew this meant I must be prepared if I were to be with him upon the redeemed earth. After pondering the matter over well, I decided to set a time when I would be baptized. The day was set, and I promised the Lord if he would spare my life I would unite with the church.

When that day came, I regret to say, I broke my pledge to the Lord; and as a result I found myself in misery. After suffering the pangs of conscience, I again made a pledge that if my life were spared until a day I set of my own free will, I would submit myself for baptism. The days passed slowly and again I found myself facing the same ordeal I had previously experienced. When the day arrived I went to my father's barn and put a bridle on one of the horses. Within me a fight was going on. Two powers were exerting themselves. One of these powers sought to prevent me from keeping my pledge, while the other encouraged me to do the thing I knew was right. I went to the home of Elder Charles H. Jones who had

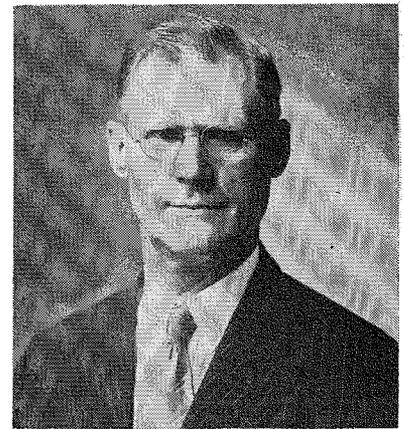
baptized my father. After some effort I succeeded in telling him the purpose of my coming. We went to a small stream near his home and on March 17, 1893, I was baptized.

As soon as I had complied with this law of Christ, peace and happiness came over me as a cherished fountain. On my way home I received another spiritual experience. I heard music and rejoicing from a great angelic choir which defied description. I knew that heavenly messengers rejoiced over one sinner who had accepted the gospel, and they were rejoicing because of my coming into the church. This same testimony was repeated to me some years later as I was traveling along this same road not far from where the Lone Rock Church now stands. This testimony will remain with me as long as memory lasts, and some day I hope to hear it in the mansions of the blest.

On reaching home I was only too glad to inform my father and mother of what I had done, and they, too, were happy because of my uniting with the church. A few days later I was confirmed. As hands were placed upon my head, I felt the Spirit as plainly as if water had been poured upon me. All doubt was removed, and I was able to say, "I know this to be the work of God."

SAVED FROM DEATH

A few months after my coming into the church, I was called to Western Iowa to work on my uncle's farm. While there I met with a very serious accident in which I was crushed beneath a heavily-loaded wagon. I was taken to the house and laid upon a bed. My



uncle called for a doctor and also sent a telegram to my father and mother, informing them I had been seriously hurt and for father to come at once. When the doctor arrived he examined me and told my uncle there was no hope for my recovery. As I lay there suffering greatly, it seemed the end was not far distant. Life was sweet, and I had a keen desire to live. The day passed, and as the shades of night gathered around me, I wondered if I would live until my father arrived, or until the coming of another day.

While I was suffering all that my flesh could endure, an experience came to me, bringing great courage and hope. As the people gathered at my bedside expecting me to die at any moment, I heard a voice—not the voice of any man—but the voice of the Spirit say to me: "You shall not die, but you shall live to declare the words of the Lord."

Never in all my life had such assurance been given to me as these words brought. Ten thousand people could have stood at my bedside and insisted I could not live, but faith was given to me; I knew the Lord would heal me and that some day I would preach the gospel.

I had not taken any medicine, as the doctor said it was only a matter of a few short hours until I would be gone. After hearing this voice, every pain left my body and the hemorrhage ceased. The people said I was dying, but I knew better. When my father arrived the next morning, I was able to get up

and dress and take some nourishment. I truly know it was by the power of God that I was healed.

CALLED AND ORDAINED

Many years later those same words came to give me strength in an hour when I needed spiritual help. Like many young men I found myself engaged in many things that were contrary to Christian living. I needed the help of the Master to overcome these things that were offensive in his sight. I felt my weakness, yet the promise given that I would declare the "words of the Lord" gave me courage to try. One by one I overcame these temptations until I was permitted to be ordained to the office of priest.

I am happy to say that light was given to me regarding the call which came to me through the president of our branch. One day we were walking along the road, and he asked me if I felt I had a work to do. I did not care to give him a direct answer even though I knew the Lord wanted me in the ministry of the church. Soon he gave expression to that which was divine light to him and said I should be ordained. I then told him what I knew about the call. Later on I found that several men in administrative positions had also received divine light. My name was presented to the branch and later to the stake conference for approval. I was ordained a priest under the hands of Heman C. Smith and Columbus Scott on February 8, 1903. Four years later I was ordained an elder by Heman C. Smith and Frederick A. Smith. This time my call came through Gomer T. Griffiths and was approved by the Stake High Council presided over by John Smith, President of the Lamoni Stake. My third ordination, to the office of Seventy, took place in Independence, Missouri, under the hands of Apostles Frederick A. Smith and John W. Wight, on April 16, 1908, the ordination being approved by the General Conference of that year.

Soon after my ordination to the office of priest, I entered into the work of that office with zeal and earnestness. I was eager to prove my ministry and sought upon every occasion to make myself worthy. Many times I would work hard all week either on the farm or at other labor and would then walk twenty miles to speak in some of the branches in the stake. I was blessed in my work, and I felt my ministry was acceptable not only to the Saints, but to the Master. I had few opportunities for education in my youth and I needed to apply myself to reading and study for the work before me.

BEGINNING MISSIONARY WORK

Two years after my first ordination, I was impressed that I should enter the mission field. I talked the matter over with some of my friends, including Presiding Patriarch Alexander H. Smith, and all gave me words of encouragement. One day as I was sitting in the home of a friend, I was impressed to write the Quorum of Twelve offering them my services as a missionary for the church.

I attended the Conference of that year, and when the appointments were read, my name appeared in the list of appointees. I shall never forget how it affected me as they sang, "I'll go where you want me to go, dear Lord." My appointment read "Seattle and British Columbia District," nearly two thousand miles from home. I had never been away from home except for short periods of time and then never far away. Could I succeed in staying away for many long and weary months? Having confidence to believe the Lord would help me, I was willing to make the trip. Little did I realize the many hours of loneliness and temptations that would confront me. Had I known all that would come in the experiences incident to missionary life, I fear I might have decided not to go.

However, I placed my trust in the Master, believing he would sustain

me in the hour of my need and would never permit me to be tempted above that which I was able to bear. During the forty-one years I was under missionary appointment, I can truly say the Lord was kind, never forsaking me in the hour when I needed help.

FIRST MISSIONARY EXPERIENCES

I PREACHED my first two sermons in the mission field in Seattle on the following Sunday. My first series of services was held in Tacoma where I found a hearty welcome in the home of Brother and Sister Van Eaton. I shall always remember the kindness of these good people who did all they could to help me, and arranged for me to hold services in different places. Sister Van Eaton was like a mother to me, and it was largely through her efforts that I found a place in which to hold services.

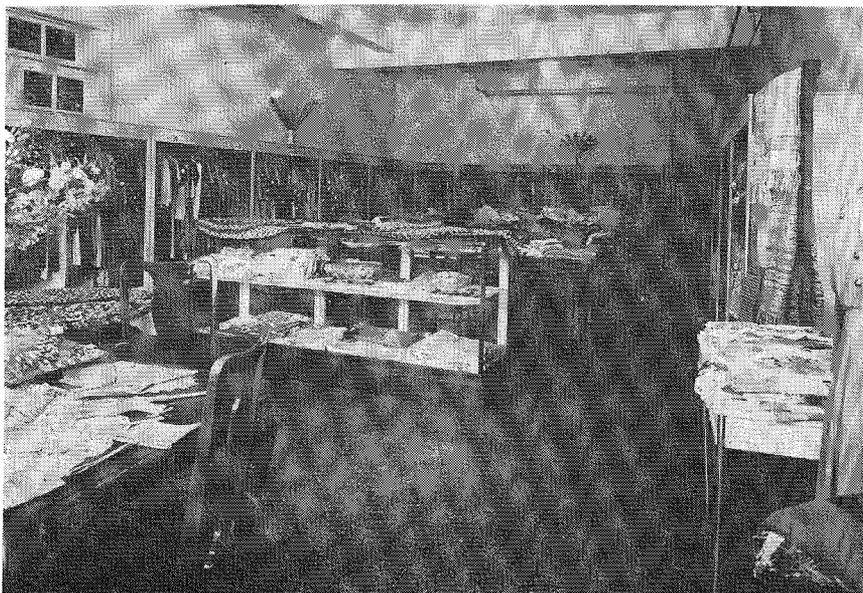
MT. RAINIER'S GLACIERS

While holding meetings near Ashford, Washington, I was permitted to make a trip up Mt. Rainier to Paradise Valley. In company with several men, I climbed nearly ten thousand feet up the side of the mountain to what was known as the Camp of the Clouds. Here we found ourselves in a vast snow field, and took a ride down the side of the mountain. I found an old chair with the legs removed and used this for a sled. As I coasted down the side of the valley, my speed increased until it seemed to me that I was traveling at the rate of an express train. As I got down to lower grounds the snow became soft. My chair all at once stopped, but I did not. I rolled for nearly one hundred yards and when I finally succeeded in stopping, I found myself wet to the skin. It was the first time in my life that I had taken a sleigh ride on the twenty-first of June. That night I camped with Brother Richie on the side of the mountain. We built a fire, but I nearly froze while he slept. My clothing was still wet and this added

(Continued on page 15.)

Social Service Is Big Business

By JOSEPHINE SKELTON



View of the Ladies' Ready-to-Wear salesroom. The glass case contains quilt tops for ambitious customers who want the fun of doing the quilting themselves.

THE Social Service Center has come a long way from its humble beginnings in the basement of Bartholomew Hall. There is nothing to suggest a charity institution in the huge plate glass windows of the two sales rooms. Anyone walking along the street would look at the gay rugs on the display tables and think that here was an attractive new store in Independence.

And the Social Service Center is an attractive new store. But, unlike an ordinary store out to make a profit, this one is dedicated to the profit of its customers. The belligerent poor who bluster in demanding something for nothing leave humbled after contact with a new kind of charity—a charity which has been transformed into help which bolsters self-respect. The timid poor who hesitate wistfully in the doorway are drawn in by kindly saleswomen to find that here is a place where re-conditioned merchandise is priced within their reach.

On a busy Tuesday afternoon when the workrooms are as crowded with activity as the salesrooms, Mrs. Russei Rowland, the *major domo* of the volunteer workers, and Norman Hield, manager of the project, are everywhere and nowhere. It took this reporter half an hour to track down Mrs. Rowland from one department to another, and then she was found at last burrowing through a room full of boxes as she directed a storage operation.

"Space," she exclaimed as she patted the shoulder of a teen-age boy who was struggling with a box labeled *Women's dresses, winter*, "I've been stumped for more space ever since we started up ten years ago. I thought we had the problem solved when we moved into the Swope Mansion—we had just five

workers rattling around in it—but then that got too small for us. And when we got this place, I thought we'd have lots of space from now on, but already, before we're even settled, I can see where we'll have to expand again in short order."

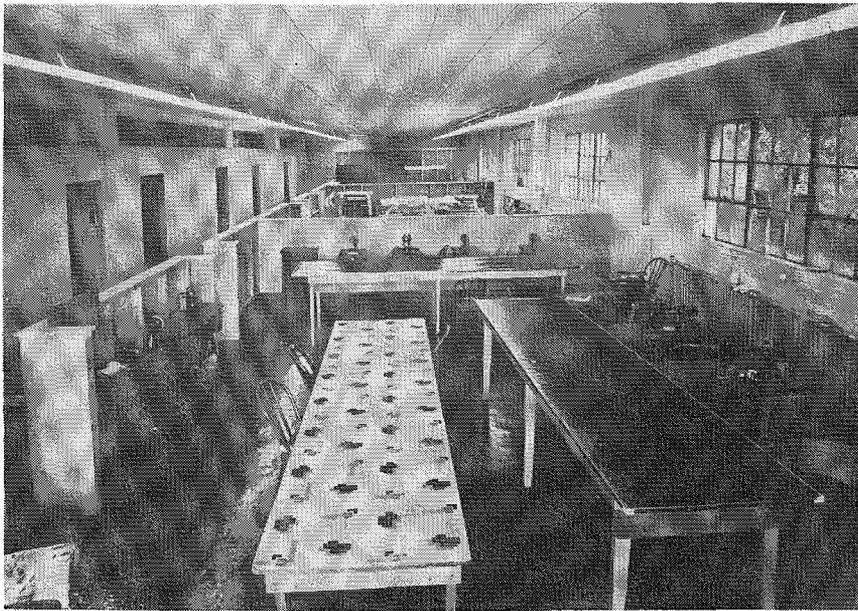
Fortunately the building is strong enough so that the second floor may be built out to cover the whole area of the first floor. Cornered on a flying trip through his office, Norman Hield led the way out on the flat, sunny roof. "The first floor under this is all workrooms and storage space. It's a good feeling to know that we can have twice as much room when we need it." Going over to the edge of the roof, he pointed down at a small cement foundation close to the main building. "That will be the auxiliary boiler to supply steam for the laundry and dry cleaning department. And that," he waved a proud hand at the 120 by 66 foot parking lot, "will be our receiving department when the time comes to get a shed built over it."

DOWN in the basement the long wonder-working process from rags to raiment begins. Until the shed is built for the receiving department, one end of the basement is turned over to receiving and sorting the truckloads of material that pour in from the Independence area. The truck backs into the receiving department on an average of three times a day. Manned by a driver and helper, it carries everything from upright pianos to kiddie cars and from old shoes to bags of clothing. All of this pours in through the week and piles up across one end

of the basement, often overflowing into the space which will soon be needed for new departments. Each Tuesday, several women wade through the hodgepodge and work on the staggering job of sorting all the material into bins, shelves, boxes ready for routing to the different departments.

Shoes by the barrelful go to the volunteer cobbler who combines good uppers with good soles and cleans and polishes until the finished product meets his craftsman's standard. All sorts of furniture from pianos to electric fans are repaired and sent up to the household furnishings salesroom. Paper is salvaged for sale. Books are rebound and mended. Hats go to be cleaned and blocked. And every piece of clothing that comes in begins a complicated round to disguise it from the former owners. No one is to be humiliated by wearing something that can be identified as a castoff.

Clothing too far gone to be mended for instant use goes immediately to the ripping department where buttons are removed and an electric ripping machine rips the seams. The strong pieces of cloth thus salvaged are laundered or cleaned and sent up to the dressmaking department to be cut into garments of a smaller pattern. The scraps are forwarded to the comforter department and cut into blocks of three sizes. If the cloth happens to be wool, the tiny pieces left over are carefully saved and sent to the rug department to be used in making homespun oriental rugs. "The only things



The foreground shows the sewing room where dresses are restyled. In the background is the quilting department. On Tuesdays this is one of the busiest sections of the Center.

we lose," says Mrs. Rowland proudly, "are the ravelings and the dust."

Pieces of cotton cloth get much the same treatment. They are cut up into three-sized blocks and used either in making quilts or comforter tops. These quilts are works of art and run up as high as \$25.00 when they are handmade. More moderately priced ones are machine quilted, and quite often quilt tops are sold alone to women who want the "fun of doing the quilting themselves." Stouter cotton materials are put into comforter tops which can be washed instead of cleaned as the woolen comforters must be. "I wish people would get over the idea that we can use only whole garments." Mrs. Rowland picked up a pile of comforter blocks and flipped through them. "Do you know what these are? These are strong pieces of material salvaged from torn jeans that have been washed and worn until they are this faded color and soft texture. They make wonderfully durable comforters. Pretty, too."

ALL around the outside wall of the basement are workrooms separated by waist-high partitions. The center space is built into storage rooms with two rooms assigned to each department, one for the "raw" materials and one for the finished products.

Some of the departments are not operating yet. "We're working in the raw," says Mr. Hield. "For instance, some day we will have a paper bailer

and shredding machine so that we will be able to make a better profit from the wastepaper that comes in here. And we want to get some equipment for refinishing furniture and repairing electrical appliances and toys. We could even use a piano-tuning department, if some piano tuner would just volunteer his services." The new laundry and dry-cleaning unit nearly fills one side of the basement, and Mr. Hield praised the machines as enthusiastically as a press agent.

Other departments are going full blast. The tearing room is next door to the ripping department. A bright-eyed little woman looked up at us as we paused outside the partition and smiled, "You'll have to excuse us. We always look on a rip and a tear in here." White sheets beyond repair are saved, dyed all colors and sent to this tearing room to be torn up into long strips and wound on balls. These are then sent to the rug department to be used in making borders or in special orders for rugs of a certain color. Right now there are 2,000 pounds of balls waiting on the shelves ready for the looms.

Six looms are set up in the basement. This department has the honor of having the youngest volunteer worker. A little ten-year-old girl comes in as often as possible to help with the tedious job of threading the shuttles that fly back and forth on the automatic looms.

One of the most interesting units is the button department where the woman in charge has earned herself the

unique title of "the woman who cans buttons." The counter in front of her crowded shelves is always cluttered with mounds of multicolored buttons as she collects and ties sets together and sorts them into boxes. No matter what the dressmaking or mending departments ask for, Mrs. Monroe can lay her hands on just the right thing. All the buttons are filed in boxes under descriptive labels: *black coat buttons, belt buckles, small colored buttons, oddities.* "And when I told a newspaper reporter that I had a quart of white pearl buttons and two gallons of white shirt buttons, she started that business of calling me the woman who cans buttons." Hooks and eyes and snaps are kept in pint jars, and there is even a Quaker Oats box filled to the top.

THE second floor, which is at present built over the salesrooms, provides space for the offices of Mrs. Rowland, who says she hasn't had time to use hers yet, and Mr. Hield. His office is connected with a smaller room which in time will become the office for the "receptionist, bookkeeper, secretary and treasurer—a jack-of-all-offices."

The needlecraft and artwork departments are the only two upstairs. Supplies are kept in shelves that line the walls and are hidden by dainty curtains that give the rooms an air of cheerful hominess.

THE first floor follows the same pattern as the basement with the work space lining the walls by the windows and the before-and-after storage rooms assigned to each department occupying the middle. Four quilting frames were in action when we passed by, and one woman looked up to wave at us, "We just sold the quilt we're working on," she said. "A lady was touring the Center and bought it right out from under our needles." Across from them, comforter tops are stitched together and stacked on high shelves. Down the line the dressmakers busily remodel clothes. Their room is fitted up as professionally as the retired seamstresses could wish with racks of patterns, a huge cupboard of supplies, a pinking machine, four big power machines, six electric machines, and a dress form—with a beautiful figure.

Separated only by a low partition, the apron and millinery department act as each other's severest critics. An elderly grandmother trying on a saucy teen-ager's hat met the friendly hoots of the apron makers from beyond the wall with a laughing, "All right, all right. It's not for me!" One of the

regular workers here has been in the millinery business for forty years and another thirty-five years. Together they run the department with the help of eight or ten others who are learning the trade because they like it. "I'd really rather be in another unit," the one who has been forty years a milliner confided. "I'm not *learning* anything here. I've got my eye on the hook rug department just as soon as they can get along without me on the hats."

The millinery unit is a fascinating place with the old, lusterless, smashed hats being given new life and beauty. Trim is removed, hats are reblocked into exciting shapes, felts are cleaned, and straws are painted with white shellac to make them look like new. When the finished product is at last placed in the window of the showroom, the women of the millinery department defy former owners to pick out their last year's hat. "Sometimes we get a felt that just can't be made over," the woman's hands twisted and pulled a crown into a new contour, "and then we send it up to the art department. They make the prettiest slippers out of them you ever saw!"

Already fall dresses and hats are keeping the women busy. Spring and summer clothing is kept in lockers, one locker for each department so that saleswomen can get supplies quickly. The "before" storerooms are slowly filling with the raw material for fall and winter clothes, and the "after" storerooms are building up stock for the change of season that will catch up with them so soon.

LIKE any other big department store, the Social Service Center has an elevator connecting its three floors. Only here there is an unusual reason in addition to the need of being able to transport merchandise from one floor to another. "Most of our workers are elderly women, some with physical handicaps. They simply couldn't climb stairs." And on the first floor there is a ladies lounge, complete with several davenport and a radio, so that workers and customers have a place to rest. Unlike an ordinary department store, this one has a chapel fitted with a raised platform for the speaker and a reconditioned piano. Every Tuesday morning at 9:00 o'clock when the women meet for their regular work day, they begin with a devotional period.

Most of the space occupied by the chapel does triple duty. When tables are moved in, it becomes a dining room where the workers are served their noon meal. "We want to fit up our own kitchen right behind the

chapel so that we will be able to prepare and serve complete hot meals to anyone who happens to be in the store when noon rolls around." At all other times, the tables are piled high with merchandise while the pricing committee does its work. The millinery and rug departments price their own goods, but every other article must pass through the chapel on its way to the salesrooms. At present sixteen women are handling the volume of work that passes through this department, but with the store staying open for a six-day week, the staff must be enlarged to twenty in order to keep the salesrooms full.

Although the regular workday is Tuesday, the store is open all week with a volunteer staff consisting of a supervisor, three saleswomen, and a cashier. The two large salesrooms are separated by the large hall where the cashier's desk has been set up. Both rooms are decorated in pale green with professional-looking racks for clothing built into the walls. One room is given over entirely to ladies-ready-to-wear with long tables of lingerie down the center of the room and a glass case to display quilt tops and costume jewelry. One corner has a built-in cupboard with glass doors to show the hats, and the table of hats by the window is as tastefully arranged as in an exclusive salon. There is nothing but the incredibly low prices to indicate that this is not an ordinary store. Here a woman may buy a dress for 50c, a hat for 75c and feel as well-dressed as any of her neighbors.

A door on one side of this salesroom leads to the men's department. Still rather small and incomplete, the organizers see a big future for it. Men need clothes, too, and the racks of shirts, odd coats, and trousers are a good beginning to supply the male half of the low-income group of Independence with attractive clothing.

The second large salesroom is given over to the baby department which fills one wall, and the children and junior departments. Little coats sell for 12c, dresses go for 30c, and a boy's first long trousers can be had for 45c. Close to the door, aprons are displayed on a table, and along another wall glass cases show off the art work and handmade quilts. Both rooms have full length plate-glass windows with the rugs displayed—braided, hooked, woven, crocheted, and Oriental.

Extending back from the second showroom is the household furnishings department where a young couple starting out can completely furnish their

first home at prices they can afford. And opening off that is a narrow room with shoes on stands along one wall and books in cases along the other.

BACK upstairs in his office, Mr. Hield became enthusiastic about the Center. "It's amazing the amount of work that passes through our hands," he said. "We have thirty departments and a crew of 150 volunteer workers. There are about a dozen on our regular staff and only five of those are paid workers—that includes Mr. Brooks, our maintenance man, who lives in an apartment right here in the building."

But still more workers are needed. The most urgent need is for men who can repair furniture and electrical equipment ready for sale. "Our salesrooms are just getting started, but already we average \$500 worth of sales a week. You can see we'll need workers to help us keep up with the increasing demand." With the low prices at the Center, it takes a tremendous number of articles to make up even \$500 worth of sales.

Already plans are being made to expand the service. Regular routes for the truck pickups are being established around the city to replace the hit-and-miss system now used. Large paper bags are on order to replace the expensive canvas bags, and these will be placed in every home in the area. "Surplus" goods is what the Center is after. "And we like to think that anything, no matter what its condition, is surplus if no one is using it. A too-short dress or an outgrown suit of clothes is surplus to the owner, but we could certainly use it here. And we hope our church members will come to see it in that way soon." Even a sled down in the basement after the children are grown up is surplus in the eyes of Mr. Hield, and he covets it for the work in the Center.

"It's the same with time," Mrs. Rowland put in. "Most of our workers are elderly women who have time on their hands and they donate it to this cause. Our most crying need right now is to find more people who are willing to give their talents and surplus time to helping others." There is no age limit on the workers in this unique organization. The oldest is Mrs. Moore who, at 92, spends her Tuesdays raveling sweaters so that the yarn can be used in hooked rugs, and the youngest volunteers are the Oriole girls and teen-age boys who run errands to save elderly legs.

A Tribute to Gomer T. Griffiths

By J. CHARLES MAY

IT will take a year to get the new building completely fixed up to satisfy the plans Mr. Hield and Mrs. Rowland have for it. Already they have spent \$20,000 from the Center treasury, and more money will be needed to finish the job. "Where does our money come from in a nonprofit store?" Mr. Hield smiled. "Well, it doesn't come from our customers, that's certain. We get some money from donations, but most of it comes from the luxury trade we have built up in fancy quilts, comforters, rugs, and art work. Everything else is sold at cost, unless a family honestly can't even pay our rates. Then it goes through the bishop's office, and when we get the proper requisition, we give the family everything it needs outright."

Another big hole in the Center's resources is made by the overseas orders which come in on an average of about five a day. These come in from the Bishopric and each shipment is filled with the best materials on hand. "It wouldn't be worth-while to send cheaper stuff and pay heavy postage on it." During the war the orders were in bulk and the Center donated over 40,000 pounds of clothing and 1,300 pairs of shoes to European aid. Now the requests are in behalf of individual families and ask for specific types and sizes of clothes. At first these orders were paid for by the Bishopric out of the oblation fund, but at present the Center is bearing the entire cost.

"We have been open for business here in the new building only a few weeks, but we'll be expanding from now on. We expand just as fast as people find out about us, and as we find out about the people who need our help. Perhaps you could explain what we're doing in this way. We believe that as long as people are cold and hungry, they aren't able to pay attention to their standard of living or take an interest in community affairs or care about religion. We want to see that their physical needs are taken care of so that they will feel like looking around and taking an interest in life and culture. The end goal, of course, is to help make life more abundant for them, both materially and spiritually.

Mr. Hield looked out his office window at the flat roof which some day will be built up into busy workrooms as the Social Service Center expands its work. "Social service is big business," he said thoughtfully. "Yes, you might say social service is *good* business."

DURING my first appointment to the Society Islands Mission (1909-1915) Apostle Gomer T. Griffiths and Elder C. Ed. Miller came to Tahiti and spent several weeks with us in the year 1912. A very wonderful work was done by these servants of God during their short visit, and the native Saints greatly mourn the passing of Brother Griffiths, known among them as "Gomera." They will never forget his kind, loving disposition and his powerful ministry among them. It was during his island visit that he ordained me to the office of seventy.

A group of the native Saints known as the *pupu autabu'avaa*, or priesthood company, had been cut off from the church at a mission conference several years before. This group numbered about seventy-two at the time of Brother Griffiths' visit. We had several visits with them during which Brother Griffiths showed much patience and kindness; through his labor of love and an admonition given by him to them through the Spirit of God, they decided to reunite with the church. Brother Griffiths led thirty-two of them, including three of their leaders, back into the church through baptism in the sea near the mission headquarters at Taronā. It was a great day for the island mission. There was much rejoicing, and the Spirit of God was there in power. As the natives feasted and sang, we were reminded of the feast for the prodigal son. Our returned brothers and sisters were received with out-stretched arms.

The forty remaining members of the group soon united with us. Brother Griffiths wrote an epistle for me to carry throughout the islands to the rest of the *pupu* people. Accompanied by a native elder, Tapu a Moana, I visited several islands, baptizing the remaining forty and many others. Among the *pupu* people were some of the very best members of the island mission, and we are happy to say that after their return into the fold they became very active and remained true to the church. The work done by our brother in his visit to Tahiti proved a boon to the whole mission, for during that year, including those rebaptized, 225 were added to the membership of the island mission.

ANOTHER wonderful experience which came to us during the visit of Apostle Griffiths and Brother Miller was our trip to the island of Takume during the pearl-diving season. We spent two weeks with the native Saints there who had gathered from various parts of the mission. An epidemic of dysentery was sweeping the island, and many of the natives were dying, but none of those administered to were taken by death. Our friends of the other churches noted this, and several of them also came for administration; not one of the seventy-five administered to died. Just the night before we left the island, we were called to the home of a native sister who was critically ill. When we reached the home, we found some of her relatives and friends weeping as though they were mourning her death. She had lost both weight and strength until it seemed that there was but a spark of life left. After administration she soon fell asleep. Early the next morning we left for Tahiti without knowing of her condition, but several months later at a mission conference in one of the upper islands, a native sister approached me and asked, "Do you remember me?" Upon answering that I did not, she replied, "I am the one that was administered to the night before you and 'Gomera' and 'Eduati' [Miller] left Takume for Tahiti." There standing before me was this sister, the very picture of health, testifying to the goodness of God. I rejoiced in knowing that every one of the many we had administered to were healed.

Brother Griffiths has often spoken of this experience as "an outstanding manifestation of God's power in healing."

THE visit of these brethren to the islands was well-timed. Elder Charles H. Lake, president of the mission, just a few months before had passed on to his reward. This was unknown to Brother Griffiths until he landed in Tahiti. His ministry and words of encouragement were much needed at that time.

I join with the many others who have paid tribute to Brother Gomer T. Griffiths in saying, "A good man, a man of God has passed on, and surely his reward shall be great."

—J. Charles May.

The Pearl of Great Price

THE Church of Jesus Christ of Latter-day Saints, referred to in this presentation as the Utah Church, has four standard books: the Holy Bible (King James Version), the *Book of Mormon*, the *Doctrine and Covenants*, and the *Pearl of Great Price*. From the fourth one comes several of the basic points of doctrine of that church. This article deals with the historical development of the book, which is, to the members of the Utah Church, a scriptural record.

Background

On page 472 of *Essentials in Church History* (Utah), by Joseph Fielding Smith, we find this account:

The organization of the First Presidency and the disfellowshippment of Lyman Wight, left four vacancies in the Council of Twelve. February 11, 1849, the First Presidency and apostles met in council at the home of Elder George B. Wallace to consider the filling of these vacancies. President Young nominated Elders Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards for these positions, which nominations were approved by the apostles. The following day at the home of Elder Wallace, they were ordained.

On January 1, 1851, this same Franklin D. Richards succeeded Orson Pratt as President of the European Mission.¹

During his first year as president of the European Mission, Apostle Richards published a mission pamphlet, "being a choice selection from the revelations, translations, and narrations of Joseph Smith, first prophet, seer, and revelator of the Church of Jesus Christ of Latter Day Saints."²

The preface of this mission pamphlet best explains the purpose of its being published, and also the meaning of the title:

The following compilation has been induced by the repeated solicitations of several friends of the publisher, who are desirous to be put in possession of the very important articles contained herein. Most of the Revelations composing this work were published at early periods of the church, when the circulation of its journals was so very limited as to render them comparatively unknown at present, except to a few who have treasured up the productions of the church with great care from the beginning. A smaller portion of this work has never before appeared in print; and altogether it is presumed that true believers in the divine mission of the Prophet Joseph Smith will appreciate this little collection of precious truths as a *Pearl of Great Price* that will increase their ability to maintain and to defend the holy faith by becoming possessors of it.

Although not adopted, nor designed, as a pioneer of the faith among unbelievers, still it will commend itself to all careful students of the Scriptures. . . .

Thus, in 1851, in Liverpool, England, Apostle Franklin D. Richards, acting on his own volition, published the *Pearl of Great Price* as a mission pamphlet. Including the original edition, there have been four major revisions published: 1851, 1878, 1902, and 1921.

On July 2, 1833, Joseph Smith finished correcting the Holy Bible, having made the corrections under the inspiration of God. This corrected version is called the Inspired Version, or more correctly, Holy Scriptures.

1851 Edition

The original edition of the *Pearl of Great Price*, published in 1851, contains twelve parts. The first part is titled "Extracts from the Prophecy of Enoch" and is dated December, 1830. In the comparison of several other works, it is noted that there are two accounts given under this same title, one quite a bit longer than the other. However, the longer account embodies all of the shorter account. The short account is found in *Church History* (Reorganized), Volume I, pages 160-164; *History of the Church* (Utah), Volume I, pages 133-139; *Times and Seasons*, Volume IV, pages 336-339; and *Doctrine and Covenants* (Reorganized), Section 36. The longer account is found in the 1851 edition of the *Pearl of Great Price*, and all subsequent editions, although not under this title. This longer account is verified in the Book of Moses 6:43-47; 69³ and in Genesis 6:45-7:78, Inspired Version.⁴

The second part of the 1851 edition is titled "The Words of God, which he spake unto Moses . . ." and is dated June, 1830. This account is the same as the revelation given in the forepart of the Inspired Version, which is also section 22 of the *Doctrine and Covenants* (Reorganized), and *Times and Seasons*, Volume IV, pages 71-73.

The Book of Abraham

The third part of the 1851 edition is "a translation of some ancient records that have fallen into our hands from the catacombs of Egypt, purporting to be the writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own hand, upon papyrus."⁵ This same account

By RICHARD A. NIES

is found in *Times and Seasons*, Volume III, numbers 9 and 10, March 1 and March 15, 1842, respectively, beginning on page 704 and continuing intermittently through these two numbers. It is also recorded in the *Millennial Star*, Volume III, number 3, July, 1842, pages 33-36, and concluding in the August, 1842 issue; and the *History of the Church* (Utah), Volume IV, pages 520-534.

The "Book of Abraham" is not given as such in the *Church History* (Reorganized), but there are several references to it made therein.

These extracts, as we understand, are from a translation of a roll of manuscript found with some Egyptian mummies purchased of a traveler who visited Kirtland, Ohio, a few years ago for the purpose of exhibiting the mummies. The church has never to our knowledge taken any action on this work, either to indorse or condemn; so it cannot be said to be a church publication; nor can the church be held to answer for the correctness of its teachings. Joseph Smith, as the translator, is committed of course to the correctness of the translation, but not necessarily to the indorsement of its historical or doctrinal contents.—Volume II, page 569.

The fourth part is "an extract from a translation of the Bible, being the twenty-fourth chapter of Matthew, commencing with the last verse of the twenty-third chapter, King James Version."⁶ The translation referred to is the Inspired Version, and this extract is Matthew 23:39; 24:56, Inspired Version.

The fifth part is "a key to the Revelation of St. John."⁷ This account is section 77, *Doctrine and Covenants* (Utah), being one of the twenty-five sections added to the Utah *Doctrine and Covenants* in 1876, but dated before the death of Joseph Smith, Jr. It may also be found in *History of the Church* (Utah), Volume I, pages 253-255.

The sixth part is "a revelation and prophecy by the Prophet, Seer, and Revelator, Joseph Smith . . ."⁸ This account is section 87, *Doctrine and Covenants* (Utah), also being one of the twenty-five sections mentioned but dated before the death of Joseph Smith, Jr. This revelation is concerning the Civil War, and can be found in the *Church History* (Reorganized), Volume I, pages 261-263, and in the *History of the Church* (Utah), Volume I, pages 301, 302.

The seventh part consists of extracts from the history of Joseph Smith, as found in *Times and Seasons*, Volume III, pages 726-728, 748, 749, 753, 754, 771-773, 832, 865, 866, and in *Church History*, (Reorganized), Volume I, pages 6-19, 29, 30, 34-37. This seventh part includes an account by Oliver Cowdery as recorded in *Times and Seasons*, Volume II, page 201. The first paragraph of this account may be found in *Church History* (Reorganized), Volume I, page 33.

The eighth part is a series of quotations from the 1835 edition of *Doctrine and Covenants*.

The ninth part is an extract from a revelation given in July, 1830. (The exact month of this revelation is somewhat confusing; July, August, and September are to be found.)

The tenth part is "An Account of the Rise of the Church of Jesus Christ of Latter Day Saints."

The eleventh part is taken from *Times and Seasons*, Volume III, page 709. At a later date, with one major alteration, this account was titled "Articles of Faith." As given, it may also be found in *Church History* (Reorganized) Volume II, pages 569, 570.

The twelfth part is the poem "Truth," by John Jaques, now furnishing the words to the beautiful "Mormon" hymn, "O Say What Is Truth?"

It is apparent that this mission pamphlet by Franklin D. Richards was officially recognized, for in 1857 President Brigham Young placed a copy of it in the Temple archives.⁹

At the time of its first publication, there were more church members in England than there were in Utah. In 1878, after the population in Utah had grown to over 140,000 people, the *Pearl of Great Price* was published in America for the first time.

1878 Edition

The contents of the 1878 edition are in the large the same as the 1851 edition, but there are a few changes, which we shall note. In all, there are eleven main parts to the 1878 edition.

The tenth part is the "revelation" of the eternity of the marriage covenant, including plurality of wives. This "revelation" is section 132 of the *Doctrine and Covenants* (Utah), and the only other place it is to be found is in the *History of the Church* (Utah).

On October 10, 1880, two years after the publication of this edition, the *Pearl of Great Price* was canonized by the Utah Church. We quote the account of this event.

President George Q. Cannon said: "I hold in my hand the book of *Doctrine and Covenants* and also the book *The Pearl of Great Price*, which books contain revelations of God. In Kirtland, the *Doctrine and Covenants* in its original form, as first printed, was submitted to the officers of the Church and the members of the Church to vote upon. As there have been additions made to it by the publishing of revelations which were not contained in the original edition, it has been deemed wise to submit these books with their contents to the Conference, to see whether the Conference will vote to accept the books and their contents as from God, and binding upon us as a people and as a Church.

President Joseph F. Smith said, "I move that we receive and accept the revelations contained in these books as revelations from God to the Church of Jesus Christ of Latter Day Saints and to all the world."

The motion was seconded and sustained by unanimous vote of the whole conference.¹⁰

In the act of canonizing the *Pearl of Great Price* the "Articles of Faith," as contained therein, became Scripture. In the 1878 edition, the articles were identical with the account given in the *Times and Seasons*. However, on October 6, 1890, the "Articles of Faith" were accepted as Scripture in and of themselves. The only account we have been able to find is on page 128 of *Utah Pioneer and Apostle Marriner Wood Merrill and His Family*, by Melvin C. Merrill, which account we quote:

Bishop Orson F. Whitney then read the Articles of Faith, when they were adopted by the Conference by vote.

"Don't Worry" - By Marie Goslinc

IT IS NEEDLESS to say to many, "Now, I don't worry. Everything will come out all right," for these are perilous times in which we are living. It is natural that we should feel deep concern because we are about to be thrown into another great conflict, and the same boys who saw us through the last war, and who are now buying their homes and trying to re-establish themselves, are being called back into the service. It is only normal that we should feel great anxiety not alone for ourselves, but for those who must go to the front.

However, it is a regrettable fact that our worries are multiplied because we have not learned to pray and put our trust in God. The world in which we live today is really something to worry about, but how much happier we would be if we could put our faith in him, knowing he will take care of everything, that his purposes will be fulfilled.

These are big worries. But many of us today are "little worriers"—we are chronic "little worriers." We are constantly on the alert ready to start worrying about something. We are like the story of the "Little Red Hen" in the first-year reader.

Under the direction of President Joseph F. Smith, Apostle Dr. James E. Talmage completely revised the *Pearl of Great Price*, motivating the third major revision in 1902. In his work of revision, Dr. Talmage used an 1878 edition, marking his recommended changes in it. His copy is now in the Brigham Young University library.

1921 Edition

Dr. Talmage was instrumental in the printing of the fourth major edition of the *Pearl of Great Price* in 1921. The wording and make-up of this edition is the same as the 1902 edition, but it is considered to be a major revision because it is the first edition published in double-column pages with a general index, and it is the edition in use today.

Appendix

1. *The Historical Record*, Church Chronology, page 38.
2. Title page to the 1851, *Pearl of Great Price*.
3. See 1902 and 1921 editions.
4. All references in this presentation are inclusive.
5. Introduction to the Book of Abraham, 1851 edition.
6. Introduction to this part; same in all editions.
7. Introduction to this part in the 1851 edition.
8. Introduction to this part in the 1851 edition.
9. Hunter, Milton R., *Pearl of Great Price Commentary*, 1948, page 43. *Latter-day Saint Journal of History*, August 13, 1887.
10. Hunter, Milton R., *Pearl of Great Price Commentary*, 1948, pages 246, 247. *Latter-day Saint Journal of History*, October 10, 1880.

A bit of something falls on our heads, and we are off to tell the king and set our tiny world in turmoil!

Too many of us have not learned to take one thing at a time—to go step by step. We are like the young bride who, in the early morning after she sends her husband to work, stands in the middle of the floor and says, "Six guests coming to dinner. I have to vacuum the rug, dust the piano, pick the flowers, peel the potatoes, snap the beans. Oh, what'll I do first? What'll I do!"

There is no evidence Jesus ever worried. He lived day by day as his Father would have him live. He took one step at a time. He never crossed bridges until he arrived at them. He didn't make mountains out of molehills. He knew that nothing could be accomplished by worry, but that much could be wrought through prayer. He knew that back of him was God, his Father and his Rock to lean upon.

Our Father is still the Commander of his Army, and no battle was ever won through worry. Many battles—more than we can count—have been won through prayer.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Do the Scriptures teach progression after death?

Missouri

G. W. B.

ANSWER:

If by "progression" you mean individual development in personality, including knowledge, wisdom, capability, and power, the answer is yes.

Life is progressive activity in those qualities which mark the divine character. There is no stagnation with God, and none of his works remain still. Man was made to go on to higher things, this life in the world being but a period of beginning and a preparation for a more extended development. It is said by the Lord:

I delight to honor those who serve me in righteousness and in truth to the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea, all the hidden mysteries of my kingdom from days of old; and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom; yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and their understanding reach to heaven.—Doctrine and Covenants 76: 2.

Again he has said, "The day shall come when you shall comprehend even God."

If the question is intended to apply to the passing of souls from one degree of glory to another, or from one realm to another, I must as confidently answer no. Little is written upon this point but what is written is against it. The three glories described in Scripture are three separate realms, occupied by three distinct classes of humanity, the highest being the celestial, then the terrestrial, and finally the telestial. All three of these groups attain salvation in the kingdom of God, even the lowest having a glory which at present is incomprehensible, yet each removed so far from the others that there is no intermingling except as God sends messengers from the higher to minister to those in the lower realms. Of the telestial it is written, "Where God and Christ dwell they cannot come, worlds

without end." There is no progression to a higher glory for the telestial.

The impossibility of the lower being able to reach the higher is not because God has arbitrarily denied them, but because "He who is not able to abide the law of a celestial kingdom, can not abide a celestial glory; and he who is not able to abide the law of a terrestrial kingdom, can not abide a terrestrial glory." Such, the Lord says, must inherit another kingdom. This truth is couched by the Lord in the parable of the sower relative to the good seed which was planted in fertile soil and brought forth fruit, "some thirty-fold, some sixty, and some a hundred." A thirty or a sixtyfold head of wheat when it is ripe cannot be transformed into one of a hundredfold. The terrestrially redeemed cannot abide a celestial glory. Paul says of even the bodies of men, that there are "celestial bodies, and bodies terrestrial, and bodies telestial," and assures us they are distinct and their glory different (I Corinthians 15: 40). The Lord also tells us that human quickening in the resurrection comes by three different degrees of glory, and that each class ultimately receives a fullness of that glory by which it was quickened (Doctrine and Covenants 85: 6). Each must abide its own glory.

It may be asked if there be individual progression after death, why is it that men in the lower glories cannot in time qualify for the higher. The answer is that God has appointed this life of mortality as the time of man's probation and preparation, and each man by his life's works determines what his status will be in the eternal world, and which realm he will be in. Some have thought that because repentance and remission are possible to some in the spirit world that thereby all the possibilities of the gospel are renewed to them there. But not so; for while salvation results from their obedience, their reward or glory is determined by their works in this life. Men are to be rewarded according to the works done in the flesh and not those in the spirit. Personal progression is within the limits of the glory

CHARLES FRY.

QUESTION:

Could it have been possible for three-thousand souls to have been baptized on the day of Pentecost?

Minn.

M. P.

ANSWER:

Easily. The apostles were not alone, for there were many disciples at Jerusalem at that time including "his brethren"—that is the four brothers of Jesus. The number gathering for daily prayer including some women was 120, among whom there must have been a considerable number of the ministry with authority to baptize. Only a few weeks before great crowds of the faithful celebrated Jesus' entry into Jerusalem.

CHARLES FRY.

QUESTION:

Were there deacons in Christ's church when he was on earth?

Nebraska

M. H. H.

ANSWER:

Paul speaks of the "office of a deacon" as existing in the church in his day (I Timothy 3: 10, 13), and deacons are mentioned in several other places; but whether deacons had been already installed in the lifetime of Christ is not certain.

The New Testament does not record the exact date of the founding or organization of the church. Many hold it was set up on the day of Pentecost though we see no grounds for such belief, and since Jesus speaks in Matthew 16: 19 of building his church, and in chapter eighteen regarding the law of offenses that unrepentant offenders shall be cited to the church for trial, we cannot believe otherwise than that the church had its beginnings early in Christ's ministry, or perhaps even in John's ministry. The church of that day was undoubtedly of progressive organization, that is, officers were added from time to time as the growth of the body made possible. Under Christ the apostles were chosen first; it was considerably later that the seventy were called. Again it was not until a considerable time after Pentecost that seven men, commonly called bishops or deacons, were chosen to care for temporalities.

The essential fact is that the "office" of deacon was in the New Testament church, being provided for by the divine mind which designed the organic form of his church, filling this and other offices as conditions required, and as qualified men were available.

CHARLES FRY.

BOOKS

Communities for Better Living

Reviewed by Nora Moser

Communities for Better Living: Citizen Achievement in Organization, Design, and Development, by James Dahir. New York; Harper and Brothers; 321 pages; \$4.

PLANNED communities are not confined to the books of Utopian dreamers and the dead or dying efforts of idealistic religious sects. A surprising number exist right here in the United States today, some dating from as long ago as 1869. More are under construction; for example the *Washington Post* of July 23, 1950, carried this story: "517 Acres Sold Near Weaton, Maryland, 2,450 Homes Slated. The Gelman Construction Company will build three-bedroom brick ramblers on the land, to sell for less than \$10,000. Provisions for a shopping center, schools, playgrounds, and churches are being made." Such a development will house about 10,000 people and care for most of their daily needs except a place to work.

Communities for Better Living is an excellent introduction to the subject of community planning for the layman and a valuable up-to-date survey for the specialist. Very readable in style, it tells what has been done, is being done, and can be done in designing new communities and improving existing ones for the benefit of the people who live in them. The book left me feeling good, feeling that positive Zionism is feasible now, with what we have and the people we have in Zion, in the designated stakes, and elsewhere. More than that, I know in a general way how and where to start, for "how to" is emphasized all through the book and there is a bibliography of 451 items of more specific information.

Mr. Dahir treats both urban and rural communities, with accent properly on the urban because a majority of Americans live in towns and cities. He ranges from backyard clean-up campaigns to the building of an entire new community for 50,000 people on a unified plan. He sets up a standard to be met regardless of the economic or cultural state of the residents: "People shall not be overcrowded; they shall not be disturbed by through traffic and

their district shall be made as safe as possible for pedestrians and especially for children; they shall have near-by play spaces and neighborhood parks, equipped and manned to the best of the whole community's (not the neighborhood's) ability to pay; there shall be schools for small children near by, centrally located, and not overcrowded; that daily shopping needs can be satisfied with convenience in location and number of stores; that if industry is near by it shall have no nuisance character and that smoke and fumes shall be controlled religiously; that centers for the use of voluntary groups for cultural and recreational purposes shall be available and that the participants shall have a voice in their administration."

Among the communities described in the book are: Country Club District, Kansas City; Baldwin Hills Village, Los Angeles; Garden City, Sunnyside, and Levittown, Long Island; Norris, Tennessee; Greenbelt, Maryland; Mid West City, Oklahoma; Wynnewood, near Dallas, Texas; and Fresh Meadows, New York. Any of these is well worth a visit after one has learned from the book what features to look for.

LARGE new developments on raw land must, of course, be undertaken by mass production contractors, insurance companies, philanthropic foundations, or government agencies. Improvement of conditions in existing communities, however, is up to the citizens living in them. The best means, according to this author, is a citizens' council composed of representatives of all possible existing community organizations. The first thing to be done is to find out what the current problems are and set up a priority list. It is well to start with fairly small projects having a high probability of successful accomplishment. Thus the council can quickly acquire a record of achievement. Such projects might be safety measures on a highway, playground space, or improved bus service. In general full responsibility should not be left permanently on the volunteer leaders who must necessarily begin the council; some paid personnel should be obtained, office space provided, and measures taken to insure the continuity for carrying through long-range projects. A citizens' council can usually be more stable than the local government which is subject to being turned out by the opposite party at the next election. Every advantage should be taken of the several good sources of help outside the community. Some of these are universities, the Farm Bureau,

county agents, and state extension services. Arkansas and Kentucky have statewide development programs. Several small communities in the same area may well co-operate in unified development and in order to pay for expert services. Such development will cost money, of course, in bond issues, increased taxes, or direct assessments, but even hardheaded businessmen have found it pays off.

The ordinary commercially-developed community is planned primarily to meet the physical needs of the population, but Mr. Dahir maintains that the social needs are not divisible from the physical. A good physical setup will promote social intercourse of the inhabitants, and people who get to know each other will work together to preserve the physical amenities. A good community is one where the people will want to keep on living and where their children will want to settle down when they are grown. This is the grain of social truth behind the rather frantic efforts of moneyed interests to preserve property values.

It has been found that although any given community may have a large number of organizations such as fraternal orders, garden clubs, Rotary, and churches, there is much duplication of membership. Some persons belong to a dozen organizations, while perhaps a third of the town belongs to none and participates in no part of the community life. These people undoubtedly have interests and abilities which they would share with others if the conditions were favorable. A community for better living of all its members will draw such people into activities which will benefit both them and their neighbors.

A HEALTHY community is not a one-class community economically; it includes all income levels, though not necessarily in the same neighborhood. A neighborhood unit, as used by Mr. Dahir, is the area served by one elementary school, or about 5,000 people. It has shopping facilities for most daily needs. A community is composed of several neighborhoods, has more elaborate shops and recreational enterprises, and up to 50,000 or so people. A community should not grow in population much beyond this mark; rather, a new community should be started. The Garden City plan promoted by Sir Ebenezer Howard in England is mentioned in this connection. Included in the community's land, in addition to internal playgrounds and parks, is a peripheral area which is to remain perpetually in small farms or park space so that the city

dwellers may not be too far removed from rural life and the farm people may be near the benefits of the city. The city is limited to an optimum size by the inviolable belt of green. Disorderly "ribbon development" along highways leading from the town is prevented.

Churches are recognized by the author as one of the community organizations whose support for civic betterment is to be obtained, but he found no example worthy of mention where a church had played an important role in community building. Latter Day Saints have an open field. Schools, however, are a different matter. The elementary school of the neighborhood can become the community center. An example is cited where the teachers are employed on a year-round basis and are given commensurate extra pay for carrying on adult educational recreational activities outside of regular school hours. The school building is in use every night of the week.

Most of the communities described were dependent for employment on a near-by city, but industry can be and is being persuaded to place new plants convenient to a community where the workers can live in comfort and permanence, without traveling long distances to work daily. This also ties in with proposed decentralization for atomic defense.

If all these things can be done by secular agencies motivated by nothing more than enlightened self-interest, what a wonderful place Zion can be! Zion, whatever the details of its plan, is a community for better living, and the kind of community described here is a minimum for Zion.

(Available at Herald House—\$4.00.)

Experiences of a Missionary

(Continued from page 6.)

to my discomfort. When daylight came I started down the mountain, and after walking some sixteen miles in which I blistered my feet, I succeeded in reaching camp again. While on Mt. Rainier we visited the Cowlitz and Nisqually glaciers. Even now after many years I can hear them grinding large rocks into pebbles as they scored down the side of the mountain. It was an interesting experience, and I think I realize more now than I ever did what it means to remove mountains by faith and prayer.

(To be continued.)

Letters

The Power of Stillness

One evening several years ago, I was sitting by myself wondering and worrying whether or not I should change by place of employment, which I did not like very well. Finally the sweet spirit of the Master came to me with the words: "Be still and know that I am God." In less than two weeks' time, a nice position was offered me and I have been happy with it.

Sometimes it is a very difficult thing for us to be still and let God speak. Is there any note of music in all the chorus as mighty as the emphatic pause? Is there anything more exciting and awful than the hush that comes before the bursting of the tempest or the strange stillness just before an earthquake?

Not long ago I was eating in a quaint little French restaurant. The three or four musicians who made up the small orchestra played incessantly, and how nice it was . . . when they stopped for a while. How often I have wished during a Communion or prayer service that we could have a little less talk and music and be still and let God speak to us in that still, small voice.

We cannot go through life strong and fresh on constant fast trains, with ten or fifteen minutes for lunch; we must have quiet hours also, and secret places where we may wait upon the Lord. The most important thing about this stillness is that it gives God a chance to work. When we open our minds, God's thoughts come to us.

There is another kind of stillness that tells us to cease when we are angry and would speak a cruel or unkind word. Here again we can let God take care of the situation in his own way. We need but remember the silent Savior, answering not a word to the men falsely accusing him. He, the Lamb of God, stood still while they did their worst.

BARBARA NORTON.

San Diego, California

Faith Brings Results

Since suffering an accident about a year ago, I have been a patient at the Allen Rest Home. I am better now and hope to be able to return to my own home soon. Although I am not active in church work now, I can still bear witness of God's power. Life was hard for me after my husband, Dallas C. Moore, was killed in a car accident. My sons were good to me and the neighbors were kind, but I kept asking, "Why?" I still have not learned why, but I have discovered God's power to help when problems seem too great for human solving.

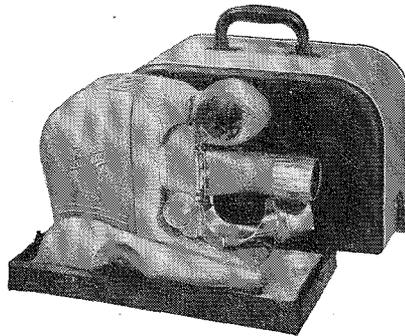
One of the patients here at the home is mentally deranged. When he is locked in his room, he sometimes screams and pounds on the door. It is terrible to listen to, but I have found that when I pray for God to help this man find peace, he soon quiets down. God has the power to help people today the same as in ages past. I am praying that he will completely heal me, but I have learned that God takes his time, so I am not impatient. Surely he "doeth all things well."

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INDEPENDENCE, MISSOURI

The Spoken Word - Part IV

"Out of the Abundance of the Heart"

By FLOY L. BENNETT

SEVERAL years ago when I was young enough to be considerably impressed with the audacity of a certain minister who was specifically assigned to work with young people, there was a little friendly (maybe a little less than friendly) exchange of ideas at our district reunion which I have never forgotten.

Brother Zest was enthusiastically and happily leading a discussion with a group of young people one afternoon. As too often happens, these young people were not privileged to make it an exclusively young people's meeting; several adults had found seats in the back, some of them well past the age of three-score and ten. Young people do occasionally have problems which they like to discuss with someone who is impartial and understanding. On this occasion that age-old question of Sunday baseball arose. Of course the youngsters were seeking the approval of their leader and adviser, and he was not being particularly harsh. In the midst of the discussion, elderly Sister Jenkins rose to her feet to express her opinion. She condemned, without qualification, such "devil-sponsored activities" as baseball on Sunday.

Brother Zest was annoyed. He was prepared to discourage but not to veto the Sunday baseball idea. Sister Jenkins upset his equilibrium so he rose to his full and considerable height and said, "Sister Jenkins, baseball may not be the most desirable activity for Sunday afternoon, but I consider it does much less harm than a group of old ladies can do sitting on someone's front porch gossiping." Sister Jenkins was deflated and grumblingly took her seat.

THIS incident has stayed with me, a vivid memory, all through the years. Through the years too, the truth of the minister's statement has had many verifications. Webster defines gossip as "an idle tattler; a news-monger" and again as "groundless rumor." Gossiping is not limited to any particular age-group nor to a particular sex. Gossip is like a disease that af-

fects, especially, the individuals who have personal feelings of inferiority and insecurity. Sometimes gossip is deliberately malicious; but more often it is just idle talk, the harvest of poorly furnished or unthinking minds and starved hearts. The injury which comes to others because of his thoughtlessness seldom touches the offender. It is well for all of us to read often the biblical warning, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Unless we are one of these rare individuals who pause to think carefully before he speaks, our speech reflects what is in our hearts more accurately than what is in our minds. Especially is this true in informal conversation among friends. If on our desks, work tables, telephone stands, luncheon and dinner tables, we could have a placard before us bearing the inscription, "Out of the abundance of the heart the mouth speaketh," we might find challenge to check on ourselves. What is in the heart? Do we clutch with jealous zeal such qualities as envy, hatred, bitterness, sorrow, fear, prejudice? If we do, it will show. No mask is clever enough to hide these unpleasant occupants of the heart and mind. If the heart is full of love, kindness, gratitude, understanding, tolerance, generosity, joy, and serenity, they will show just as conspicuously and the glow will be reflected in our speech just as surely.

An oft-repeated maxim is "Silence is golden," but it is the misuse of speech which has popularized it. Silence can sometimes be the greatest rebuff one can employ. Speech wisely and kindly used may heal a broken spirit or help a doubting youth tie his goal to the stars.

ONE of the greatest boons to personality development and personal, as well as general, happiness is a grateful heart. Sincere feelings of appreciation should be cultivated and

spoken. Our families and friends give us so much cause to be grateful. God gives us infinitely more. If we have been taught to recognize those gifts and express our appreciation often, we are indeed blessed, "for by our words we shall be justified."

It is not at all likely that we ever hear a sermon, a solo, a rendition by the choir, or a church school class lecture that has nothing good about it. More often than not these things are mostly good; yet, we are aware of the perpetual critic; the only comment we hear from him is concerning the weak point, the false note, or the wrong thing about the performance. Is he jealous, envious, unkind, or does he just attempt to advertise his own superiority by announcing that the defects were obvious to him? He speaks out of the abundance of his heart. Do not chastise him; be sorry for him. He is poor in the qualities of character that enrich the soul.

Have we noticed the magnificence and glory of creation lately? Have we expressed our gratitude for health, friends, a good job? Have we spoken a generous word of praise and thanks to the pastor, the choir leader, the church school teacher? Have we been vocal in expressing our appreciation of Mother's culinary and housekeeping skill recently? Have we told Dad we have some understanding of his efforts to provide the physical comforts for the family, and we love him for it? Have we noticed the many things done for our happiness and comfort every-day by others? And have we been grateful enough for all these gifts? If we are truly thankful, we have actually spoken this thankfulness, for "out of the abundance of the heart, the mouth speaketh."

The spoken word, how potent it is! It can hurt; it can heal. It can excite hatred; it can engender love. It can stir up excitement; it can quiet hysteria. It can destroy a home; it can help build the kingdom of God in us. The tongue is merely a tool, subject to the mind and heart of man. Cultivate, then, the better qualities of mind and spirit because experience has taught us that "out of the abundance of the heart, the mouth speaketh."

The Home Column

The San Contributes to the Zion Home

A talk given at the meeting of Women's Department Leaders, held at the Stone Church on May 2, 1950, by Nelle Morgan, R.N., Director of Nurses, Independence Sanitarium and Hospital.

THE subject of building Zion homes has been a challenge to me these past several years. I have given it a great deal of thought since I came to the Sanitarium seven years ago to be the director of nurses. Many people come to my office in the course of a year, a number of them from Independence, others from various parts of the country. Frequently the conversation turns to the establishment of Zion.

The concepts of Zion are as varied as the people who express them. Most persons agree that the home must be the basis of Zion living. This leads us to the question, What is a Zion home and how does it become such?

Is freedom from want the criterion by which to judge such a status? Does having every member of the family belong to the church make it a Zion home? Does the reading of the Three Books do it? In many homes all of these things may be found, yet they are not Zion homes. One or two good characteristics do not make the home a good church home.

What is my concept of such a home? To adequately describe my thoughts would take more time and space than are allotted to me here. Just a few thoughts should suffice to form a basis for what I wish to say later in regard to student-nurse education at the San.

I believe that the Zion home is one in which the family members are unselfish—they are concerned with the good of all. This interest goes beyond the family and includes all peoples. Everybody works in such a home; there is no room for the lazy. Health in this home is a way of life, not just some far-distant ideal to be talked about. The individuals are physically and mentally clean. Education and study are a vital part of the family life. And last, but far from least, each member of the family must strive for spiritual peace and satisfaction.

Now, what are we doing at the San to help establish such homes? We are a church institution. Many of us working there are not mothers, but I believe we have just as definite a part in building Zion as you mothers have, and we are earnestly endeavoring to fulfill that obligation.

WE have a school of nursing at the San. Seventy young women there are being educated in professional nursing. The school is a good one professionally. It is accredited by the Missouri State Board of Nurse Examiners. The girls are well cared for physically; they have frequent physical examinations, including chest X rays; their diets are planned by a dietitian. The graduates of the school have no difficulty in finding positions. I frequently get letters from employers saying, "We have had your nurses with us before, and we would like another one now. They are good nurses and can be depended upon."

Nursing is good preparation for living. The young girl in a school of nursing learns the basic principles of nutrition; she knows how and what to feed the family. She learns how to care for the physical ill. She learns the principles of prevention of illness. She has experience in caring for children. She has courses in mental hygiene which help her in handling the mental health of the family. She is taught good housekeeping and is expected to put these principles into practice. In all of this preparation for living, we believe we are doing a good job at the San.

What are we doing for the girl's spiritual development? Here, I believe, is where you good people can play an important part. There is one club in town that is very definitely assisting with this part of our program. The O. K. Club is composed of former Gracelanders who belonged to either the K Club or the O.O.H. Club while at Graceland College. This club sponsors a "town mother" program for our students. Many of these girls are a long distance from home, and they get pretty homesick. When one is homesick she is more likely to do things and go places that she wouldn't otherwise. The club, with the assistance of myself and Chaplain Lents, assigns each student to a home—a home that has volunteered to serve in this capacity and in which the members of the family are interested in helping young girls. We need good church homes to offer this service. These girls need someone, who is not connected with

the school, with whom they can discuss their problems, someone who is interested in them as individuals. This fall we will have thirty-six new students who will need homes in Independence. If you would like to assist with this project, call Mrs. Pauline Siegfried Fowler, president of the O.K. Club. She will be glad to hear from you.

Another way in which you can be very helpful is to make these girls feel at home in our Independence churches. You come to the hospital as patients, as visitors, and you see the girls there. Perhaps you are not formally introduced to them, but you know they are student nurses. Speak to them. Don't wait for the nurse to speak to you. Maybe she did take care of you every day for two weeks, but you look very different when you have on your dress-up clothes and your make-up from what you did lying in bed in that white gown.

YOU women of the church can be of great assistance to the San. Besides helping to develop the students already enrolled there, you can use your influence to encourage more young women to enroll in the School of Nursing. Our fall class is not yet filled; if you know some qualified young lady who is interested in nursing, or who would benefit by such preparation, talk to her about being a nurse and about enrolling at the San.

The qualifications necessary to make a girl a good nurse and for her to be happy in nursing are that she be in good health, have a love for all peoples, and like to serve them. She must like to work and study, and she must have good moral character. The other requirements are that she be at least seventeen years of age and a graduate of an accredited high school. If you know such a young lady, talk to her about nursing, send us her name, and we will gladly get in touch with her.

You will, also, be helping her to prepare for building a Zion home. You know Christ was always interested in caring for the physical man. Many of the parables have to do with feeding man and healing his physical ill. The School of Nursing helps with this part of the Zion program, by educating young women to take this responsibility. We appreciate your interest and assistance.

Briefs

SWEET HOME, OREGON.—The women's department was organized under the leadership of Sister Maude Bowser, and those present studied the booklet, "Through Days of Preparation." Officers are preparing the yearbook for the next meetings. The women's group sponsored a bazaar at which needlework and homemade candy were sold. Proceeds went toward the building fund.

An institute was held in April with district leaders giving valuable instruction. Leaders present were: Elder and Mrs. Miles Whiting, Elder and Mrs. Harold C. Carpenter, and Youth Leader Chet Gregory. Dinner was served by the women's department.

The church sponsored a pie social, the proceeds of which finished paying for the site of a new church home.

Several young people attended the youth camp at Lewis River in July.

A Thursday night class is being taught by Sister Goldie O'Dell. Study taken is *Book of Mormon Studies*, by Thelona Stevens. Several in attendance are studying for credit.

Baptismal services were held July 16 with Elder and Mrs. Roy Kieser attending from Vancouver, Washington. Those baptized were James Phelps and daughter Violet, Barbara Ward, and David Holden.—Reported by NELLIE WALBERG.

KIMBALL, ONTARIO.—The Petrolia and Kimball Branches jointly held a Children's Day rally. The priesthood of the two branches conducted the services, assisted by James Kelly of Chatham and William Smith of Sarnia. Eight were baptized in the church font and confirmed in the following service. A basket lunch was served in the basement and a program was held in the afternoon.—Reported by W. KIMBALL.

COLEMAN, MICHIGAN.—Evangelist Edward R. Carter from Lansing conducted a baptismal service July 21. Following the baptismal service, the six candidates were confirmed under the direction of Pastor Jason Methner.—Reported by RAY MOGG.

CENTRAL BRANCH, PORTLAND, OREGON.—On July 16, the newly-purchased church at S. E. 25th and Madison Street was dedicated. Services began with a prayer service in charge of Pastor J. L. Verhei. A solo, "Bless This House," was rendered by Lloyd Shannon.

Church school followed the prayer service. Lloyd Shannon, district church school director, and Elder Harold Carpenter of Vancouver, Washington, were in charge. The adult class was taught by Elder Granville Swenson, president of the Seattle District.

M. E. Lasater, bishop of the Northwest District, was the speaker at the 11:00 o'clock hour. His subject was, "The Church, Its Progress, Its Goal." The service was in charge of Elder Reuben Porter, assisted by Evangelist Mark Yeoman, both of the Central Branch, and Elder Lester Comer, pastor of the Southeast Portland Branch. A solo was rendered by Adah Mueller.

Basket lunch was served in the lower auditorium by the women's department of the Central Branch. At 2:00 p.m., the following were baptized: Kathleen L., daughter of Brother and Sister Lyle Lawler; Dale, son of Broth-

er and Sister Carl Dvorak; Nadine, daughter of Ralph Auld; and Elmer Hicks, of the Central Branch; Ina, daughter of Harvey Clark of the First Portland Branch; and Genevieve Ziesing and Nila Johson of the Southeast Branch. A solo was sung by Elaine Gollehan of Hood River, Oregon, and an additional song was sung by several children of the Central Branch. Services were in charge of the pastor, assisted by Elder Comer of the Southeast Branch, and Priests O. V. Coop of Estacada and Chas. M. Gollehan of Hood River, Oregon.

At 3:00 o'clock confirmation services were held for those baptized, and also for the blessing of the following children: Chester Bruce and Deloris Rosalie, children of Brother and Sister Elmer Hicks and John Wallace and Martin Edmond, children of Mr. and Mrs. Robert Larsen, all of Central Branch. Services were in charge of the pastor, assisted by Evangelist Mark Yeoman and Elders Elwin Vest, Reuben Porter, Clark Livingston, and Lester Comer. Elder Granville Swenson of the Seattle District was the speaker of the services.

Open house was held from 4:30 to 6:30 in the afternoon for those present from other branches, and those visiting from the neighborhood. Refreshments were served, and all had a chance to visit with friends.

A play entitled "The Three Nephites" was presented at 6:30 by the Zion's League under the direction of Darlene McGrew and Lois Nelson. Those taking part in the play were: Doyle Mathewson, Robert Lasbaugh, Delmer Ray, Shirley Dvorak, June Forsyth, Mark Yeoman, Wayne Lapworth, and Cecil Roley. Musical numbers for the play were sung by Adah Mueller, Mattie Young, Vergie Mathewson, Lloyd Shannon, and Ray Nelson.

Missionary Elwin Vest was the evening speaker, and his subject was "What Are We Building Today?" In charge of the service was Elder Cecil Roley, assisted by Elders Clark Livingston, pastor of Oregon City, and Charles Asher, pastor of Salem, Oregon. Lloyd Shannon sang the very beautiful song, "Under

His Wings." Approximately 300 were in attendance during the day.

Annual election of officers was held July 20. The following were elected: Elder J. L. Verhei, branch president; Elders Reuben Porter and Cecil Roley, counselors; Mattie Young, historian and secretary; Wayne Lapworth, treasurer and solicitor; Mike Ray, auditor; Lloyd Shannon, church school director; Effie Verhei, womens' leader; Vergie Mathewson, youth leader; Adah Mueller, music leader; Kathleen A. Lawler, publicity agent; Lyle Lawler, librarian; and Cecil Roley, Wayne Lapworth, Mike Ray, Lloyd Shannon, and Reuben Porter, appropriation and finance board.—Reported by KATHLEEN A. LAWLER.

ROCK ISLAND, ILLINOIS.—Deborah Mickey and Sandra Diane, daughters of Mr. and Mrs. Bobby Angell, were blessed June 4 by Elders Seibert Chesnutt and Lee White, and Elders L. W. Stiegel and Harry Eckwright, respectively. Rebecca Jane, infant daughter of Mr. and Mrs. Wesley McKay, was blessed July 30 by Elders L. W. Stiegel and E. R. Williams. Kent Richard, infant son of Mr. and Mrs. Richard Sackfield, was blessed July 30 by Elders E. J. Lennox and E. R. Williams.

Vacation Church School was held June 12 through June 22 under the supervision of Evelyn McKee, Winifred Stiegel, and Laurel Jordan. There was a staff of twenty-three workers to care for the sixty-eight children who were enrolled.

Ordination services were held on the mornings of Sunday, July 16 and July 23. Those ordained July 16 were: Clyde McKee to the office of elder; Gerald Taylor and Harold Braun to the office of priest; and Merlyn Williams to the office of teacher. John Hinkle, Kenneth Stiegel, Daryl McKee, and Richard Bowen were ordained to the office of deacon on July 23.

The movie projector purchased by the women's department is being well used. One Sunday night a month, a religious film is shown. The response has been very good.

The young people held an ice cream social

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HERALD HOUSE



on the church lawn, Friday, July 21, to raise money for the church building fund.

Cottage meetings are being held at the Campbell Rest Home under the direction of Elders Clyde McKee and Orville Short.

A Deacon's Quorum of nine deacons has been organized under the supervision of Senior Deacon R. G. Huntley.—Reported by DOROTHY O'LEARY.

PASCAGOULA, MISSISSIPPI.—On the night of June 15, Apostle Percy Farrow was guest speaker. Members from near-by branches attended this meeting. W. J. Breshears, district president, introduced Apostle Farrow as the new apostle in charge of the Southern District.

The following were baptized on Children's Day: Sara Harris, James Shelton, and William Yocum, Neil Harris, Ernest Harris, Billy Ales, and Gloria Bang.

Three young men were ordained to the priesthood on July 23: Joseph H. Johnson as teacher, Robert L. Barlow and Clyde H. McCormick as deacons. The pastor, Elder J. L. Barlow, was assisted in the service by Elders W. F. Steiner and Brewton Breene of Mobile, and Elder A. N. Barnes of Escatawpa. Mrs. Dennison West of Independence, Missouri, rendered a special solo.—Reported by Mrs. NINA LEA MASON.

WALLA WALLA, WASHINGTON.—It was just a year ago that this mission was organized, with Carl Hammel, district president, presiding. John L. Fletcher was elected pastor. Early in this year a women's group was organized with Vida M. Fletcher as leader. All but two of the church women have been active workers, and interest was very good until meetings were discontinued through the hot weather, according to the custom in this section. The group will resume regular meetings in September.

In the spring of this year, the group accepted the suggestion of the district president that Matt Crownover be installed as supervisory pastor, with John Fletcher continuing as resident pastor. Due to the big bridge over the Snake

River at Pasco being out, it was virtually impossible for friendly visitors from Richland to help out with preaching during the winter and spring. But since then the monthly visits of Brother Crownover have been enjoyed by all.

This group was very happy to have the Warren L. Farber family, formerly of Omaha, Nebraska, move to this community. He has been elected church school supervisor and Mrs. Farber is active in music and also teaches the young people's class.

Our services are held in the Y. W. C. A. building every Sunday morning. Attendance was from twelve to about twenty until the busy season began. A few Graceland College students visited with us during the canning season.

Prayer services are held about twice a month in various homes.—Reported by JOHN L. FLETCHER.

REUNION OF THE OZARKS.—Members of the Rich Hill and Spring River Districts enjoyed the largest reunion ever held in the area from July 22 to 30, with more than 500 people camping on the grounds. Many others who lived near by drove in for services each day.

The staff was headed by Apostle Donald O. Chesworth. Evangelist Ray Whiting preached several sermons and gave as many patriarchal blessings as time permitted. Evangelist Roland Scott of Omaha, Nebraska, was present the last few days and gave a number of blessings. Presiding Evangelist Elbert A. Smith was present to preach the first Sunday and assisted in the services on the last Sunday.

Elder Stephen Black, president of Spring River District, and Seventy Donald L. Kyser, president of Rich Hill District, assisted in the executive work. Elder Black taught the men's class each morning and was dean of men. Elder Kyser was in charge of the morning devotions.

Seventy Cecil Ettinger of Nauvoo, Illinois, taught the young people's class, assisted by Elder Sylvester Coleman, president of the Southeastern Illinois District, and directed the evensong activities.

The women's class was under the direction of Sister T. W. Bath and Sister Donald L. Kyser, leaders of women in the Spring River and Rich Hill Districts, respectively. The morning classes averaged about 125 women in attendance. A smaller number attended the program of afternoon activities which were varied to provide workshop and social experience for the women.

Melba Morehead, dean of women, was assisted by Eldon Kastl and Anna Dean Angel in providing instruction for the Junior League on the subject of "Gospel Pioneers." An average attendance of fifty-two was maintained in that department.

The children met in a large tent and two smaller auxiliary tents under the leadership of Marjorie Gilbert and a corps of twenty-two workers. She was assisted by Ermajeane Jackson, Nina Coldiron, Lela Brooks, and Margaret Althouse as heads of departments. The achievement of the 150 children in attendance was presented for the camp in a program and display of handwork Saturday evening. The theme for their work was "Old Testament Heroes," using lessons, workbooks, and handwork prepared by Sister Gilbert. Lucille Marsh and Lela Parkhurst were in charge of the children's activities on Sundays, when regular church school lessons were studied.

The music was supervised by Bertha Rogers, music director for the Rich Hill District, who was assisted by Clifford L. Browne and others. A reunion orchestra played for the services each evening.

The interior of the tabernacle was enhanced by the work of Curtis Pearson who prepared a large picture of "The Great Commission" for a background for the rostrum. During the week the whole front of the tabernacle around the rostrum was covered with knotty pine paneling and shellacked by the men on the grounds. The lumber was donated by Mary Leka.

Richard Carter, athletic director at Graceland College, was on the grounds the early part of the reunion as the Graceland representative.

At the services Saturday afternoon, nine children were baptized: Sharon Pat Sheppard, Mary Jane Moore, Janis McCollam, Billy and Tommy Allen, Mary June Martin, Rebecca Jo Highfield, Mary Lou Barnett, and Billy Rotter.

Children's musical leaders were Adena Browne and Erma Clayton. Olivia Jones was in charge of the children's story hour each evening.

The cafeteria was operated efficiently under the direction of Esther Wilson, Arvilla Nichols, Minnie Robberson, and Lorene Moore.

Elder Frank Shank of Chicago rendered a useful service with his wire recorder. He made a recording of all services and then played them later as requests were made to hear some of the messages again or by people who were unable to attend the services when held.

Apostle Chesworth conducted the general prayer service each morning, taught the general class at eleven o'clock, and shared in the preaching responsibilities.

Attendance reached its peak on Sundays. Over 950 were present the first Sunday. On the last Sunday an offering of \$1,169 was taken to be applied on the reunion budget.

A number of the campers were visitors from Independence, Missouri, and other cities.—Reported by LOIS SHIPLEY.

The Church and Home Together

By F. M. McDowell and Harold W. Cackler

This is the third in the Aaronic priesthood study series, and covers the following topics: the church meets the spiritual needs of the home, provides a program of education, organized for service, and the home's response to each of these.

50¢

Herald House INDEPENDENCE, MISSOURI

The Church That Faith Built

By **GERALD GABRIEL**

ONE OF THE OUTSTANDING EVENTS for Zion's Leaguers at Far West Stake Reunion is the early morning prayer service conducted at the Old German Stewartsville Church, better known today as Maple Grove. Being rich in history, inspiring in tradition, and stimulating in accomplishments, it gives added revelation to the youth who gather there for such an occasion.

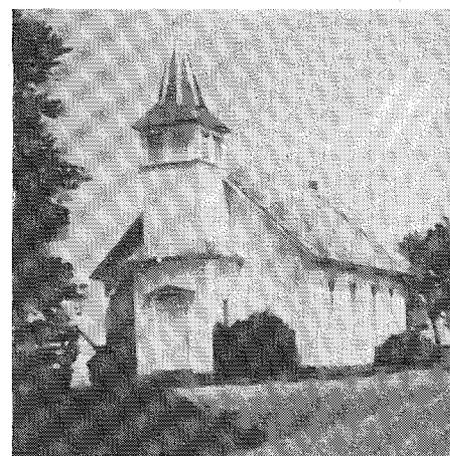
The 30 by 40 boxlike structure built in 1881 for the total sum of \$985 by twelve devoted families still proudly raises its steeple to the sky. It is well kept, but for its many years of valuable service it now begins to surrender to the forces of nature. Strong winds sway it until its well-kept and painted plaster crumbles and its door becomes hard to open. In the near future it will be replaced with a modern community service unit and chapel, with classrooms, kitchen, recreation center, and auditorium.

In passing, the little church leaves a history comparable to those who rest in the half-acre plot just east of it. It all started with one family in a foreign land. Temmie T. Hinderks, Sr., left Tiechelwork, Friesland, Germany, in 1866 for America—the land where revelation had directed he should take his family of seven. Thirteen days by steamer, and a few days by train carried them to Burlington, Iowa, where they settled in the little town of Danville. It was here that the first German family started to gather other German families of the Baptist faith. In the fall of 1871, J. R. Lambert and John Lake, missionaries of the Reorganized Church of Jesus Christ, held services at a place procured by a newly won German Baptist, J. G. Bauer. Through the efforts of Elder Bauer, the Hinderks family first be-

came interested in the church. One evening he presented them a tract in which he was very interested. This interest stimulated thought and prayers for further light. After a series of missionary sermons, Temmie, Jr., was baptized. Within two years seven others of that community of good German people joined the church. They became devoted to the church. Prayer meetings were held Sundays, Tuesdays, and Fridays. At one of these meetings, Elder J. G. Bauer spoke in prophecy to Temmie, Jr., pointing out that he should be called to hold many places of responsibility in the church. At this same meeting, Mary Hinderks, sister-in-law to Temmie, spoke in tongues, and the interpretation was given through Temmie.

Two years later the Lord spoke to the members in a prayer service, telling them to sell their property and move to the land of Zion. Shortly thereafter Temmie, Jr., and his older brother consulted with the Prophet Joseph Smith. With faith they had come to the prophet to talk about Zion—a word they had heard but had never read, for up to this time they had never seen a Book of Mormon or a Doctrine and Covenants. In their conversation with the Prophet, he advised them to locate in the region of Stewartsville. Upon arriving at Stewartsville, they began to look at various farms for sale. It was while they were walking over the farm that is now occupied by Evangelist Archie B. Constance, that God spoke to them, telling them this was the place for them to gather.

BY THE BEGINNING OF 1877 there were four families in this new territory. They held their prayer meetings in the homes until the



MAPLE GROVE CHURCH

spring of that year. In April, Elders T. W. Smith and James Kemp met with the Saints and organized a branch. At the organizational meeting, the Lord spoke to the little group and told them that if they lived faithful they would be greatly blessed, and many would come and join the church. This was fulfilled when others were converted by the ministry and the devoted lives of the church members.

In the spring of 1881 the small but growing group decided to build a church. After the plot of land had been donated, the money raised (\$1,000), and the hauling of material completed, the building began. One of the present members, John Hovenga, rode on the first load of lumber. He takes a great deal of pride in telling about that ride and other incidents following. Upon arriving at the grounds with the first load of material, those present offered a prayer asking God's blessings upon their efforts. The church was finished in the fall with a balance of \$15 in the treasury. Shortly after the dedication sermon by Alexander Smith, the need for hymnbooks became apparent. The only hymnals that could be purchased from the church publishing house were in English—these people spoke German. However, some of the church hymnbooks were purchased, and some of the members who could read English would translate a few lines, then the congregation would sing them in the German tongue. This same system was used in teach-

New Horizons

ing the Three Standard Books until German editions could be purchased. The first Sunday School was organized about 1883; it too was conducted in the German language until 1904.

The spiritual gifts of the gospel were frequently enjoyed. Dreams, visions, prophecy, tongues, interpretation of tongues, and healings ministered to these faithful people. The branch was reminded that it was the "planting of His own planting." A severe drought hit this territory in the summer of 1900 and it seemed that the crops for the year would be a total loss. The Saints of Maple Grove "took their umbrellas and went to the church to pray to their God for rain" while their Gentile neighbors laughed at them for their optimism. The Saints returned to their homes using their umbrellas to keep dry from the rain which had come in answer to their prayers.

It is under such a setting that enlightenment comes to the Leaguers as they gather each Wednesday morning at Far West Stake Reunion to look jointly to their Heavenly Father and pray, "Thanks be to God for such a heritage."

Building Material Shortage

A French story describes a lady of good reputation, family and estate, presenting herself fearlessly at the gates of heaven. Saint Peter receives her politely and leads her through a street filled with lofty and beautiful mansions, any of which she thinks will satisfy her requirements; but, to her amazement, they pass them by. Next they come to more modest but still charming houses, with which she thinks she could be reasonably content; but again they pass by. Finally, they reach a small and mean thoroughfare.

"This," says Saint Peter, "is your habitation."

"This!" cries the indignant lady. "I could not possibly live in any place so shabby and inadequate."

"I am sorry, madame," replies the saint. "But we have done the best we could with the materials you furnished us."

—AGNES REPPLIER.

Co-Valedictorians to Attend Graceland

The authors of these two statements were co-valedictorians of their high school class in Bald Knob, Arkansas. They are like many other young men and women throughout the church who have distinguished themselves by excellent scholarship in high school. It appears that more than ever before young people of excellent scholarship are seeking admission to Graceland College. Many of these students have rejected attractive gift scholarships offered by other colleges in order that they might take advantage of the opportunity to obtain an education at the church college.
—Editor.

An Important Step Toward Increased Service

IF, IN EARLIER YEARS, I had been asked why I wanted to attend Graceland College, the only answer I would have been able to give is that everybody in Bald Knob Branch seemed to think I should. As I grew older, my conviction that I must go to Graceland grew with me, but still I wouldn't have been able to give one satisfactory reason why.



It was about a year ago that I really began to get a conception of the possibilities for mental and physical development and moral and spiritual enlightenment Graceland affords. It was then that I began to meet and talk with former Gracelanders and learn of the many edifying experiences it offers to the receptive mind.

Though I am not isolated from the church, there are very few young people here, and I, like every other young Latter Day Saint, am hungry for fellowship with those of my faith. In my opinion, this in itself justifies my determination to enter Graceland this fall, for I believe that the spirit of brotherhood and comradeship is truly made manifest there.

Recently I attended our church reunion at Hot Springs, Arkansas. I shall never forget many of the things that happened there—the spirit of fellowship and good will that prevailed, the working together in harmony, the sharing of the good and bad alike, the bright smiles and cheery greetings. We were a happy people made into an even happier family by the blessings of association with other Latter Day Saints. That reunion seemed to me to be a taste of what Zion will be like, and the help and spiritual strength we received there a sample of the gifts that will continually flow into our lives in Zion.

So it must be at Graceland. If we can receive such moral and spiritual elevation in six days, doesn't it stand to rea-

son that we will reach much greater heights after months of happy "living together" at Graceland?

That reunion greatly broadened my vision of Graceland and what it has to offer. Previously it meant the achievement of all my dreams. I'm still convinced that graduation from Graceland College is an accomplishment for anyone to be proud of, but it isn't the ultimate of my ambitions. Instead, I think of it now as just another important step to increase my capacity to render service to my church and further my preparation for the work that will mean the achievement of that final goal.

DORIS TURLEY.

A Challenge to be Met

I HAD TAKEN FOR GRANTED the fact that I would attend Graceland since I was a very small child. I remember proudly telling my friends of my intentions. I remember, too, the bitter disappointment that came when I thought my dreams of Graceland were not to be fulfilled; then the sheer joy and thankfulness I felt when I learned I would be able to go.



As I read over the aims and objectives of Graceland, I know that the student is responsible for the degree in which these aims are achieved. I resolve to co-operate with the faculty and other students to the fullest extent, to use my time to the best possible advantage, and to lend a helping hand wherever possible.

I want to worship, study, work, and play with Gracelanders, and when my year is finished I hope to say that my friendship is not restricted by the boundaries of a city, state, or even a nation.

I want to help in furthering this "great and marvelous work" of the church. What I can do, what I will do with my life in this respect is a challenge. With the help of God, I will strive to meet this challenge as he would have me meet it.

AVA ANN WALLACE.

Oregon District Gathering

A three-day gathering for the Central, Eastern, and Southern Oregon Districts will be held at Bend, Oregon, on September 2, 3, and 4. General church leaders and district officers are to be present. Services will be held in Norway Hall on Saturday and Sunday. Monday's activities, including a picnic, are to be in Shevalin Park near Bend.

J. L. VERHEL.

Notice to Georgia Members and Visitors

A. L. Carter (an invalid) and his parents who live at 213 Grady Street, Thomasville, Georgia, will appreciate having any Saints who live near there or visitors passing through Thomasville visit them. They are interested nonmembers.

Change of Name

FROM: John Loren Nutgrass
TO: John Nutgrass Loren
1304 Fremont
Des Moines, Iowa

REQUEST FOR PRAYERS

Prayers are requested for Zolan Bramhall, a patient at the Veteran's Hospital in Wadsworth, Kansas.

Z. B. Hogue, Box 531, Sperry, Oklahoma, requests prayers for his nonmember niece, Mrs. Betta Boax of Baldwin Park, California.

ENGAGEMENT

Yager-Stacy

Mr. and Mrs. Samuel Morgan Stacy of Louisville, Kentucky, announce the engagement of their daughter, Mary Margaret, to Glen C. Yager, son of Mr. and Mrs. Guy Yager of Flint, Michigan. The wedding will take place on October 15 at the Reorganized Church in Louisville.

Hampton-Mengel

Mr. and Mrs. Charles Mengel of Kidder, Missouri, announce the engagement of their daughter, Hilda, to Roy Eugene Hampton, son of Mr. and Mrs. Robert Hampton of Hamilton, Missouri. The wedding will take place September 3 at the Reorganized Church in Cameron, Missouri.

WEDDINGS

Moffet-Carlson

Margaret Ann Carlson, daughter of Mr. and Mrs. E. R. Carlson of Modesto, California, and John A. Moffett, Jr., son of Elder and Mrs. John A. Moffet of Modesto, were married August 6 at the Reorganized Church in Modesto. Evangelist William Patterson officiated.

Peck-Morton

Monnie Lee Morton, daughter of Mrs. Margaret Morton of Independence, Missouri, and David H. Peck, son of Mr. and Mrs. F. E. Peck of Riverside, California, were married August 3 at the home of the bride's mother. Elder Fred O. Davies, pastor of the Walnut Park Church, officiated. The bride is a graduate of Arkansas State College, and the groom is a graduate of Riverside College. They are making their home in Independence.

Bradley-Graveley

Marilyn Claire, daughter of Mrs. Phyllis MacArthur Graveley, and Herbert Brown Bradley, son of Mr. and Mrs. Raymond Bradley, were married August 5 in St. Luke's Anglican Church in Ottawa, Ontario. The Reverend Serson Clarke performed the double-ring ceremony. They will live in Ottawa. Mrs. Bradley is a member of Ottawa Branch.

Allen-Wemmer

Eunice Jeannette, daughter of Mr. and Mrs. Carl J. Wemmer of Princeton, Kansas, and Leon C. Allen, son of Mrs. Alice Allen of Independence, Missouri, were married August 5 at Stone Church. Elder L. J. Richards performed the double-ring ceremony. They are making their home in Independence. Mr. Allen is a graduate of Graceland College, class of '46.

Grant-Ross

Carole Louise, daughter of Mr. and Mrs. George Ross of Detroit, Michigan, and John A. Grant, son of Mr. and Mrs. A. E. Grant of Detroit, Michigan, were married at Port Huron, Michigan, on August 5. The groom is now serving in the United States Navy.

Bowers-Campbell

Ruby Campbell and Benton M. Bowers were married June 11 at the East Los Angeles Reorganized Church. Elder V. E. Shepard performed the double-ring ceremony. They are making their home in El Monte, California.

Curtis-Reynolds

Ardith L. Reynolds, daughter of Mr. and Mrs. H. W. Reynolds of Independence, Missouri, and Delbert Leon Curtis, son of Mr. and Mrs. George Curtis, Sr., of Greenwood, Missouri, were married at the home of the groom's grandfather, Priest Garfield Coleman, who officiated. They are making their home in Independence.

BIRTHS

A son, Donald Wayne, was born on May 28 to Mr. and Mrs. Herb Tourville of St. Louis, Missouri. He was blessed on June 25 by Elder Frank McDonald. Mrs. Tourville is the former Jeanette Smith of Knoxville, Iowa.

A daughter, Doris Elizabeth, was born to Mrs. Harley Nagel on August 13 at the Independence Sanitarium. Mrs. Nagel is the former Sadi Anka Moon of Lamoni, Iowa.

DEATHS

NAGEL.—Harley W. J., son of John William and Julia Johnson Nagel, was born December 4, 1921, at Sioux Falls, South Dakota, and was killed August 12, 1950, in an automobile accident near Lexington, Missouri. As an infant he was baptized into the Lutheran Church, and on July 7, 1937, after the family moved to Independence, Missouri, he was baptized a member of the Reorganized Church. He attended the public schools in Independence, and in 1942 was inducted into the Army, from which he was honorably discharged four years later. At the age of nineteen, he was ordained to the office of deacon. On March 10, 1943, he was ordained a priest, and on August 18, 1948, an elder. He had been under General Church appointment since the last General Conference. On August 26, 1949, he was married to Sadi Anka Moon; a daughter, Doris Elizabeth, was born six days after his death.

Besides his wife and daughter, he leaves his parents and a sister, Christina Nagel, all of Independence. Funeral services were held at the Stone Church, Apostle Reed M. Holmes and Elder Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

ROGERS.—Albert M., son of F. T. and Ida M. Rogers, was born February 14, 1891, at Cooperstown, North Dakota, and died April 5, 1950, at the Independence Sanitarium. As a boy he moved with his parents to Langdon, North Dakota, and in 1912 to Glasgow, Montana, where he later became a grain and stock farmer in the Rone Wood Valley. In 1920 he was graduated from the Sweeney Auto School in Kansas City, Missouri, and in 1929 he purchased a farm in Johnson County, where he and his mother lived for a number of years. On September 22, 1942, he married May Watson, and they made their home on a farm near Tarsney, Missouri. He had been a member of the Reorganized Church since 1908.

He is survived by his wife, May; his mother, Mrs. Ida Rogers of Independence; two sisters: Mrs. Sarah Hickey of Independence and Mrs. Nellie Barker of Ottumwa, Iowa; and a brother, Webster Rogers of Warrensburg, Missouri. Funeral services were held in the Speaks Chapel in Independence, Elders Fred Davies and Albert Thatcher officiating. Interment was in Mound Grove Cemetery.

SAWYER.—Lizzie Jane, was born August 25, 1864, at Logan, Iowa, and died July 2, 1950, at Los Angeles, California. Her husband preceded her in death in July, 1924. She had been a member of the Reorganized Church since December 20, 1921.

Surviving are three daughters: Mrs. May Patterson, Mrs. Lauretta Creighton, and Mrs. Pearl Tompkins; two sons: Edward J. and William W. Sawyer; a sister, Mrs. Cordellia Jarred; four grandchildren and ten great-grandchildren. Funeral services were conducted at Los Angeles by Elders Thomas Beil and G. E. Tickemyer. The body was returned to Council Bluffs, Iowa, for burial. Elder V. D. Ruch was in charge of this second funeral service.

CALDWELL.—Earl, son of George H. and Maggie Dennis Caldwell, was born September 26, 1901, in Merle, Michigan, and died July 18, 1950, in the Memorial Hospital, St. Thomas, Ontario, after a long illness. He was married on July 5, 1922, to Effie Alma Whenham, and on March 20, 1932, was baptized into the Reorganized Church. Before moving to St. Thomas, he resided at Warton and Sarnia.

He is survived by his wife; a daughter, Mrs. Audrey Ouimette; three sons: Orville, William, and Leslie, all of St. Thomas; four brothers: James of Niagara Falls; Frank of Windsor; Glen and Stanley of St. Thomas; and two sisters: Mrs. Minnie Shaw of St. Thomas, and Mrs. Georgina Street. Services were conducted at Sifton Funeral Home, Elder Frank Gray officiating. Interment was in the Elmdale Memorial Park Cemetery.

GIBBS.—Nannie, daughter of Josiah and Mary Ann Curtis, was born September 12, 1863, in Morgan County, Missouri, and died August 1, 1950, at the home of her son, John W. Breckenbury, in Kansas City, Missouri. She had been a member of the Reorganized Church for seventy-three years.

Besides her son she leaves a stepson, Lute Breckenbury of Los Angeles, California; two grandchildren and three great-grandchildren. Funeral services were conducted by Elder C. Ed Miller. Burial was in Mound Grove Cemetery.

HUGHES.—Susan Rosilla, was born April 1, 1869, at Paris Texas, and died July 29, 1950, at her home in Arkansas City, Kansas. She was married on May 7, 1890, to John W. Hughes; three children were born to them. She had been a member of the Reorganized Church since 1907 and had lived in Arkansas City for the past twenty-eight years.

She is survived by her husband, John; two sons: Charles R. of Wichita, Kansas, and Roy L. of Filmore, California; six sisters; two brothers; ten grandchildren and nineteen great-grandchildren. A daughter, Ruth, preceded her in death. Funeral services were held in Arkansas City, Elder C. S. Gose officiating. Interment was in Memorial Lawn Cemetery.

JUDKINS.—Martha Lillian, daughter of Mr. and Mrs. W. P. Hubble of Independence, Missouri, was born August 25, 1913, at Haileyville, Oklahoma, and died June 5, 1950, at Oklahoma City, Oklahoma, after an extended illness. She was baptized into the Reorganized Church on July 26, 1925, and served at various times as secretary of the Oklahoma City Branch, a teacher in the church school, and a worker in the women's department. She was married to Edgar L. Judkins on September 23, 1933; two sons were born to them.

Besides her husband and parents, she is survived by her sons, Jerry Lee and Danny Ralph of the home; four brothers: Dr. Fred P. and Walter of Independence, Missouri; William of Hermiston, Oregon; and Floyd of San Antonio, Texas; and a sister, Mrs. Ruth Carlson of Boring, Oregon. Funeral services were held at the Garrison Mortuary in Oklahoma City, Elders R. J. Jones and F. F. Yerrington officiating. Burial was in Chapel Hill Cemetery, Oklahoma City.

PAYNE.—Sarah Elizabeth Wolfenbarger, was born March 23, 1875, at Gilmer, Texas, and died July 26, 1950, at Rosamond, California. She was married to John G. Payne in 1893; five sons were born to them. She was baptized into the Reorganized Church on January 19, 1893, and continued to be a faithful member the remainder of her life. She was highly respected and a friend to all, regardless of race or color. Since 1937 she had made her home in Rosamond.

Surviving are four sons: John E., Richard Lee, Albert R., and Joseph B.; a sister, Mrs. Lula Hamil; two brothers: S. Richard Wolfenbarger and Joseph E. Kelsey; three grand children and three great-grandchildren.

One son died at birth. Funeral services were held in the Community Church, Elder Virgil Lum officiating. Burial was at Mojave, California.

WRIGHT.—Othello Frank, son of Alice and James Wright, was born January 26, 1873, in Cumberland County, Illinois, and died July 25, 1950, at his rural home near Casey, Illinois. On March 22, 1896, he was married to Sarah Catherine Shick; twelve children were born to them. One son, Franklin, and two daughters, Olive and Jennie, preceded him in death. On July 25, 1924, he was baptized into the Reorganized Church, of which he remained a faithful member the rest of his life. On January 1, 1938, he was retired from employment by the Ohio Oil Company for which he had worked twenty-five years.

He is survived by his wife, Sarah; five daughters: Frances Phillippe of Chicago, Illinois; Opal Wright, Ellen Handley, Alice Jones, and Sophia Fleming of Casey; four sons: Harry of Massillon, Ohio; Howard of Gary, Indiana; Sam of Chula Vista, California; and Edwin of Casey; eighteen grandchildren; three great-grandchildren; and one half-brother, David L. Chrysler of Casey. Funeral services were held in Casey, Elder Arthur Henson officiating.

MacDONALD.—Hiram, was born April 5, 1855, in Canfield Junction, Ontario, and died July 2, 1950, at Niagara Falls, Ontario. He was baptized into the Reorganized Church on January 24, 1887, and held the office of priest for many years. His wife, Alice, and a son, Austin, preceded him in death in 1936.

Surviving are five daughters: Mrs. Herbert Chalmers, Mrs. Clarence Barrick, and Mrs. Arthur Minor of Lowbanks, Ontario; Miss Lillian MacDonald and Mrs. W. I. Fligg of Niagara Falls; two sons: Levi of Tabor, Alberta, and Clarence of Lowbanks; four grandchildren and twenty-one great-grandchildren. Funeral services were conducted at the Blake Hetherington Chapel in Niagara Falls, Elders George Towers and Arnold Ware officiating. Interment was in Fairview Cemetery.

CALDWELL.—Samuel Eldon, son of Elder and Mrs. Alec Caldwell, was born April 27, 1916, at Ottawa, Ontario, and died August 4, 1950, at his home in Deschenes, Quebec. In 1941 he was married to Edna O'Neil, who survives him. He had been a member of the Reorganized Church since childhood.

Besides his wife he leaves his parents and a brother William, of Merrickville, Ontario. Funeral services were held at the Veith Mortuary, Elder W. B. Shute and Priest Leonard Smith officiating. Interment was in the Pinecrest Cemetery.

MILLS.—Sarah Van Fleet, daughter of Nelson and Abigail Van Fleet, was born on October 19, 1869, at Plano, Illinois, and died on July 16, 1950, at Inglewood, California. As a child she moved with her family first to Kansas and then to California. In 1894 she was married to Fred B. Mills; two daughters were born to them. She had been a member of the Reorganized Church since 1887. Mr. Mills preceded her in death in 1944.

Surviving are two daughters: Cora Ray of Inglewood and Norma Cones of Manhattan Beach, California; two sisters: Mrs. Cora Garner of Sunland, California, and Mrs. Roberta Shoemaker of Ontario, California; and three grandchildren. Services were held at the Colonial Chapel of Hardin and Flanagan, Evangelist Louis J. Ostertag officiating. Interment was in the Inglewood Park Cemetery.

RICHARDS.—William Philip, was born February 28, 1873, at Swansea, Wales, and died July 27, 1950, at the Ohio Valley General Hospital where he had been a patient for twelve days. He was baptized into the Reorganized Church on December 12, 1906, and was ordained an elder on December 15, 1909. He served as president of the Steubenville Branch; teacher of the senior church school class, and district bishop's agent until his death. He had been retired from the Weirton Steel Company about a year.

He is survived by his wife, the former Margaret Morgan; a son, Cyril M. Richards of Cameron, West Virginia; four daughters: Mrs. Lloyd Finfrock of Steubenville; Elizabeth, Mae, and Margaret of the home; a brother David; three grandchildren and two great-grandchildren. Funeral services were held at the McClave Chapel, Elders Samuel Zonker and Robert Rodgers officiating. Burial was in the Union Cemetery at Steubenville.

ERWIN.—Frances Elizabeth, daughter of Gus and Ruth Allen, was born May 10, 1867, in Vanzant County, Texas, and died July 25, 1950, at the home of her daughter, Mrs. W. T. Peacock, in Tulsa, Oklahoma. She was married to William Washington Coker in 1883; two children were born to them. Following the death of her first husband, she married Elam A. Erwin in 1889; three children were born to them. She was baptized into the Reorganized Church in 1891 and faithfully assisted her husband during the thirty-five years he was under General Church appointment. He preceded her in death in 1928.

Surviving are three daughters: Mrs. W. E. Townes of Wilburton, Oklahoma; Mrs. W. T. Peacock; and Mrs. Clyde W. Detty of Lawton, Oklahoma; two sons; William Cocker of Grannis, Arkansas, and Richard Erwin of Sand Springs, Oklahoma; two sisters: Mrs. Mary Jarvis of Blanchard, Oklahoma, and Mrs. Nellie Keller of Marietta, Oklahoma; seventeen grandchildren, twenty-nine great-grandchildren, and nine great-great-grandchildren. Funeral services were held at the Reorganized Church in Wilburton, Elders Charles Goss and Orvil Dollins officiating. Burial was in the city cemetery.

KOEHLER.—Max, son of Mr. and Mrs. Henry C. Koehler of Marysville, Michigan, died July 30, 1950, in a Port Huron Hospital of injuries received in an automobile accident July 29. He was sixteen years old. He was an all-around athlete in the Marysville High School, having been a member of the track, football, and basketball squads. He had belonged to the Reorganized Church since November 11, 1941.

Surviving are his parents; two sisters: Mrs. Olive Partridge of Indianapolis, Indiana, and Angelia Sue Koehler of Marysville; and his grandmother, Mrs. Mathew Back of Detroit, Michigan. Funeral services were held at the Kipp Mortuary, Elder Elwood Smith officiating. Burial was in the Riverlawn Cemetery, Marysville.

ASPLUND.—Pearl, daughter of Frank G. and Agnes Spaulding, was born April 17, 1887, at Minneawaukan, North Dakota, and died July 26, 1950, at Los Banos, California. In 1916 she was married to David E. Asplund and moved to Minot, North Dakota, where her husband was engaged in the banking business. In 1932 they moved to Long Beach, California, and in 1947 to Los Banos, where Mr. Asplund died soon after their

arrival. After that she operated Pearl's Dress Shop. A member of the Reorganized Church, she was active both in the Minot and Long Beach Branches. She also belonged to the Eastern Star.

Surviving are four sisters: Mrs. Lillian Kingsbury of Long Beach; Mrs. Hazel Jackson of Kansas City, Missouri; Mrs. Frances Austin of Los Angeles, California; and Miss Eva Spaulding of Seattle, Washington; and two brothers: Clarence Spaulding of Long Beach and Homer Spaulding of Portland, Oregon. Funeral services were held at the W. B. Coon Chapel in Long Beach, Elder W. A. Teagarden officiating. Burial was in the Sunnyside Memorial Park.

RALSTON.—Hugh P., Jr., son of Hugh P. and Ruth Ralston of La Junta, Colorado, was born December 14, 1925, at Syracuse, Kansas, and died August 3, 1950, at Amarilla, Texas. He attended grade school, high school, and business college in La Junta and enlisted in the Navy in 1943. He received his honorable discharge in 1946. He was baptized into the Reorganized Church in his youth and was ordained a priest in 1948. An employee of the Santa Fe Railroad, he was transferred to Amarilla in 1949 where he helped organize a mission and church school.

He is survived by his wife, Virginia; two sons; his parents; two brothers; and one sister. Funeral services were held at the Peacock Chapel in La Junta, Elder Heman H. Davis officiating. Interment was in Fairview Cemetery, La Junta.

MAJOR.—Anna, daughter of Seth and Mary Scott Farrow, was born in 1885 at Independence, Missouri, and died August 1, 1950, in Independence. She was baptized into the Reorganized Church at the age of eight and remained a faithful member throughout her life. In 1907 she was married to John J. Major; their home is near the Little White House in Independence, and their kindness to newsmen assigned to cover stories about the First Family has been lauded by the press.

She is survived by her husband, John, of the home; a daughter, Mrs. Anna Lee Piper of Pine Bluff, Arkansas; a sister, Mrs. John W. Luff of Independence; and two grandchildren. Funeral services were held at the Henry Stahl Chapel, Elders Glaude A. Smith and Arthur E. Stoff officiating. Interment was in Mound Grove Cemetery.

1950 YOUTH CAMPS

The Department of Religious Education calls special attention to the two new camps, the one at Bandera, Texas, near San Antonio, and the other at Racine, Missouri, near Joplin, and encourages the young people of these districts to attend the respective camps.

Other camps are in various stages of planning. The Department will forward to the proper persons, inquiries for information on these camps.

Youth Camp	Deer Park, Penn.	Aug. 23-30	Almer Sheehy 11 Summit Street Somerville, Massachusetts
District Youth Camp and Rally	North entrance Roosevelt Park, 16 miles south Watford City, U. S. Hy. 85	Sept. 2, 3, 4	Orrin R. Wilcox Box 363 Fairview, Montana

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P.S.

Bertha Keairnes
Rt. #2
Dunlap, Iowa

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*** TIME TO WRITE**

A busy author-housewife tells us how she finds time to write:

"Somehow, I've found a little more time for writing, and I think I have the answer. Getting up earlier is the secret—I'm trying to join the Six O'clock Club. Haven't made it yet. The closest I've come is 6:15, but it has been between that and 6:30 for the past two weeks. They tell me there are many famous members of this club. I think getting up on your feet and into your clothes with your eyes still shut is the initiation. I sympathize with the fellow who said he was the oldest man in the United States at seven o'clock in the morning. Certainly I'm the oldest woman—at 6:30!"—Leona Hands.

*** REDUCTIONS**

Uncle Joe has a new name for his struggle to reduce. He calls it, "The Battle of the Bulge."

*** ABBREVIATIONS**

For years there has been some mild and harmless fussing against the "alphabet soup" names of government agencies. But isn't it shorter and easier to say RFC than Reconstruction Finance Corporation?

Now our correspondents are pushing it over into publications. They call the Saints' Herald, SH; Daily Bread, DB; the Quarterlies, Q; and so on.

But isn't there a limit somewhere? Just imagine if we said you ate your B this morning, read the P, kissed your W good-by, tried to start your C (or F), had trouble but finally got to the O and went to work on your J. Savvy?

*** WAITING**

The young couple were sitting outside in the car. There were stars shining in the girl's eyes, and the young man looked as if he were planning far ahead. He was looking through the years as at a shop window.

They weren't saying much, their minds and hearts were so full. Only in the body were they sitting there in the car. Imaginatively, their daydreams were far in the future, with a little home at the center, and a job or a business. Probably, off on the horizon, the guns of war thundering in the smoke of battle were threatening to break the dream. But it was a durable dream. . . . The wedding was to be soon. God bless their hopes and dreams, for they hold in their hands, with all young people, the future of the world.

*** EDGES**

Let us beware, in getting our gilt edge bonds, that we do not also get a guilt-edged conscience.

*** A GADGET** is a "buy-product" for those who don't need anything.

*** "BEAUTIFUL LAND OF SOMETIME"**

Under the excitement of getting things timed to the split second on the radio, strange things happen. Our good announcer left out a period. That may not sound serious, and it wasn't—but it turned out to be funny. The announcer was saying, "From the quartet we shall hear, LEAD KINDLY LIGHT, and SOMETIME, SOMEWHERE the speaker . . . will take his text from Acts 21: 14."

Herald House

The Restoration Story

"The Restoration Story" is the first in a series of loose-leaf presentations of the message of our church. It has been prepared by the missionary committee of the Council of Twelve as a visual aid to personal evangelism. It contains 138 pages. On one page there is a picture—on the opposite page is an explanation or a scripture telling the story of the picture.

"The Restoration Story" is punched to fit any three ring notebook (sheets are 8½ x 11 inches). It can be used in personal evangelism, priesthood visiting, as an aid to parents teaching their children about our church, can be adapted to be used as supplemental material for church school instruction, and to assist in leadership training.

\$1

Binder

A special three-ring presentation binder is available, which will stand up at two different heights.

It is maroon, and the name of the church is stamped in gold on the cover.

\$4

**Independence,
Missouri**

THE SAINTS'

Herald

VOLUME 97

SEPTEMBER 4, 1950

NUMBER 36

Central Los Angeles, California, Church

*where the
Los Angeles Stake
was organized
June 18, 1950*

Photo by Annando Kramer



Stepping Stones to Maturity

IF YOU WANT A CHOCOLATE CAKE, you must put chocolate into it. If you want beef stew, you must put beef into it. That seems so simple and obvious, doesn't it? Yet many of us are missing the implications of that principle.

If you want a child to grow up to be a good church member, you should give him church literature to read, shouldn't you? Simple as this fact is, some members do not know it. Some church school officers do not know it.

How readily some parents give their children money to buy "comic books." And what will those books make of the children? Gangsters, juvenile delinquents, and petty criminals, unless the children get some other kinds of ideas. Yet the price of just a few "comic books" will pay for a year's subscription to *Stepping Stones*.

We are using the phrase, "Stepping Stones to Maturity," for that is the true character of *Stepping Stones*, which is published by the church for our younger folk. They are going on the path toward maturity. Where is their path leading them? Will they walk on the quicksands of worldly ways of thinking, or will they have *Stepping Stones* that are founded upon the solid Rock?

The fallacious thinking of so many poor and irresponsible parents goes like this: "There is plenty of time. I'll let him decide for himself when he is grown. We can give him the church doctrine later—any time—tomorrow—or the day after—but not today!"

It is later than you think. Time is running out. Decisions that you hope will be made tomorrow are being made today while you sleep and delay. The formation of personality and character that you think you are deferring indefinitely is going on now. You have put your money into raising a child, but are you putting your heart into it? You are not willing that your child should grow up to be a member of another church, but by your indifference are you letting him grow up to be a heathen?

Introducing...

JOHN W. A. BAILEY, Independence, Missouri (page 5), was born at Staunton, Virginia, May 13, 1877, and was baptized in 1891 at Independence, Missouri, by Elder F. G. Pitt. In 1901 he was put in charge of a Sunday school at Pleasant View and two years later opened one in Warrensburg, Missouri. In 1896 he married Nannie Schiller. To them were born two sons and one daughter. After her death, he married Anna Ford Adams in 1918. They have two daughters.

Elder Bailey was ordained a priest in 1904, an elder in 1909, and a seventy in 1920. He has served the church in many places and positions as missionary, bishop's agent, district president, counselor to the bishop of Holden Stake, pastor, and missionary supervisor.

He worked eight years in the Utah District with Salt Lake City as the objective. Many of his articles have appeared in the *Saints' Herald*.

LLOYD W. NEWCOMBE, Stony Plain, Alberta (page 10), was born in Blomidon, Nova Scotia, February 9, 1884. He was baptized at Somerville in 1906 and three years later married Ada Sanford. He graduated from high school in Nova Scotia in 1900. Brother Newcombe was in the laundry business in Boston for many years and then moved to Alberta where he farmed until 1947, when he retired. He was ordained a priest in 1908.

GERALD GABRIEL (page 13), introduced April 23, 1949.

THE SAINTS' HERALD

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EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

PRESIDENCY

President W. Wallace Smith recently returned to the office from a trip to the East with his wife and son. On the trip President Smith contacted the Erie Beach Reunion where Apostle C. George Mesley was in charge, and the Kirtland Reunion where Apostle Maurice Draper was in charge. President Smith preached at both reunions and found good weather, fine attendance, and a spirit of unity in both places.

BISHOP DeLAPP

Bishop G. L. DeLapp attended the Northern California Reunion July 17 to 24 and the Southern California Reunion July 22 to 30. At both reunions Bishop DeLapp taught classes and preached several sermons.

FAR WEST AND BLUE WATER REUNIONS

Apostle Charles R. Hield has recently returned to Independence after attending the Blue Water Reunion from July 20 to August 6 and the Far West Reunion from August 10 to 20. At Blue Water Apostle Hield was in charge of the prayer meetings and the evening preaching services. At Far West he taught the General Class and the Young Peoples' Class. He reports that, "The outstanding feature of both reunions was the fact that lives were being changed in such a way that they would help build the kingdom. A good degree of the Spirit of God was there, particularly directed toward people's doing something about it in their educations, their homes, and businesses to win others to the cause of Christ."

ELDERS' RETREAT

On the week end of August 19 and 20, an Elders' Retreat was held at Gardner Lake with eighty-five elders attending. The theme for the retreat was "Shepherding," and the theme was carried into every service. Dr. F. M. McDowell conducted two classes, one on Saturday evening which was followed by a campfire service and the second on Sunday. The fellowship service at seven o'clock on Sunday morning was enriched by an excellent spirit which carried over into the business session where plans were discussed for this fall and the coming year. Elder C. V. Graham concluded the retreat with a message on "The Challenge of Shepherding."

This fall the elders of Independence are to organize under their pastors to bring family ministry to the branches on Tuesday nights. Family Nights are to begin immediately.

HIGH PRIEST RECOVERS HEALTH

Elder James A. Wilson of Toronto, Canada, recently underwent a serious operation. With the blessing of God, the operation was successful, and he is steadily regaining his health. Elder Wilson is a high priest and a former district president.

STONE CHURCH BAPTISMS

The Stone Church reports six baptisms. Martha Lee Virgene Martin was baptized by Elder P. G. Fairbanks. Jerry Norman Rimmer was baptized by his father, Priest Norman W. Rimmer. Leota Grace Thoman was baptized by her father, Elder John C. Thoman. George Ernest Brinkmann and Earl David Seal were baptized by Elder Glaude A. Smith. Mrs. Grace Spitzer was baptized by Elder William Worth, Jr.

Is It Hard to Be Good?

"Go in at the narrow gate. For the road that leads to destruction is broad and spacious, and there are many who go in by it. But the gate is narrow and the road is hard that leads to life, and there are few that find it."
—Matthew 7: 13, 14

It may not be amiss, occasionally, to come down out of the clouds and consider something practical that concerns people every day.

On the way home from Morning Devotions recently, a friend asked, "Is it harder to be good than it is to be bad?"

There is a question that could arouse much debate. I asked another friend what he thought about it, and he replied, "I think it must be harder to be good. There are so few people doing it." That, probably, is premised on the idea that people are lazy.

But statistics show that most of the trouble, sin, crime, and sorrow are caused by a small percentage of the people. So, though laziness may be universal, it does not afford an explanation. There must be another angle that calls for examination.

* * * * *

The Scriptures give us some help on the question, and the Goodspeed translation, quoted above, is stronger than the King James. "The road is hard that leads to life," it says. The great majorities follow the way of destruction. Only a few, a small minority, find their way to life and salvation.

Another Scripture may also help:

"The way of transgressors is hard."—Proverbs 13: 15.

Perhaps we had better draw some distinctions here. The way of a transgressor is easy up to the point of the transgression. But the moment he does wrong his troubles begin. It is easy to be bad; but it quickly becomes hard after a wrong is done, when one must pay for his sin and folly.

It may be hard, at times, to be good. But the rewards make it worth the effort.

The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble.—Proverbs 4: 18, 19.

Now we are getting down to something definite. If a man wants to be bad, he will find it rather easy. But the consequences will be hard, and they can end in his death if he goes far enough. *He walks in darkness because he is going away from God.*

On the other hand, the righteous person knows where he is going. He need not stumble in darkness. *He walks in the light because he is going toward God.*

That puts the issue clearly, doesn't it?

* * * * *

Evil takes people down hill.

There is a character that occasionally rides the bus from the city. He is always intoxicated. He has never been seen on this line in any other condition. In addition to the cargo he carries inside, he often has a sack of bottles with him.

He was rather nicely dressed the first time he appeared. Now he is becoming careless of his appearance, he forgets to shave, and his clothing is rumpled. Dissipation is marking his face, too and his jowls are beginning to sag. He is near the repulsive stage. He is on the way down.

The tragedy of it is, that he was a fine-looking man. He has a fair

education and could hold a good job, if sober. He understands a certain amount of grace and courtesy. Evil is doing something terrible to him.

* * * * *

Perhaps we have been looking at the wrong aspect of this question. It may help to shift our sights.

It isn't so important whether *being* good is easy or not. The act is of short duration. But the consequences are long enduring and they are easy to take.

Taking the "easy" way into evil isn't wise, because the times of ease are very brief. The consequences of evil are hard, and they, too, are of long duration.

There it is. We have seen what Jesus had to say on the subject. We have seen what Solomon, the wise man of the ancient world, had to say about it. We have seen what life itself has to say on the subject. And they all agree.

* * * * *

The few sinners and criminals cause the rest of the people great trouble and expense. What can be done with them? There is a stubborn social prejudice against killing them. The laws discourage it, too. Also, there is the possibility that evil is like the Hydra that Hercules slew: when he cut off one of its heads, two grew up in place of it.

No, we just reject that. It wouldn't work. It didn't work for the Red Queen in *Alice in Wonderland*. When anybody displeased her, she shouted, "Off with his head! Off with his head!" But the people of Wonderland were used to her, and they paid no attention at all.

We must do it the hard way. We must preach the gospel and lead people to repentance. It will take longer, but it is the only way that will work.

L. J. L.

E d i t o r i a l

Notice of Appointment of Bishop's Agent, Owen Sound District

Notice is hereby given of the appointment of Elder Alex Cadwell, 219 King Street, Guelph, Ontario, as Bishop's Agent of the Owen Sound District. Solicitors are hereby notified to send their reports for the month of August and each succeeding month thereafter to Brother Cadwell at the above address.

We are happy to have Brother Cadwell assume the responsibilities of this office in which he served with devotion and ability some years ago. He will assume the regular responsibilities of a bishop's agent serving under the supervision of Bishop Joseph E. Baldwin, who is appointed to serve as a general church representative in this district.

We take this opportunity of commending Brother Cadwell to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson.

Approved

The First Presidency,
By F. Henry Edwards.

Notice of Appointment of Bishop's Agent, Toronto District

Notice is hereby given of the appointment of Elder James L. Bavington, 67 Winnett Avenue, Toronto, Ontario, as Bishop's agent of the Toronto District. In this office he will labor under the supervision of Bishop Joseph E. Baldwin, who is appointed to serve as a General Church representative in this district.

Solicitors are hereby notified to send their reports for the month of August and each succeeding month

thereafter to Brother Bavington at the above address.

We are pleased to have Brother Bavington accept this responsible office. We have appreciated the support given Brother Bavington in his excellent services as solicitor of the Toronto Branch and take this opportunity of commending him to the Saints for their support as he enters into a wider field of responsibility in the Toronto District.

THE PRESIDING BISHOPRIC,
By W. N. Johnson.

Approved:

The First Presidency,
By W. Wallace Smith

Women's Department Works for Church School Attendance Campaign

BY PAULINE J. ARNISON

THERE ARE SOME THINGS in the program of the church that departments can do alone, in fact they are each fitted to do some things best and without the assistance of other groups. Not so with the campaign to add members to the church school. This is a church-family affair. Everybody must support and work to insure its success.

The church school is organized for everyone, but most especially for the young. Children make up the church of today as well as tomorrow's church, and the church schools in our branches are well-equipped to aid church families to teach their children the fundamental beliefs of the gospel.

We recognize that the home is the best place for most effective daily teaching, and there seems to be an increase in the number of parents who are striving to help their children evaluate life in terms of loyalty to high ideals and in service to others, rather than in making the word "success" synonymous with the word "money." Even the most capable parent, however, needs the additional help which a consecrated church school teacher can give. Few

of us ever forget our first Sunday school teacher or the little class which composed our friends or many of the fine lessons we learned.

Church school literature prepared by devoted writers for all age groups is especially fine, and although quarterlies can be purchased for home study and to provide material to help parents teach, the best and most lasting results can be obtained from class participation.

Members of the women's departments in the branches are interested in children. They are mothers, teachers, and friends and can give valuable assistance to this campaign in many ways. Most departments are divided into neighborhood groups, and it is a simple thing to contact people in these areas. If the elder or pastor in charge wishes, the women can assist him in making the attendance campaign a success in these specific ways:

1. By making a survey of children in their neighborhood who do not attend church school.
2. By calling on people who have no church affiliation and inviting them to attend.
3. By collecting children on Sunday who would not get to church without this help.
4. By sharing the family car and picking up those who live at a distance or those who would not make the effort to go alone.
5. By joining a church school class.
6. By talking about the campaign, thus assisting the leaders.

Notice to Missionaries

Growing out of suggestions voiced by members of the New Appointees' Institute which recently met in Independence, a two-page article has been prepared to assist missionaries in getting publicity of their services in local newspapers. We will be glad to furnish a copy of this to any of our missionaries who request it. —Editor.

Probation After Death

By J. W. A. BAILEY

THERE ARE A FEW MEMBERS of the church who are being disturbed over the interpretation that some people are placing on certain Book of Mormon references which deal with the future state of the dead. While it is true there are a number of things that are not as clearly stated in the Book of Mormon as are stated in the Bible, yet we should keep in mind that we have an abridgment of the many records that were had by the ancient Americans. Their prophets have repeatedly stated that not a hundredth part of their records are recorded in the abridged record they left for us. (See pages 204: 4-17; 671: 1; 697: 25; 699: 36; 701: 8; 759: 108; 760: 1.)

When Jesus appeared to the Nephites, he called their attention to an important item dealing with the resurrection of many of the saints at the time he arose. Jesus said to the Nephites:

Write the things which you have seen and heard, save it be those which are forbidden; write the words of this people, which shall be even as hath been written of that which hath been; for behold, out of the books which have been written, and which shall be written, shall this people be judged. And behold, all things are written by the Father; therefore out of the books which shall be written shall the world be judged.—Page 674: 1-3 (670: 29).

The foregoing statement of Jesus includes far more than the small abridgment we now have. Jesus spoke of the books that have been written and of the books that shall be written.

Jesus' statement of the books which have been written evidently includes the Old Testament Scriptures up to about 600 B. C., and also the "Records of the Jaredites and Nephites" up to the time he was speaking to them. His statement of the books that shall be written would evidently include "The Record of the

Lamb of God"—"The New Testament Scriptures" and the "Latter Day Revelations," which deal with the coming forth of the Book of Mormon and the translation thereof. But if we set these Latter Day Revelations aside, as some are trying to, then we discredit Joseph Smith, and in so doing we discredit the authenticity of the Book of Mormon. See the following references: Book of Mormon 35: 157-184; 37: 190-192; 156: 45-47; 157: 59-61; 157: 65-72; 205: 17; Doctrine and Covenants 22: 24; and Revelation 20: 11-14.

At the Great Judgment Day

Nearly all of the Book of Mormon references on future punishment of the wicked refer to the second resurrection, at which time the "great judgment day" takes place. And those that are found then in rebellion against God are the ones who shall be cast into the lake of fire, which is the second death.

That great day of judgment will not take place until every soul has heard the gospel preached, whether it be in earth, in Paradise, or in the prison house. See pages 108: 47; 218: 125-128; 205: 17; 450: 66; 427: 197, and Revelation 20:11-14.

For one to deny probation after death is to deny the mercies of God to men. In order to do so, one must deny all that Christ, the prophets, and the apostles have said in the Bible on the subject.

The mercies of God would not punish all sinners with the same degree of punishment. (See Luke 12: 47, 48.)

Most of the references in the Book of Mormon which refer to future punishment of the wicked deal with those who have willfully rebelled against God after having heard the gospel. Here is what Mosiah said on the subject:

Yea, even all those that have perished in their sins ever since the world began,



that have willfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection.—Page 253: 62 (445: 8).

This statement is in harmony with what the Apostle Paul said on the subject:

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.—Hebrews 6: 4-6.

Again, Paul said: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Sore indeed is the punishment of him "who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."—Hebrews 10: 26-29.

These statements of Mosiah and the Apostle Paul refer to people who have committed the unpardonable sin against the Holy Ghost, a sin which only a comparatively few have committed or will commit.

Many sinners have gone to the prison house, but they have never committed the unpardonable sin.

Alma, speaking on the subject, said: "Behold, if ye deny the Holy

Ghost when it once has had place in you, and ye know that ye deny it; behold, this is a sin which is unpardonable.”—Page 445: 8.

Jesus made the following statement concerning the unpardonable sin:

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.—Matthew 12: 31, 32. See also Mark 3: 28, 29; Luke 12: 10; I John 5: 16, 17.

If no sin whatever is to be forgiven men after this life, why did Jesus say, “Neither in the world to come”?

For further information on the subject, see *The Atonement of Christ and the Final Destiny of Man*, page 86. This is a tract by Elder Isaac M. Smith, who specialized on this subject.

Our Part in the Resurrection

Paul, who claimed he was called of God to preach (Acts 9: 3, 4; Galatians 1: 11-16), said that the resurrection of the dead will differ in glory as the stars of the heavens differ in glory. Read I Corinthians 15: 40-42.

Here is what Dr. George Oliver said concerning this important subject:

If an inspired apostle speaks of a third heaven; of the righteous differing from each other in glory, as one star differs from another; and the Savior himself should acknowledge that heaven contains many mansions; then we may fairly conclude that there are different degrees of reward proportioned to the measure of man's faith and obedience.—*Historical Landmarks*, Volume II, page 18.

The following statement made by Mosiah, if taken unqualifiedly, would have God favoring all those who died in ignorance, not hearing the gospel:

And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have part in the first resurrection, or have eternal life, being redeemed by the Lord.—Page 253: 58, 59.

Certainly, Mosiah did not mean that for one to die without hearing the gospel—to die in ignorance—is a passport to celestial glory. If so, then we should not try to preach the gospel to the heathen nations. It would be far better for no one to hear the gospel if men can be saved without hearing it.

But all who have died or will die in ignorance, not hearing the gospel, and even some who have heard the gospel, will hear it preached to their understanding, either in Paradise or in the prison house. Then, if they will obey, they will come forth, either in the terrestrial or the celestial glory. See Luke 23: 40-43; I Peter 3: 18-20; 4: 6; Isaiah 42: 7, 8; 61: 1; Book of Mormon 770: 26, 27; Doctrine and Covenants 45: 10; 76: 6, 7; 85: 6; I Corinthians 15: 40-42; II Corinthians 12: 2, and John 14: 2.

The Book of Mormon quotes Jesus as saying, “If I be lifted up, I will draw all men unto me.”—Page 673: 26-28. (Also see John 12: 32.)

The word “all” means more than a few; it means just what it says—all, everyone.

Jesus expressed the same thought in his parable of the lost sheep. He tells of the ninety and nine being safe in the fold, but that the Good Shepherd goes on until he has rescued or saved the one hundredth sheep (Matthew 18: 11-14; Luke 15: 3-7).

For Correction

The love of Jesus, as expressed in the parable of the lost sheep is quite different from the doctrine of eternal damnation. Years ago, more so than now, many preachers preached “eternal damnation.” In doing so, they gave expression to their feelings about those who differed from them.

Not long ago I heard a radio minister preaching “eternal damnation.” He said, “If you will repent now, God will forgive; but if you die before repenting, God will never forgive . . .” As I understand the revelations of God, his punishment is for correction, not revenge. God said he has “no pleasure in the death of the wicked, but that the wicked should turn from his way and live” (Ezekiel 33: 11).

If Satan will have control over all mankind and cause men to miss the “narrow way” while in this life, then he will have won the great battle between himself and God. But I do not believe he will, for Christ will not fail in the ultimate test. He will have conquered death, hell, and the grave, even destroying the one that had the power of death. (See Psalms 2: 8; 22: 27, 28; 69: 33; Isaiah 24: 22; 42: 6-8; 49: 9; 55: 10, 11; 59: 1; 61: 1; Philippians 2: 10, 11; Matthew 12: 29; I Peter 3: 18-20; 4: 6; I Corinthians 15: 24-26, 55; Hebrews 2: 14; Revelation 1: 18; 20: 11-14.)

When Christ has fulfilled his great mission, he will have destroyed all the forces of evil, including the Devil himself (I Corinthians 15:26). The time will come when all the ends of the world will worship the Lord of Hosts (Psalm 2: 8; 22: 27, 28). It is written that at the name of Jesus every knee shall bow, both in heaven, in earth, and under the earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father (See Isaiah 45: 22, 23; Philippians 2: 10, 11; Revelation 5: 13, and Doctrine and Covenants 85: 6).

As the work of God is the work of creation and redemption, man cannot glorify God while being in hell. Therefore, he must be redeemed before this Scripture is fulfilled.

Even the sons of perdition are included with those who would bow the knee to God. This they did so after they were enlightened—before they became the sons of perdition, (Continued on page 22.)

Experiences of a Missionary - Part II

Admonished to Study

IN one of the first series of meetings I held, I retired one day to the woods for study and prayer. I sought the Lord earnestly and wished to be blessed with wisdom. I did not do this with any selfish motive, but only that I might lead mankind to Christ. As I prayed light came to me, and this was what I was told. "Study and the Lord will help you, but do not ask the Lord to do something for you that you can do for yourself." I have found the Lord ever true to his promises, and when I have put forth the proper effort by study and prayer, he has blessed me.

An Endowment of the Spirit

While preaching near Seattle in a schoolhouse not far from Renton I had a very sublime experience. I was greeted each night with a good-sized audience. The first night a man came to me and invited me to his home. He informed me that he and his wife had a baby just nine days old in their home, and he wished me to baptize it. I told him I would be too happy to visit them, but as to baptizing the baby I could not grant his request. He then informed me he did not care to have me visit his home.

Each evening the attendance was good. One man kept coming to me and asked if I was going to speak on baptism. I informed him I expected to. Others came and asked the same question, and I gave them the same answer. I was then informed that if I did the entire audience would walk out and not come back again. I pondered the situation over well. I did not care to drive my audience from me. Several nights passed by, and they were determined to carry out their threat. To fail to preach on the subject to me was cowardly, and I knew it was needed.

One night as I went to the schoolhouse, I decided to stop on my way and seek the Lord and abide by whatever was given me. Accordingly I went out by the roadside and bowed down in prayer. I pleaded for light and told the Lord if he would bless me with the spirit that Mormon had when writing to his son Moroni, I would preach on baptism regardless of the consequences. As I arose from my knees, there came a feeling that I need have no fear even though the audience had threatened to leave me. I went

on to the schoolhouse, and as I arose to speak, the Spirit of the Master came to me in a marked degree. I was endowed with such a pouring out of the spirit as I had never before received in my life. Instead of the listeners leaving as they had determined to do, they were drawn toward me and listened with marked attention. A power accompanied my preaching that took possession of those attending and held them spellbound. Not one person left the room.

After the service closed, the men who told me they would leave, came to me and with tears streaming down their cheeks apologized for the way in which they had talked. To me it was one of the most outstanding experiences that has ever come in all my preaching, and I am sure it was a foretaste of the endowment that will someday come to the church.

Threatened by the Adversary

After going to the home of one of the Saints that night, I had a further experience that permitted me to understand to a much greater degree the power of the Adversary than I had ever understood before. After turning out the light and going to bed, I felt my spiritual eyes open, and I saw a person enter the room. He wore a cloak over his head and face. As he approached me, my spirit left my body. This individual walked up to my bed as if to destroy me. He put his hand within a few inches of my face, but there seemed to be an invisible power between my body and his so that he could not touch me. Being unsuccessful the first time, he tried the second time; and again this same power prevented his harming me. Again with a desperate effort he made the third attempt to destroy my body. This time the cloak he was wearing fell from his head and shoulders, and I could plainly see his face. He then passed out of the room. My spirit re-entered my body, and I found myself wide awake.

I was made to know this was Satan, and he would destroy not only the body of man but man himself. No one by his own strength can withstand the Adversary; only by the power of God can men survive.

During the remainder of that night, I lay in deep meditation. Never do I want to find myself subject to the power of the Adversary again. The influence left in the room that night

By L. G. HOLLOWAY

remained for several hours. Weak man cannot survive without the help which comes of the Lord.

A Case of Bad Treatment

Most of the people were friendly during the series of services held near Renton. Many of them invited me into their homes. One night a woman who had been attending the services insisted on my going home with her. After reaching the house, she brought her Bible out and laid it on the table. Then she asked me to take a seat on the opposite side of the table from her. She began to ask questions which I tried to answer. Soon she flew into a rage and called me hard names and accused me of telling falsehoods. Her husband sat in the room but said nothing. It appeared to me that she wanted to start a quarrel with me so that he would drive me from the home. I was indeed happy when near midnight she showed me a room and I retired.

The next evening when I went to church, several came to me and asked if I went to this home and if I remained over night. I replied that I did. Then they asked me how I got along. Not wishing to tell what really took place I answered, "All right." Some of my friends then informed me that this same woman had invited several ministers of other churches into her home and then treated them so badly they left, and they wondered if I would be able to stay. She threatened to send for her minister to give me a theological thrashing, but for some reason he never came.

First Baptism

While laboring in this part of my field, I walked many long and weary miles, hoping to find someone who might be converted to the gospel. I succeeded in converting a Mrs. McIntosh and had the privilege of baptizing her. She was the "first fruits" of my efforts in the mission field.

Many times I would find myself laboring under discouraging conditions. It was during one of these times that a brother spoke to me by the gift of tongues and interpretation, giving me words of encouragement. Among other

things he said was that many souls would be brought into the church through my efforts. I went from that service happy believing there were better days before me. Those words have been fulfilled, and I have been made happy in knowing that in my weak way I have been able to bring some to a knowledge of the truth.

Abuse in Eastern Washington

Apostle Gomer T. Griffiths was in charge of the field in which I labored. He arranged for me to do some missionary work in the eastern part of Washington known as Spokane District. Here I met some very discouraging conditions. I went to the town of Harrington and tried to hold services in private homes, but no one was interested. In company with Brother Fred Turnbull I went to a town some eight miles from Harrington and there obtained the promise of a church in which to hold services. All arrangements being completed, we left an appointment for the following Sunday. When the time came for the service to be held, we gladly walked this distance again.

On our arrival at the church, we found a crowd but we were informed we would not be permitted to speak. They had sent for another minister, and he was present to see we did not use the church. I tried to get the people to listen to what we had to say. Finally this minister said to me, "You talk smooth, and want to appear nice, but if the facts were known you have five or six wives in Utah." I gave him to understand I was a single man and did not have one wife, much less five or six as he had stated. After listening to their abuse for a time, we decided to return to Harrington, walking in all thirty-two miles on the two trips. After such treatment, I became discouraged and wondered what to do. After thinking the matter over, I decided to return to Seattle with the hope I could find some place where I might go and tell the gospel story. I prayed earnestly, asking the Lord to open the way for me.

Divine Direction

I sought the Lord for divine guidance not once, but many times but no direction was given. One day I was sitting at a table writing some letters. Again I felt an urge to seek the Lord, hoping he would listen to my pleading and would grant the favor I had asked. While thus engaged in prayer,

a voice spoke to me and said, "You go to Humptulips, Washington."

I remembered the case of Philip and the man from Ethiopia who was very much concerned in the things pertaining to the gospel. The Spirit said to Philip, "Go near and join thyself to this chariot." If the Lord would do this for Philip so that the eunuch might find the way of life, I could see no reason why he would not give me direction where I might go in order that mankind might be taught the plan of salvation. There was something sublime in the direction given by the Spirit, and I was ready to make a test of that which I had received.

The little hamlet of Humptulips was down in the wilds of the Grey Harbor country. The nearest railroad went only as far as Hoquiam, and from there I would need to take a stage coach some twenty-five miles. I went by boat from Seattle to Tacoma and from there to Hoquiam by rail. On reaching the latter place, I found the stage coach went only on two days of the week, so it was necessary for me to remain in Hoquiam overnight. I found by taking invoice that I had one dollar and fifty cents. The stage coach fare was one dollar. To get a bed in a hotel would cost the same, and that would take more money than I had.

As I stood on the railroad station platform, I noticed a man who attracted my attention. I felt impressed to ask him if he knew of any Latter Day Saints living in the town. He immediately replied that he did. Calling his daughter who was a worker in the Salvation Army he asked her if she knew where Alma Upton lived. She pointed out the home of this man. Going to the home I inquired if Mr. Upton was a member of the Reorganized Church and he replied he was. I told him who I was, and he invited me in to remain for the night.

The next morning I took the stage coach to Humptulips, and on my arrival there I made inquiry as to whether there were any Latter Day Saints in the town. I was told that Brother Earnest Fishel lived there, and soon I was made welcome in his home. In company with Brother Fishel, I called upon the school board and asked for the use of the schoolhouse which was readily granted. I preached for several evenings to attentive audiences. I was the first minister ever to preach in the town.

One night a woman arose and asked me if I would be offended if an offering was taken for my benefit. I had at the time five cents in my pocket, and naturally I appreciated the kindness

of this woman. When the offering was given to me, it amounted to three dollars and sixty-nine cents. I was indeed grateful for this and believed it came because of the good will of the people and for the further reason the Lord wished to favor me.

Baptisms at Humptulips

It was not long after this that I baptized the woman who asked my consent to take the offering. Her son and daughter also were baptized.

The husband was a member of another church, but very friendly toward us. One night he invited me to stay in his home, and I accepted the invitation. On reaching there, he wanted to know on what terms he would be accepted into our church. I informed him it would be necessary for him to submit himself for baptism, as this is the rule of the church. To this he refused. We talked the matter over until midnight. I used all the logic I could think of to convince him that this was a reasonable requirement and in harmony with the law of Christ, but I could not prove to him that he needed to be baptized again for he had complied with that ordinance once and that he thought was enough. I suggested we had better retire for the rest of the night, and to this he consented.

On arising the next morning, nothing was said about the discussion on the previous evening. The day passed by, and still we did not mention it. That night after church services were over, he again invited me to accompany him home. On our reaching his home he resumed the question about his rebaptism. I gave him the same answer as on the previous evening. We discussed the matter until about two o'clock in the morning. The next day was passed in silence so far as the question of rebaptism was concerned. Again my friend invited me into his home, and again he raised the question previously discussed. I had exhausted all the arguments I knew, but none seemed to convince him that he was wrong in his attitude. Midnight came, two o'clock came, and finally four o'clock came. My friend arose and walked the floor. This was his closing argument: "I'll die and spend my time in Hades before I will ever consent to being rebaptized." My patience had been exhausted; tired both in body and mind I arose and said to him, "If that is the way you feel about it, you can die and go to Hades as far as I am concerned, I am through discussing the subject with you."

The next evening he invited me to his home, but I refused. Each evening he would extend the invitation, but each time I refused to go. I was determined not to have any further conversation with him as no good was resulting from our talks. He finally gave up and did not invite me to his home again. A few days after, I was walking to the schoolhouse and without giving any thought to this man I heard a voice asking me this question, "Where are you going?" I replied, "To the schoolhouse." "Why go to the schoolhouse?" and I said, "Because the teacher is interested, and I thought I might do her some good." Then this same voice said, "Don't go to the schoolhouse; go to Mr. Partridge's." This was the man who had refused to submit himself for baptism.

It was necessary for me to change my course of travel which I did. Arriving at his home I found him and a neighbor discussing religion. The neighbor soon excused himself, saying it was necessary for him to go home if he got his chores done in time to attend church that night. Mr. Partridge and I turned to go to his house, which was a short distance away. As we neared the house, a question was given to me to ask him. I turned and said, "Mr. Partridge, you have refused to submit yourself for baptism." He replied, "Yes, that is true." "Would you be satisfied to come into our church without baptism?" He stopped and for a few minutes stood in deep meditation without saying a word. He lifted his eyes as he looked me squarely in the face and gave me his answer, "No, Brother Holloway, I would not."

That ended our discussion, and three days later I saw him go down into the waters of baptism. He continued faithful to that covenant, and died a true Latter Day Saint. The Lord knew the man was honest and he further knew the state of his mind. He also knew that under this peculiar condition and at this specific time the man would be willing to comply with what he previously refused to do.

An Agnostic Questioner

Some years afterward, while laboring in Helena, Montana, I had an agnostic attend my services. At the close of the service, he came to me and raised certain questions concerning our religious beliefs. We were holding services in a tent and a large crowd was present. This man was asking questions he thought would embarrass me or, failing to do that, I would have to confess I could not answer them.

One of his statements was this, "You never have seen God. You never have heard from God. You know nothing about God." The crowd was anxious to hear my answer. He kept pressing the question as to what I knew about God. I asked him if he would believe what I might tell him as to what I knew about God, and he pledged his word and honor that he would believe my statement. After he made this pledge to me, it was necessary for me to tell him what I knew regarding our Heavenly Father. I then gave him my experience in which I had heard the voice of God giving me divine direction. He listened, but his attitude indicated he did not believe my story.

I asked him if he believed what I had related to him, and he frankly stated he did not. The people present, however, were not only interested in my relating the experience, but apparently believed it. Even though he had given me his word and honor that he would believe, I felt sure he would not. I told him further that some day he would stand in the presence of the Great Judge just as I would, and that we would answer to him for what we had pledged ourselves to believe. This man never troubled me again.

A Vision and a Healing

In company with Brother D. C. White, I was laboring in the Lone Rock Branch, staying in the home of Elder Chas. H. Jones. His grandson became seriously ill, and the family physician was called in. After carefully examining the lad, the doctor informed the parents, Brother and Sister Alma Jones, that it was possible the child would never recover. The parents had called for administration several times, but no relief had come. In fact, the child had grown worse. It was decided that administration should be tried once again in hopes the Lord would come to the rescue of the child. I was asked to offer a prayer before the administration, which I did. As I was praying I saw the Father and Son, the latter pleading with his Father for the life of this child. I could not understand his words as they were beyond my comprehension. However, I did know that Christ was concerned regarding the life of the boy. I saw the Father's face moved with compassion as he listened to the pleadings of his Son. Following the prayer, Brethren White and Jones administered to the child, and he was instantly healed. In a short time he asked to be permitted to go about the house and showed no effects of being ill.

This experience caused me to know that the Master pleads in behalf of his children and also to know that our

Heavenly Father will listen to the pleadings of his Son. The love of the Master is so great for his children that under no condition will he desert those who stand in need of his help. On many different occasions I have witnessed the healing power of the gospel in the lives of men and women. I could relate hundreds of experiences in which, under my own ministry, I have witnessed the healing of those who were at the very brink of eternity; their lives being spared for a wise purpose and because of their faith in God.

A Healing Demanded

Many years ago I knew a mother who had a very sick child. She called for the family doctor and also for the elders of the church. It seemed the child would die. In her desperation this mother made a statement, "Either heal my child, or I shall never serve you again." In some measure I can realize her feeling that, because of her deep love for her child, she might in some degree be justified in making this statement. The child lived, but for many years he suffered more than tongue can tell. The mother suffered also. When about eighteen years of age, he died. I feel sure this mother was relieved when she knew his suffering was over.

Comparing the attitude of this mother with that of Job, we can see the real difference between the kind of faith acceptable to the Lord, and one which demands that He do as we wish, or we will never serve him. Job lost all his earthly belongings and was greatly afflicted. His wife came to him when he was in this condition and said, "Why don't you curse God and die?" But Job replied, "Though he slay me, yet will I trust him." There was real faith. To be subservient to the will of God is to manifest greater faith than it is to make certain demands of the all-wise Creator.

The Lord does not always heal men's suffering, but the healing power of the gospel has accompanied the church in all ages, and whenever it is wisdom that men should be healed, the Lord is ready to grant that request. I have witnessed hundreds who have been healed by the power of God not only through my own ministry but through the ministry of others of the church. The blind have been made to see, the deaf to hear, and the lame to walk through this ordinance of the gospel as found in the laying on of hands of those in divine authority.

(To be continued.)

Pathway to a Better World

A Department for Debatable Topics

By L. W. NEWCOMBE

The views expressed in this article do not commit the "Herald" or its editors but stand on their own merits. Should other views on this topic be offered for publication, they should be affirmative, free from personal references, and possess literary merit.—Editors.

THIS IS AN AGE of discovery and progress, which has caused numerous changes in our thinking, some of which have seemingly destroyed, or at least weakened, what we at one time considered basic and fundamental.

Innumerable ages have passed since life began its tumultuous existence on earth. Science reveals a steady upward climb toward the unfoldment of some great and sure purpose as yet not fully revealed, perhaps not even conceived. "It doth yet appear what we shall be."

In the distant ages of prehistoric man, when awakening consciousness of mysterious forces about him touched his mind, the struggle to survive over fellow creatures, over physical disaster and change, over pain, hunger, and inevitable final death, led to the placating of strange powers not understood, but blamed or credited, as the case might be, with being responsible for it all. These mysterious forces became a world apart, something to be deified, worshiped, revered, served, or propitiated according to the manner or nature of their manifestation.

The struggle to comprehend the unknown has gone on for millenniums while all the elements needed to supply the answers were around him in nature and in himself. When the Supreme Intelligence breathed into man the breath of life, man became one with God as well as nature. In nature around him, in his environment, were the requirements of his being, for all creation is one. "The light which now shineth which giveth you light . . . is the same light which quickeneth your understandings; which light

proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things, which giveth life to all things."—Doctrine and Covenants 85: 3. "All things unto me are spiritual."—Doctrine and Covenants 28: 9.

As God's laws in nature govern alike and are the same things infinitely small and in the immensity of space, so laws are equally one in earth or heaven. Indeed why do we talk of another world? Emerson said years ago, "Other world? There is no other world. God is one and omnipresent; now or never is the whole fact."

We have so built up the belief in a spiritual and material world that it is hard to realize the essential unity and oneness of what appears as two. Science tells us that what we call matter is but collections or different alignments of energy. We see the tangible forms into which the energy becomes shaped and which changes, decays, or dissolves and so apparently passes from sight, and call it the natural or temporal. "The things which are not seen are eternal and are understood by the things that are made." "The word was made flesh and dwelt among us."

So we can vision and grasp with our physical senses some of the unseen realities. Actually, of course, the created world we see is eternal in character, being but different formations and manifestations of the intelligence or light which is not created, neither indeed can be.

The great error throughout the centuries has been the division which the religious world has conceived as existing between what was called spiritual and material. The present

world was called evil, carnal, and the enemy of the spiritual; and the sole purpose of religion and the church was to save man for a future and eternal life in a home beyond the skies. This concentration on some future salvation left the improvement of the present world as outside the field of church activity.

Individual salvation was the supreme purpose of the church. The improvement of society and its laws was too materialistic for the church to consider. Any good work that ordinary men should attempt to do was but "filthy rags" and unrighteousness. Indeed one church taught that only by mortifying the flesh through suffering and penance and suppression of the natural desires could the inner man be fitted for his future existence. Does the church become materialistic or secular when it works for the regeneration of society as well as the individual? There is reason to become concerned because of the inadequacy of religion as a vital factor in world affairs. The churches of today offer no sure hope, no authoritative message, even in their chosen field, and people are steadily becoming more and more indifferent to any life beyond the present. Men want something in the here and now, rather than a vague and uncertain future; the promises of heaven and its joys have lost their appeal in this practical and scientific age.

Man today is a product of his past and present environment and society. Science believes that improvement of the race by eugenics and heredity is possible only within limits, but improvement by environment is a straight-ahead proposition.

If men are better today, as they are, it is probably due to better social and economic conditions in which they live, which have supplied

the basic needs for survival, security, and happiness with the necessity of acquiring one's neighbor's goods, either by competition or illegal means.

Einstein said years ago, "The only progress I can see is progress in organization." Science proves that environment can change the individual; temperature, climate, and food can change the body, nature, and disposition; man is changed by his surroundings, by the tone of society, by the company he keeps, by his occupations or his reading. Environment is really a part of us. We live not only in it but of it.

THE GREAT CHALLENGE before the church is in the field of social and economic regeneration, to produce a better world in which the infinite possibilities inherent within mankind may develop and unfold.

Christ did not speak much of another world; instead his whole example and life clearly demonstrated his concern for the physical suffering around him. He went about doing good; he healed the lame, the sick, the blind, and fed the hungry. He said, "I am among you as he that serveth."—Luke 22: 27. "The son of man came not to be ministered unto but to minister."—Matthew 20: 28. So to his disciples he said, "The disciple is not above his master nor the servant above his Lord."—Matthew 10: 21. "As the Father hath sent me even so send I you."—John 20: 21. He trained his disciples to follow in his steps in the path of service and told them they could do even greater works than he had done, because he had to leave them to "go to the Father." These chosen few were the beginning of the kingdom of God upon earth; they were the nucleus, the good seed, he planted to be sown throughout the world. "The field is the world; the good seed are the children of the kingdom."—Matthew 13: 37.

CHRIST HAD GREAT PLANS for his kingdom of good will among men. This was the basic theme of his teachings from the first public ut-

terance, "Repent for the kingdom is at hand," to the final instruction to his disciples, "Go ye into all the world and preach the gospel of the kingdom to all people." It was to be made the subject of their daily prayer, "Thy kingdom come, thy will be done on earth." It was to be like the leaven which could raise the whole lump; like the mustard seed which could grow into a great bush. "His dominion shall be from sea to sea and from the river even to the ends of the earth."—Zechariah 9: 10.

To misunderstand the kingdom of God would be to misunderstand the message of Christ. Personal regeneration was not for the purpose of personal salvation; it was a preparation, a training, a fitting for service in the kingdom of God. Salvation for the individual was a purely incidental effect, not the end of religion.

The evangelical ministers who encourage their hearers in a selfish seeking for a future salvation from a burning hell forget the essential teaching of Christ that contradicts such a principle, "He that seeketh to save his life shall lose it, but he that loseth his life for my sake and the Gospel's shall find it."

Any future salvation must be incidental or a side product to a life spent in service to our fellow man. Christ made this clear (Matthew 25) in his picture of the judgment, when the sheep inherited the kingdom not because of any profession or even knowledge of Christ, but solely because of their services to the needy. Further he made it clear that no rich man can enter the kingdom of heaven, because in a world of many needy one must share with his brother, otherwise "How dwelleth the love of God in that man?"

Christ envisioned more than just individual righteousness and service. He came to co-ordinate, to collect and organize such a people into the kingdom of God on earth, a world society, an agency for co-ordinating the social ideals or laws of heaven and building them into the laws of

society and the nations until "the kingdoms of this world are become the kingdom of our Lord and of his Christ."—Revelation 11: 15.

To lose sight of this is to lose the essential core in the message. The laws of the kingdom were socialistic. Not only was the individual to share ("He that hath two coats let him give to him that hath none, and he that hath meat let him do likewise." "Go and sell all that thou hast and give to the poor.") but the community was also to do the same: "And all that believed were together and had all things common and sold their possessions and goods and parted them to all men as every man had need . . . and laid them down at the apostles' feet, and distribution was made unto every man according as he had need."—Acts, chapters 2, 4.

Arnold Toynbee said, "The present American ideology lays great stress on the value of freedom, but seems less keenly alive to the need for social justice." There can be no freedom or security to the man without a job and with an empty pocket-book.

The supreme need in the world today is for a new vision and practice of the laws of the kingdom of God. The ideals and principles of service and sharing need to be incorporated into the laws of society and nations. Then as we attain this hope, each new generation will stand on higher and higher ground, and a better environment will be able to expand, and the great purpose of God will ultimately reach the triumphant climax. The kingdoms of this world shall become the kingdom of our Lord and his Christ.

A wise man, more than two thousand years ago, when he was asked what would most tend to lessen injustice in the world, said, "That every bystander should feel as indignant at a wrong as if he himself were the sufferer."

—George Eliot.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Some in the priesthood say the Reorganized Latter Day Saints do not teach sanctification, but it is spoken of in the Three Books. Would you explain our belief on this?

Nebraska

M. H. H.

ANSWER:

Yes, our Scriptures do contain teachings on the doctrine of sanctification and hold that it is necessary to salvation in the kingdom of God. However there are teachings of certain sects we cannot in-dorse, especially those which make sanctification an instantaneous act of the Holy Spirit.

Sanctification is the progressive change which takes place in the souls of men under the gospel of Jesus Christ by the co-operative work of both man and Christ and through the ministry of the Holy Spirit. It is the essential work of Christ and his gospel, for he came to take away the sins of the world and to cleanse the world from all unrighteousness. Faith and belief of truth, repentance, baptismal covenant, and keeping of the law in every part are steps in the process making for sanctification, all of which belong to man. They are man's part in the work of redemption. But Christ assumes a part, also, doing that which is beyond the power of man to accomplish. Man may stop sinning, but Christ's forgiveness is necessary to remove from him the guilt his sins have left. Man may change to good works, but this does not cleanse him from the stain and defilement caused by sin, only as Christ imparts to him the Holy Spirit of cleansing. Paul says we are "sanctified by the Holy Ghost" (Romans 15: 16). Inherited evil, sometimes called "original sin," is not removed in this life, though by the spirit's grace we may be enabled to keep it in subjection, and by the physical death it is laid away in the grave; but in the resurrection this evil is left out to trouble us no more. These things and others are the work of Christ contributing to our sanctification.

Sanctification is often spoken of as applying to persons during this life. Such

use of the word is relative rather than absolute, for sanctification moves on by stages until it becomes perfect and complete. Man's part cannot be completed in a day. Knowledge, faith, belief, repentance, righteousness are matters of growth, and all contribute daily to spiritual progress and sanctification. Neither can the cleansing power of the Holy Spirit move faster than the man's development allows. Hence sanctification cannot be other than a progressive work. A few quotations will help:

For this is the will of God, even your sanctification.—I Thessalonians 4: 3.

For God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.—II Thessalonians 2: 13.

Every man that hath this hope in him [of attaining Christ's likeness] purifieth himself, even as he is pure.—I John 3: 3.

All men, everywhere, must repent, or they can in no wise inherit the kingdom of God. For no unclean thing can dwell there, or dwell in his presence.—Genesis 6: 59, 60.

Nothing entereth into his rest, save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. Now this is the commandment, Repent all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.—III Nephi 12: 32, 33.

Come unto Christ and be perfected in him, and deny yourselves all ungodliness, . . . then is his grace sufficient for you, that by his grace ye may be perfected in Christ. . . . If ye by the grace of God are perfected in Christ, . . . then are ye sanctified in Christ by the grace of God . . . that ye become holy.—Moroni 10: 29, 30.

The complete sanctification of men is the design of Christ through his gospel, that they may dwell with him where evil and sin cannot be, and where they may have perfect joy in his kingdom.

CHARLES FRY.

QUESTION:

When a person dies, does he go immediately to heaven?

Missouri

Mrs. K. K. W.

ANSWER:

Immediately at death the spirits of men return to God according to the Scriptures. Ecclesiastes 12: 7 reads, "The

spirit shall return unto God who gave it," and Jacob, speaking of the wicked who die in their sins, says, "They shall return unto God" (II Nephi 6: 72). The spirits of all men at death come directly under the Lord's direction and are appointed their place of abode while waiting the time of their resurrection. The righteous people of Enoch were taken "into mine own bosom," that is, into the Lord's presence where they remained, as are all the righteous (Doctrine and Covenants 38: 1). But he said of the wicked, "An hell I have prepared for them, if they repent not." Of those who perished in the flood, he declared, "I will shut them up; a prison have I prepared for them."—Genesis 6: 30; 7: 44.

Alma gives a complete account of this matter.

The spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life, and then shall it come to pass that the spirits of those who are righteous are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care and sorrow. . . . The spirits of the wicked . . . shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth, . . . and thus they remain in this state, as well as the righteous in paradise until the time of their resurrection.

Changes come at the time of the resurrection. Those with Christ will come with him to reign on the transformed earth. Other groups will be appointed their permanent abodes.

CHARLES FRY.

QUESTION:

How did Paul and Silas know that the jailer's household would be willing to be baptized?

Minnesota

M. P.

ANSWER:

Evidently the dungeon for prisoners and the jailer's apartment were in one building, and when the earthquake opened the dungeon doors, the awakened jailer, supposing that the prisoners had fled, was about to kill himself. Paul intervened by saying, "Do thyself no harm for we are all here." It was then that the jailer took them into his house, "and they spake unto him the word of the Lord, and to all that were in the house." All members of the family heard the gospel that night and were baptized.

CHARLES FRY.

Financing the Rural Church

By **GERALD GABRIEL**

THE OPEN-COUNTRY CHURCHES in the United States have an average income of less than \$1,000 per church or an annual contribution of less than \$10 per member. It is estimated that 70 to 80 per cent of the income is derived from individual contributions; the remaining 20 to 30 per cent is derived from sundry activities.

For individual contributions, a canvas of the entire membership, and the envelop system are being used with success. Management of church finances is like the management of the home; the church with a well-planned financial program and budget are found to be more successful. Mr. Brunner writes in the *Town and Country Church in the United States*:

The annual budget, every-member-canvass, and envelope system are being increasingly developed. One third of the town and country churches use all three elements in an efficient financial system.

The per capita contributions of these churches exceeds those without an efficient financial system by from 12 to 100 per cent.

Of the sundry activities employed to raise funds for the rural church, two seem to hold great promise and are at present of much interest to rural leaders. One is that a resident pastor should live on a small farm and raise a few chickens, pigs, a cow or two, a garden, and some crop if desired. The farm should be large enough to furnish the minister and his family with sufficient produce for themselves and some to sell for extra income. In many cases the farms are owned by the church. The pastor and his family belong to the community. This gives them economic security and physical exercise, which is profitable and recreational, and enables the minister to talk the language of the farmer, to see his problems and help solve them.

Another activity that is quite popular is the "Lord's Acre Plan." The individual members of the group set aside a part of a crop, livestock, or produce; when it is sold, they give the proceeds to the church.

Other means used to raise funds are still popular in the different age groups. In the women's department the bake sales, bazaars, and quilting bees, are used to good advantage. Young people raise their funds by box and pie socials, parties, plays, etc.

THE HOME MISSIONS COUNCIL of North America recommends "intensive training in Christian stewardship . . . for accomplishing successful financing" of the church. The report in its conference of 1946 says of stewardship:

It is bound up with the whole life and worship of the church and bears fruit in the following ways:

1. It brings home the teaching of Scripture that each one is a trustee in the sight of God for the use of one's talents, time and possessions.
2. It implies commitment to God, sacrifices to God, and service for the kingdom of God—all of which are fundamental in the building of Christian character.
3. It brings greatly increased spiritual power and financial support to the church; and helps to insure that the life and work of the church shall go forward with growing strength in future years.
4. It deepens the sense of union with Christ who was ever about his Father's business; and

creates a firm bond of fellowship within the congregation and with others who are collaborators with God.

5. As training in Christian stewardship is given relief and rehabilitation, it brings about a genuine spirit of sympathy for people in distress.

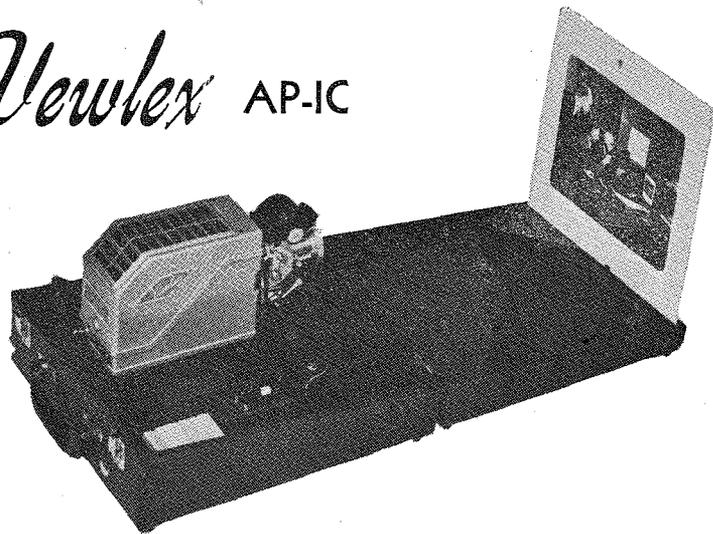
6. Intensive training in Christian stewardship helps one to feel a true kinship with all peoples of the world who worship God as their Father; and a sense of Christian responsibility for all mankind.

7. It definitely utilizes abilities for earning contribution, increases skills in Christian living, and brings about a growing sense of duty for the work of the church. Thus is given sound assurance for the development of capable leadership for the future life and advance of the church.

THE RURAL CHURCH has most always been on the deficit or even side of the ledger. However, the church is not a business; it is a service, therefore, it should not be expected to show profit.

The collection plate has become symbolical of the beggar's method of gathering funds. The church of the people's choice should certainly be able to rise above the method used by the unfortunates seen on city streets. This can be done by use of the envelope, which may

Viewlex AP-IC



The Model AP-IC is the most revolutionary development in this field in the last 15 years. There has been a long-felt need for projection equipment that is light, compact, and completely self contained. This projector meets all of these requirements and more. The AP-IC measures just 5" x 13" x 14" and weighs less than 12 pounds. It will take any type of 2 x 2 slide as well as single frame filmstrips. They may be projected on the built in "Tuck-away" screen, or with the lid removed, on any conventional screen. A 5" accessory lens is available which converts this machine to the equivalent of the Model AP-2C. A Translucent plastic screen the same size as the "Tuck-away" screen is also available. Its use allows the audience to be grouped around the far side of the screen while the operator sits beside the projector and faces the group. This is the ideal arrangement for cottage meetings and personal contact work. Price complete with 2" f/3.5 coated lens \$77.00

Viewlite translucent screen (rear projection) for models AP-1 and AP-IC \$6.75

5" accessory—consists of 5" f/3.5 Anastigmat, Color-Corrected, coated Luxtar projection lens, adapter tube, 5" asphere condenser lens in holder, with felt bag \$19.95

Herald House INDEPENDENCE, MISSOURI

be given at the church office or to the bishop's agent.

The rural church that is a church of the people in other phases will have little trouble in adopting a successful financial program. The remark, "Why doesn't the church do something?" is evidence that the speaker has forgotten he is the church, or else he has been denied sufficient active participation to be able to realize that he is a part of the church. All can and should have an active part in preparing the annual budget, then be cautious about becoming overzealous and overspending the budget. When the every-member canvass is used, the budget must be made according to the findings of the canvass plus past experience. When adequate records are kept over a period of time (several years), the predictions as to how nearly the pledges will be forthcoming will be more accurate.

The income of farm families determines the contribution they make to the church. Since the owner-operator's net income is almost twice that of the tenant-operator, the church contribution of the tenant is about one third of the contribution of the owner-operator. As the standards of living increase, the demand for better church buildings, grounds, church programs, and ministry increases. The rural church in helping to increase the income and better living conditions of its members, is lifting itself by its own bootstraps.

Letters

A Personal Testimony

Many people become members of a church because their parents belong. They believe that because a certain religion was good enough for mother and father, it's good enough for them. This is dangerous thinking, unless their religion is the one Paul referred to:

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.—Galatians 1: 8.

I have been a member of the Reorganized Church over twenty-seven years. Before joining I belonged to another church for ten years—simply because my mother was a member of it. I can testify now that I know the Reorganized Church is the only church recognized of God.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—John 5: 40.

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—Matthew 7: 14.

LUCILLE CAVINESS.

405 Northeast Thirty-ninth
Miami 37, Florida

Why I Believe in God

There are some wonderful testimonies among our people. That alone is not why I believe in God, though much strength comes to me when I hear the rich experiences of others. These, added to my own experience, give me an added testimony of God. My teaching of God in early life was very little, though my parents were church people. Their knowledge of Divinity was limited, as their preacher was paid to do their thinking for them. I did not study much. We were farmers in the poorer part of eastern Texas. The people there frowned on higher education; reading and writing were sufficient for farm people, and many did not get even that far. I was one of them, and the result was I did not get to know God.

When I was in my early thirties I lived in Wilburton, Oklahoma. I began to attend church so that I could become acquainted with some of the people there. I did not want to belong to the Latter Day Saint Church, but by attending it I thought I would be able to catch something to throw back at the members and prove them to be fakes. I would listen to them pray and testify of God and how he blessed them. I was taught that God had not spoken since the day of Christ and, not hearing from him, I believed it. My brother-in-law, Allen Wooten, was a member and invited me one Sunday to go with him to Fanshawe, just a few miles from Wilburton to hear a debate between Brother Hubert Case and I. W. Yondell, a Freewill Baptist. One thing I remember was that he chewed tobacco and spit all over Brother Case, and I wanted to whip him during the morning session. That afternoon the spirit Brother Case possessed got to me and took all the fight out of me. Then, for the first time in my life, I could really say, "Lord, forgive him, he knoweth not what he does." On the next Sunday afternoon I slipped into the prayer meeting and had to be seated near the middle of the building, as my usual place in the rear of the building was filled. During the testimony service, a brother I had never seen before arose to testify. He spoke in tongues and then began to

interpret. As he spoke he turned and pointed a finger at me and said that God desired me to be an elder in the church. There was nothing to do but sit and listen; that was the beginning of my experience in this church. I found God on February 17, 1909. I was baptized by S. W. Simmons and was ordained under the hands of E. A. Erwin and J. T. Riley. In 1923 I moved to California. Since I became a member, I have had experiences I hope never to forget; many healings have come under my observation.

Some months ago I was called to Covina Hospital where one of our young men had been taken following a plane accident. As I looked at him I thought how unlike a human being he looked he was mangled so badly. The doctor whispered to me, "One chance in a million." His mother, brother, nephew, and fiancée did not know what the doctor said. After administering to him I went out in the hall. The doctor came and talked a while, then said, "I will go in and examine him and let you know." He returned in a short time and, as he passed, said the boy's condition was improved but that he would be badly scarred. This same young man came to church last Sunday. The only visible scar is a little bump on his chin.

Yes, I believe in God. He does bless his people. I am at the sundown of time, as far as time goes, but my real life has been spent in his church. The rest has been waste. This church is a challenge to you and me. What are we going to do about it?

ELDER V. L. LUM.

4805 Fir Street
Montebello, California

From a New Member

My fourteen-year-old daughter and I were baptized on June 4 in Des Moines, Iowa. It was indeed a glorious experience. Some friends of ours, Elder and Mrs. Clyde McDonald, invited us to play a special musical selection at an evening service. From that time on we both felt a decided drawing power in the gospel. Surely the church has a message for all who will let God's Spirit in.

We are happy to tell others about the church and sincerely hope to have a part in winning others to it.

MRS. ALBERTA WALTHER.

1901 High Street
Des Moines, Iowa

A Cup of Flour

When a friend asked me to borrow a cup of flour from Mildred Draper, Mrs. Levi Gamet's daughter, God must have inspired and blessed the act, for that borrowed cup of flour changed my whole life. Mildred asked me to return, as she wanted to ask about my church, the Christian Science. I was delighted; having brought seven into my church, I immediately hoped she would be my eighth. Getting my book, I returned to her apartment.

"Do you people believe the Bible and the divinity of Jesus Christ?" she asked.

"Certainly we do," I replied.

"Do you believe in present-day revelation and the ministering of angels?" She read Hebrews 13: 2; Revelation 1: 1, and 19: 10.

I replied that I had always believed what God had done he could and would do again, if we were spiritually in tune.

She went on, "How are your ministers called, and are they paid?"

"We do not have ministers, but readers. They are very highly paid."

Each One
Win One!

IT BECOMETH EVERY MAN
WHO HAS BEEN won TO
win HIS NEIGHBOR



The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints

My friend then read from the Bible, Hebrews 5: 4 and 13: 8, proving that none could preach without authority from God. Upon my agreeing heartily that this was right, she asked if I were sure the people in my church believed the Bible.

I said we did, but she questioned me as to the form of Communion service we had. This I explained as silent prayer, called "silent communion."

"And you say you believe the Bible!" she remarked. "What form of baptism do you have?"

I had to admit that we had none, only spiritual. She then read how Jesus commanded John to baptize him by going down into the water and coming up out of the water (Matthew 3: 16). Immediately I said I believed that, for Jesus came to show us the way, but I had never thought of it since it was not mentioned in my church.

"What about ordinances and offices of the church?" my friend continued. "Do you have apostles, prophets, evangelists, seventies, priests, high priests, elders, teachers, deacons? You know the Bible says none of the ordinances should be left out or added to by man. All these Jesus placed in his church. There is but one church, one faith, one baptism (Ephesians 4: 4, 5). According to the Bible, only the church having all these offices and ordinances is the true church Jesus established. You can see why I failed to understand how your church could believe in the Bible and not observe the ordinances. What about healing the sick?" She quoted James 5: 14, 15.

"We go to practitioners for 'treatment,' which is silent prayer," I said. "They charge the same as doctors. I never really believed in that, as I could not imagine Jesus praying for the sick, then asking or accepting pay. It never seemed right—commercializing prayer. You certainly have me thinking! I believe every word you have told me and proved by the Bible."

Mildred then went into the next room, returning with a book which she said was a history of the early Americans. Looking at the cover I saw the word "Mormon" and said in disgust, "What have you to do with Mormons?" To me "Mormon" meant Brigham Young and polygamy.

She smiled and satisfied me by saying, "Nothing. The book was written by a man named Mormon."

This was about nine in the morning. As Mildred's husband was away on business, and her eighteen-year-old daughter was on a vacation, we had plenty of time to ourselves. We started reading the Book of Mormon, taking turns. I was so interested and thrilled over every word that it was four in the afternoon before either of us realized how quickly time was passing. At Mildred's insistence that we stop for food, I begged her not to stop because I was getting all the food I needed.

We took about fifteen minutes out to eat some soup and crackers, and then began reading again. The next time we looked at the clock, it was four in the morning of the following day.

Mildred said we must stop and go to bed, but I still was not ready to stop reading. I felt lifted up and grateful, humble, and happy to have found the true gospel at last. Not feeling the need of sleep, I prayed the rest of the night for guidance, asking God to show me the truth, not to let me leave my church if this were not his. But I had the testimony of God's truth as we read, every word burning within me.

Graceland's Doors Are Still Open

GRACELAND COLLEGE still has room for students of quality. New students are scheduled to arrive on the campus on September 8. Young men and women of the church who may have caught more of the vision of the church during reunions and who now desire to bend every effort toward preparing themselves for greater work may still enroll at Graceland College even at this late hour.

Such persons should write, wire, phone, or visit the Public Relations Office, Graceland College, Lamoni, Iowa, immediately. The committee on student selection stands ready to engage in extraordinary procedures to make it possible for all qualified applicants to gain admission to the college.

If there are young men in the church who have delayed their decisions owing to unrest in the face of critical world conditions, let them be reminded that they may well expect unrest to continue, and that the call to the youth of the church is to develop within themselves the redemptive powers which are the peculiar gift of those who represent Christ and his church. Now is the

time to make decisions. What can be gained by delay? Enroll now at Graceland. In no other place in the world has a comparable array of consecrated talent been gathered so divinely calculated to prepare young men and women to qualify for their peculiar tasks in the shaping of the kingdom. Graceland exists to serve the youth of the church in this critical hour.

Graceland will continue to admit students until classes open on September 13. It is in the best interest of prospective students, however, that they complete their plans if possible before September 8.

Graceland expects to enroll about 550 students from forty states and several countries this fall. The college is better prepared than ever before to serve these young men and women. Graceland's courses are fully accredited and her students transfer without loss of credit to the finest institutions of higher learning in the land. Graceland welcomes inquiry from the prospective student who desires to enroll in the fall of 1950.

R. EDWIN BROWNE,
Director of Public Relations

Soon we finished the Book of Mormon. Then we read together the Doctrine and Covenants, *Church History*, all the *Angel Message Tracts*, and some *Heralds*.

Then, as Mildred and her husband were going on a business trip for several weeks, I was asked to stay with her daughter. I could now spend all my time reading and learning about this glorious gospel. Reading night and day, and thanking God every minute for his goodness in giving me this opportunity, I read the *Call at Evening*, *Voice of Warning*, *Beatrice Witherspoon*, *Timbers for the Temple*, *Joe Pine*, *Square Blocks*, *In the Shelter of the Little Brown Cottage*, *A Vineyard Story*, *Old Jerusalem Gospel*, and many others.

The following October (1935), I joined the church. I considered myself the happiest woman on earth, and I longed to bring the whole world into this church.

My advice to the Saints is to study, study! I have read the Book of Mormon and Doctrine and Covenants through sixteen times, besides studying them in church school classes. Still I feel I've hardly scratched the surface. Earnestly I ask the prayers of God's people that I may be given wisdom and understanding to tell the story intelligently to others,

and that I may never bring discredit to the church I love so much.

MRS. ANN MAUDE HOLLADAY,
1015 West Maple
Independence, Missouri

American Visitors in England

Recently we had the pleasure of having Sisters Doris Oakman and Irene Rannie of Independence visit us. Sister Oakman had been away for twenty years; Sister Rannie was on her first visit. A reception for them was arranged by the women's department so that they could renew old friendships and make new ones; Carole Trapp, granddaughter of Bishop and Mrs. A. T. Trapp, presented bouquets of roses and carnations to them. Sister Oakman brought her films of church activities in the Center Place and recordings of sermons by Apostle Arthur Oakman and Elder Glaude Smith, pastor of Stone Church.

We send our best wishes and appreciation to the women of Independence for their concern for us.

CARRIE TRAPP,
Women's Leader.
17 Honyatt Road
Gloucester, England

The Word of Wisdom - Part IV

WHEN JESUS WAS HERE on earth, he spent much time "healing all manner of sickness and all manner of diseases." Luke says:

They went through the towns preaching the gospel and healing everywhere . . . and the people when they knew it, followed him, and he received them, and spake unto them of the kingdom of God, and healed them who had need of healing.

The first missionary who went to India to preach the gospel found it slow work converting the people. Not until he had won their confidence and love by bringing health to their bodies was he able to minister to them in a spiritual way. Hospitals were set up, medical missionaries were trained, nurse's training was offered women of India themselves that they might help overcome the diseases prevalent in their land. Then when the bodies of these suffering people had been healed, the missionaries were able to bring healing to their souls.

Few of us will ever go to heathen countries to preach the gospel, but right around us we find much suffering and sickness. Can it be that there are those who would be interested in the gospel if first they found relief from illness and suffering? I believe the Word of Wisdom has missionary value.

Health is an easy thing to talk about. We include it in our greetings, "How are you?" The Bible tells us specifically to visit the sick. How much encouragement the Word of Wisdom could give them with its wonderful promises of abundant health both physical and mental. "My operation" has come to be a standard joke, but with sympathetic listening and a prayer for the right things to say, one can make such conversation an opportunity for missionary work.

By FLORENCE SANFORD OURTH

AMONG THE NAUVOO WOMEN, missionary work along this line first reached out to church friends in other branches. Sister W. H. McKiernan of the Fort Madison Branch, who visits Nauvoo frequently, became interested in whole wheat bread. Not only did she go home and bake it herself, but she talked it up and gave the recipe to other women in her branch, encouraging them to bake their own bread.

Sister August Lee had several relatives in the Burlington Branch, and whenever she went to visit she would take some of her baking along. Soon many of the Saints there were using whole wheat.

We have begun also to reach out to our nonmember friends, and it is surprising how many opportunities have opened up for us to share with them. Sister Lee happened to be in the grocery store at a lull time one day and the lady clerk said, "Come behind the counter and have a cup of coffee with us." "I don't care for any coffee," she replied "but let me run over home, and I'll bring you some of my whole wheat coffee cake that I baked this morning." She found that the owner of the store was a diabetic but could eat whole wheat bread. So after that Sister Lee shared her baking with her until she moved to Burlington, Iowa.

One day the subject of bread came up in the conversation as Brother Bernard Galbraith was going over accounts with one of his clients, so the next time his wife Jean baked, he took a loaf of whole wheat bread to this client who appreciated it very much.

If someone is sick in our neighborhood, or if there has been a

death in the family, a loaf of fresh bread or a pan of rolls is often taken to the home. On these occasions we pray that our bread will be good, as well as praying for those to whom we take it. I was interested in the article, "Worship in the Home," by Lillie Jennings printed in July-August *Guide Lines*. She says,

In a Jewish family on baking day, God's blessing was first asked on the flour as it flowed out of the barrel into the mixing bowl. Then the smoothly mixed dough was set aside for rising. It was covered with a cloth and left with God's blessing upon it again. And when the dough had puffed up, had been shaped into flat cakes and was in the oven baking, for the third time God was asked to bless it.

If one feels she needs an excuse to visit somebody, it is easy for her to say, "I was baking bread today so brought you a loaf." If visitors are in our homes at baking time, they are invited to sit down and have a sample with a glass of milk and perhaps some honey. And if they ask for the recipe, they are given some flour also to take home since the right kind of flour is sometimes hard to get. No one will ever know how much flour and bread have been given away by Nauvoo women.

SEVERAL YEARS AGO I taught a primary class in the church school. One of the lessons was of the widow who shared her meal and her oil with Elijah, and I was very much impressed with the promise to her; "Thy barrel of meal shall not waste, neither shall thy cruse of oil fail." Several years later at the Nauvoo Reunion my husband was spoken to in prophecy by Elder Arthur Oakman. Among other things he was told, "And it shall be even as it was to the widow who

The Home Column

fed the prophet—thy oil and thy meal shall not be wasted.” It was a wonderful promise, but we felt it was not just a blessing for us.

Nauvoo being a cornerstone of Zion, I began to think of the time when the Saints would have to flee to Zion and would need to be fed. I thought of a prophecy by Sister Roy Weldon in which the Lord said, “by faith my people shall share their last crust of bread—and Zion shall be.” It could be a blessing to many if our barrel of meal would not be wasted.

When we became interested in the Word of Wisdom and began sharing our bread and our meal, Brother Oakman’s prophecy took on another meaning, for surely this meal will not be wasted if it helps to bring health to these people.

Recently I have been impressed with the possibilities of the Word of Wisdom as an opening for telling our neighbors and friends the gospel story. And I thought again that surely our meal would not be wasted, if by sharing it we brought souls to God.

Here is a recipe for steamed brown bread intended to be served with baked beans, but it makes a nice change for sandwiches filled with cheese for lunch boxes or picnics.

- 3 cups of whole wheat flour
- 1 teaspoon salt
- 1 teaspoon soda
- ½ cup of raisins or nuts
- 1¾ cups milk
- ¾ cup honey or molasses

Sift dry ingredients, add raisins and mix, then milk and honey. Put in steamer, a three pound Crisco can, or three one-pound cans, and cover. Put on low rack in cooker as for canning, fill cooker with water to within two inches of top of cans. Cook for two hours, timing when water starts boiling.

Editor’s Note:

ORDER FOR WHOLE WHEAT

In *Word of Wisdom*, Part II (April 24, 1950) the author, Florence Sanford Ourth, said:

Picked From the Periodicals

Aarona Booker Kohlman

AUGUST MAGAZINES still are largely concerned with summer, its problems and joys, yet there is a hint of autumn in their pages, particularly in fashion sections. This is a month of transition, and you will find much of interest.

Several magazines have articles dealing with polio, and all are very good. *Good Housekeeping* offers a complete Handbook on Infantile Paralysis, which is the most comprehensive of any of the material. The *Woman’s Home Companion* article is reassuring, “Let’s Avoid Polio Panic.” *McCall’s* offering is an account of a personal experience with the disease, “Do You Remember Mary?”

Those who enjoyed and followed the writings of Ernie Pyle will find “The Untold Story of Ernie Pyle,” *McCall’s*, intensely interesting. In this issue is the concluding installment of several, and it is a well-written account of a famous personality.

Do dripping faucets annoy you? “Henry Taylor’s Corner,” *Good Housekeeping*, gives such complete

If you are not able to get the genuine finely ground, hard wheat product you can send to Old Fashioned Millers, St. Paul 1, Minnesota, for Enright’s stone ground “All O’ the Wheat” flour.

Recently the Enright people have written Sister Ourth, indicating that they are jobbers and wholesalers and prefer to handle their products through local grocers. Therefore, those who are interested in securing this flour should discuss the matter with their grocer and send his name to the Old Fashioned Millers. In turn they will get in touch with the grocer and try to work out arrangements whereby the product will become available locally. This process may take a little time, but by following the above suggestion, it will work out with less delay.

directions for replacing worn washers that you won’t have to wait for someone else; you can do it yourself.

“The Best Doctor for You,” *Woman’s Home Companion*, discusses the problem of the many people who have no family doctor and tells why every family should have a family doctor.

Eight simple steps to use in teaching children to swim are given in “How to Teach Your Child to Swim,” *Family Circle*.

“The Elevator Boy in the Wrong Building,” *Woman’s Day*, is a true story of faith, told by Margaret Lee Runbeck.

If you watch approaching “old age” with apprehension, you will get a lift of the spirit by reading “My Four Freedoms of Age,” by Sophie Kerr, *Woman’s Day*.

“How Much Will It Cost?” *American Home*, will help you figure out whether’s a painter’s estimate is too high, or even too low for a good job.

“Belles on Their Toes,” *Ladies’ Home Journal*, is a continuation of the story of the Gilbreths of *Cheaper by the Dozen*, by the same authors, and that is enough said.

“I’ve Lived Through It Three Times,” *Parents’ Magazine*, is a gay and humorous discussion of the adolescent phase.

“What Shall We Do About Sex Offenders?” *Parents’ Magazine*, deals with a very serious problem of our time, and awakens a sense of responsibility for solving it.

Good Investment

The best investment is in children. You had better take a good look at them as they pass you on the street, for they are the ones who are going to make a new world for you, and you can catch some glimmer of the dawn in their faces.—William J. Cameron.

Briefs

MINOT, NORTH DAKOTA.—A preaching service was held in the morning of July 30 at the Logan schoolhouse with Elder Joe Ballantyne and Elder Nelt Wager in charge.

This service was followed by a baptismal ceremony in which Caryl Louise, daughter of Mr. and Mrs. Virgil Smith, Geraldine Maxine, daughter of Mrs. Ethel Strong, and Harold Martin of Logan were baptized by Elder Joe Ballantyne.

Following the baptismal service, a picnic lunch was served at the Reece Whitted farm home.

In the afternoon a confirmation service was held followed by a special branch meeting to decide if we should continue as an organized branch or become disorganized and be a group. It was decided to remain as an organized branch and Elder Nelt Wager of Bantry was elected as our pastor.

A service was held on August 6 at the Logan schoolhouse with Elders Joe Ballantyne and Nelt Wager in charge. This was followed by a Communion service, after which a regular branch business meeting was held. The following officers were elected: Elder Nelt Wager, pastor; Teacher James O'Brien, assistant pastor; Mrs. Leon Beeter, secretary; Mrs. Glenn Bunker, solicitor and treasurer; Mrs. Homer Cornell, women's leader; Mrs. Virgil Smith, reporter.—Reported by VIRGIL D. SMITH.

FORREST, ILLINOIS. — Missionary G. Wayne Smith held a series of cottage meetings from July 23 to August 6. Illustrated missionary sermons were presented at the church on Sunday evenings. At the close of the endeavor, Wayne, Sylvia, Delores, Janet and Doyle Adamson, and Mary Elizabeth Brown were baptized.

HAMILTON, ONTARIO.—Apostle C. G. Mesley, newly appointed apostle to this mission, visited Hamilton Branch on May 8. He was accompanied by Bishop G. L. DeLapp and John F. Sheehy. This being Brother Mesley's first visit, a large number of our membership were present to meet him. A colored Kodachrome, "Alaska, land of the midnight sun," was shown by Brother Mesley. Brother DeLapp also gave a short talk.

Recent speakers at our Sunday evening services have been Elder George Towers, Niagara Falls, Ontario, Elder William Archer, pastor of Woodbridge Branch, and Evangelist B. H. Hewitt, Toronto. Local speakers were Elders F. H. Gilliam, F. J. Boyd, and F. E. Oliver, and Brother L. W. Hill.

On Sunday evening, May 28, we were very pleased to welcome Brother J. Leslie Prentice's Sunday school class at our service. They were returning from a week-end trip to Palmyra, New York. The party consisted of two busloads—74 people in all. It taxed the seating capacity of our auditorium. To make this service a success, Brother L. W. Hill presented a fine challenge in his sermon lesson.

Port Elgin and Erie Beach reunions were well attended by our members. Twenty-three attended Port Elgin and eight were present at Erie Beach. At both of these gatherings, the spirit of devotion was of a high caliber, and the large numbers present were lifted up by

the splendid ministry of Apostle Mesley and his associate workers.

On August 15 Hamilton Branch will lose one of its most important families. Brother and Sister D. L. Culp will move to Brantford, Ontario. Brother Culp's firm is transferring him to take charge of the Brantford office. For the past ten years, Brother Culp has been deacon in charge and branch treasurer as well as branch solicitor for the Bishopric. He will be in a position to render valuable assistance to the Brantford Mission just recently commenced under the direction of Elder C. E. Muir, London district president.

Sister Lillian McKinnon of Windsor, Ontario, is recovering from a very serious operation in the Mountain Sanitarium. The doctors are very hopeful for her complete recovery. She asks that we continue to remember her in our devotions so that she will be able to be up and around again soon. It will be necessary for her to remain in bed at Windsor after her discharge here until some time in January, according to medical advice.—Reported by F. ELDON OLIVER.

LOCK FOUR BRANCH, NORTH CHARLEROI, PENNSYLVANIA.—On July 30, Nancy Jane, daughter of Dr. and Mrs. W. Markle of West Newton, Pennsylvania, was blessed by Elder Clarence Winship, and George Marcellious, son of Mr. and Mrs. M. Mills of Maple View, Charleroi, Pennsylvania, was blessed by Elder Henry Winship.—Reported by DORIS DOOLEY.

IOLA, KANSAS.—Three were baptized on July 2 in the swimming pool at Riverside Park: Janice Carlson of Chanute was baptized by her grandfather, Priest Roy Hill; Elizabeth Bain of Chanute and Sam Matney of Iola were baptized by Elder Lee Quick of Mapleton. Following the service the group went to Chanute where the new members were confirmed by Elders A. C. Barker of Chanute and Lee Quick. A reception is being planned to welcome them in the church.—Reported by LILLIAN MATNEY.

ALBERTA DISTRICT CONFERENCE.—The Alberta District Conference convened at Sylvan Lake, Alberta, July 17 to 23. Ministers in charge were Apostle Paul M. Hanson, Seventy Z. Z. Renfroe, and District President Elgin Clark. Other general church officers present were Elders John Darling and Aleah Koury.

Officers chosen to serve the district for the following year are: District presidency, Elgin Clark, David Larmour, Angus McLeod; secretary, Ardella Clark; treasurer, Richard Osler; auditor, C. R. Bowerman; director of religious education, Magdaline Unstad; director of music, Dorothy Howard; nonresident pastor, northern district, David Bowerman; southern district, Stanley Walker; women's leader, Hazel Dallyn; publicity agent, Gladys Larmour; Zion's League leader, David Bowerman; Zion's League supervisor, Robert Jenkins; Zion's League secretary, Patricia Shaw.

Prior to the conference, Apostle Hanson visited the Edmonton Branch and officiated at the ordination of Brother William Osler to the office of evangelist on Sunday, July 16.—Reported by GLADYS LARMOUR.

NORTHWEST REUNION.—The reunion of the four Northwest Districts was held August 4 to 13 at Silver Lake, Washington. This was the largest gathering ever held in the Northwest. During the first part of the week, there were 1,400 campers; by Wednesday there were 1,700, and by the last Sunday there were 2,000.

President F. Henry Edwards taught classes each day for the youth and priesthood, assisted in presiding over all prayer services, and went on the early morning hikes to the young people's prayer services. Apostle E. J. Gleazer was in charge of the reunion and taught the adult class each morning. He presided over the prayer services and shared the evening and Sunday preaching with President Edwards.

Other teachers and leaders who helped make the reunion a success were the many workers who prepared the grounds, took care of the

The Ministry of the Teacher

A Textbook for Priesthood Study

This new booklet is a manual for study and reference for the Teacher. The chapters cover "The Priesthood," "The Aaronic Order," "The Teacher as a Minister," "Promoting Church Attendance," "The Teacher Promotes Peace," and "The Teacher's Ministry to the Erring."

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INDEPENDENCE,
MISSOURI

odd jobs during the week, and removed the tents when the reunion was over. These workers were headed by Missionaries Arthur F. Gibbs, Paul Wellington, Vern Webb, and Elwin Vest; Evangelists Frank Curtis and Adolph Lundeen; Elders Harold Carpenter, Ray Sowers, Granville Swenson, Sam Clark and C. E. Hammel; Bishop M. E. Lasater; Sisters Effie Verhei, Peggy Vest, Rose Lasater, and Eva Lundeen.

The annual Salmon Bake was held on Thursday afternoon under the leadership of L. R. White, pastor of the Bellingham Branch.

The committee in charge of the reunion consists of the four district presidents, the bishop, and the apostle in charge, Apostle E. J. Gleazer, with J. H. Verhei serving as his representative during his absence. Granville Swenson serves as secretary and assists Elder Verhei. Bishop M. E. Lasater acts as treasurer. A committee made up of Apostle Gleazer, Elder Verhei, and Bishop Laster was selected to decide on ground improvements and building projects on the grounds. The reunion budget will be brought before the four district conferences for approval.—Reported by J. H. VERHEI.

CENTRAL AND SOUTHWEST TEXAS REUNION.—The Texas reunion of the Central and Southwest Districts drew to an inspiring close Sunday, July 30, at the camp grounds at Bandera. "We Witness for Christ in the Restoration" was the theme of the nine-day meeting.

President F. Henry Edwards was present the first four days, and Apostle Percy E. Farrow was in charge.

Morning devotionals were broadcast over the P.A. system by Elder Arthur Rock. General prayer meeting and classes followed breakfast. The men's class was instructed by Elder A. H. Yale on family evangelism. Elder John G. Wight taught the young people, while Mrs. Dagmar Root lectured the women's class, using the text, "I Witness for Christ," by Blanche Mesley. Children's work was under

the supervision of Mrs. Mary Hall with Elder Preston Wheeler serving as children's pastor and Mrs. Vera Barksdale teaching handcraft.

The dining hall was managed by Ed Everetts, assisted by Catherine Wilder. Approximately 500 people were served the first Sunday.

Southwest District President J. E. Wilder was in charge of grounds maintenance, while Central District President C. W. Tischer was program director. Bill Hall supervised tent-cot rentals.

Emma Jackson directed the music for the reunion. On the first Saturday evening there was a recital of instrumental and piano numbers. Daily choir rehearsals provided anthems and special selections for each evening's preaching service. A mixed choir sang "The Crucifixion," by Stainer, the final Saturday evening. Miss Aleta Runkle conducted a discussion on "Music in Our Branches" each evening at 7 o'clock.

A bazaar sponsored by the women of both districts sold many beautiful and useful items during the reunion, all proceeds to be used for payment on the camp grounds.

Five baptisms were performed in the Medina River. They were for: Jo Ann Brashears of Dallas, Karen Sue Wakeman of Uvalde, Mrs. Beulah Beaver of Houston, Grant and Philip Salzman of Dillon, Montana.

One evening was devoted to Graceland publicity; a program of slides and lecture was conducted by Coach Dick Carter. The Houston Zion's League presented the play, "The Lost Church," the last Saturday evening.—Reported by LILLIAN MORSE.

MARLIN, TEXAS.—The Marlin Branch held its Vacation Bible school from August 7 to 18 with a good attendance. The school was under the direction of Sister Zella Standifer of San Antonio, Texas, with many of the Marlin church members assisting and Brother Raymond Brown in charge.

Election was held on August 6. Elder J. R.

Allen was elected pastor with Earl Allen and Arthur Allen as counselors.

On Sunday, August 13, Elder A. J. Rock baptized four young people into the church: Mrs. Arthur Allen, Barbara Marks, Douglas Harless, and Shirley Broom. Three men were called and ordained to the Aaronic priesthood under the hands of Elders Rock and Allen.

On August 2, Apostle Percy Farrow and Seventy J. G. Wight visited with the Marlin Saints.—Reported by MRS. RAYMOND RENEAU.

CENTRAL MISSOURI STAKE REUNION.

—The Central Missouri Stake Reunion was held at Lake Venita, Odessa, Missouri, from July 22 to 30. A new feature this year was the 6:30 morning devotions over the loud speakers, coming by radio from radio station KMBC during the week. On Sunday mornings, John T. Puckett, stake missionary, was in charge of the devotional periods. The theme was, "We Witness for Christ in the Restoration."

Apostle Charles Hield delivered five powerful and enlightening sermons during the week. On Friday night Patriarch Henry Castings spoke on "Spiritual Gifts." Brother Castings attended the entire reunion and gave a number of patriarchal blessings.

The young people conducted their own prayer services on Tuesday, Wednesday, Thursday, and Saturday mornings. John T. Puckett was in charge of the Senior League class and Clair Weldon the Junior League.

The children's work was directed by Wilma Green of Knob Noster, and the nursery was in charge of Ruby York of Warrensburg. The children's choir sang two songs at the Saturday evening talent hour.

The general classwork was directed by the Stake Presidency: Harry J. Simons, S. E. Mifflin, and Hunter Ferguson using as a basis of discussion the new missionary material, "The Restoration Story." The men's classwork was in charge of Bishop Willard C. Becker with speakers from the Extension Division of the University of Missouri. Each evening Brother Becker taught a class on "Stewardship." On Saturday afternoon, Dr. F. M. McDowell addressed the priesthood class. The women's class used "I Witness for Christ," by Blanche Mesley, during their morning sessions. Sister Ruth Simons was in charge with Florence Hughes, Doras Becker, Lillian Weldon, Lucretia Mifflin, and John T. Puckett as instructors. During the afternoon sessions, the Word of Wisdom was discussed by Sister D. R. Hughes, "Home Nursing," by Geneva Smith, R.N., and "Foods and Nutrition," by Hazel Sartin. On Wednesday afternoon, John Blackmore, church historian, spoke to a group of the branch historians. At the business meeting on Wednesday, two recommendations for ordination were unanimously accepted—Otho Clark to the office of high priest, and Clair Weldon to the office of elder. They were ordained that evening at a special service.

The reunion choir, under the direction of Netta Anderson, stake music director, and the orchestra, directed by Ammon Roberson of Warrensburg, proved a success. On two afternoons Franklyn Weddle, general church director of music, taught a class for the priesthood and music leaders.

Five persons were baptized on the last Sunday morning. Dr. F. M. McDowell preached at 10:45, and the closing sermon was given by the stake president, Harry J. Simons.—Reported by LOUISE LOVELAND.

The Ministry of the Deacon

A Textbook for Priesthood Study

This new booklet is a manual for study and reference for the Deacon and covers the Aaronic Order, "The Deacon as a Minister," "The Deacon and His Relationship to Church Finances," "The Deacon and Church Property," and "The Deacon as Church Usher."

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INDEPENDENCE, MISSOURI

"... For the People Had a Mind to Work"

By DON LANDON

THE NETTLES wilted under a relentless beating of the July sun. A crew of four barebacked men labored slowly and independently in the heat of the day laying pipe—each man a unit in himself, concerned only with himself—each an anonymous entity. They had only one thing in common—an interest in the time clock.

Two men were putting the finishing touches on the ditch they had dug—each waiting for the other to remove a rock imbedded at the bottom. Both were determined not to touch it, since it was in the other's half of the ditch.

The other two men were tapping the main gas line to connect the newly laid service. One was in the bottom of a deep hole operating the hand-driven tap machine. The other was standing aimlessly above the hole in the shade of a tree.

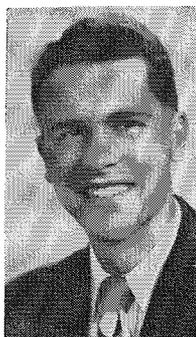
These men had worked together for two weeks and knew each other only as "Hey, you!" Each dug his part of the ditch independently of the others and was sure to measure out only his correct portion of digging. They considered their job as one that had to be done—any time!

BILL who was making the tap in the main line, looked up out of the hole he was in and barked an order to the fellow standing above him. The tap was about through, so Bill slowed his arm motion on the machine. When he felt the bit pierce the main and the gas rush into the barrel of the tap machine, he began unscrewing the machine from the large pipe and held a plug ready to check the gas. At that instant a sudden burst of pressure was loosed from the main line, blowing the machine from the hole it had made and leaving the hole in the main blowing natural gas behind twenty-nine pounds of pressure. Bill suddenly realized what had happened and

tried to cover the hole with his hand, but the pressure pushed it away. The pit he was sitting in was full of gas and dust, and the gas was blowing out over the street. The slightest spark of flame within twenty-five feet around the hole would cause a disastrous explosion.

Still unable to check the blowing main, Bill hollered above the hissing of the gas for help.

AT ONCE the other men realized the danger and were suddenly transformed from three independent unco-operative laborers to a single



Don Landon, a native of Council Bluffs, Iowa, was graduated from the Abraham Lincoln High School in 1948, after which he attended Graceland College. He was class president during his freshman year, and editor of the "Tower" during his sophomore year at Graceland. He plans to enter the University of Iowa this fall where he will major in education, journalism, and sociology. He was ordained to the office of priest in 1947.

unit bent on rescuing Bill from the gas and plugging the hole. Bill lay in the large pit vainly trying to stem the onrushing gas, while the three other men moved quickly to be of aid. One ran to the truck and got a larger plug; another grabbed a wrench; and the third jumped into the pit with Bill. Each worked as gears meshing together. Through their concerted effort, the hole was plugged and Bill—faint from the gas—was pulled to safety. Afterwards the four men stood looking into each other's faces with quelled fear. They were speechless as they realized that as a single unit they had accomplished a task that could have been done only by men working together. When a crisis faced them, their individualism changed into efficient co-operation that made each man work for the good of the

other and for the unit as a whole. All four of their lives were endangered—before they realized it.

The remainder of the afternoon passed quickly, and the men completed their work. This experience initiated a feeling of unity among them and developed a sense of appreciation for honest-to-goodness work. From that day on, the crew had a mind to work. A crisis had turned the trick.

* * * * *

SOME PEOPLE employed by a large firm are occasionally heard boasting of the small amount of work they have to do to keep their jobs. Laziness seems to have replaced the virtue of industriousness.

The mental set of people toward work has long been the classic subject of discussion among the more industrious. Ambition and industry are Christlike qualities that must have their beginning in the home. Following a parent's example is characteristic of children. If a father is slovenly and believes the fall frost will kill the July weeds, he often gives a worthless heritage to his young son.

Christ, as an example for man, was the essence of industry. His "wist ye not that I must be about my father's business" at the age of twelve set the stage for a life of untiring service. As an apprentice carpenter, he worked with Joseph and then spent three years in the ministry that took nearly a lifetime of preparation. An intensive three years it was. As the disciples tried to rebuke the mothers and their children from seeing Christ because of his supposed exhaustion, he arose and said, "Suffer the little children to come unto me, for of such is the kingdom of heaven."

The Master was a worker—a fit example for thousands of Latter Day Saints who are faced with a crisis as

were the pipe-layers. Humanity faces annihilation or salvation, and the gospel that will transform men's lives is in the hands of a small minority. We, as Latter Day Saints, are living in a critical moment and have the responsibility of showing a better way of life to a world which is cheating itself of the degree of happiness and joy its Creator planned for it. We have the choice of meeting the crisis, or evading it, and thereby denouncing the truth and power of the message.

A CHRONIC FATIGUE plagues too many of us, and we are willing to ride in the chariot pulled by those who have a mind to work. Christ's work was not designed to be done by a group of people split between industry and apathy. All are called to invest their very best resources in the production of a quality product—a new social order—the kingdom of God—Zion.

Nehemiah and his followers in Jerusalem were faced with the job of rebuilding the walls of the city that were torn down by the Babylonians when they destroyed the city of the Hebrews and took captive its people. The builders were constantly harassed by attackers from the Arabians, Ammonites, Ashdodites, and the forces of Sanballat and Tobiah as they labored on the wall. They could easily have become discouraged by these attackers who tore down their walls as they attempted to build them up, deserted the job, and fled the city; but their determination and will to work held them to the task.

Nehemiah devised the plan whereby each resident would build up the wall on his property and stand guard at night against the attackers. The wall was built in small sections and joined together as the neighbors worked one with another. So each fulfilled his given task, and Nehemiah writes:

So built we the wall; and all the wall was joined together unto the half thereof; **FOR THE PEOPLE HAD A MIND TO WORK.**

A Southerner Speaks on the Racial Issue - By Ed Barlow

BORN AND REARED in the South, I had never been out of Alabama until the summer I went to Oregon to work in a pea cannery with about seventy-five students from Graceland. There I hoped to save enough money to fulfill a lifetime ambition and attend Graceland College. I had many experiences on the West Coast that summer and among them was one that helped me to begin to see through one of the greatest paradoxes ever concocted by man—the racial issue.

I met many people while working there; one of them was a nice looking, well-mannered Negro boy (I thought). I was friendly to him, as I have always been to members of the colored race; but back in my mind I held a concealed feeling that I was just a little better than he, and that I was entitled to more than he was. I only felt what I had seen practiced for eighteen years in the South and what most everyone else felt where I came from—with the exception of a few church members.

Time passed, and I enrolled in Graceland in September. The first week I was there I saw the same boy I had thought was a Negro in Oregon. I learned he was from the Hawaiian Islands. I got to know him very well, and we developed a good friendship. Before the school year was out, he held my respect as much as any other person on the campus. This young man is the type that God can depend on to build his kingdom.

WHAT HAPPENED between July in Oregon and September in Graceland? The boy didn't change any. I changed my attitude because I found out he was a Hawaiian. What if he had been a Negro? He would have had the same personal-

ity, same talents, same capabilities, and would have been just as important in the sight of God.

I have learned my lesson. This young man would have been the same to everyone except those who blindly held on to prejudiced ideas as I did.

We just got through fighting a war because some people across the ocean said they were a superior race. Now some of us come right back home and try to tell the Negroes that we're the superior race. It all sounds silly to me now.

It is time we started judging people as individuals rather than on the basis of who their ancestors were, how their eyes slant, or what color their skin may be. Truth is truth no matter what false notions people may get in their heads. The sooner we realize that God is interested in every individual, the sooner He will be able to use us in the building of his kingdom and the furthering of his purposes.

God's Business

There were Hindus from India, several Filipinos, a few Hawaiians, Chinese, Japanese, and South Americans gathered around a fireplace in an American home on an American campus. A Brahman and an Untouchable sat side by side. After the meeting had started, a blonde girl from Alabama came in late. A Negro boy near the door stood up, smiled, and offered her his chair, but she walked past him to the davenport and squeezed in between two of the South Americans. He could not blush, but everyone else did. A little later the discussion turned to the question of racial tolerance as it so often did in the International Club. Looking across the room at the southern girl, the Negro commented, "If I am selfish or ill-tempered or discourteous, you may call me to account; but if you find fault with the color of my skin, I must refer you to God."

New Horizons

Probation After Death

(Continued from page 6.)

before they sinned against light and truth (See Hebrews 6: 4-6; 10: 26-29; Doctrine and Covenants 85: 6).

There is no final judgment, only "eternal judgment," for God's judgment is eternal judgment. (See Hebrews 6:2; Doctrine and Covenants 18: 1, 2; and Psalm 139: 1-12.) For wherever God is, there is his judgment, either to bless or to punish. It is not Satan that does the punishing of the wicked; it is the Spirit of God that operates upon the conscience of man.

Reward Is Certain

Jesus said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—Matthew 10: 42. Unless we believe in the doctrine of "Once in grace, always in grace," and that the mere giving of a cup of cold water is a passport to heaven, then we will have to admit that many such people will have to receive their rewards after coming out of the prison house. No one could enjoy a reward while undergoing punishment. Thus the rewarding will take place after the debt is paid—after the resurrection. That is why the Apostle Paul said to Timothy, "Some men's sins go before to judgment; and some men's sins follow after."—I Timothy 5: 24.

Some people obey the gospel here in this life and by constant obedience to the laws governing the kingdom of God, they have their sins remitted before they die. But the others who did some good things, but did not hold out until the end, or did not unite with the church in this life, will have their sins follow after them to judgment.

The rewarding does not take place until after the resurrection. (See Matthew 16: 27; 25: 31-46; Revelation 20: 11-15; 22: 12.)

God said to Isaiah,

As the rain cometh down, and the snow from heaven, and turneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isaiah 55: 10, 11.

No, Christ will not fail or be defeated by Satan. He will accomplish what he pleases to do, and that is to save mankind.

The following references might be of interest to the reader: "God sent not his son into the world to condemn the world, but that the world through him might be saved."—John 3: 17. Read also verse 16.

"The Son of man is not come to destroy men's lives but to save them."—Luke 9: 56.

"The Son of man is come to seek and to save that which was lost."—Luke 19: 10.

Paul said: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."—I Timothy 1: 15.

If Christ could save all mankind, but will not, would he be infinite in love and mercy? If Christ would save all mankind, but cannot, would he be omnipotent, all powerful?

The Book of Mormon and the Bible tell us that Christ is infinite and omnipotent. See Book of Mormon 429: 210; 217: 116-118; 225: 21, and Revelation 19: 6. The Apostle Paul said: "Christ must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—I Corinthians 15: 25, 26 (Matthew 28: 18; Revelation 1: 18).

Thus we see how nicely the whole plan of salvation fits together; so out of the depth of our souls we can say with the Apostle Jude, "To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever."—Jude 25.

Bulletin Board

Oregon District Institute and Conference

The forty-seventh annual district conference will be held at Portland, Oregon, on October 19, 20, 21, and 22. The first meeting is scheduled for Thursday evening at the new Central church, Southeast Twenty-fifth and Madison; Friday's services will be held there also. On Saturday and Sunday, meetings are to be held in the Washington Masonic Hall, East Eighth and Burnside Streets. Apostle E. J. Gleazer, Apostle Reed M. Holmes, Bishop M. E. Lasater, Elders Arthur F. Gibbs and Elwin Vest, and all district officers are to be present. The business meeting and election of officers will take place on Saturday at 2:30 p.m. J. L. VERHEL.

Pittsburgh Conference

The Pittsburgh District Conference will be held at the church in Pittsburgh, Pennsylvania (Realty and Tonapah Avenues), on September 9 and 10. Seventy James Menzies is to be present. Activities are to be as follows: Saturday: 7:30 p.m., district business meeting and election of officers. Sunday: 8:00 a.m., prayer service; 9:30, church school; 11:00, sermon by James Menzies; 12:00, lunch at the church; 2:00 p.m., ordination service; 2:45, panel discussion. "Go Ye Therefore" is to be the theme of the conference.

HENRY M. WINSHIP,
District President.

Book Wanted

Warren L. Van Dine, Burnside, Illinois, would like to purchase all four volumes of *Church History*. Please write stating price and condition of books before mailing.

Correction in Change of Address

A. Orlin Crownover
1666 Mott-Smith Drive
Honolulu 14, T. H.

Oregon District Institutes

Institutes will be held at the following places in Oregon District:
Ocean Lake, September 16 and 17.
Oregon City, September 17.
Roseburg, October 7 and 8.
Brookings, October 7 and 8.

J. L. VERHEL,
District President.

REQUEST FOR PRAYERS

Mrs. Esther Rinnert of Owendale, Michigan, requests prayers for her sister, Mrs. Mae Morrish, whose sight is failing.

Prayers are requested for Mrs. Ruth Watson, 1227 West Hayward, Independence, Missouri, who is soon to undergo an operation if she does not receive divine help.

ENGAGEMENTS

Black-McClaran

Mr. and Mrs. C. A. McClaran of Independence, Missouri, announce the engagement of their daughter, Allene, to Mr. Harry W. Black, son of Mr. and Mrs. William Black of Stockport, England. Miss McClaran is a graduate of Graceland College, class of '50; Mr. Black is a sophomore there this year. The wedding will take place following graduation in the spring.

Hedges-Ficke

Mrs. Lucy C. Brooner of Fort Scott, Kansas, announces the engagement of her daughter, Velma Lorene Ficke of Independence, Missouri, to Arthur Hedges, son of Mrs. Rose Hedges of Independence. The wedding will take place in late September.

WEDDINGS

Kotopka-Graeber

Patricia Ann Graeber, daughter of Mr. and Mrs. Louis Graeber of Clarksburg, West Virginia, and John Joseph Kotopka, son of Mr. and Mrs. John Kotopka of Bellaire, Ohio, were married at the Reorganized Church at Wellsburg, West Virginia, on August 11. Elder John Treiber read the double-ring ceremony. The couple will reside at Bellaire.

Rasch-Wager

Mildred Wager, daughter of Mr. and Mrs. Nelt Wager of Bantry, North Dakota, and Arthur Rasch of Minot, North Dakota, were married August 13 at Bantry, Elder Joe Balantyne officiating. They are making their home in Minot.

Boles-Reimer

Dr. Beth Reimer, daughter of Mr. and Mrs. H. T. Reimer of Independence, Missouri, and James Boles, son of Mr. and Mrs. V. D. Boles of San Diego, California, were married August 5 at The Little Chapel of the Roses in Chula Vista, Elder P. S. Whalley officiating. They are making their home in San Francisco where Dr. Boles is a resident physician in the Children's Hospital. Mr. Boles is working toward his doctor's degree in economics at the University of California in Berkeley.

Salonimer-Hoyt

Margaret Jane Hoyt, daughter of Mr. and Mrs. Alfred A. Hoyt of Excelsior Springs, Missouri, and Joseph Roger Salonimer, son of Mr. and Mrs. Phillip Salonimer of Detroit, Michigan, were married July 21 at the West College Reorganized Church in Independence. Elder Joseph H. White performed the double-ring ceremony. They are making their home in Detroit.

Perkins-Dodd

Ruth Louise Dodd, daughter of Mrs. Leila Morrison and the late George Dodd, and Bilton Duke Perkins were married August 1 at the Reorganized Church in Toronto, Ontario. High Priest D. B. Perkins, grandfather of the groom, was the officiating minister. They are making their home in Toronto.

Metz-Kinnan

Barbara Ann Kinnan, daughter of Mr. and Mrs. John Kinnan of Bellefontaine, Ohio, and Carl Frederick Metz, Jr., son of Mr. and Mrs. Carl Metz of East Liverpool, Ohio, were married August 20 at the Kinnan home. Elder W. E. Lewis performed the double-ring ceremony. They are making their home in East Liverpool, Ohio.

BIRTHS

Mr. and Mrs. Darrell Bowman of Independence, Missouri, announce the birth of a son, Gary Alan, born July 30 at Providence Hospital in Kansas City, Kansas. Mrs. Bowman is the former Mary Bybee.

A daughter, Judy Kay, was born on July 5 to Mr. and Mrs. Elbert K. Kendall of Seattle, Washington. Mrs. Kendall is the former Polly Smith of Nauvoo, Illinois.

A son, Charles Alan, was born on July 4 to Mr. and Mrs. Arthur L. Horner of Denver, Colorado. Mrs. Horner is the former Harriette Jane Pratt of Des Moines, Iowa. Both parents graduated from Graceland in 1948.

DEATHS

DAHL.—Grace A., was born December 5, 1893, in Rhode Island and died August 16, 1950, at Auburn, California. She had been a member of the Reorganized Church since June 20, 1908, and had lived in Roseville, California, for the past seven years.

She is survived by her husband, George; seven children: Floyd, George, and Lavina of Roseville; Mrs. Dorothy Gavrilka of Placerville, California; Mrs. Marjorie Carpenter of Pacific House, California; Mrs. Florence Montgomery of San Francisco, California; and Mrs. Ruth Foltz of Richmond, California; and two sisters: Mrs. Mabel Fisher of Canada, and Mrs. Ida Miller of Nampa, Idaho. One daughter preceded her in death. Funeral services were held at the Lambert Chapel in Roseville, Evangelist William H. Dawson officiating. Interment was in the Roseville Cemetery.

HILT.—Luella W., daughter of Nelson and Zylphia Caselman, was born January 7, 1865, in Kane County, Illinois, and died August 12, 1950, at Bethany Hospital in Kansas City, Kansas. She was married on February 25, 1885, to Newton Hilt who preceded her in death on April 4, 1937. She had been a mem-

ber of the Reorganized Church since October 17, 1875.

Surviving are two daughters: Mrs. Lillian E. Clark of Kansas City, Kansas, with whom she had been making her home; and Mrs. Osia Crane of Munsie, Kansas; four sons: Arthur, Alfred, Wesley, and Harry, all of Kansas City, Kansas; eighteen grandchildren and twenty-nine great-grandchildren. A daughter, Civilla, died in 1890.

CARTER.—Merna Joyce, daughter of Mr. and Mrs. Ray Carter of Chilliwack, British Columbia, was born December 27, 1930, and died August 8, 1950, at the Royal Columbian Hospital in New Westminster, British Columbia. She had been a member of the Reorganized Church since July 20, 1941, and in 1949 was elected church school director for the Rosedale Branch. She was conscientious in her work and was loved and respected by those who knew her. At the time she became ill she was in nurses' training.

Besides her parents she leaves three sisters and a brother: Mrs. William Scott, Lethbridge, Alta. Mrs. Lloyd Taylor of Agassiz, British Columbia; Lynda and Arthur of the home. Elder Norman Morrison and Brother Clark conducted the funeral services. Interment was in the I.O.O.F. Cemetery in Chilliwack.

FRIEND.—Rena Maria Joice, was born October 21, 1878, at Mexico, New York, and died August 16, 1950, at her home in Independence, Missouri. In 1881 she moved with her family to Michigan, and it was there that she was baptized into the Reorganized Church on May 8, 1892. On May 16, 1897, she was married to Harry J. Friend. They first made their home in Stewartsville, Missouri, then moved to Far West, and in 1912 to Independence; nine children were born to them. They celebrated their golden wedding anniversary at the East Independence Church on May 16, 1947. Sister Friend found pleasure in handwork and painting and gave generously of her art to her family and friends.

She is survived by her husband, Harry; six sons: Joseph of Blue Springs, Missouri; Jesse, Michael, and David of Littleton, Colorado; Harry and Daniel of Independence; three daughters: Mrs. Jennie Butler of Blue Springs; Mrs. Elizabeth Stark and Mrs. Charlotte Wagener of Independence; a sister, Mrs. Alice Campbell, and a brother, Dr. Charles A. Joice of Independence; thirty grandchildren and eleven great-grandchildren. Funeral services were conducted by Elders Glaude A. Smith and John T. Smith. Interment was in Mound Grove Cemetery.

CRICK.—Thomas, son of James and Letitia Evans Crick, was born December 1, 1867, in Beaver, Utah, and died August 12, 1950, at Independence, Missouri. In 1896 he moved to Independence and, with his brother, William, became associated with the Independence Foundry, now known as the Independence Stove and Furnace Company. In 1929 he became president of the company, which position he held until his death. For many years he was a member of the Board of Directors of the Chrisman-Sawyer Bank. He also maintained membership in the Kansas City Athletic Club, Lodge No. 76 A.F. and A.M., and the Ararat Shrine. In 1930 he succeeded in winning the President's Flight at the Independence Country Club; this trophy was one of his prize possessions. He was baptized into the Reorganized Church on April

15, 1878, was ordained a teacher on December 13, 1907, and an elder on January 5, 1920. On December 8, 1897, he married Maude Green who preceded him in death on October 23, 1945.

He is survived by three daughters: Mrs. John Feldhahn of Independence; Mrs. David Duke of Tulsa, Oklahoma; and Mrs. Wallace Hatcher of Paul's Valley, Oklahoma; a sister, Mrs. Ellen Hattay, and a brother, David Crick, both of Independence. He also leaves eight grandchildren and one great-grandchild. Funeral services were held at Stone Church, Elders L. F. P. Curry and Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

DROSCHKE.—John E., was born February 19, 1894, at Lexington, Texas, and died June 6, 1950, of a heart attack at Marlin, Texas. He had operated a farm near Eddy, Texas.

He is survived by his wife Edna; three sons: Wayne, Gene, and Cecil, all of Eddy; three daughters: Mrs. Luther Russo and Patsy of Eddy, and Mrs. H. A. Ihlenfeldt, Jr., of Waco, Texas; a brother, Charles Droschke of Reagan, Texas; five sisters: Mrs. Mollie Allen of Chilton, Texas; Mrs. Rebecca Walker, Mrs. Jessie Courtney, and Mrs. B. W. Whitlow of Marlin, Texas; and Mrs. Coatney Wallace of Ft. Worth, Texas; a half-brother, Henry Droschke, of Marlin; and one grandchild. Funeral services were held at the Reorganized Church in Marlin, Elders A. J. Rock and J. R. Allen officiating. Interment was in Powers Chapel Cemetery.

FEARS.—James Carrol, was born February 14, 1864, near Ellington, Missouri, and died July 27, 1950, near Commerce, Missouri. He had been a member of the Reorganized Church since 1917.

Surviving are four sons: Austin of Poplar Bluff, Missouri; Jessie of St. Louis, Missouri; Fred of Bernie, Missouri; and Corbett of Commerce; two daughters: Mrs. James Paulus of Sikeston, Missouri, and Mrs. Sidney Meesey of Pharr, Texas; two stepdaughters: Mrs. R. H. Montgomery of Sikeston, Missouri, and Mrs. Minnie Voyles of Bourbon, Missouri; thirty grandchildren and fifteen great-grandchildren. Funeral services were conducted at the Welsh Chapel by Elder J. M. Smith. Burial was in the Sikeston Cemetery.

EPPERSON.—Archie Dee, was born August 5, 1887, at Pacific Junction, Iowa, and died August 21, 1950, at St. Catherine's Hospital in Omaha, Nebraska, after a brief illness. He was married to Bessie Radford on April 24, 1909; two children were born to them. He had been a member of the Reorganized Church since September 21, 1919.

He is survived by his wife Bessie, of Council Bluffs; a daughter, Mrs. Calvin Negus of Ralston, Nebraska; four brothers: Harry of Omaha; Vern of Miami, Florida; O. L. of Manawa, Iowa; and Gerald of Kearney, Nebraska; and three grandchildren. A daughter, Elizabeth, died in 1941. Services were held at the Woodring Funeral Home in Council Bluffs. Elder V. D. Ruch and the Reverend C. P. Hughes officiating. Interment was in the Glenwood, Iowa, cemetery.

CORRECTION

In the obituary of Mary Elizabeth Crum, which appeared in the *Herald* for July 31, 1950, it was stated that her husband survived her. Mr. Crum preceded her in death.

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*** NOT AFRAID**

The traffic light halted a group of pedestrians at the street intersection. A man and a woman were talking, almost inaudibly. Then a single sentence stood out plain and clear.

She was along in years, and looked as if she had done a great deal of work in her time. She was warm and tired, and she had apparently forgotten glamour long ago.

Then she spoke: "I am not afraid," she said in a firm and resolute voice, "but that God will take care of me."

One felt like sending up a prayer for her, that her faith might be answered.

What a splendid thing to be unafraid. What a source of strength to be able to trust God.

*** THE OLD RED COW AND THE CHOO-CHOO TRAIN**

"I think I could turn and live with the animals," Walt Whitman wrote. "They are so placid and self-contained."

It is fun to watch them. They have so few inhibitions, and one can learn so much about people from what they do. And that brings to memory a certain old red cow.

The old red cow was a determined individualist. One day she was leaning against the fence by the railroad. The fence broke, and she walked into lush green pastures. Up between the rails there was some nice green grass she especially wanted. She went and got it. The train came, and the engineer blew the whistle. But she never paid any attention to anything, except what she wanted. Then the engine hit her. There wasn't enough left of her for hamburger.

The old red cow cared more for a bite of grass than she did for her life. It is all right to pick up a nickel in the street, but not in front of a speeding car. It is all right to be interested in material things, but it isn't wise to pursue them where we may get knocked into the middle of eternity.

*** DEATH**

Death is a dialogue between
The spirit and the dust.
"Dissolve," says Death. The Spirit, "Sir,
I have another trust."

Death doubts it, argues from the ground,
The Spirit turns away,
Just laying off, for evidence,
An overcoat of clay.

—Emily Dickinson, "Poems."

*** UNIVERSAL AILMENT**

One day a neighbor of Lincoln's was called to the door by a noise of children crying. Mr. Lincoln was striding along, the hands of his two small sons held in both his own.

"Why, Mr. Lincoln, what is the matter with the boys?" asked the neighbor.

"Just what's the matter with the whole world," replied Lincoln. "I've got three walnuts, and each wants two."

—Wayne Whipple.

Herald House

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**Independence,
Missouri**

THE SAINTS'

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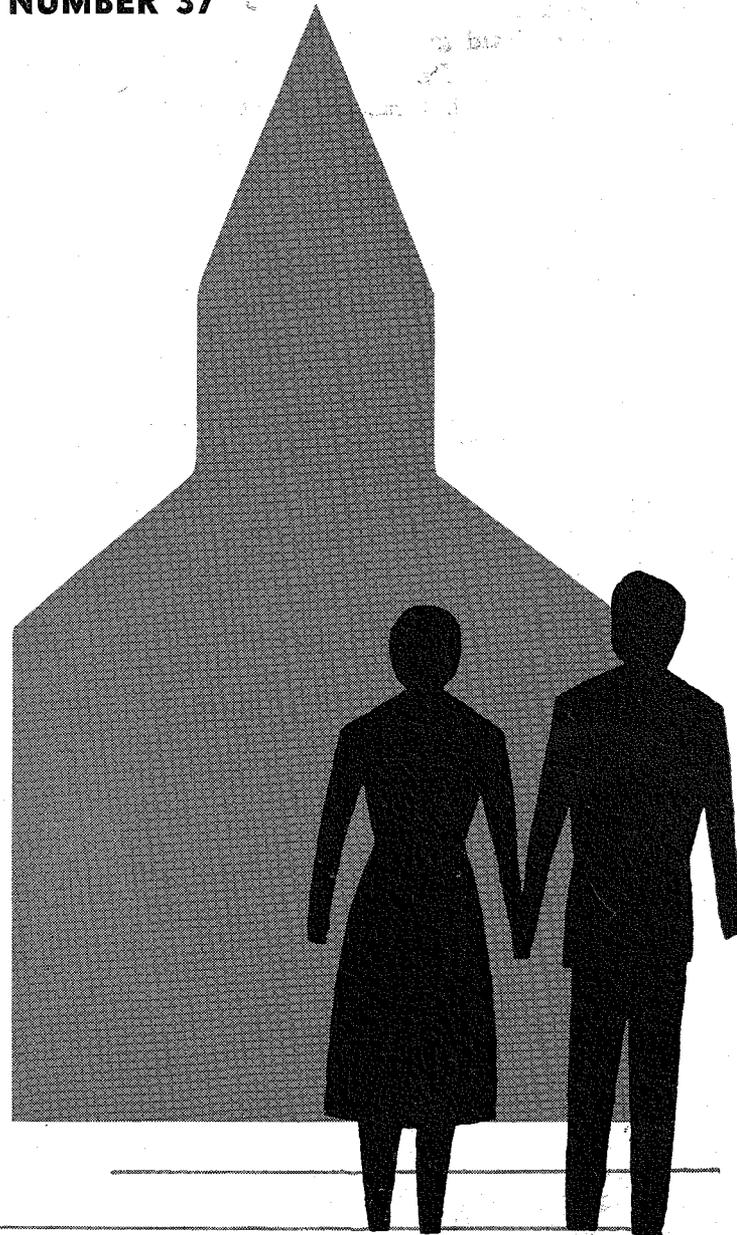
NUMBER 37

OUR NEW BATTLE CRY . . .

Each One Bring One

Leonard J. Lea

See Page 5



The Family Altar

THE HEART OF THE HOME is the place where members of the family kneel to worship God. It may be around the large table where they gather to eat. It may be before the fireplace where they talk, read, and visit. It may be at the side of the bed in a little apartment. Wherever it is, the place of prayer is the sacred spot. It is the heart of the home.

In prayer we open our hearts and thoughts to God. There, in the family circle, we open our minds to each other. We share our problems, our hopes, our fears. We gain strength from each other and from God. In our prayers unsuspected depths of love are revealed. There all masks that hide and protect us from the world can be dropped. We do not need to be afraid. All poses and pretenses are pushed aside. We cannot be insincere before our Heavenly Father. The true family altar brings us prayer, and something more. We read the Word of Life. We talk things over. We hold counsel. We fortify ourselves against the world. The member who is afraid or uncertain receives help.

How shall we plan the family altar? The church has made provision for our help. There is a magazine, *Daily Bread*, which is issued every month. There is a page for each day, with a Scripture to read, an inspiring story, a hymn to sing, and a central thought for prayer.

The best way to profit by this magazine is not to read all of it at once. It is not meant to be read that way. It is meant to be read aloud, and to the family, unless one is alone.

In foods, we take a little every day, according to need. It is the same with spiritual foods. "Give us this day our daily bread," says the Lord's Prayer. We should bow at the family altar every day. *Daily Bread* gives us the program we need.

A Proved Religion

CHRISTIAN PEOPLE of today are unanimous on one thing, that religion must prove itself in the lives of those who believe. If we can show that our lives have been enriched by our faith, others will be likely to listen to us; but if we cannot show this, then Christianity is doomed as far as our generation is concerned.

I do not know whether or not the people of other years talked about this as much as we tend to. But they did the essential thing. They loved and worshiped Jesus, and changed lives followed naturally. That was specially true in the first Christian generation.

Even though practical religion is important, worship is still the life blood of all really Christian service. Without Jesus to help, we are all joining together to lift humanity by our shoe laces. With him, we are the links in a chain which encircles the universe and reaches to heaven. Maybe, later, our thoughts on this matter will develop. But the thing that matters now is that experience shows it is true. The arguments can wait, but the world cannot. For the sake of our own work in the world, let us take time out for worship.

THE SAINTS' HERALD

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EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

PRESIDENT SMITH IN NEW ZEALAND

President Israel A. Smith and Bishop Mark Siegfried went from Samoa to New Zealand, arriving in Auckland on Saturday, August 26. They report plans to arrive in Sydney, Australia, on September 14 for a ten day stay. From there they will return to the United States by airplane.

PRESIDENT EDWARDS

President F. Henry Edwards is back in his office after attending a reunion in the north-west and a brief visit to Kirtland in connection with the forthcoming conference for High Priests.

DES MOINES REUNION

President Wallace Smith drove up to the Des Moines Reunion at Camp Mitigwa for the last Sunday, August 27. Sister Smith, who taught the women's classes throughout the week, reported a fine reunion with an exceptional prayer meeting on Saturday. Apostle Arthur Oakman was in charge of the reunion. Other appointee ministers were Evangelist John R. Grice, Seventy John N. Loren, and Elder Herbert Scott, pastor of the Des Moines Branch. President Smith preached at the 11:00 service on Sunday morning.

THE WRECK OF THE SEVENTY

A car driven by Seventy Cecil Ettinger was side-swiped by a semi-trailer truck as he was driving through Mexico, Missouri. With Brother Ettinger were his wife and their two children, Ray and Stephanie. All were thrown from the automobile, Stephanie being thrown the farthest. All suffered bruises, cuts, and shock.

STONE CHURCH BAPTISMS

Don L. Kerrick and John T. Gillum were baptized by Elder Glaude A. Smith. Durward Dell Crenshaw was baptized by Apostle Arthur A. Oakman.

INDEPENDENCE ZION'S LEAGUE ELECTION

New officers for the Stake-wide Zion's League were elected on August 27 in the basement of Stone Church. Elmer Sloan was elected president of the Stake-wide League. Other officers are: Vice-president, Barbara Peavey; secretary, Lois Pederson; and treasurer, Delmar Sloan. These officers will give leadership in the coming year to over 500 Leaguers in eighteen different Leagues in Independence. The retiring officers are: President, Kenneth Green; vice-president, Bob Sparks; secretary, Carol Hodges; and treasurer, Oliver Houston. About 200 young people attended the election.

WALNUT PARK YOUNG PEOPLE

The young people of Walnut Park have made this a big year for baseball. So far in three championship contests, they have won three championship crowns in the church league of Independence. The winning teams are the Senior team, the Girl All-Stars, and the Junior Boys.

BOY SCOUTS

One hundred Independence Boy Scouts of our church troops and thirty-one leaders enjoyed the two-day session of the Scouts and Scouters retreat held August 18 and 19 at Gardner Lake. Fellowship service drew a good response from the boys, and presented a challenge to the leaders. It is hoped that the fine experience of this two-day retreat will be the first of many.

Have You Said "Thanks" Lately?

"What thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God?"

—I Thessalonians 3: 9

A STORY is going the rounds, and has been used in several publications. There is no reason why we can't use it too. It tells that the famous Dr. William L. Stidger remembered, one day, what a debt of gratitude he owed to a former teacher at his college in West Virginia. He forthwith sat down and wrote a letter to her—Mrs. A. B. Wendt—who had retired from her work at West Liberty State College. In due time he received a reply, of which the following is a part:

"My dear Willie I can't tell you how much your note meant to me. I am in my eighties, living alone in a small room, cooking my own meals, lonely, and like the last leaf of fall lingering behind. You will be interested to know that I taught school for fifty years, and yours is the first note of appreciation I ever received. It came on a blue, cold morning, and it cheered me as nothing has in many years."

It seems incredible that no one, in all that time, had thought to say a word of thanks to the lady.

People need appreciation. From the cradle to the grave, they wish to be loved and wanted. They like to be important to somebody. A little honest praise will boost their morale, improve their confidence, act as a balm on hurt feelings, and restore them to their highest effectiveness.

On the other hand, if you want to cut down a man's efficiency and reduce his production, you can do it most easily by criticizing him and letting him know that you don't think much of him.

There are many good people in the world who will do a lot for you, for

nothing, if they only know that you appreciate it.

The surest way of cutting yourself off from your friends is to accept favors without giving thanks.

I was going to say that men are the only creatures of the earth who know the meaning of gratitude, but that would be wrong. I have seen gratitude among the higher animals—the dog and the horse especially, and even cattle—that touched the heart very deeply. And I have seen a lack of gratitude among some people that was disgusting. The best of animals are so much finer than the worst of human beings!

Let us put it this way: the higher souls are those who know the meaning of gratitude and take the trouble to express appreciation as best they can. If you never say thanks, just put yourself down as one of the lower forms of animal life!

As an editor, I would like to say that I have nothing to complain about. Perhaps the members of our church are more appreciative than other people. I do not know. But I can say that through the twenty years in which I have been trying to serve by writing editorials, people have written me many fine letters and have spoken kind words of appreciation. I offer this to counter the general impression that people are not appreciative. I can only speak from my own experience.

Of course there have been complaints too, most of them reasonable and merited. A few have been unfair, and one learns to bear them.

But these negative and adverse tributes have been in the minority. If the mind and heart are humble enough, one can learn important lessons from the critics.

So, I am not writing this editorial for editors. Rather, I am writing it for many other people who may be less fortunate than we are. I write for the pastor who carries a heavy burden of his members' troubles, as well as his own, sometime with, sometimes without reward. I write for the heads of church departments, for the teachers in the church school, for the organist and the leader of the choir, for the faithful soloist, for the person who lugs in flowers and vases to beautify the church, for the deacons who assist with the services and the maintenance of the building. I write for the humble little people who work alone and are not seen and seldom thanked.

The Presidency, the Presiding Bishopric, and other church officers get lots of mail, some of it business, some of it criticism. It may not be very long since you have complained. How long is it since you have said thanks?

People like appreciation. They even lap up a bit of sympathy when it is offered, and like it. They want to be important to somebody. They would rather do a great volunteer work for the good of humanity than be paid for any other kind of success. People are idealistic. Many of them are unselfish. You see that all the time. What they need is to know that it helps, that somebody cares.

Paul held the key to the whole matter. "In all things give thanks," he said. Gratitude is the mark of a happy, be thankful. There is no happy heart. If you want to be other way.

L. J. L.

E d i t o r i a l

From a letter just received from A. Orlin Crownover, president of the Hawaiian District, we excerpt the following:

We feel that the reunion was quite successful. The attendance was considerably higher than last year, and most people expressed a feeling that it was highly successful. Attendance this year ranged upward to 160 on the closing day, and more than 100 camped for the entire week. While this means that only one fourth of our members in the district attended the reunion, we are encouraged because those who were in attendance are making arrangements to return next year.

We feel that the reunion was most beneficial to all those who attended. They expressed the desire to grow in service to the church and seemed to return to their home branches with increased conviction and devotion. The spiritual and intellectual levels of the reunion were good throughout. While there is still some improvement to be desired, this reunion nevertheless marked a milestone of growth for the Saints and the work in Hawaii.

We are glad to see that the same condition prevails in Hawaii as we have found in our contacts with the reunions here on the mainland.

The Paralysis of Analysis

By C. A. Davies

IT has been said that churches today are suffering from the "paralysis of analysis." We certainly live in an age when the "why" of everything is considered most important to discover. Ours is a logical age, which analyzes everything from food values to the vague qualities of the ether. No one escapes from this influence. Even when we take our place at the table, our desire to eat is somewhat modified by the necessity of our estimating whether the food before us contains the correct amount of starch or protein and fat that food analysis has brought so vividly to us. Our ancestors cared little for such analytical treatment of food. Indeed they had little if any knowledge of the content of what they consumed. While writing these words,

I can almost hear some dietitians cry out in horror at such darkened understanding which would question the value and wisdom of modern food analysis. I hasten to explain. I merely seek to illustrate a conclusion I have come to in my own attempt to analyze matters physical and spiritual. My conclusion is that analysis of both physical and spiritual food can serve a very useful purpose by assisting us to select what is best to consume, but that the nourishment comes of partaking and not from intellectual analysis or appreciation thereof. Unfortunately the attitude of many today indicates that the emphasis is on analysis.

The ignorance with which generations past may have partaken of physical food definitely needed to be dispelled, but if people were to attempt to live merely upon their knowledge and fail to eat, the paralysis of death would certainly supervene. It may seem too obvious to remark upon, but is this not a fact with regard to the spiritual feeding of the multitude today? Perhaps I should say "eating" instead of "feeding," for we eat only by our own will.

No doubt people ate many things in times past that were not good for them; this may have been the underlying cause for our present desire to know the elements of correct diet. Likewise, in the past much spiritual food was consumed that had little or no nourishing value, and as such was harmful. It is well that through analysis of the gospel message and study of the Scriptures we have learned much of the true nature of divine things. If, however, we stay in the analytical stage and fail to partake of the spiritual food, paralysis will overtake us in the form of spiritual death.

One ounce of good plain food is worth a ton of literature on dietetics, no matter how scientific the information may be.

THE Master sat by Jacob's well on one occasion. While he was there a woman who had need to draw water from the well came along. In the course of the conversation which followed, Jesus offered her a drink of the living water that would be of lasting satisfaction and value to her soul. Bringing the situation forward two thousand years, one cannot imagine the Master doing otherwise than offering to such a person the living water, urging her that she sample it for her own good. In comparison, the tendency of this age is to offer a complete thesis on the composition and psychological process in the assimilation of such spiritual element. This can no more

satisfy the spiritual thirst than a learned and scientific treatise of the composition of physical water can satisfy physical thirst. Analyzing water into two parts hydrogen and one part oxygen quenches the thirst of no one.

God does not need lawyers to defend his existence. What is needed more than lawyers to defend God is a witness of his power in the human life—witnesses who will show by example that the way of God and his Son Jesus Christ is the way of happy and joyous living.

The world is in great need of this demonstration. In one sense there is much less hypocrisy in the world today. People are more ready to accept the real things. They evidence an unwillingness to listen to theories that do not have some practical demonstration. They are not so much interested in historical backgrounds as they are in the present value of religion. There is no doubt that the historical background of the message we present is of great relative importance, but again our present demonstration in the world is the vital thing. The task of proving the morality of our early leader and prophet is a comparatively easy thing if the questioner is of honest mind, and it is a small task compared with the demonstration of the true worth of our Restoration Movement to the world. I find that the proof of the character of the latter day prophet is intellectually easy, but I find that it is not the first interest of men. I find that endeavoring to live up to the principles of the Master is rather difficult in comparison with intellectual proofs, but the world is interested in the living example and will judge our work accordingly. It is very true that men today are more interested in social principles than ever before, but they give their allegiance to that which promises a rich result.

The Standard (Australia)

June, 1950

Notice to Contributors

Some have written in asking if contributions to *Daily Bread* and the *Herald* are wanted. Good material for these periodicals is always welcome. To help inexperienced writers prepare manuscripts, the editors have drawn up two lists of aids: "Hints for *Daily Bread* Writers" and "Helps for Writers of *Herald* Articles." These will be mailed to anyone requesting them.

Let's Build With the Church School

Each Bring **1**

Your Missionary Job—

There is a missionary job waiting for you. It is right where you are in your own home town. There is somebody waiting for you to begin your work so that he can hear the gospel story.

Perhaps you have never preached a sermon. Maybe you have never talked the gospel to anybody. Don't worry about that now, because it is not a part of this plan. There is something you can do. It is not hard. You can go to work at it right away.

You can invite a friend to church school.

It is as simple as that, but it is very important.

All over the church today people are saying, "Each one bring one to church school."

Bring your *one* to church school next Sunday.

—each 1 bring 1—

The Church School—

The church school is a great missionary field. It has classes for all ages. It meets every Sunday. Somebody is always there to teach. Everyone is welcome.

There are friendly people at the church school. They are always glad to welcome new people and be kind to them.

Many different subjects relating to the gospel are taught in the classes, suitable to all needs and interests.

The church school is a good place to invite your friends to hear about the gospel and church work.

—each 1 bring 1—

Personal Preparation—

Pray for guidance as you seek to do your part in the program of evangelism. Ask God's blessings upon your effort.

Make a list of your friends and acquaintances who should be interested in the church. Make it as inclusive as possible, because the ones you think of first may not be those who will make the best prospects. The last one on the list may be the most important.

Underline the names of those who are not now attending any other church school. You can perform a good service by winning somebody who does not now attend anywhere. Also, you are less likely to meet objections and arguments on creeds.

—each 1 bring 1—

Preparation at Church—

Before you invite a friend to attend church school, be sure that you have a good class with an able teacher. Since a nonmember does not feel any tie of loyalty to the church, the class must be interesting to hold him.

Discuss your problems with your church school superintendent, your pastor, or possibly with a teacher.

Perhaps there is a need for a new class with a special teacher. It may be that some church member who is not now teaching can be engaged to take it.

Discuss what subject or quarterly would be good for the friend you wish to bring to the church school.

—each 1 bring 1—

Appeals to Use—

In soliciting your friends to attend church school, the following appeals are suggested. Others may occur to you.

1. You will make some fine new friends by coming to our church school. Many of them are interested in the same things you are.

2. We have nice social affairs besides our church school meetings.

We have good recreational programs.

3. We are expanding our class, and we would like very much to have you with us.

4. We are establishing a new class, and we think you would like it.

5. We have an excellent teacher, and the class discussions are interesting.

—each 1 bring 1—

What to Do Now—

1. From your list, select one or more persons with whom you plan to make a special effort. Pick someone who will likely be interested in the class.

2. Talk to this friend and invite him to attend church school.

3. If your friend agrees to come, call at his home and accompany him to church so that he will not arrive as a stranger.

4. Introduce your friend to members at the church door as you enter the building, to your teacher, and, if you have an opportunity, to the superintendent.

5. Go with your friend to the class and sit with him so that he will not feel alone among strangers.

—each 1 bring 1—

Follow Up—

1. After the class is over, ask your friend if he would like to remain for the church service. But don't put on pressure. People don't like to be trapped, and if they are, they are harder to catch next time.

2. See your friend later in the week and ask if he has any questions. Answer them yourself if possible. If you can't, ask for help from your pastor or some member of the priesthood.

3. Don't try to rush things too rapidly. Be content to have your friend attend the class until he learns more about the gospel and becomes interested. Be ready always to help, but do not try to push.

Experiences of a Missionary - Part III

A HEALING IN THE FAMILY

I here take the liberty of presenting a case of healing in my own family. Some years ago I was laboring in the city of Clinton, Iowa. I had left home a short time before, with the family all in good health. One morning as I was sitting in the home of a friend, a feeling of unrest came over me. Soon the postman brought me my mail, and among the letters was one from my wife. Upon opening it I was made happy as she told me all were well in the family. However, I was still uneasy, and for some reason I could not throw off the feeling. I decided to put on my hat and walk down into the main business district.

When near the post office a voice asked me, "What would you do if you received serious news from home?" A feeling like an electric shock ran over me, and I replied not in an audible voice, "Lord, spare me that ordeal." Being near the post office, even though I had received my mail only a short time before, I felt impressed to go in and inquire if there was any mail for me at the general delivery. Several letters were handed to me, among them a letter from a doctor in Lamoni in which he stated my wife was afflicted with cancer and it would be necessary to amputate her arm and for me to come home at once.

I canceled my appointment and hurriedly prepared to leave for home. My wife was the only member of her family that had come into the church. Some of the rest had opposed her joining. This was especially true of her mother. My wife had been a faithful companion and had never laid a straw in my pathway that would in any way interfere with my duties as a minister for Christ. I traveled all night to reach home. I presented the matter to the Lord in prayer. I had been sent to distant fields where I had spent many long

and weary months away from my family without complaint. Now to feel that my faithful companion must suffer the loss of her arm was more than I could bear. I made a solemn pledge to the Lord that if he would heal my wife of this terrible affliction, I would not only thank him but pledge myself to spend months and years if it need be in distant lands or even the islands of the sea.

The next morning as I stood at our front door, my wife came to the door surprised to see me. The doctor had not informed her of the serious condition of her arm, so it remained for me to break the news to her. She took the matter calmly. We talked the matter over with the doctor, and he said there was nothing to be done except to amputate the arm.

Requests for prayers went to many of the Saints who knew me. Some of the brethren were asked to come and administer to her. Among them were Brethren John F. Garver and Elbert A. Smith. The latter did the confirming. He sought the Lord earnestly and asked that she might be healed, but to leave enough to remind her of God's goodness to her. I would not consent to the operation but decided to take her to the Sanitarium in Independence. Upon examination by one of the best cancer specialists of Kansas City, no trace of cancer could be found. Some years after Brother Elbert was in my home and asked my wife to see her hand. He found a small scar which was enough to remind her of God's goodness, but her arm was healed, and has given no trouble from that day until now.

The pledge I made to the Lord was kept. Never have I refused to go where sent. Both my wife and I received blessings for which we are very thankful.

MEETING MY COMPANION

When I entered the mission field, I did so as a single man. I had met

By L. G. HOLLOWAY

a great disappointment at one time in my life during which a young woman, not a member of the church, broke an engagement within thirty days before we were to have been married. I had prepared a home and had it all furnished ready for occupancy when without any reason she wrote, saying she had found one far more dear to her than I was or ever could be. After receiving this letter I did not sleep for several nights. I made a decision never to get married. With this thought in mind I entered the field.

It perhaps will be of interest to my readers as to why I changed my decision. No sooner had I entered the field than I found different approaches made to get me to become interested in different young women. After passing through some of these experiences, I decided it better for a missionary to have a companion.

I shall never forget the first time I ever met my companion. Brother Joseph Smith came to Seattle, and the daily papers of the city were very generous in advertising his coming. As a result, Miss Blanche Henderson and her mother came to a service at which Joseph was to speak. The service was held in the Acme Business College. I went to the place of meeting and found the daughter and her mother there. It was a little early for the service and only five or six people were present at the time. I went to where they were sitting and spoke to them. They treated me kindly, and the young lady smiled. The memory of that smile never left me, and even to this day I can see what then left a marked impression in my mind. There was something about this young woman that seemed outstanding to me. She continued her attendance at our services and after some months was baptized into the church. After joining the church she kept company

A HAPPY MARRIAGE

with another young man in the branch, and they later became engaged. I met her on many occasions, but even though I admired her, I thought I should not interfere in any way with her friendship for the young man to whom she was engaged. Months passed by, and my field was changed. One day I received a letter from a young woman I had baptized, and learned that the engagement between these two people had been broken off in a friendly way, and both were free to accept other company. I did not have the opportunity of going with her, but I did enjoy her company so far as writing made that association possible.

As time passed by our friendship grew until I felt I could ask her to become my life companion. She did not give me a definite answer at first but wished to know how it would affect my missionary work. She felt if it would in any way cause me to quit the field, we should not be married. Another very important matter concerned us—that we should seek divine guidance. We both prayed earnestly and received light that caused us to make our decision.

This was quite in contrast to my other engagement. I was so determined to marry the nonmember girl, that I told the Lord in my prayer that if it were not wise for me to marry her, to stop it in some way. I knew I was so blind and thought so much of her that I would marry her regardless of the consequences. I have always believed the Lord heard my prayer and answered it in the manner in which he did, for my good as well as for the good I might do in preaching the gospel. At the time it was one of the most severe blows that had ever come to me, but after meeting my companion I could see how unwise it would have been for me to have married the other girl. I believe that had I married her I would never have done any church work, and my life would have been wasted. Misery would have been my heritage, and I would never have recovered from the effects of my mistake.

In planning our marriage we decided to have the wedding take place in my father's home. Accordingly my wife made the trip from Seattle, Washington, to Andover, Missouri. I met her in St. Joseph, Missouri, and accompanied her the rest of the way. My father met us at the station and took us to his home. The next day, Sunday, March 17, 1907, we were married in the presence of some sixty-five relatives who came to surprise me, but who in turn were surprised when the minister, Brother Price McPeck, performed the ceremony that made us husband and wife. Never from that day until this have I changed my mind that it was wise for me to make her my life companion.

OUR CHILDREN

I would not have my readers believe that everything has been sunshine for either my wife or myself. She has seen many hours of loneliness and anxiety as she, to a very large extent, has met the problems that constantly arise in caring for the family during my absence. I have been fortunate, however, in some things; one of these is that I have been present when each of our children was born. Our first daughter, Esther Irene, was born in Lamoni, Iowa, on June 8, 1908, and is now the wife of Donly Pierson. They have two children, Donna Jean and James, and live in Des Moines, Iowa. Both are teachers in the schools of Des Moines and are quite successful in their vocations.

Our second daughter was born in Provo, Utah, on March 23, 1910; we named her Erlene Margery. She was always a frail little thing and suffered much. When very young she contracted whooping cough which left her with bronchial trouble. In her senior year in high school she underwent an operation for radical mastoid that for a time threatened her life. On three different occasions I stood by as surgeons operated on her for different ailments. She was a lovable girl and was an excellent

student and made many friends. She passed away in Colorado Springs, Colorado, where she had gone for her health on December 17, 1931. She was the only child in our family who was not privileged to attend Graceland College.

Our third daughter Grace Evelyn was born in Lamoni, Iowa, as were all the other children except Erlene. She was born January 20, 1913. She is now the wife of Lt. Hayes M. Ashenhurst, and they are living in San Diego, California. They have three children, Dixie Lee, Ralene Ann, and Tracy Lewis. She has traveled extensively having made two trips with her family to China where she joined her husband who is serving in the Navy. She has taught school not only in America but in China as well. She is teaching in California at the present time.

Our oldest son, Raymond Leonard, was born May 31, 1921. He served in the Merchant Marine during World War II and visited many parts of the world. He married Jeannett Sherbondy; they have two children, Rowena June and James Leonard. When only a lad he suffered an internal hemorrhage and for a short time we thought he would die. At the time of birth I dedicated him in prayer to the work of the Lord, hoping some day he might take my place. When it seemed life was gone at time of the hemorrhage, I again committed him to the Master and in a short time he regained consciousness and has ever manifested an interest in the church and its work.

Our youngest daughter Vivian Erlita, is now the wife of Keith Lane and resides in East Moline, Illinois. They have two children, Ronald Keith and Vivian Gay. At one time she desired a gift that she might use in the Lord's work, and there was given to her the gift to sing which she has used many times to the edification of those who heard. She has always believed this was given to her as the result of prayer. She has used

it in a sublime manner befitting to a gift of that nature. Her husband is a graduate of the Palmer School of Chiropractic and expects to engage in that profession. He served his country in the Second World War as a Marine and saw service in foreign lands.

Our youngest son, Robert Vernon, was born August 21, 1925, and at the present time lives in Yakima, Washington. He married Crystal Darnold; they have one daughter, Cathy Loudeen. He served in World War II in the Navy, and spent two years in the Pacific Southwest. He was promoted during the war and served in different capacities and eventually became an officer.

I am happy to say all our children have united with the church on their own will. I give credit to my faithful wife for this. She largely had the rearing of the children and brought them up in such a way that they desired to be baptized.

AWAY FROM HOME

One of the hard things for a missionary is to leave his family and spend many long months from home. The little children forget him, and many times when he returns home they will run to their mother and ask, "Who is that man?" Even when they grow up, it is hard for them to understand he has any place in the home. He finds himself becoming acquainted with the family only to have to leave for another long period in which the children are apt to forget again about their dad.

HOMESTEADING

Having entered the mission field as a young man, I had never been able to accumulate any of this world's goods. As a result we had to rent. The furniture with which we commenced housekeeping cost seventy-five dollars, and I had to borrow the money to pay for it. After living in rented houses for some years, we talked the matter

over and decided we would try homesteading in eastern Colorado. By proving up on a homestead, we might be able to dispose of it and thus provide means with which to build a home. We knew the life of a homesteader was a hard one and this would be especially true of the wife of a missionary who must of necessity be away much of the time. I went to Colorado and filed for 160 acres of land twenty-six miles from Brush, our nearest railroad town. I had thirty-five dollars with which to build a house and make other necessary improvements. We put up a one-room building sixteen by twenty feet. At that time we had two children, Esther, two years of age, and Erlene, a babe in her mother's arms. Our nearest neighbors were two miles away. The appointing powers favored me by assigning me to the Eastern Colorado District so that I might be as near home as possible. Many times I have left my wife and children alone and taken my journey to some distant part of the district to do missionary work. Never will I forget how I took my grips and started out on foot across the prairie, while my wife stood in the door with Esther clinging to her skirt and Erlene in her arms watching me as I disappeared in the distance to be gone several weeks. There have been times when I felt like rebelling and refusing to go; then my wife would give me the encouragement I needed, and I would continue my work. For fourteen months we lived on this homestead and succeeded in getting a deed from the Government.

Sometimes when I was home for a few days, I would dig wells to make extra money to take care of our needs. One well was 110 feet deep. Sometimes while digging, I would have quantities of gravel fall in on me endangering my life. While on the homestead we lived on the very plainest of food. For weeks we would have nothing but beans and bread. One day I went to a rancher and bought some butter which was a luxury indeed. We took out of the

amount I bought enough for a meal and hung the remainder in a well I had dug. The rope became untwisted and the butter dropped to the bottom of the well—a sad loss indeed.

After "proving up" on the claim, we succeeded in selling it to a friend for thirteen hundred dollars; with this money we bought lumber that is a part of our home today.

BLIZZARD AND A SACK OF COAL

One more experience I must give regarding homestead life. Usually I would lay in a goodly supply of food and coal so that my wife could endure regardless of weather conditions. It was late in the spring and we had hoped to have coal enough until warm weather. I was away from home when a fierce western blizzard came up. I knew in all probability that the coal supply would be exhausted. Under these conditions the only thing that remained for me to do was to get home. I walked for miles to get there. The blizzard was still raging. I had to pass an old deserted homestead where I knew there was a sack of coal that had been left there by a former occupant. I stopped on the way and got this sack of coal and carried it on my back for a distance of four miles. On reaching home I found wife and the children were in bed as the coal was gone, and they were trying to keep warm. The presence of husband and father was welcome, especially when he brought something to warm them. Next morning the storm subsided and the sun came out. It was a much different world in which to live.

It might be thought that taking this sack of coal was wrong, but may I state in the West where conditions are such that the lives of people are endangered, it is not considered wrong to take that which preserves life and prevents suffering; under the circumstances we felt no conscientious scruples had been violated.

(To be continued.)

AS I SEE IT

A department for replies to debatable topics printed in the "Herald." The views expressed here do not necessarily reflect church policy nor commit the "Herald" or its editors. Our limited space will not permit us to print many articles on the same subject.—Editors.

The Fall of Man Essential to the Divine Purpose

AN ARTICLE in the "debatable topics" column of a July *Herald* opens the way for discussing a subject which has been something of a mystery. Modern revelation has done much to clear away the ambiguity which has shrouded the dogma of the fall of man and given, I think, a much clearer picture of God's purpose and design in the redemption of mankind than had prevailed hitherto. In this short article I wish to present for consideration certain conclusions I have reached; the reasons for those conclusions, I believe, will not be found incompatible with reason.

Adam's fall was undoubtedly necessary in the divine plan of redemption. The Garden of Eden as portrayed in Scripture was a picture of innocence, of creatures made in the image of God and unaware of the possibilities around them or within themselves, drifting along without consciousness of either pain or joy, good or evil, life or death—indeed without any sense of social relationship, free agency, or possible progress or attainment.

The story of the creation reveals the arising of a new creature of infinite possibilities made a little lower than the angels, in fact of the nature of God himself, for God is "Father of the spirits of all flesh." "Let us make man in our image, after our likeness; and it was so."—Genesis 1: 27.

It was never intended in the mind of God that a creature of such magnificent powers should remain undeveloped and dormant on the sea of time, so he provided for an opposition in all things, light and darkness, righteousness and evil, life and death, joy and pain, gain and loss,

decay and growth, retrogression and progress. It was God himself who cast to the earth the fallen angel who became the Devil or Satan. (See Doctrine and Covenants 28: 10 and Revelation 12: 8.) God told Moses, "I caused that he should be cast down, and he became Satan, yea, even the Devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice."—Genesis 3: 5. The power to tempt man was then delegated to Satan by God; this is shown also in the story of Job (1: 7-12). From Doctrine and Covenants 28: 10 we learn, "And it must needs be that the Devil should tempt the children of men, or they could not be agents unto themselves."

The fall itself was necessary, and, in the mind of God, a part of his plan. Satan sought to beguile Eve also, for he knew not the mind of God (Genesis 3: 7). Lehi, speaking of the transgression said, "But behold all things have been done in the wisdom of him who knoweth all things."—II Nephi 1: 114.

The fall or transgression could not be considered a sin, as before the fall Adam and Eve did not know right from wrong, "for they knew no sin." Adam could not have understood what the death penalty signified; never having known of death, he and Eve were like children playing in the garden, being easily led, giving heed to the last speaker, accepting with confidence any statement made to them, "For behold as in Adam, or by nature they fall, even so the blood of Christ atoneth for their sins."—Mosiah 1: 115. "For it must needs be that there is an opposition in all things. If not so . . . righteousness could not be brought to pass, neither holiness, nor misery, neither good nor bad."—II Nephi 1:

81, 82. Not only was Adam himself forgiven his transgression and his children and the children of all men under eight years of age, but all who had died in ignorance of the plan of redemption are released from the penalty of Adam's fall. "For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned."—Mosiah 1: 107.

It is furthermore clear that Adam and Eve rejoiced because of the fall. Adam, filled with the Holy Ghost, said, "Blessed be the name of God, for, because of my transgression my eyes are opened, and in this life I shall have joy."—Genesis 4: 10. Eve rejoiced, "Was it not for our transgression, we never should have known . . . good and evil, and the joy of our redemption."—Genesis 4: 11.

The plan of redemption was prepared before the fall. Christ was the "Lamb slain from the foundation of the world."—Revelation 13:8. Adam was immediately redeemed from the fall. "Behold I have forgiven thee thy transgression in the garden of Eden. Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt."—Genesis 6: 55, 56.

Adam was a righteous man. "Adam ceased not to call upon God; and Eve also his wife."—Genesis 5: 3.

Some Benefits of the Fall

The fall gave men their free agency. "And because they are redeemed from the fall, they have become free forever, knowing good from evil to act for themselves."—II Nephi 1: 117-119. Until the fall "they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet."—Doctrine and Covenants 28: 10. See also Genesis 3: 28; 4: 10, 11.

The fall opened the way for the joys—new life—and children to en-

sure the fulfillment of the command, "Be ye fruitful and multiply and replenish the earth." It was not until after the fall that Adam and Eve reached the adolescent stage, and the knowledge of their nakedness and sex. The penalty of death required reproduction and birth. The fall was an integral part of the plan of redemption by which the divine nature within man became free to unfold and expand and develop the characteristics of God, to work out his own salvation and to have joy in accomplishment.

The Plan of Redemption Revealed

It is absolutely certain that Adam's transgression brought no condemnation to mankind whatsoever. It introduced to all people the opportunity of acting for themselves with perfect freedom and knowledge of choice; it was a part of the plan of God for the salvation of all men, and was therefore ordained to come to pass.

God, having given man his agency through the plan of redemption, revealed to Adam the fullness of that plan. "In that day the Holy Ghost fell upon Adam which beareth record of the Father, and the Son, saying, I am the Only Begotten of the Father from the beginning, henceforth and forever; that, as thou hast fallen, thou mayest be redeemed and all mankind, even as many as will."—Genesis 4:9. Adam began to make this known to his sons. "And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters. . . . And they [the sons] believed it not. . . . And men began from that time forth to be carnal, sensual and devilish."—Genesis 4:12, 13. This makes it clear that it was not the fall of Adam which made men "carnal, sensual, and devilish," but their own rejection of the plan of redemption. "Behold, Satan hath come among the children of men and tempted them to worship him; and man has become carnal, sensual,

and devilish."—Genesis 6: 50. "And God cursed . . . men . . . for they would not hearken unto his voice nor believe on his Only Begotten Son."—Genesis 5: 43.

It was God's intention that Adam should partake of the forbidden fruit. He did not compel Adam to do so, but he made it almost inevitable that he would, because he knew that ultimately the joys of redemption would be far greater than a characterless, innocent, and unprogressive existence. Under the plan of redemption, "man does not necessarily have to commit sin in order to appreciate righteousness, but sin must exist where he can witness its effects." "It must needs be that offences come." "Christ himself was tempted in all points like as we are, yet without sin." However, in order to be so tempted, it was necessary for him to take upon him the nature of man and live in evil conditions. It was thus he became the Savior of mankind. "It became him [God] . . . to make the captain of their salvation perfect through sufferings."—Hebrews 2: 10. "Though he were a son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all that obey him."—Hebrews 5: 8, 9. The goal of perfection is more than sinlessness; this goal is now possible through the fall, agency, and the redemption of attainment for all. The great heresy promulgated by the Roman Church that man was eternally lost and totally depraved through Adam's transgression has been a serious drag on the road of man's upward climb. Man, made in the likeness of God originally, still merits the approbation of Christ as he spoke of the child—"of such is the kingdom of heaven." The plan of redemption cannot hope to change what God made good; instead the purpose is clearly stated: to place the forces of heaven on the side of righteousness and the building of character in the individual; also to build on earth a society in which the laws of heaven shall be impressed to pro-

duce the kingdom of good will, where under the divine law that nature within may blossom forth in the full fruition of life eternal.

In considering the plan of redemption, it is necessary to remember that within all mankind is something of the nature of God, for "God is the Father of the spirits of all men." After the fall God could say, "Behold the man is become as one of us to know good and evil."—Genesis 3: 28. The plan of redemption is based on that assumption, and the doctrine of Christ and the laws of the kingdom of God are arranged to develop, unfold, and build upon that foundation a complete creature in perfect likeness of God. Furthermore the kingdom of God is intended to provide a suitable environment and sure ministry of the priesthood, where the perfecting of the Saints and edifying of the body of Christ may be completed even "unto the measure of the stature of the fullness of Christ."—Ephesians 4:13.

L. W. NEWCOMBE.

What Occurred in the Garden of Eden

PROBABLY NO SUBJECT has been more under discussion than such themes as "Was the sin of Adam intended?" "Did God give a commandment and then punish man for obeying?" and "Was the conjugal relation the sin of our first parents?"

Somehow it has appealed to me that the real sin of our first parents was actually partaking of the fruit of some kind of a tree bearing fruit just as the Scriptures relates.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Revelation 2: 7.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."—Revelation 22: 2. We think of paradise as too ethereal for an actual tree to be there. So we

try to paint a picture of some psychic condition in which there is no real tree, but any such picture does not fully answer the question. Why not believe just what it says rather than a lot of speculative philosophy on which no two people exactly agree?

We who believe in dreams and visions can well believe some of the highest authorities in the church that have been permitted to see the streets of paradise, even though their description does not seem to agree with our ideas.

In the beginning God commanded our first parents to be fruitful and multiply and replenish the earth. To me this indicates that the earth had once been peopled, but for some reason this creation had been destroyed themselves much as we fear our own annihilation in this atomic age. Replenish is a compound word; "plinish" means to fill up, stock, furnish; the prefix, "re," indicates repetitions (*American College Dictionary* or *Webster's Collegiate Dictionary*, "back, especially back to an original or former state or position"). Adam and Eve were commanded to again fill the earth. I get a great deal of satisfaction in believing that this fully accounts for all the finds that believers in biological evolution advance.

In the Garden of Eden, a paradise comparable to the description given in Revelation, Eve was created as a helpmeet and companion to Adam. God planted the "tree of knowledge of good and evil" as well as the tree of life. In the day he created Adam and Eve, he gave them their agency. No doubt they were free to move about as they wished. As Eve was inspecting their new home, she was approached by the serpent. The serpent apparently walked upright. (See the curse pronounced on the serpent in Genesis 3: 20, Inspired Version.) The sin of partaking of the fruit at first involved only Eve and the serpent; it was not between Adam and Eve. Therefore, I cannot conceive that the marital relationship was the sin. There was some power in the fruit that opened their

minds so that they knew good from evil. After partaking of the fruit, Eve gave some of it to Adam; this partaking made them wise. The Lord God, speaking to Christ, said, "that man had become as one of us knowing good from evil."—Genesis 3: 28. The time had not come for man to live forever, and because the tree of life was in the garden, God drove them from the garden and pronounced the sentence of death upon them. However, he had prepared a plan of redemption from spiritual death. The fact of their becoming aware of their nakedness is simply a result of their increased knowledge and does not necessarily mean that the act of transgression was connected with this awareness of their condition.

If Adam had not partaken of the fruit and Eve would have been banished from the garden while Adam remained, the net result would have been that they were separated. Therefore, Eve was correct in her statement "Were it not for our transgression, we never should have had seed."—Genesis 4: 11. Eve particularly states that the joy referred to was the joy of redemption. This makes clear Lehi's statement, "If Adam had not transgressed . . . he would have remained in the garden . . . and they would have had no children."—II Nephi 1:111-113. Eve had transgressed before Adam. The joy referred to in these quotations has no reference to physical pleasure, but is the joy of redemption.

The result of the fall was physical death, the redemption came and brought spiritual salvation. In *Major Mysteries of Science*, Dr. George W. Crile ascribes to man's brain a driving power that eventually brings death. By sin (disobedience to law) death entered into the world, but by redemption came life everlasting.

The future of men in the resurrection will be better for their having passed through this condition. Only of the few that commit the unpardonable sin is it said, "It is better for them never to have been born." Of the least of the glories (telestial)

it is said, "And thus we saw in the heavenly vision, the glory of the telestial which surpasses all understanding."—Doctrine and Covenants 76: 7. Truly "Adam fell that men might be, and men are that they might have joy."—II Nephi 1: 115. (Or as Eve expressed it, "the joy of our redemption.") Let us not overlook the fact that while Eve was deceived, Adam partook of the fruit that he might be with Eve and fulfill the first command to multiply and replenish the earth. "Adam was not deceived, but the woman being deceived was in transgression."—I Timothy 2: 14. There is no doubt the plan of God for man was worked out as intended, but man having his agency was the factor that brought it about.

C. W. CLARK.

Perfection Must Come Through Suffering

THERE ARE TWO GREAT LAWS that govern the world in absolute fairness and certainty. These are the law of agency for all mankind and the law of cause and effect which is the basis of all our law. The second of these laws gives us a blueprint of how a certain cause will affect us morally, socially, economically, or spiritually.

The world was made perfect in the beginning, for all of the works of God must be perfect, as he is perfection itself. But the world was not made as a child's toy. It has the depth and wonder we would expect of a work of God. We will never, while in our mortal bodies, understand more of its greatness than we learn by our blundering methods. Only those "born of the Spirit" gain an insight of the meanings of things. That is why revelation is so important.

Adam and Eve were made fit for childbearing, but in the garden they were as innocent children, naked and unashamed. In this state, children born to them would have had no

(Continued on page 22.)

Patriarch Harmon A. Higgins



IN MARCH, 1950, a pleasant man of seventy years preached in the Malvern Hill Church in the Kansas City Stake. His sermon marked fifty years of service in the priesthood of the church. The man, Elder Harmon A. Higgins, spoke with the same deliberateness that had held the attention of many audiences during the years of his service. The people of the congregation were well acquainted with the tall, friendly elder, for Malvern Hill is his home congregation. He is the fatherly patriarch of the Kansas City Stake. He was ordained to this position in 1940 by Apostles M. A. McConley and E. J. Gleazer. Weather has never been too bad nor other occasion too important to prevent his answering the calls for help.

Brother Higgins and his wife Edith live in an English type cottage in Kansas City, Missouri. A green lawn and bright flowers surround the home. Mrs. Higgins, who is a capable assistant to her husband in his work, has taught Book of Mormon classes in almost every group in Kansas City Stake. Brother Higgins' first wife died in 1923; their daughter, Ruth Higgins Dimmitt, lives in Los Angeles, California.

Brother Higgins was called to the priesthood in 1900 and ordained by Elder Mark H. Forscutt. During the following three years that he served

as a priest, he grew spiritually under the careful guidance of Elder Forscutt. On October 3, 1903, he was ordained an elder by Elders Forscutt and J. W. Waldsmith, and on June 8, 1910, a high priest by Apostle J. W. Gillen and Elder Waldsmith. He has served as pastor of five congregations: Nebraska City, St. Louis, Des Moines, Quindaro, and Fourth—the latter two in Kansas City Stake. He served as district secretary and as president of the Southern Nebraska and St. Louis Districts. During these fifty years he has required little financial assistance from the church, always supporting himself and his family by working for Morton Gregson and Wilson and Company, Incorporated, both meat-packing concerns, serving forty-two years with these corporations. With these concerns he held such prominent positions as sales manager, provision manager, and assistant general manager. During World War II he was department manager of canned meats and foods departments of the Wilson Company. Since 1941 he has taught a class in salesmanship for the same company.

BROTHER HIGGINS was born in Louisville, Nebraska, on October 11, 1879. When a young man of nineteen, he was baptized into the church in Nebraska City. He has been a faithful, diligent worker through the years that have followed. With a smile he will tell you that much of his priesthood activities had their foundation in his training and experiences as a youth in the church.

He was graduated from high school at the age of sixteen in Bennett, Nebraska, after which he spent four years in the law office of Hayward and Pitzer in Nebraska City. Later, while serving as pastor of the Des Moines Branch he attended Drake University and received twelve

hours credit. He retired from active service with Wilson and Company, Incorporated, on January 1, 1950. This retirement has given him time to pursue a hobby of many years. A small box camera expanded into a wide field of photographic art. Brother Higgins also has a great appreciation of music and has enjoyed singing in the Conference choirs.

Some of the people who sat in that Malvern Hill Church congregation a few Sundays ago remember Harmon A. Higgins as a child who had his share of mischievous adventures. Others remember him as a youth who dared to live the way of Christ. But most of the congregation know him as Elder Higgins, the fatherly patriarch.

—Emma M. Phillips

Character Is First

Recently the alumni of an engineering school met in Los Angeles to elect a new leader; those assembled represented some eight thousand members. When the voting began for the selection of a leader, character was placed as the number one requirement; technical skill came last. An all-day session was held to determine what the outstanding ingredient of character was. Religion was selected. Then came intelligence, courage, authority, et cetera.

As we view the church and religion as the basis upon which to build character, we are made aware of the fact that God is interested in what we can become, rather than what we are or were.

Behind us is an eventful century; before us, we can but pray for strength of character to meet the problems of the future.

—C. J. LANT.

I Was a Stranger —And Ye Took Me In

BY JENNIE ELLIOTT

IF YOU WERE TO ASK me how long I have been a Christian, I would answer, "Why, all my life." Because I can't remember when I have not thought of Christ as my personal Savior. You see, that's the way my Granny brought me up. Since my parents were Methodists, I naturally joined that church, and since I always worked in the various departments of the church according to my years and abilities, I was happy and contented.

When I came to Kansas City to live in the Catherine Hale Home for the Blind, I put my membership into one of the large Methodist churches here. For several years everything went fine. Then the people who had been taking me to church could not take me any more. After that no one—not even the pastor—seemed interested enough to see that I got to attend services even reasonably often. It was then, out of sheer soul hunger, that I started going across the street to Central Church. The warm friendliness of the people, together with that something I cannot define, brought new hope to me. Immediately I felt a peace of mind I had not known for months.

Before I realized it, I began to be interested in the teachings of the church. I wanted to know what it was all about. I wanted to believe. And so I studied things out for myself the best I could under the circumstances. That is when I got the idea of having the *The Three Books* put into braille. Then Evan Fry conducted a week's series of meetings at Central Church. That settled it. After much prayer and thought, I talked things over with my best friend. Although she was of another faith, she encouraged me to join this church. I also talked to Elder J. C. Stuart who was then pastor at Central Church, and on the Saturday before Easter, 1948, I was baptized and confirmed.

These past two years have been the happiest of my whole life. I had

prided myself on knowing Methodist doctrine and thought I knew what church membership meant, but I didn't. I cannot put it into words, but I have found a deeper, richer meaning in this Restored Gospel than I ever dreamt existed anywhere. And I have been able to express my innermost thoughts as never before.

Of course I want to share all the rich spiritual life of the church, but it is comforting to know that even when sickness and trouble come, the church and its people are standing by ready to help.

Another Road Back

AFTER READING "The Road Back" by Anonymously Yours in the *Herald* of July 31, I feel that perhaps my story might be of help to some poor, unfortunate person who also has made the mistake of traveling the wrong road.

I seem always to have been cursed with an appetite for alcohol. I very clearly remember the first whisky I ever tasted. I guess I was about four or five years old at the time, and I thought it was good. I was permitted to take enough of it to make me drunk, and I liked the sensation, so I started drinking in my teens.

At the age of eighteen I found the "best girl in the world." She had a horror of drinking, and I promised her I would never drink again. I didn't for eleven years, but after we had three fine children, I accepted a position that I thought held out a promise of security for my little family. Unfortunately it put me in a position to be among drinking people (I do not mean sots or bar flies, but people who drank "socially" at times). Having a natural appetite for the stuff, I found myself taking "social" drinks. After a while, I rather looked forward to them, and before long I found myself getting "high."

I was also a cigarette smoker but prided myself in the thought that I had very strong will power. I quit

smoking about sixteen years ago but continued to drink, getting worse and worse of course.

So now, after more than twenty years of wasted life, I find it necessary to take the "road back." I realize now that instead of security for my wife and children (two others came later), I created a memory of myself as a "sot" with them.

However, I am truly on the road back. I didn't join AA as "Anonymously Yours" did; however, I believe it is a very fine organization. I am sure it has a very fine purpose—to rehabilitate people who have become addicted to drinking. Only those that have had the habit can realize the need of someone to sympathize with them and help them.

It has been more than a year ago now since I had my last "fling." I was away from home at the time. As I was trying to shave in my hotel room one morning, I kept telling myself that I wished I could quit drinking so I wouldn't be so nervous. Suddenly I squared my shoulders, pointed my finger at the man's face I was looking at in the mirror, and said, "You are a big liar; if you really wanted to quit you would." So I did. All that day on the train home, I was a most miserable person, but I kept on telling myself that I was going to do without a drink for one day; and I am thankful to say I am still doing without for one more day at a time.

I lost lots of friends, lost my authority in the priesthood, and lost many opportunities to do good things, just as all people do who waste a portion of their lives. However, I am determined to put the remainder of my life to a better use. I hope that my experience in seeking "security" may be of help to someone in some way. Surely "wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Determinedly Yours,

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTIONS:

Why don't we as a church believe in revivals and altar calls? During our missionary services, why shouldn't we extend the invitation to nonmembers to join the church?

Ohio

C. M. G.

ANSWER:

The revival as referred to in the question seems to be the practice instituted and long followed by Protestant churches of holding extended meetings with the particular end in view of gathering in new members. Such meetings are generally accompanied by much religious fervor and excitement, and frequently the fear of judgment or misfortune is brought to bear to spur persons to immediate action. Mass psychology often plays an important part in helping to sweep large numbers into the church, and the powerful appeals stir the emotions more than the mind and heart. Members are pressed into service to use their personal influence with the prospects to induce them to come to the altar or mourners' bench, where an affirmative decision is most likely.

In all the Scriptures we find no instance of any of Christ's ministry comparable to that of the modern revival with its extreme persuasive appeal based so largely upon sentiment and emotion. Christ and his ministry sought primarily to preach gospel truth, not for the mere sake of getting followers, but to turn people to God and to an intelligent observance of his law. That preaching was accompanied by the Holy Spirit to enlighten both speaker and hearer, but the people were left free to make their own choice.

Jesus invited but never coaxed or begged people to become his followers. He never, before the public gaze, embarrassed a hearer by exercising strong persuasion in an effort to induce him to become his disciple, but set the example of preaching the word, clearly and dispassionately, permitting each hearer to decide as he chose. His apostles followed the same practice. Un-

due persuasion and other overbearing influences tend to infringe upon a man's God-given right of free will or free agency. Persuasion is justified only insofar as it holds this right inviolate.

Under the Restoration of latter days, the Lord has shown us the better way, even that used anciently. To Orson Hyde, he said

Proclaim the everlasting gospel, by the Spirit of the living God, . . . reasoning with, and expounding all Scripture unto them. . . . This is an ensample unto all those who are ordained unto this priesthood, . . . that they shall speak as they are moved upon by the Holy Ghost.—Doctrine and Covenants 68: 1.

Ministers are to "preach the word of truth by the Comforter in the Spirit of truth," so that those who hear may "receive the word of truth in the Spirit of truth." Any other way than this, he says, is not of God. (See Doctrine and Covenants 50.)

What could be more simple and appropriate than Christ's way of giving to the willing hearer a clear and calm presentation of the truth, permitting him under the quiet enlightenment of the Holy Spirit to ponder the matter until he is satisfied and ready to make his decision with an understanding mind and a willing heart? The message itself is an invitation, and the gentle influence of the Holy Spirit a persuasion, such as the Lord has intended. Decisions made and covenants entered into under these conditions are not easily forgotten.

It has been our observation that in conducting missionary meetings, the elders do generally extend a public invitation to the people, assuring them that the doors of the church are ever open to receive the truly penitent.

CHARLES FRY.

QUESTION:

Who is the false prophet referred to in Revelation 19: 20 and 20: 10?

Michigan

A. H.

ANSWER:

The false prophet is first referred to by John in Revelation 16: 13-21. These several passages with those in other Scriptures represent this particular person as one of great qualifications who

abandons all that is good for the attainment of his ambitious ends, becoming a son of perdition. He becomes a king over the wicked people, leading them to world-wide conquest, only to fall with his united armies in the last great battle of Armageddon, in which the Lord intervenes in the behalf of his people Israel for their salvation.

This event is associated with the restoration of Israel and the setting up of the kingdom of God which is to extend to the ends of the earth, bringing in the millennial reign of Christ. As a son of perdition, he is the embodiment of all that is evil and is motivated by Satan. While the course of world events seems to be leading on to this great climax, and to be showing signs of the approaching end, this false prophet has not yet appeared, at least not to the extent of being identifiable. He is yet to arise.

Some of the many references to this matter are in Ezekiel 21: 25-27; II Thessalonians 2: 3-10; Zechariah 11: 16, 17 with John 10: 10-14; Ezekiel 28: 11-19 with Psalm 55: 12-15; and John 5: 44 with II Nephi 11: 30-34 (the false messiah).

CHARLES FRY.

QUESTION:

Was there an official history kept of the church from 1830 to 1844? If so, who kept it from 1844 to the Reorganization?

Nebraska

L. W. H.

ANSWER:

In Doctrine and Covenants 47: 1, 2 we find that John Whitmer was designated to write and keep a regular history of the church. In 69: 1 he was instructed by revelation to continue writing and making a history. His historical account is very meager and inadequate. Joseph Smith, Jr., wrote or dictated to a scribe a history, which manuscript was taken from Nauvoo to Utah. However, some of the first chapters were published in the *Times and Seasons*. The Utah editions of that history have been extensively altered by the editors. Also, articles published in the *Times and Seasons* constituted a written history which was quite fragmentary.

From 1844 to the Reorganization no official history was kept. The Reorganization was not completed, and therefore no one was officially designated through the church to keep the history. Since the Reorganization was completed, various historians have been appointed.

John Blackmore.

Letters

Knowing Jesus

The author has been doing some missionary work and here shares with our readers his answer to a question asked by one earnest seeker for light.—EDITOR.

"How can I know Jesus?"

The matter of learning to know the Savior is one which needs understanding. The most important thing is a contrite heart and an open mind. Prejudices carried without reason can stop our really finding him.

We have all heard things from youth that we have clung to as basic truths that on examinations reveal themselves to be false. What those things are is best left to one's own study. You will not find Christ nor know his law without both study and prayer. The Sermon on the Mount (Matt. 5-7) is perhaps the greatest sermon in all history. You must read all the Gospels, but none of them past the point that especially takes your attention at any one reading.

The idea or point of doctrine that fills your mind either with conviction or wonder should be allowed to find fullness in your being. Hasty reading will stop the revelation you are ready for. God will reveal himself to you as you read and ponder. Let the light of his recorded word enter your mind and soul without restraint, and the added light of the Holy Spirit will guide your understanding. He will reveal your need of repentance and strengthen your resolution to atone. He will answer your earnest prayer with light and blessing. The answers may not always be what you expect, but if you pray with a soul laid bare in submission to his bounteous will in you, your blessing is sure. Tears will not always be denied, for when people humble themselves, the physical response is sometimes beyond control. I do not believe that this is mere emotionalism. I personally find tears flowing when I feel the strong urge of the Spirit. This does not indicate lack of strength. The power of God is great enough to create worlds and move us as it will.

It is one thing to want to give yourself to the Savior and another thing to do it. You do it when you place yourself in absolute submission to his will. Reservation, whether conscious or subconscious, interferes with our growth, but long before our submission has reached completeness, the power of his spirit becomes so apparent in our lives that we find the blessings of heaven around us in such bounty we want to sing the praises of the Lord to all. We find a new life—one that the uninitiated can only guess at.

Do not listen to doubters. They have never known the Lord and can tell you nothing. Many deride—but you hear only testimonies of faith from those who have known the joy of his presence in their lives. The mocking and the derision come from those who have never known him, and their scoffing would change to cries of forgiveness if they were to make an earnest, intelligent effort to know the truth.

Some men of all degrees of education and intelligence deceive themselves by believing they can reason around the fact of Jesus and his gospel. Yet their combined knowledge is so small that they cannot even create a plan to assure anybody of security. These people who rise to power express ignorance in a form that forces us to sacrifice our sons and daughters on unholy altars of greed and selfishness.

Your sincere prayer and belief in Christ

will do much to free you from their bondage. Wars and famine and suffering are not of God, but they can provide an opportunity for him to enter our lives and bring us to the safety of his kingdom. The mystery of God and his plan in us will be unfolded as we are ready to receive. Be as alert to the things of Christ as you are to the things of the world. Talk about him and to him as much as you do your closest friend. May he bless your search.

L. E. (GENE) CHRISTY.

5012 Virginia
Kansas City, Missouri

The Importance of Prayer in My Life

I have been a member of the church since I was eight years of age. I had always taken it for granted that prayer should be offered only by the priesthood of the church for the benefit of the Saints. Being a lay member and negligent in prayer, I relied upon the prayers of the priesthood for my spiritual and temporal blessings.

Through many years God was most merciful to me. He blessed me with good health and an abundance of those temporal things which seem so necessary to make life pleasant on this earth. All these years I had been privileged to be a church member and had the association of other Saints. Then I became afflicted with a rare nerve ailment. Only through the assistance of the iron lung, an indirect gift from God to man, was I able to breathe during the crisis of my affliction.

While in a half-conscious state, I prayed in my weak and humble way that if it be the will of God my life might be saved. I feel now that he did prolong my life through the power of the laying on of hands by the elders of the church. I fully realize, too, that my blessings came as a result of the prayers offered in my behalf by the Saints throughout the church.

Although afflicted and crippled, I am still able to study church literature and books. Through sincere prayer and humility I have come to sense a fuller realization of just how important prayer is in our daily lives. We need to seek God constantly. Without that strength from the Almighty One, we would be nothing and could do nothing.

Whenever God wills that I rise up in physical strength, I trust that I may lend a helping hand. I have come to realize the great need for each of the Saints to step forward and, in his own way and according to his talents, seek to serve God.

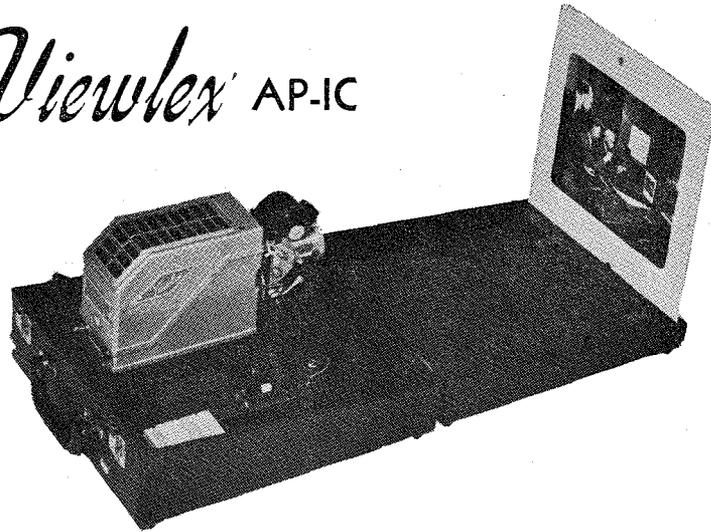
WALTER PENNY, Jr.

Veterans' Hospital,
Wadsworth, Kansas

Thirtieth Wedding Anniversary

Mr. and Mrs. John Carroll were honored on their thirtieth wedding anniversary by members of the El Dorado, Kansas, congregation. Following games and a program of special music, they were presented a number of gifts by their friends. A three-tiered cake topped with thirty candles was cut and served with ice cream and punch for refreshments.

Viewlex AP-IC



The Model AP-IC is the most revolutionary development in this field in the last 15 years. There has been a long-felt need for projection equipment that is light, compact, and completely self contained. This projector meets all of these requirements and more. The AP-IC measures just 5" x 13" x 14" and weighs less than 12 pounds. It will take any type of 2 x 2 slide as well as single frame filmstrips. They may be projected on the built in "Tuck-away" screen, or with the lid removed, on any conventional screen. A 5" accessory lens is available which converts this machine to the equivalent of the Model AP-2C. A translucent plastic screen the same size as the "Tuck-away" screen is also available. Its use allows the audience to be grouped around the far side of the screen while the operator sits beside the projector and faces the group. This is the ideal arrangement for cottage meetings and personal contact work. Price complete with 2" f/3.5 coated lens \$77.00

Viewlite translucent screen (rear projection) for models AP-1 and AP-IC \$6.75

5" accessory—consists of 5" f/3.5 Anastigmat, Color-Corrected, coated Luxtar projection lens, adapter tube, 5" asphere condenser lens in holder, with felt bag \$19.95

Herald House

 INDEPENDENCE, MISSOURI

The Bell Sheep - By MABEL WILLIAMS CRAYNE

LARRY DUNCAN and his wife Anna had waited eight years for their first child. She was born on Halloween, and they named her Holly for that day. She was as bright and cheery as the holly berries at Christmas time.

When she was two years old she had her first party. The guests were her mother's friends and their children, and it proved such a delightful affair that it was repeated year after year, with Holly having no part in the preparations or the invitations. Her father always took her to the store or to see a neighbor on that eventful evening and when they returned the house had been changed as if by magic into a witch's den. When she was twelve years old, she surprised her mother by asking, "Mother, why can't I invite some of the boys and girls in my room at school and help make some of the funny things?"

Her mother, not realizing that Holly had been thinking of this for some time brushed her request aside and answered, "Holly, my dear, it takes a lot more work than you think, and besides you would only mess things up. A real birthday party is always a surprise."

Holly hid her tears from her mother, but her father saw her unhappy face as she passed through the living room.

"Hey; there, Holly girl! Stop a wee bit with your daddy. What has taken the sunshine from your face and the laughter from your eyes?"

Holly came and sat on the arm of his chair. She told him of her wish to share in her party, and that it didn't seem to be as much for her as it was for her mother.

He did not speak for a few moments but put his arm about his little daughter and drew her close to him so that her head was upon his shoulder. He knew he must be very careful in his answer if he would keep her sweet and unspoiled. "Honey," he said, "your mother means well, and she thinks she is doing these things just for your happiness. Now you and I will share a little secret. We like to do things to make people happy, too, so we're going to keep right on pretending that we love the party. Your mother and her friends look forward every year to your birthday, when they can relax from their everyday living and laugh and play games, but the way some of the other youngsters act, I imagine

they feel just as you do. They want a kid party with kid games and no coaching from the side lines. What say, Holly, do we upset your mother and make her feel that we don't appreciate her good intentions, or do we continue to play the game and make her happy?"

"Of course," answered Holly, with a smile, "we will let mother have her party on my birthday." It was fun, having a secret with daddy.

TWO YEARS LATER the old longing returned. Holly was fourteen, in junior high, and beginning to think for herself. A party of her own might solve a problem that had been on her mind for some time.

Under schoolroom supervision inequality was not noticeable, but outside it was very evident. She thought of Amada Rubio who came from Mexico and wore such gay colored dresses. She was a jolly girl with a contagious laugh. And there was Hyacinth Foo, the shy Chinese girl, whose mother was a native of China and who grieved for the loved ones she had left behind when she came to America. Hyacinth knew many interesting stories that her mother had told her of the Chinese children and their customs. She told them to Holly because she needed a friend. Rosa Nakashima was an American born Japanese who loved to write stories and be in the school plays. Although her father was an officer in the American Army, some of the thoughtless boys called her "Tokyo Rose." She, too, needed a friend. And across the aisle was Charlotte Bain, a dark-skinned American girl, whose musical ability was recognized by the whole school; she sang solos and played the violin with the school orchestra.

These girls were all likeable and talented but there was that indefinable something called cast that kept them from going into the white man's home as equals. Holly had heard Brother Hardacre take his text from Acts 17: 26: "And hath made of one blood all the nations." What did it mean to those who listened? How could the color of one's skin determine his place in society? These were deep thoughts for one so young, and Holly decided to talk it over with her father. They left the house together each school day as the same bus that carried her to school took her father to his office.

THE NEXT MORNING while on their way, she asked, "Daddy, why do we think we are better than the people with different colored skin? The Bible says that God made of one blood all the nations."

Her father answered her with a twinkle in his eyes, "But the last of that paragraph reads, 'and determined the bounds of their habitation.' Maybe we wouldn't have all this race contention if we had stayed where we belonged."

Holly laughed at all her father's jokes whether she understood them or not. Her mother had her parties, and Daddy had a right to his jokes and a good listener, so she laughed and answered, "But where would I be if you had stayed in Ireland and mother was still in Norway? Please don't laugh at me. I'm serious about the way grown-ups act. Don't you think that if they didn't try to influence the younger generation there would be more questions about character than race or color?"

Her father answered, "My girl, you have hit the nail right on the head. Do you remember the flock of sheep at your grandfather's farm?"

"I say I do," said Holly, "I remember that when I tried to bring them in from the hills where they were grazing that old bell sheep was determined to stop at the river, and none of the others would come without him. When he was ready to move on, all the rest followed him straight to the sheds." Her father spoke seriously, "That gives you an idea of the usual run of people. They play the game of 'follow the leader' most of their lives. If we had a good leader in this town, we might get somewhere with a lot of things."

Holly's eyes brightened with excitement as she got the idea he was trying to put over. "Oh, I see," she said, "we need a good bell sheep." The bus stopped at her destination, so she could say no more.

DURING THE NOON HOUR the pupils sometimes went across the street to a little variety store where ice cream cones were sold. While there Holly spied a little silver chain with a bell attached—the kind that is often used on a pet animal. The bell, though small, gave a clear, sweet tinkle. She paid for it with her ice cream allowance. New ideas danced around in her head, and she felt happy all over whenever she put her hand in her pocket to see if it were still there.

The Home Column

The Impossible Can Be Done

By Ruth Midgorden Goodwin

WHY ISN'T ZION HERE?" was an impatient and demanding question asked by many members in an earlier day. Because of their ignorance concerning its scope and the conditions necessary for its establishment, some of our people could not understand why God's city was not here.

As we learned more about the complexities and the many details, and especially as we realized the overwhelming task of changing and educating our human natures so that Zion *could* be, some of us felt the task hopeless and impossible. There's no denying that the job of educating people to higher planes than some of our present levels is a big one. But it isn't impossible.

Memphis, Tennessee, I am told, is living proof that any group of people can achieve something nearly impossible if they want it badly enough—even though it may be something utterly contrary to human nature. In the city limits of Memphis, it is illegal to honk an auto horn. Can you think of a traffic law harder to enforce than that one? When the person driving ahead of you or to your right or to your left in heavy city traffic pulls some foolish trick, the impulse is to sit on the horn button. But the people of Memphis don't do that—and because of it, the people of Memphis are better-than-average cautious drivers.

Think of Smart Aleck in the souped-up Ford beep-beeping at one intersection and of Mr. I. M. Portant in his Cadillac blasting away at another. No police force in the world could enforce a law against horn-honking unless a great majority of people wanted release from the irritation of petulant auto horns.

IF ALL OF US wanted badly enough the peace and assurance and the cessation of turmoil within our souls that comes from obeying eternal laws, Zion would now be established. God's laws are not impossible to obey—Christ gave us the perfect example of obedience. The real reason we don't have Zion is that too many of us are beep-beeping impatiently or smart-alecky or all-importantly at the intersections. Enough of us have not made up our own individual minds that what we want more than anything else in the world is to build God's kingdom. We are holding back those who have taken to heart the admonition, "Seek ye first to build up the kingdom of God and all these others things will be added."

Every evening, after dinner, Larry Duncan changed into a loafer jacket and read the evening paper. From force of habit he put his hand into the jacket pocket and was surprised to find something there. He drew it out carefully and when he saw the bell, he stood thinking for some time. His first thought was, "So she is trying to hang it around my neck, the little rascal." But more serious thoughts persisted. He took the Bible from the bookshelf and, seating himself in his special chair, he turned to Mark 12: 36-39. "Huh," he said, "wait until I show this to Anna. She has been working on an altar cloth for weeks and is saving out of her allowance for new silver to be used in the church kitchen. It says plainly that to love your neighbors is more than all the sacrifices."

Larry Duncan leaned back in his chair and closed his eyes. He wanted to think things through and decide whether he had the nerve to lead the "sheep" on as touchy an expedition as his daughter had laid out for him. Was he just a hireling who had no real interest in the people he contacted in his home town, or was he of God's household, and called all men brothers?

Holly came into the room and, seeing his eyes closed, tiptoed out again and reported to her mother, "Poor daddy is so tired that he has gone to sleep in his chair without even looking at the paper."

That night Larry and his wife Anna had a long talk in the privacy of their own room. He saw the way looked brighter when Anna said that she had often thought of these things but couldn't see what anyone could do about it.

HALLOWEEN CAME on Saturday, and with the morning mail Holly received a note from her Aunt Helen, asking that she come to her home for a birthday luncheon and to please come early so she could help with the decorations. This was very unusual for Aunt Helen who was a self-centered person and had paid no particular attention to her birthdays before this. It was about a half-hour's ride, and Holly took the bus right away. Her aunt had invited several of the young people who lived in that neighborhood, and they had a good time. It was dusk when her father came for her. When they arrived home the house was dark and still, but as they entered by the side door, they were met by an old witch with a broom in one hand, and a flashlight in the other. In the hallway something soft and billowy was wrapped about Holly and something pressed tightly upon her head. The lights in the living room came on as her father opened the door, revealing all sorts of fantastic looking creatures—some beautiful but most of them grotesque. As

she entered they bowed low and a squeaky little mouse voice said, "We bow to the queen." Holly looked down at her costume and saw that she was dressed in a long robe. A beautiful lady stood near and she recognized the ring on her hand. She whispered, just so the lady could hear, "Mother, darling." Holly was so happy she could scarcely speak when the masks were removed and she saw her schoolmates, before her—every boy and girl in her room. After the excitement died down the fun began. Later in the evening a close friend of her mother's played a soft musical background while Hyacinth Foo told a beautiful Chinese legend. Then came Rosa Nakashima dressed in true Japanese costume—a gay kimono of white and red flowered silk and a red hibiscus in her dark hair. She gave a dramatic reading and followed that with a slow, graceful dance of the islands, which she emphasized with an Oriental painted fan. Charlotte Bain's first violin number was a composition by her father, and as Larry listened, the first strains she drew from the instrument sounded to him like the sobbing of a child in the dark. As the girl played on into stronger, wilder notes, she seemed to be telling all the joys and sorrows of her race. Then she changed to special request numbers, and her rich contralto voice lead them in singing, "Jesus, my Shepherd, call with a sweet command."

When Mrs. Duncan said that Amado Rubio was responsible for all the weird black and yellow decorations, there was a vigorous clapping of hands.

The party was over. Mrs. Duncan had gone to the kitchen to pay the help. Holly and her father stood on the porch reluctant to go in. "Holly, girl," he said, "it's been a grand night for witchcraft, hobgobling, and the 'little people.' And now, would you look at that moon, 'tis that weird tonight it changes old houses into castles and people into morons, meaning myself."

Holly kissed his cheek and asked, "Daddy, how on earth did you ever put it over? Was mother very much upset?"

"Well, I should say not," he answered. "I didn't have a thing to do with it. She planned the whole affair, even to having her own birthday on December 5 where it belongs. She has already asked your pet sheep to entertain at that time."

Holly was astonished at this added surprise. "You're not fooling me, Daddy, and you had better keep the little bell just in case."

Anna Duncan held the jewel case that Larry gave her for her birthday, and exclaimed, "A gold necklace for me!" Tenderly she lifted the pendant, an exquisite little bell. "Put it on me, Larry, darling, I'm sure it will fit."

Briefs

SOUTHERN CALIFORNIA REUNION.—

The annual combined reunion of the Los Angeles Stake and the Southern California District was held at the Pacific Palisades, July 22 to 30, with an attendance of approximately 331 campers augmented by large numbers of visitors for evening and week-end services.

The reunion was marked by a fine spirit of unity, climaxed by a rich degree of spiritual power. Excellent work with the children by a fine staff of teachers was particularly outstanding.

The general church was represented by appointee ministers: Apostle E. J. Gleazer, Bishop G. L. DeLapp, Evangelist William Patterson, Garland E. Tickemyer, president of Los Angeles Stake, Bishop J. Stanley Kelley, Elders Peter Whalley and Thomas R. Beil. Local ministers having special assignments at the reunion included Rodney Engel, David Carmichael, Jack Van Eaton, L. J. Ostertag, Lynn E. Smith, Glen Holmes, John Davis, and Clyde Rockwell. Other key workers were Lois Nunamaker, Hazel Gregg, Mayme Blake-man, Ada Hampton, and Ferne Roberts. The Herald Bookstore was represented by Brother and Sister Herman Johnson. Brother and Sister Malcolm Ritchie represented Graceland College.

Special offerings and a small registration fee met all costs of the reunion and added approximately \$700.00 to the Reunion Fund.

NEW PHILADELPHIA, OHIO.—For several months the men of the branch have been painting and repairing the church building. New doors enhance the beauty of the church.

During the month of March, unified Wednesday prayer meetings were held with the neighboring Methodist Church. The Saints did well in attendance and participation. Five members of this branch attended General Conference. The pastor, Elder John D. Carlisle and Deacon Charles Hensel gave reports to the congregation on their activities there. Evangelist H. E. C. Muir of Melvin, Michigan, visited here shortly after conference and gave a good report.

The branch had its sixty-fifth anniversary on May 9. The late Apostle Gomer T. Griffiths organized the branch.

Five women of the branch attended the district women's institute and banquet in Akron on May 20. Sister Pauline Arnson was the speaker. A group of men attended the next day, and at the business meeting Priest Glenn Carlisle was elected district church school supervisor. The district conference in November is to be held here.

Vacation Bible school was held in co-operation with the Methodist Church. Approximately sixty children of all denominations attended. Teachers from our church were Marjorie Hobart and Leah Carlisle, assisted in games by Romaine Steinbaugh and Nancy Bigler. Our pastor offered the benediction at the concluding exercises.

The young married couples' class held a lawn festival on Saturday evening, July 3, which netted \$125.00 for the building fund. The children provided the Mother's Day as well as the Children's Day programs. A church school picnic was held at Arwood Lake and was sponsored by the young married couples class, headed by Brother Edward Warner.

Our pastor, Elder John D. Carlisle, was invited by the Ministerial Association to speak three days at the morning devotions over our new radio station. These talks were much enjoyed by all who heard them and have been an inspiration to many.—Reported by GLENN CARLISLE.

SOUTH PEKIN, ILLINOIS.—On Sunday evening, August 20, sixty-five members and friends of Peoria Branch and Pekin Mission met at the home of Brother and Sister R. L. Guyre in South Pekin for a potluck supper and campfire circle. This is the second annual campfire circle, enjoyed by all ages.

—Reported by R. L. GUYRE.

MIDLAND AND SOUTHERN DISTRICT REUNION, ENFIELD, ENGLAND.—This year the gathering was primarily for the Midland and Southern District. Approximately 150 people attended, eighty of them coming from the Enfield Branch.

In addition to Apostle Blair Jensen and District President Frank Fry, other ministers in attendance were Bishop A. T. Trapp and Elder Thomas Worth of the Quorum of Seventy. The reunion theme was "The Church on the Move."

The reunion opened officially at 2 p.m. on Saturday, August 5. The opening service featured testimonies of various pioneers in the church work in England, and concluded with testimonies of those who had attended General Conference this year. These were Doris Oakman and Irene Rannie, now visiting England from Independence, and Brother and Sister John Coggan of Nuneaton. During this session, a letter was read from Brother Roy Cheville.

At the business meeting, four men were recommended and approved for ordination: Fred Shaw of Clay Cross to the office of deacon, William Muldoon of Clay Cross and Norman Norton of Leicester to the office of priest, and Harold Harvey of Birmingham to the office of teacher. It was decided to hold a

district reunion next year and a reunion committee was elected: District President Frank A. Fry, Bishop Trapp, John Coggan, J. Franklin Schofield, and Trevor Norton. Elder T. E. Worth preached the evening sermon on "Convictions of the Restoration."

At the Communion and Fellowship service on Sunday morning, Elder Franklin Schofield was ordained to the office of High Priest by Apostle Blair Jensen and Elder Fry. Brother Schofield is pastor of the Enfield church. In the afternoon Apostle Jensen taught a general class on the theme "The Church Witnesses." Following this the departmental classes met. Trevor Norton taught the young people, using a letter from Dr. Cheville as the basis of the discussion; Gertrude Allen, district women's leader, taught the women's class; Thomas Worth taught the men's class. Apostle Jensen preached the evening sermon. During the early part of this service, Sister Irene Rannie read a letter from President Israel Smith, and Sister Doris Oakman read a letter from the Saints in the Center Place. On their behalf she presented to Brother Fry, for the British Mission, a church flag. A dedicatory prayer was offered by Patriarch J. W. Worth.

Two new ventures for this district were tried. Doris Oakman and Trevor Norton planned and conducted a campfire service. Sister Oakman led the community singing which was followed by a worship period and a short talk by Brother Fry. At 7:30 on Monday morning Brethren Fry and Norton conducted a Young People's Prayer and Fellowship service. After the service, a sandwich and fruit breakfast was served. Bishop Trapp taught a general class concerning the aspects of the financial program. At 4:00 p.m. Frank Judd held a class for departmental workers. Apostle Jensen preached the concluding sermon on the theme, "It is yet day"

Frank Judd and his helpers organized film lectures and other activities for the children. The Enfield Zion's League was responsible for serving lunch, tea, and supper each day. Appreciation was expressed to Brother William

The Church and Home Together

By F. M. McDowell and
Harold W. Cackler

This is the third in the Aaronic priesthood study series, and covers the following topics: the church meets the spiritual needs of the home, provides a program of education, organized for service, and the home's response to each of these.

50¢

Herald House INDEPENDENCE, MISSOURI

Isaacs and his firm for the generous gift of vegetables and salad food, and to Mr. Robinson who gave the use of the campfire and prayer meeting site in White Webb's Lane.

The outstanding feature of the reunion was the strong and sincere spirit of fellowship manifest among the Saints.—Reported by VIOLET WORTH.

SANTA ROSA, CALIFORNIA.—On Sunday, August 6, at the Communion service two sons of Elder and Sister Hyrum Crownover were ordained to the office of deacon. Glenvil was ordained by his father assisted by High Priest Robert L. Bishop. Billy Ray was ordained by High Priest Bishop assisted by Elder Crownover.

Some weeks ago Apostle and Sister E. J. Gleazer visited the branch at the Wednesday evening service. The church was well filled with members and friends to hear Brother Gleazer. After the service, a reception was held to give everyone an opportunity to meet them. They were guests overnight with Brother and Sister Bishop.

Elder and Sister Day of Vancouver, British Columbia, and Sister Jella Cline and her granddaughter Marlene of San Jose, California, were recent visitors to the branch.—Reported by H. E. WALKER.

ARIZONA STATE REUNION.—The eighth annual Arizona Reunion was held at Camp Lawton, Mt. Lemon, Arizona, August 19 to 27. This year's reunion was planned by Arizona's State Co-ordinator Elder Marion M. Blakely and Apostle Paul M. Hanson. Other church appointees were Seventy Russell F. Ralston, assistant-minister-in-charge; Bishop and Mrs. J. Stanley Kelley, Patriarch William Patterson, and Elder James A. Everett.

General prayer services were held on Tuesday, Thursday, and Saturday mornings lead by Patriarch Patterson. On Monday, Wednesday, and Friday separate prayer services were held for the junior high class and the young people with Elder Everett in charge. The general

class was held by Brother Ralston. Mrs. Audentia Kelley taught the women's class, and Brother Ralston taught the men's class. The young people's classes were in charge of Elder Everett. George E. Greene and James Everett were in charge of the afternoon recreation.

Sister Hazel Donn was the director of religious education. She was assisted by Catherine Mills, kindergarten teacher; Gersel Taylor, primary teacher; Lucy Slight, junior teacher; Winifred Foster and George E. Greene, junior high teachers. Brothers Patterson, James Everett, and Keith Rogers assisted in the field and nature course. On Wednesday the children went to the woods to participate in the re-enactment of the Book of Mormon story.

On Friday evening at campfire, those in charge—George E. Greene, Russell Ralston, and James Everett—sponsored a surprise watermelon feed.

On Saturday morning, Carol V. Gentry of Bisbee and Mrs. Bonnie Jean Greene of Phoenix were baptized by Elders James A. Everett and Priest I. Ronald Greene. Confirmation was held at the 11:00 service on Sunday. Carol Gentry was confirmed by Elders Ralston and Blakely, and Mrs. Greene was confirmed by Patriarch Patterson and Elder I. Raymond Greene.

On Saturday afternoon Elder Blakely presided over the annual reunion business meeting. Russell Wood was retained as secretary-treasurer, and Hazel Donn was retained as women's representative. It was also voted upon that Arizona should hold a mid-winter conference in February at Tucson.

Forty-one young people went to Inspiration Point for an early morning prayer service on Sunday. Apostle Hanson was in charge of the Communion service and confirmation service at 11:00 on Sunday morning.

There were about 125 campers on the grounds throughout the week, and the auditorium was filled to its capacity of 225 for the Communion service.—Reported by WALLACE R. GREENE.

Weary Waiting

UNSEEN TO MORTAL EYES, the Stranger walked slowly and sat with the Saints who were scattered thinly over the auditorium. His shoulders drooped dispiritedly. He was unutterably weary. The time of his glorious coming seemed so near at hand and yet today—how ingloriously had they handled the preparation for his coming!

He breathed a heavy sigh and relaxed on the wooden bench. Ah! It was good to rest. He meant only to stay a short time. The meeting was already in progress. Half the time for the service was past, and the Saints still waited.

The burdens of the day came back upon his consciousness. He had walked the weary world this day. Perhaps that was why he was so downhearted. But no . . . he had been challenged. Here was a great task—a great opportunity.

Now it was Wednesday night, and he must be with his people. But the emptiness of the building! He felt lonely, isolated, the whole world upon his heart; millions he loved more dearly than his own life needing the touch of his people, and not a soul here knew of his burden.

He was startled out of his reverie by the testimony of a humble sister. It was the cry of the ages, the challenge that always gripped his heart.

"I have sinned!" In the latter-day church, a confession . . . An inkling perhaps . . . a sign of awakening! Could he hope? He leaned forward in his seat, alert now, every power of heaven at his command. Possibly, just possibly, here was an opening.

The electric current of his interest moved through the assembly. All listened intently as the woman confessed her shortcomings. It was true. It was true. She was praying, "If I could but love the Lord my God with all my heart, all my might, mind and strength, and love my neighbor as myself. . . ."

The Stranger rose and the might of his strength filled the house. The future shone bright and sure before him.

The woman continued, "If I could but live each day, a day at a time, not depending upon my own arm of flesh—if I could but spend each day in communion with Him."

Softly the congregation sang, "Unto God who knows our every weakness." And now the Stranger stood in their midst. His glorious countenance upturned toward heaven. He wept with joy.

With the sweet strains of "Consecration" bearing his prayer heavenward, he prayed, "I thank thee, Father, for these thou hast given me out of the world."

R. C. LAMBKIN.

Stewardship Opportunities and Responsibilities

A Textbook for Priesthood Study

BY BISHOP L. WAYNE UPDIKE

This is a twelve-hour unit of study designed for the further education of the Aaronic Priesthood of our church. It covers the financial law, the missionary presentation of the financial law, how to help members file their tithing statement, family finances, funds of the church, economic Zion, and a number of charts.

Price 35¢



HERALD HOUSE

Your League Is What You Make It

By Bernard Butterworth

INTRODUCTION

Out of the normal activities of one of the larger Zion's Leagues in Independence grew the production of the light operetta, "The Mikado." With the help of other Leagues, these young people produced a beautiful and entertaining musical.

In addition to providing a rich experience for all who took part or witnessed it, this production raised over \$800, with which it was possible—also through volunteer help—to erect floodlights on the Campus softball diamond, which is owned by the church. Now each week this summer, eighteen Zion's League softball teams, as well as other teams from the local Y.M.C.A. and the city recreation leagues, find wholesome recreation in the clean moral atmosphere of the Campus.

What does such a project do to the spiritual life of the League? As many as seventy-three young people of this one League have been counted at their prayer services. While recognition must be given to the young people for their excellent work, the real key to the success of such projects rests in the skill and devotion of the League leadership, which can carry on only with the complete support and co-operation of the pastor and the entire congregation.

—CARL MESLE, General Director
of Young People's Work

ONE OF THE GREAT THINGS in this is growth. This applies to events as well as to books and institutions. Here is the story of the growth of an idea, which resulted in the stimulation of a League, the challenge of other Leagues, and entertainment for a community.

Few people could comprehend the growth necessary for such a production as they sat and enjoyed the



CAST OF "THE MIKADO" GIVEN BY WALNUT PARK LEAGUERS, INDEPENDENCE

performances of Gilbert and Sullivan's light opera, "The Mikado," in the Campus Open Air Theater on the evenings of June 13 and 16. The idea was conceived by a group from Walnut Park Zion's League. The musical and dramatic talent was evident. An operetta would combine this development. The idea was at first simple—a local musical comedy to be presented for the branch. There was one problem—where could it be presented? Leaders put their heads together; plans began to formulate; the cast was chosen. Interviews with competent leaders indicated that it must be a beyond-local project. It branched to city-wide Leagues. Then a goal was initiated. The Campus needed lighting facilities for the softball diamond. The project was never considered primarily for entertainment. It was originally suggested for League development and activity. Now it had turned to service.

As rehearsals and staff meetings progressed, another and most vital element appeared—the feeling of group unity. The chorus of forty singers became enthusiastic. They immediately buckled down and memorized their numbers. What they lacked in maturity, they overcame with enthusiasm. Each rehearsal became a picnic; everyone enjoyed

working. Soon parents began to show interest. Mothers began sewing and collecting costumes. Fathers began constructing scenery. Others planned lighting and administration. While the cast and chorus were working in this common experience together, there came to everyone a sense of belonging, a true spirit of fellowship. As they met for prayer that Tuesday evening, a few minutes before the first public performance, they placed their petition with God. They prayed, "We are not real musicians and actors. We are just amateurs; but we have made adequate preparation; our cause is good; enhance our effort with thy Spirit"—and they found that spirit at their service.

THE PRODUCTION was a streamlined version made to appeal to average listeners, but something of the original was missing. Busy hands began inserting lines; copying music, orchestrating scores. A twenty-piece orchestra was chosen from various parts of the city. This orchestra needed to be co-ordinated with the chorus and solos. All of the members were fine musicians and had little difficulty providing a brilliant accompaniment.

Local League artists designed and painted the elaborate scenery which centered around a large, grotesque Buddha in the Palace of the Mikado.

New Horizons

These same artists began working on designs for programs, posters, and costumes.

An outside production presents problems. The scenery, which was bulky and large, had to be protected from the weather. Here again detail of organization solved the problem. Fathers of Leaguers and other interested persons could erect the sectional scenery in about an hour. The lighting itself was a small problem in electrical engineering. The League members made the orchestra lights themselves and various critics worked out the balance and details of sound. The work "behind scenes" equaled the work on the opera.

The cast was chosen with great care. This paid off in the fine performances and commendable acting. There was a remarkable spirit of cooperation throughout. Church organizations such as the White Masque Players and the Men's Club, General Church officers, and the pastor at Walnut Park, combined with city-wide Leagues, all pledged their support and assistance.

Came the eventful week and the weather was favorable. The unusually cool summer became humid. Each night rain threatened, but did not materialize. The show was a huge success. The money for the lights was raised, but that was subordinate. Audience appeal was first, and every member of the cast, chorus, and orchestra tried hard to give his best. As each actor played his part or sang his songs, he became confident that growth comes with effort. Memories of a tightly-welded group born of common fellowship through song and drama will not soon be forgotten.

THese LEAGUERS are not through. They aspire to new and better projects. This was but a beginning. They have learned by this and similar experiences that *your League is what you make it*. It stands squarely on your shoulders. It is the hope of Walnut Park Leaguers that this project may offer a challenge to other Leagues to use their talents for their

A Modern Parable

A Man of Great Faith

By **FRANCES M. MILLS**

THERE WAS A MAN who had great faith in God. He lived in a town at the base of a high mountain. From time to time rocks and dirt would dislodge from the side of the mountain and fall upon the town. Whenever this occurred the people became frightened and many fled to the open fields for safety. But the man of great faith only laughed at their fears and told them to put their faith in God, and they would be saved. Then one night a village elder dreamed that a terrible storm broke over the high mountain, and a large stone was loosened and began to roll and gather other stones and dirt and trees and became an avalanche that swept down the face of the mountain and buried the town at its feet.

The elder told his dream to the people, and one came forward to say he too had dreamed such a dream. And some believed it to be a warning. Then the elder said, "Let us go out into the open plain and build up a city in a safe place that we may not be crushed when the mountain falls." And many arose and went with him and builded a city far out on the plain. But others said, "'Tis but an old man's fancy. We will stay and live as we have always lived."

own development, and that they will learn to grow through serving.

Yes, one of the great things in this world is growth—development from small to large, simple to great. Let this story of the growth of an idea stimulate your League, that it may challenge other Leagues.

"Give me a standing place," said Archimedes, "and I will move the world." But it was the immortal Goethe who changed the postulate into the precept—"Make good thy standing place, and move the world!" Zion's beginnings can originate in *your* League.

And they raised their eyes to the mountain, and it seemed very strong and sure, and the sun shone brightly, and there was no cloud in the sky.

BUT EVEN AMONG THOSE who stayed were some who remembered the elder's words and secretly laid by provisions and kept watch that they might be prepared to flee when the mountain began to tremble. But the man of great faith said, "I have faith in God that he will protect me." Many days passed by, and few there were who still kept watch. Many forgot even the dream and the city built out on the plain.

Then one dark and windy night, one who watched came running to say that fierce lightnings were flashing about the summit of the mountain and rain was falling. Then those who had prepared themselves beforehand gathered together their provisions and fled to the city built upon the plain. But the people who remained in the city only yawned and said, "We have had bad storms before," and returned to their beds and went back to sleep. And the man of great faith stood in the middle of the street and lifted up his eyes to the skies and cried, "Lord, save me! I have great faith in thee!"

And a mighty rumbling commenced within the mountain, and the rocks began to roll, and the whole side of the mountain fell upon the town and buried it so deeply that no man saw it again, and all who were within it perished. But all who dwelt in the city on the plain were unharmed.

Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. . . . Let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him.—Doctrine and Covenants 108: 4.

Perfection Must Come Through Suffering

(Continued from page 11.)

further outlook than that of innocent children. But God is utterly fair and impartial. He would not have some born in this state, and some in the state we are born in today. Being all-knowing, he knew that sin would enter in. Being all love, he provided the cure, through the atonement, before the sin was committed. So Adam and Eve were withheld from childbearing until their children should have the same conditions as all other children have.

The tree of knowledge became the "tree of learning" to our first parents, and also to us. Man learns his power by overcoming obstacles; he learns the love of God through the sacrifice of Christ; he learns the glory of development and achievement; he learns the true meaning of faith, hope, and love. In this way he has personal knowledge that the angels lack, as they have never had this experience.

The way Adam chose is the way that produced the curse. God did not arbitrarily curse the world in anger. As man chose to "be as the gods" (Genesis 3: 10, Inspired Version), God had to show man how incapable he was of being God. So all those obstacles were thrown in the way for man to overcome. Man is still far from being "as the gods." Adam and Eve willfully severed communion with God, breaking the first commandment. God did not contradict himself by letting *sin* be his agent. He only wanted to teach man the truth of the awfulness of sin, which he would otherwise not have known. Thus we see how in the end *all things* must eventually bow the knee and confess that God is supreme. Thus we see that perfection comes through suffering, strange as it may seem. But that is the law of development in all creation, and one in which man can really share in the ruling of the kingdom of God.

FRANCES RECKLIN.

Adam's Fall Was Necessary

WE HAVE BEEN TOLD that reason rejects the claim of Eve, Enoch, and Lehi that if Adam and Eve had not transgressed, there would have been no children.

Inspired Version versus King James Version

We read in the King James that when God made man, He said his work was good, but very soon he felt bad about making man, "And it repented the Lord that he made man on the earth, and it grieved him at his heart."—King James. There is nothing in the King James about God Almighty's discussing the plight of man on the earth or his need for a Savior before Adam and Eve were created, but this is clearly explained in the Inspired Version. It states that all men were created spiritually before Adam and Eve were on the earth. The King James has nothing at all about Lucifer trying to get into the picture when God selected Jesus Christ to come to earth and represent God.

Garden of Eden Situation

When Adam and Eve were first created and stood naked, they had no realization of their nakedness, nor did they know good from evil. The Almighty of course started man on earth for him to make his choice as to whom he would serve, God or Satan. Naturally God knew that when he commanded Adam and Eve not to eat the fruit of the tree of knowledge of good and evil that they would fail to comply, and that he would have the knowledge of good and evil, and would be in a position to exercise his agency.

Testimony of Adam, Eve, and Lehi

Adam and Eve said God blessed them because of their transgression. Lehi (one of the great prophets of the Book of Mormon) has an inspired explanation regarding the fall of Adam and Eve, and it agrees

fully with their testimony. Lehi states, "Adam fell, that men might be; and men are, that they might have joy." But Lehi goes into detail in his explanation. He says, "And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained for ever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin."

The evidence is conclusive in the Inspired Version and in the Book of Mormon that the fall of man was necessary to the divine purpose!

Adam Gained by the Fall

The Lord said to Adam, "I have set thee to be at the head: a multitude of nations shall come of thee, and thou art a prince over them forever."—Doctrine and Covenants 104: 28. Adam was glorious even to his old age. Doctrine and Covenants 104: 29 reads, "And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the holy ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the Book of Enoch, and are to be testified of in due time."

JOSEPH A. FERRIS.

Notice to Missionaries

Growing out of suggestions voiced by members of the New Appointees' Institute which recently met in Independence, a two-page article has been prepared to assist missionaries in getting publicity of their services in local newspapers. We will be glad to furnish a copy of this to any of our missionaries who request it.—Editor.

Notice to San Diego Visitors

The church in San Diego is located at 4328 Alabama Street; those visiting the city will find it open. We shall not be able to entertain any week from Friday until Tuesday as we are much too busy.

PETER S. WHALLEY, *Pastor*

Northwestern Iowa Conference

The Northwestern Iowa District conference will convene September 17 at Woodbine. Apostle D. T. Williams will be the guest speaker at the 11 o'clock service Sunday. District officers will be elected and reports read at the business session.

RUBY ADAMS,
District Secretary

Chatham District Conference

The annual Chatham District Conference is to be held on Sunday, September 17, at the Bothwell church. "Strength in Witnessing" is the theme of the conference. The schedule of services is as follows:

- 9:30 a.m.—Prayer service
- 11:00 a.m.—General forum discussion
- Noon —Noon meal
- 2:00 p.m.—Class, Bishop J. E. Baldwin
- 3:00 p.m.—Business session
- 5:30 p.m.—Evening meal
- 7:00 p.m.—Preaching service

The women of Bothwell Branch will serve both noon and evening meals. All Chatham District Saints are invited to be in attendance.

E. E. SMITH,
District President

Ontario Religious Education Institute

All religious education workers in Ontario and those interested in this type of ministry are invited to attend the Ontario Religious Education Institute in London, September 22 to 24. Apostle C. G. Mesley, minister in charge of Ontario, and Apostle R. M. Holmes, Director of Religious Education for the church, are to be in charge of the institute. The schedule of activities is as follows:

FRIDAY:

- 8:00 p.m.—Class, "Let's Look at the Church Today," C. G. Mesley, instructor
- 9:00 p.m.—Mixer, William McMurray

SATURDAY:

- 10:00 a.m.—Worship, Gordon Farrow
- 10:30 a.m.—Class, "L.D.S. Education for Today," R. M. Holmes, instructor

Afternoon Free

- 5:00-6:00 p.m.—Vesper Hour Class, "Youth on the March," L. C. Zonker, instructor
- 7:30 p.m.—Class, "Audio Visual Resources," R. M. Holmes, instructor
- 8:30 p.m.—Class, "Worship in the Church School," R. M. Holmes, instructor

SUNDAY:

- 8:30 a.m.—Prayer Service, E. E. Smith
- 10:00 a.m.—Class, "Your Tools of Evangelism," R. M. Holmes, instructor
- 11:00 a.m.—Preaching service, "Someone Planted a Seed," C. G. Mesley, Minister
- 2:30 p.m.—Dedication service, J. Booth

Reservations for accommodations should be made soon with C. E. Muir or J. E. Baldwin, 344 Maitland Street, London, Ontario.

Four-District Priesthood Institute

A priesthood institute for the Southern Nebraska, Northeastern Nebraska, Northwestern Iowa, and Southwestern Iowa Districts will be held September 22 to 24 at Council Bluffs, Iowa. Dr. F. M. McDowell will be in charge of the institute which will center around the theme, "How Can We Save Marriage and Family Life for the Kingdom?" The first service is scheduled for 7:30 Friday evening. Classes will be conducted all day Saturday, followed by a banquet in the evening. Reservations for the banquet and housing accommodations may be made with V. D. Ruch, 217 Tenth Avenue, Council Bluffs, Iowa. The institute will close Sunday noon.

P. H. HEUERMANN, *President*,
Southwestern Iowa District

REQUEST FOR PRAYERS

Mrs. H. T. Belton of Bantry, North Dakota, requests prayers for her husband who is partially paralyzed.

Prayers are requested for six-year-old Gary Alton of Atkinson, Nebraska, who has a respiratory ailment.

ENGAGEMENT

Papenfus-Coleman

Mrs. Kitty Coleman of Independence, Missouri, announces the engagement of her daughter, Lottie Marie, to Emory F. Papenfus, son of Mr. and Mrs. Fred C. Papenfus, also of Independence.

WEDDINGS

Thompson-Heinz

Peggy Joan Heinz, daughter of Mr. and Mrs. Leonard Heinz, and Laurence James Thompson, son of Mr. and Mrs. Arthur Thompson, were married June 25 in the Methodist Church at Cameron, Missouri. Elder Wesley Ballinger, uncle of the bride, performed the double-ring ceremony. They are making their home in Cameron.

BIRTHS

Dr. and Mrs. Vance Link of Independence, Missouri, announce the birth of a son, Ronald Vance, born August 29 at Research Hospital. Mrs. Link is the former Catherine Weller of Lincoln, Nebraska.

Mr. and Mrs. Darrell Brown of Colorado Springs, Colorado, announce the birth of a son, James Woodley, born July 30. Mrs. Brown is the former Dorothy Mundy.

A son, William Richard, was born on June 1 to Mr. and Mrs. Earl L. Hutchins of Aledo, Illinois.

A daughter, Rebecca Jane, was born on June 21 to Mr. and Mrs. Wesley McKay of Aledo, Illinois.

A daughter, Mary Lois, was born on June 21 to Mr. and Mrs. Lawrence E. Vogel of Lamoni, Iowa. She was blessed on July 9 by Elders William Shakespeare and Alma Heide. Mrs. Vogel is the former Irene Park of Dinuba, California.

DEATHS

FRACCASCIA.—Paul, was born August 11, 1917, at Philadelphia, Pennsylvania, and died May 24, 1950, at his home in Kansas City, Missouri. He was baptized into the Reorganized Church in 1936 and attended Grace-land College. He received his B. A. Degree from Kansas City Teachers' College in 1940 and his Masters Degree from the University of Kansas City in 1942. At the time of his death he was executive director of the Eastern Jackson County Y.M.C.A. and pastor of the Bennington Heights congregation in Kansas City.

He is survived by his wife, Edna, and two sons, Paul Michael and Thomas Frank of the home; his mother, Mrs. Nancy Fraccascia, of Philadelphia; and two sisters: Mrs. Anna Frost of Philadelphia and Miss Hilda Fraccascia of Vineland, New Jersey.

NEWCOMB.—Hanora Coleman, was born September 1, 1874, at St. Johns, Newfoundland, and died August 19, 1950, at Resthaven in Independence, Missouri. After their marriage she and her husband Owen L. Newcomb, moved to Nova Scotia and later to Boston, Massachusetts. On May 13, 1895, she was baptized into the Reorganized Church; a devoted worker in the church, she taught a class of boys and was active in the women's department. In 1912 she and her husband homestead in Saskatchewan. Eight years later they moved to Independence, then to Boston, and in 1925 to Independence again. Here Sister Newcomb was a member of the Laurel Club and Home Beautiful Club. She was a regular attendant at church until May, 1943, when she suffered a stroke. In September, 1945, she had another stroke, after which she was hospitalized for a month and then taken to Resthaven. Her husband died in June, 1948. The only close relative, who survives her is a sister, Mrs. Elizabeth Page of Wenatchee, Washington.

FUSSELMAN.—Lucy Ann, daughter of James A. and Lucinda Leonard Johnson, was born April 13, 1854 in Pike County, Illinois, and died August 15, 1950, in Hill Memorial Hospital, Quincy, Illinois. She spent her early years near New Canton, Illinois, and was married on March 7, 1872, to Philip Fusselman, who preceded her in death ten years ago. Her home in later life was in Quincy, although she spent eight years in Independence and resided with her sons at various times. She had been a member of the Reorganized Church since September 8, 1867. She spent the last fourteen years of her life in the hospital, for three years she was totally blind.

Surviving are three sons: Charles A. of Hull, Illinois; George E. of Quincy; and Clyde E. of Nauvoo, Illinois; fifteen grandchildren, nineteen great-grandchildren, and two great-great-grandchildren. Funeral services were conducted by Elder Harold Skiles at the Stormer Chapel in Quincy. Interment was in Greenmount Cemetery, Quincy.

BRYANT.—George E., was born February 2, 1900, and died July 30, 1950, at his home in Manitowaning, Ontario. He had been a member of the Reorganized Church since June 27, 1915. Funeral services were conducted by Elder M. K. Brown and C. M. Smith at the Reorganized Church in Manitowaning. Burial was in Hilly Grove Cemetery.

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*** SEA COINS**

Lillie Jennings returned from her vacation with a couple of sand dollars in her purse. They couldn't be spent, of course, but they seemed like wealth of a kind. Actually, the sand dollar, a kind of sea-urchin, resembles an Italian "raviolo" (plural, "ravioli") made of limestone, with the creature living where the spiced meat would be. It is decorated on the top with an etching like a five-petaled flower. There are peculiar little vein markings on the bottom as if made to conform to the rootlike feeders the creature sends out for nourishment.

We give the strangest long names to the smaller things. The sand dollar has been named "Echinarachnius parma," and belongs to the order "Clypeastrina." Probably fortunate that he doesn't have to think about it.

Isn't it odd that the Indians, who used shells for money, never made use of the sand dollar? Perhaps because they didn't call it by that name.

Nature's mint keeps operating, and she turns out this kind of coinage in generous numbers. They are not often found alive on the beach, but are washed up by the tides and waves after the occupant has died, leaving his home behind. Often they are crushed by some invader that has broken into the little house to eat its owner.

Strange and fascinating beauty has been wrought by unseen hands into these small creatures of the sea. And as one contemplates it, he considers the purpose of the great creation which takes into account even so humble a citizen of the earth.

*** YOUR PERSONAL PHILOSOPHY**

Your personal philosophy can be like an overcoat to protect you from the storm, or it can be like a bed of spikes that you must lie down on. It simply depends on what you include in your philosophy.

Anger is a fire that burns down the house because you don't like the knob on the door.

Resentment is like a descending escalator. It can carry you in one direction only—down.

A smile is the first word in a pleasant conversation. A frown is the beginning of trouble.

Every person is surrounded by a zone of illusions, based mostly upon his feelings. If he feels happy, the world is bright and beautiful. If he feels sad or angry, the same world looks ugly and revolting. Would it be stretching things to say that hell is created by the minds of those who go there?

*** THE GREATEST OF THESE IS CHARITY**

The folks at Uncle Joe's house have learned to be very kind and patient with the mistakes of others. They know very well that if either of them is critical, he is sure to be involved in something worse by the next day. Aunt Molly lost a saucepan as big as a merry widow hat. Uncle Joe found it reposing coolly in the refrigerator with a sprig of parsley and a cold potato in it. Fortunately, he made no foolish remarks. Before the day was over he had successively misplaced his glasses, a pair of shoes, a clean shirt, and the spool of thread he had brought home from town. It pays to be quiet and gentle about these things.

Handwork

Favorite Bible Stories to Make and Tell

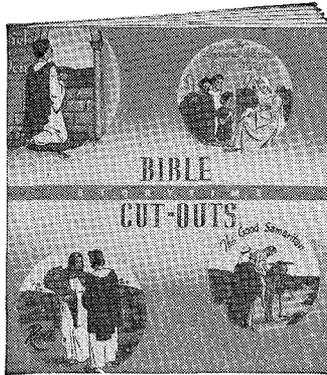


Twenty-two favorite Bible stories uniquely presented as storytelling aid for teachers, and related handwork for children. Contains complete directions and patterns for creative illustrations. Seventeen Old Testament and five New Testament stories are offered, including those of Adam and Eve, Noah, Baby Moses, David and Goliath, Daniel, Esther, The Shepherds and the Angels.

Ideal for junior-age participation, or for teachers to use as fascinating storytelling aids to younger children. Can also be used as playtime projects in the home. 48 pages, 10x13½ inches.

Price each 75c

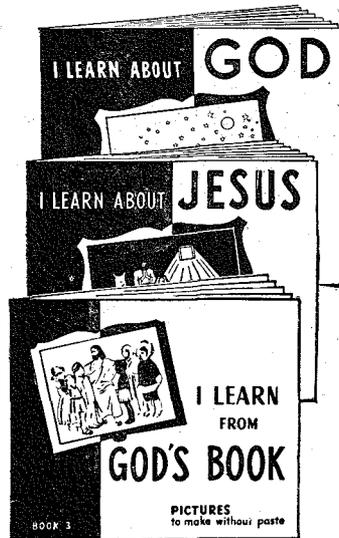
Bible Story Time Cut-Outs



This is a fascinating new cut-out and story book for children. Total of eight favorite Bible stories complete—Ruth, Jacob's Dream, Joseph and His Brothers, Daniel in the Lions' Den, Shepherds of Bethlehem, Shepherds Worship Baby Jesus, The Good Samaritan, and A Gift for Jesus. In addition, there are 6 big sheets of Bible art, full-color figures to cut out and assemble into stand-up story scenes. The child will have hours of fun listening to the stories and building his own scenes. Large book, 10x12½ inches, full color, heavy paper cover.

Price \$1.00

I Learn About God I Learn About Jesus I Learn From God's Book



Each of these booklets contains 12 pages of neatly outlined pictures of boys and girls or Bible scenes to be completed by the child. Full-color pictures on gummed pages are provided to be cut out, moistened, and stuck in place on the outlines. Easy and fun—no pasting. Remaining background of picture can then be colored. Size 8x10 inches.

Price each book 35c

herald house

INDEPENDENCE, MISSOURI

THE SAINTS'

Herald

VOLUME 97

SEPTEMBER 18, 1950

NUMBER 38

Eyes to the Future!

*"A boy's will is the wind's will,
And the thoughts of youth are long,
long thoughts."*

—Longfellow.

DAVID AND BRYAN ENTWISTLE

AT NAUVOO

Photo by Marion Pease



Important

News & Notes

All church school superintendents in the United States and Canada are expected to report the number of persons in attendance at church school on Sunday, September 24, to the Department of Religious Education, the Auditorium, Independence, Missouri.

This information is desired in connection with the church school attendance campaign which is being conducted throughout the domestic fields beginning October 1, 1950.

An early response to this request will be greatly appreciated.

THE FIRST PRESIDENCY,
By F. Henry Edwards.

JOINT COUNCIL

The First Presidency, Council of Twelve, and Presiding Bishopric began their Joint Council meeting in the Auditorium on September 5. The session is expected to last about two weeks.

It is expected that President Israel A. Smith will return before the conclusion of the meetings. All the apostles except D. Blair Jensen of the European Mission and Roscoe E. Davey of the Australasian Mission are present.

BOOK OF MORMON IN SPANISH

Apostle Charles R. Hield reports that work is progressing nicely on the translation of the Book of Mormon into Spanish. Immediate work is being done on the Book of Mosiah. Every page of the Book of Mormon has been assigned to someone for translation.

FROM TEXAS

Apostle Percy E. Farrow reports that Jack Wight and Alfred Yale, new appointees, are making a get-acquainted tour of Texas. Both young men will be doing missionary work in Texas. Brother Yale has just completed a series at Bryan, Texas. Brother Wight has recently assisted Pastor J. L. Berry in organizing a new mission in San Antonio, Texas.

WASHINGTON VISITORS

Mrs. Jessie Ward LeBaron, author of the "Call at Evening," and her husband Dr. G. C. LeBaron were visitors in Independence from August 16 to 22. For the past several weeks, Dr. and Mrs. LeBaron have been making a cross country trip to the east coast and are now on their way home to Seattle, Washington, where they operate a school. During their tour they have presented informal lectures to hundreds of Saints on herbology, dividing the lecture time between them.

YOUTH IN ZION

A city-wide Zion's League retreat was held at Gardner Lake, Missouri, on September 2, 3, and 4 under the supervision of Carl F. Mesle, General Director of Young People's Work in the church. The theme for the retreat was "A Faith for These Times." Two hundred and sixteen attended.

Apostle Charles R. Hield presented the Sunday morning sermon and was the leader for the Sunday afternoon discussion forum. Brother Mesle was in charge of the forum.

Al Pelletier, a veteran of World War II and now a special student at Graceland, presented the Sunday evening sermon and spoke at the Monday morning fellowship service. Kenneth Green, youthful city-wide Zion's League leader of Independence, was in charge of the fellowship service. At this service Brother Pelletier spoke under the influence of the spirit. The meeting lasted for two and one-half hours and might have lasted longer had time permitted.

At the beginning of the retreat, Brother Mesle held a meeting of all present who belonged to the priesthood. These young men were given active parts in the Communion service and other services of the retreat.

John Pennington was baptized at the retreat by Brother Mesle. Two other young people have given their decision to be baptized.

Among those in attendance were people from California, Washington, Nebraska, Iowa, Canada, and Australia. Les Gardner, who will enter Graceland College this fall, was from Australia, and Kenneth Phillips, who recently moved to Independence, was from Canada.

Our Professional Magazine

EVERY PROFESSION has its own special publication. There are magazines for doctors, druggists, lawyers, schoolteachers, and nurses. Preachers and ministers have theirs, too. "The butcher, the baker, the candle-stick maker," barbers, theater-operators, stamp collectors, dog-lovers, jewelers—all have their special periodicals that keep them informed on the latest things in their fields. If they do not take these publications, they are soon left behind and will be incompetent to give first-class service.

A professional education is like radio or television—some new feature is always being added. It is never complete. Also, it is like a car, it requires repairs and maintenance.

The church has a professional magazine for its leaders and local and district church workers. It is *Guide Lines to Leadership*. Last year you may have known all that was necessary to be a good church school teacher or officer. This year something has been added; new ideas and more effective plans have been developed. You will find these discussed in the current issues of *Guide Lines to Leadership*. If you are not taking this magazine, you may be falling behind and losing your effectiveness.

The July-August issue contains articles by Apostle Reed M. Holmes, Thelona D. Stevens, Donald V. Lents, John R. Darling, Beatrice Darling, Alice Burgess, Emma McConley, and the Presiding Bishopric, and other leaders. These bring valued information that will result in better church work for those congregations in which the material is studied and used.

Guide Lines to Leadership is a serious and important professional magazine. Are you keeping up with it?

Pictured on front cover are sons of Mr. and Mrs. William Entwistle, Wigan, Lancashire, England, taken on visit to United States.

THE SAINTS' HERALD

Volume 97

September 18, 1950

Number 38

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

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On Speaking Into the Air

"Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air."

—I Corinthians 14:9.

A serious consideration of this text could hardly lead one to the conclusion that Paul was anticipating radio broadcasting. Yet there is a sense in which his warning might be of profit to those who speak over the "air" as well as others. For it is quite certain that many who begin merely by "speaking into the air" end before very long by speaking into the *empty* air.

And wouldn't it be a wholesome thing if sponsors and performers could hear the clicks of the switches on thousands of radios in homes all over the land being turned off just as their programs come on? If it could be accomplished, it would start a great reform.

* * * * *

There is hardly anyone who has not been guilty, at some time in his life, of "speaking into the air," as Paul expressed it. There is a modern expression, somewhat on the colloquial side—"talking through the hat." It would be interesting to know how that expression originated.

You hear "speaking into the air" in many places. Sometimes it occurs among businessmen in the discussion of ideals. Sometimes it happens in prayer meeting when you hear some people making statements of dedication that you know they have utterly no intention of fulfilling. People seem to think that these promissory notes to God are not binding, that they are simply for publicity.

Sometimes politicians speak into the air. And sometimes plain ordinary citizens are guilty too.

* * * * *

There should be occasions of soul-searching for all people. And preachers should not regard themselves as exempt. Accustomed as

they are, and as they must be by their profession, to search the souls and the motives of others, they must not forget themselves.

We can hold up a mirror to the body, but it is more difficult to hold up a mirror to the mind and spirit. One must be very honest, very resolute, and very fearless to do it.

* * * * *

The function of language is to communicate thoughts and ideas. If it does not do that it fails. If the speaker uses words that the audience cannot understand, he speaks in vain. He wastes their time and his own. Language should be plain and clear, if nothing else.

Of course we have all heard men who speak not to be understood but to be enjoyed. They have good voices, and they use them as a singer does, to produce beauty. So, what they give out is "chin music," literally. But there are some who doubt that the instrument is good enough for a sustained "organ solo."

* * * * *

We have some ministers in our church who speak to the mind. Their sermons are intellectual feasts. One goes to hear them gladly, because it is certain that one will come away better informed, and with a new outlook on some subject that is refreshing and stimulating to the mind. One comes empty, and goes away filled. These men speak to the educated and cultured listeners. It is a pity that many others who need this sort of thing so much get little out of it. For them, it is "speaking into the air."

On the other hand, there are other men who minister to the poor and humble, giving them the spiritual sustenance they require. And, for the intelligentsia, these men "speak into the air."

We cannot expect to be able to reach and minister to "all kinds and conditions of men." All we can do is to try.

* * * * *

There are men who speak to the heart. Their sermons are filled with sympathetic understanding and compassion. They help people to know each other better and appreciate each other more. Theirs is a ministry of peace and reconciliation. People love them. Such men never "speak into the air." They can reach and bless all kinds.

* * * * *

I once saw a preacher—and I will not identify him—turn sideways to his congregation so they could see his magnificent profile. He shut his eyes and talked to the wall. He turned loose a stream of grandiloquence that would have amazed the people if they had known what he was saying, which he did not. For he was using big words incorrectly, and was making an amazing exhibition of himself to the few who understood. Such speaking may have its place, but it is not in church. Like Shakespeare's poor actor, it was "full of sound and fury, signifying nothing."

* * * * *

Those who speak—and most of us do it at some time in our lives—should remember our obligation to the people. We should speak so that they can understand easily or we waste their time and our own. It is not good to "speak into the air."

L. J. L.

E d i t o r i a l

From Eugene Theys, Stuttgart, Germany:

I am again in Germany visiting our groups in the western zones. I find the work steadily progressing, even though there are many uncertainties standing in our way.

Brother and Sister Joseph Holmes of England traveled with me my first two days on this trip. They had the pleasure of meeting our members in Offenbach and Nürnberg. I believe they are among the first English Saints to visit on the Continent.

On August 26 Brother Erick Hühhold, bishop's agent in western Germany, and I visited the Floyd Engstroms at Landshut. Here we had the pleasure of meeting many of the officers on the staff. All we met spoke highly of Brother Engstrom's work and the way in which he is ministering to our soldiers over here. I wish we had more men like him representing our church in this capacity.

At present Brother Hühhold and I are traveling together. We are now staying at the home of Brother Reinhold Czech, a prominent dentist in this city. Brother Czech is pastor here and is doing a good work despite the fact he is very busy in his profession.

The following is from a letter from President Smith written after he cabled he would be going to Australia via New Zealand:

Going clear to Auckland on this ship, a toss up as to time, as we faced a two weeks' delay for plane at Apia, Samoa; so we will complete a visit to Australasia in ten or twelve days. Having rougher seas and cooler weather since turning south from Samoa.

We feel it is very desirable that President Smith has had this opportunity to contact the Saints in the other part of the world, and from what we hear from them they have appreciated his visit.

The following report comes to us by letter from Alvin C. Wadsworth, district president of the Northwest Ohio District.

On Sunday, July 2, at Oak Harbor, we baptized eight persons. The scene of

the baptism ceremony was a private beach on Lake Erie. Among those baptized were a mother and her three sons; a father, his son and daughter; and our daughter-in-law—three adults and five youths.

Right Habits Are Good

(A subscriber has asked for the reprinting of this article which she clipped from an old "Herald." We believe our readers will profit by reading it. The author was Frederick M. Smith.—Editor.)

Creatures of habit though we are, how slow we are in learning to adequately appreciate the methods of forming good ones. Bad habits seem more easily acquired than the good ones. That is because bad habits are formed by following the lines of least resistance, while the good ones are formed only by making our moves purposive and having a definite goal toward which we constantly endeavor.

What are your habits? Have you evaluated them to discover if they are good or bad?

Bad habits are eliminated only by replacing them by good ones; and know this Saints: to replace a bad habit by forming a good one is more difficult of achievement than to form the good one first.

Why speak of habits here? Because we form church habits as in all other lines of activity. What are yours? Are you regular in family devotions? In private prayer? In observance of the Sacrament? Punctual and regular in attendance at church, Sunday school, and Religio? In study for greater usefulness—study in music, church literature, literature general, your vocation? In keeping the financial law of the church? In speaking no evil of persons, but only good? These and many others are matters which have to do with our spiritual habits. Get the habit of being right, doing right, at the right time; or being good for the sake of the other fellows and for God and his church.

Be sure your habits are right, then go ahead—to perfection.

F. M. S.

Why Attend Church?

THE OTHER DAY a radio commentator discussed some of the reasons people give for attending church, even though they are not zealous church members. Judged from the Puritanical standards of our forebears, most of the answers would have been plain sacrilege; judged from the standpoint of value to society most of them were worthy of consideration.

First, there were the young marrieds just starting out in life who wanted the social side of church association. Is that not a worthy ambition? Is it not better that they cultivate friends who seek a place of worship than those who patronize the cocktail lounge?

Second was the young father who wanted only the best for his family. He liked the cultural atmosphere the church could give his children. He hoped that as they grew to maturity and he did not have to be so concerned with business matters, he would be able to enter politics. It was his opinion that a church background would be an asset for such a career. What better background could the leaders of our country have than the refining influence of the church? Even though he might not be very religious, he would absorb some of the ideals which would better fit him for public office.

The third person to give his reason for church attendance was a young man who had decided that he was old enough to find a wife. He was not quite sure whether he was an atheist or not, but he felt that if he went to church it wouldn't hurt him, and it might help him in making his decision. He enjoyed the music of the church and participation in it as well as the dramatic program. As to finding a wife, what better place could a young man of refined tastes choose to go than to church? As to his ideas on being an atheist, church attendance should soon cure that.

After listening to these reasons advanced for church attendance, I began to wonder just what my own reason was. It seems to me that in the stress and strain of this modern day, I need the spiritual uplift that quiet hour brings. Even though unable to attend a church of my own faith where I might find the great spiritual communion which is not found elsewhere, there is much to be gained and nothing to be lost by attendance at other churches. When someone tells me that only hypocrites go to church, I say, "But think how much worse they might be if they didn't go."

MAUDE D. ANDERSON.



The Greatness of Service

By CHRIS B. HARTSHORN

A Sermon Preached May 21, 1950, at Liberty Street Church in Independence, Missouri

From a wire recording by Elmer Hart.

Scripture: Matthew 23: 1-9, Inspired Version

I HOPE THAT THIS THEME of service will really be a challenge to all of you, as there is great service to be done in the kingdom of our God if the church does that which is required of it in the near future. In my youth—and I think I have heard this same testimony even in later years—I very frequently heard people say, “I love this work. It is my meat and drink.” Now it is *work*, and it is fine when we can love it, because work that someone else gives us to do usually is something we dislike. Work that we ourselves find to do, which is a very part of our beings because we love it, is a joy and a satisfaction—even a blessing. It has dignity.

I wish to read two or three texts which emphasize the importance of work. In about five of the early revelations, the same statement is reiterated: “A great and a marvelous work is about to come forth among the children of men.” Then in one of the early revelations of the Reorganization, this statement was made: “I will hasten my work in its time.” Perhaps one of the better known revelations which emphasizes the principle of work by all of us is contained in Section 119: 8:

Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them, and to the in-

tent that all may labor together, let him that laboreth in the ministry, and him that toileth in the affairs of the men of business and of work, labor together with God for the accomplishment of the work entrusted to all.

When you have made a covenant with Jesus Christ in baptism, by which you are made a new creature spiritually, and had all the possibilities, the innate rights and privileges of spiritual rebirth into the kingdom of God, it was not like a graduation diploma for the completion of some work; it was not the idea of something you had done that was great; rather it was like a matriculation to begin study—an initiation into a work that meant either salvation or damnation.

The late Lecompte du Nouy in his book, *The Destiny of Man*, has this to say: “Purely intuitive religious faith is a much more efficacious human lever than science or philosophy. Action follows conviction and not knowledge.” The world is not being lost today—that part of which is being lost—because it does not know better. Latter Day Saints are not getting in trouble or backsliding because they don’t know better—it’s because they lack convictions. Perhaps the ministry is at fault, I do not know; but it seems to me one of the functions of the ministry is to keep hammering away on the things that are important in our religious belief until conviction comes to the membership that *now* is the time for us to be about our Master’s business. There’s nothing else so important in this whole world. Life is not made up only of things that pay bigger dividends which are less important than the things pertaining to the kingdom of our Lord.

BROTHER CHEVILLE told this little incident in a meeting I attended a few months ago. While he and Bishop Earl Higdon were walking toward the college one evening for a faculty meeting, Brother Higdon said, “Roy, I bet you can’t sit through this meeting without saying something.” Roy thought that was a challenge so he said, “I’ll take that bet.” And he did. Walking home, Brother Higdon said, “Well, you won; did you enjoy the meeting?” And Roy answered, “No, I didn’t.” The principle here is, we must participate. We must do something about what we know, about what we have a stake in if we’re going to enjoy it. People do not backslide from the kingdom because they are overworked; it’s because they’re underworked and, consequently, underpaid.

The main theme for this month which you find on the back of your bulletin is “Serve Where You Are.” Perhaps you have heard several sermons on that already, but I’m not apologizing. It was intended by those who are trying to lead us and unify our thinking in the church that we should approach this subject from various angles and keep on emphasizing it until we have some convictions.

Now I want to admit—perhaps it’s a confession—that the idea of work is hard to glamorize. It makes some people tired even to think of work. They just haven’t found very much satisfaction in it. Like an old record we used to own, called “The Two Black Crows,” where Moran and Mack have a little skit in which one tells the other about an excursion that is going down the river on the

coming Saturday night and he wants to know if his friend is going to attend. It seems that every time there had been one of these excursions he was out of money, so his friend told him he wouldn't be out of money if he would just work a little bit. He said he would work if he could find any pleasure in it but he had never been able to enjoy it. This isn't told to amuse you, but to point out that lots of church members feel the same way. They want pleasure in all that they do. I'm sure that if most Latter Day Saints would get in and work hard—not just a little bit here and a little bit there, but work at their religion faithfully and conscientiously—they would find pleasure in it.

Brother Elbert A. Smith some years ago wrote this little bit of philosophy concerning the subject. He says, "It's a curse not to have work. It's a greater curse to be unable to work. But the greatest of all curses is to be unwilling to work." This is true of people in and out of the church. Nearly always those who have not found pleasure and satisfaction in the work they do come into trouble sooner or later. It is a great curse to be unwilling to work.

A FEW YEARS AGO in a meeting at Kansas City, I heard the Reverend Charles Darsey make this observation: "In the average church 25 per cent of the members are actively enjoying their religion. The rest are onlookers or well-wishers, if they have not already degenerated into backbiters and backsliders." That 25 per cent may be reminiscent of something you have heard in our own statistics, but some sort of feeling of relief may come when you know that other churches have about the same difficulty in keeping people up to concert pitch in the work—in keeping them ever going on and doing the things that are required in the kingdom. In the recent General Conference a revelation came to the church. Note the last thing that appears in this revelation:

"The hopes of my people, the goals of my church, while not yet fully realized at times, and to many seemingly distant, are closer to realization than many recognize. It is yet day when all can work. The night will come when for many of my people, opportunity to assist will have passed."—Doctrine and Covenants 142: 7.

There is a wonderful promise in that, but there is also a warning. Some have grown discouraged; some are spreading that discouragement wherever they can. The things that come uppermost in their minds are the failures that the church and individuals in the church have made, so they talk about them. But that only confirms them in their own indecision, their own delinquency in the work of the church. On the other hand, it's not so dark but what there is hope, and the day of our realization of many of our goals seems much closer to me now than it has ever seemed in all my life.

I can remember as a boy in my teens of hearing prophecies about the coming of the Lord. Many had the assurance that he would come in their life time. So I have grown up with expectancy, but I have not been discouraged, for as I look upon the things that have happened in just the past two or three years, and particularly this last Conference, I'm filled with hope. I have confidence that if we will take seriously those things I read from Section 142 and say, "Now is the day for us to do our work," we could accomplish much. We must lend ourselves to God and his purposes, not reluctantly—not to do just as little as we can—but being willing to give the most, we are able to give consistent with our other obligations and responsibilities.

I want to read the twenty-sixth verse from the twelfth chapter of John's Gospel: "If any man serve me, let him follow me. Where I am there shall also my servants be. If any man serve me, him will my Father honor." Here is a great promise for service. And at this late day we must be willing to give service.

We must have a purpose and pursue it relentlessly.

A STORY IS TOLD of Thomas Henry Huxley, the great English scientist, who on one occasion went to Dublin to give a lecture. His train was a little late and he was bothered. He rushed from the station to a waiting cab, jumped in, and said, "Drive fast!" The cabby whipped his horse, and they started down the street at a very lively clip. After he got his breath and thought about his instructions, Huxley asked the driver, "Do you know where you're going?" "No," the man replied, "but I'm driving fast!"

We can do this in the church; we can get in and start off very fast. When we're new in the work, it seems as if it won't be any time until we can convert a great many people. It's so plain to us; it's so easy for us to see the beauty and reasonableness of the gospel that we feel we can go out and convert our co-workers in the shop, our relatives, and our friends by the score. By and by we find out that we have been going pretty fast, and we don't have much accomplished; then we get discouraged. But Jesus said, "Narrow is the way that leadeth to life eternal and few there be that entereth therein." This does not excuse us from being enthusiastic for what we have. It is the pearl of great price, but we can't expect others to appreciate it until they have seen it as we have seen it—and maybe we've had a lot of work done on us. We may have a heritage that is not possessed by these friends of ours, so we must be patient with them and never forget that while we do a little planting and a little watering, God gives the increase in his own due time and season.

A VERY GOOD MAN in the church whom you would all know if I named him, came into my office and told me of this incident. He said, "I was talking with one of our priesthood members who is a professional man. I said to him, 'You do not seem to have much time or money for

the church these days. Why is that?' 'Well,' he said, 'the church just isn't going anywhere. I've got work to do. I'll do my work, and let the church do its work. When the members get ready to go someplace, I'll be ready to go along.'

There are several fallacies in this attitude. The first is that it is not "my work and theirs," but "our work." This man was a part of the church, an ordained minister in fact, but he had the idea that he was too busy to pay much attention to church work. He was so busy pursuing money that he hardly had time to do anything for God. He had forgotten; he had lost the vision; and the church was moving on in several directions doing some worth-while things he didn't know about. What do you suppose will happen to make him know that the church *is* moving forward and cause him to get in and do the things God has called him to do?

I like the spirit of Nehemiah, and I know you have been thrilled as you have read of it. In the sixth chapter of Nehemiah we read that Sanballat and Tobiah sent word to Nehemiah while he was working on the walls of Jerusalem. He had about finished the walls, but while he hadn't hung the gates yet, he had made them secure and these men knew they were to be excluded. They sent word to him to come down—they had a little matter they wanted to discuss with him. Nehemiah could see what was in their plans for he said, "They intended to do me mischief." So he sent back this message to them: "I am engaged in a great work, so that I cannot come down. Why should the work cease while I come down to you?" That was a good question for Nehemiah to raise. It is a good question for us too. When we leave the task of building Zion's walls to talk about extraneous things, aren't we about other matters—minor matters?

Perhaps it would be interesting, though not profitable, for me to tell you a number of things I've heard since Conference that are critical and inconsequential in comparison with

the many great things accomplished there. Some make men offenders for a word. They find technical difficulties in the way. But why should the work cease while we come down and argue about minor issues?

TH**ERE IS WORK TO DO.** It's important work. Service gives dignity to life. "Serve where you are." Why? There are two good reasons. We *must* serve—it's in our nature. We cannot find satisfaction or dignity in life unless we are doing something worth while. Because of this we're going to serve ourselves, our family, or other people. He who serves primarily himself is usually petrified to the service of others. Selfishness has a very small reward. Personal satisfactions soon run dry. As we enlarge the circle of our interests, it's easy to find dignity to life.

Another reason is that there's only one place where we can begin our work of service, and that's right where we are. We can't serve the people in Japan today, although they need lots of service over there, nor any other place on the globe. If we're going to serve, we must serve right where we are—with the hands we have, with the talents we have—and not long for youth, or more physical strength, or more talents. The only way we can serve God and our fellow men is right where we are with what we have.

James explains something to us of this situation in which people are talking rather than doing. In the second chapter of James, verse fifteen, we are told that a man may say, "I will show thee I have faith without works; but I say, Show me thy faith without works." And the inference is that it can't be done. There's only one way to show our love for God and that is to serve God's people. There's only one way to show our faith, and that is through works. James makes this affirmation, "And I will show thee my faith by my works." The church is calling upon us today to do this very thing.

I noticed a report that came over my desk recently indicating that there

has been a rather healthy increase in the tithes and offerings paid to the church the first quarter of this year as compared with last year—and last year was a good year. This is indeed fortunate, because at Conference time we did vote quite a large increase in our budget for the next two years. Unless we are willing to come forward and increase the tithing and offering we give, the church cannot accomplish what we have promised we will do. I'm thankful that we gave some to make that possible, that among those who contributed in tithes and offerings last year your name and mine are listed. That's work all of us can do. It doesn't require singing talent; it doesn't require mechanical knowledge. It just requires what we have where we are to do some of the work the church expects of us now.

Another thing the Conference brought to the fore is the work of the storehouse and surplus. Right across the street from us is located the Social Service Center, a very concrete project, and we're not to admire it from across the street only; we're not just to sing its praises in the columns of the *Herald*. Many people have to get into this project and work. There's work to do, and those who have said that Zion isn't to be redeemed, or that the church isn't going anywhere should accept this challenge! There's plenty of work to do wherever one looks in the church today—here in Liberty Street and in the other fifteen congregations there is need for more workers. We need to make preparation. Above all, we need to roll up our sleeves and go to work on the projects so we may have surplus, so we can make the Social Service Center serve this community and particularly the people of the church. I could point out other ways in which we are challenged to serve where we are.

RE**CENTLY SOMEONE SAID,** "There is no limit to the good we can do if we're not too concerned about

who gets the credit." That's what often holds us back in doing good. We want to be sure we get the credit for what we do, but that is not important. If we love this work, if it's our meat and drink, then that it might go forward to the glory of God is much more important than who gets the credit.

I want to call your attention to two or three more things in my text (Matthew 23: 1-9). Certain people love to sit in Moses' seat. Moses was a great man. He was raised up by God to lead the children of Israel out of bondage. He was the father of Judaism, and there were people among the Pharisees always wanting to sit in Moses' seat. Someone must be there, of course, but when too many people want to get in one place, it usually causes trouble. "But do not after their works for they say and do not . . . and all their works are done to be seen of men." They care who gets the credit. "They make broad their phylacteries." Now you may not know what phylacteries are, perhaps, unless you have had some instruction on them. We do not use them any more—at least not the kind the Pharisees used. They bound them on their frontlets and wore them on their wrists. These phylacteries carried a bit of religious advertising in writing and contained certain words of the law. They were worn in conspicuous places for people to see. Not content with something modest, the Pharisees kept making them larger and larger.

That's the kind of people who lived in Jesus day. They weren't getting along too well in the matter of the kingdom, so Jesus set up his own kingdom. He called new apostles and seventies, ordained them, and sent them forth to preach the kingdom of heaven. The Law of Moses was fulfilled in John, and since his time, "the kingdom of heaven was preached and all men pressed into it." They loved to be called "Rabbi," which means "Master." Titles are all right when they

contribute to understanding, but they're like phylacteries when they're just tacked on to give glory or honor to certain individuals. "One is your master, which is Christ, and all ye are brethren." That's a beautiful thing—all are brothers. No one is in Moses' seat, or the upper rooms of the synagogue, or in the best chairs. "And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted of him."

THERE IS GREATNESS in service, but if you would be great, you must be the servant of all, and if you don't like work—if you don't like to serve—then your greatness is limited by your own dislikes.

ELDER CHARLES GRAHAM told this experience recently in a sermon. I hesitate to repeat his story because it was his own experience, but it fits in here so well. He and other leaders were planning the young people's camps to be held at the lake. He needed a certain man to help, so he went to him and asked, "Could you possibly arrange to come and help us for two weeks?" The young man didn't see how he could because it was hard for him to get his vacation at that particular time and anyway he had made other plans. Brother Graham told him he was disappointed because he was hoping he could arrange to do the work. He tried to get someone else and failed. Then he saw this young man again and said, "If you'll come and help us just one week perhaps we could manage." The man thought perhaps he could do this.

He went down to the camp and served one week. During this time he was with others in the group meetings, and the Spirit of God worked among them. They were lifted up, and he enjoyed it as he hadn't enjoyed anything for a long time. On Friday evening when Brother Graham went to this young man and said, "I'll take you home tomorrow," he answered, "But I'm not going home tomorrow!" Brother Gra-

ham said, "I thought you were to serve only one week." And then the man told him, "I've called my wife and she said, 'If you want to stay, stay. I'd rather live on bread and water than to have you come back to your job just because we need the money'—so I'm going to stay." Now he didn't remain the extra week because he was being paid for it; it was the Spirit of God at that camp that made him want to serve. He needed more of that spirit, and he was enjoying his work. After the camp was over he went home and found that his wife was ill. She had a skin ailment which the doctor seemed unable to help. Brother Graham and others were called there to administer to her and she was healed instantly. The doctor marveled that such a thing could happen.

This brother later came to Charles Graham and said, "I had another great blessing at the camp that I want to tell you about. I have a hobby that I work at on the side, and all unexpected to me, some people sought me out to get me to do something for them in this line. I have orders worth \$250 to me." Don't you see how things sometimes work out? It wasn't a matter of bread and water, it was a matter of spiritual feasting. It was a matter of God's moving upon people so that there was no loss of money; but we have to have faith.

HOW MANY OF US love this work? How many of us will say as this young man said to Brother Graham, "The next time you have anything you want done in the Lord's work, you let me know; I'm ready to do it." That's the spirit of this work. You'll be happy in it. Serve where you are. Not where somebody else is, or where you want to be a year from now, but where you are today.

I like this thought of Tennyson's: "Be strong. We are not here to play, to dream, to drift. We have hard work to do, loads to lift. Shun not the struggle; face it. 'Tis God's gift."

Experiences of a Missionary - Part IV

Lost at Night

DURING the time we were on the homestead, we needed milk for our children. When I was home I would walk about four miles to the home of a neighbor to get milk for them. Usually I would go late in the afternoon after I had finished a hard day's work. One day there was a drizzling rain, and as soon as late afternoon came it grew very dark. It was daylight when I started to the neighbors, but by the time I started home it was pitch dark. As I started across the prairie I noticed the wind seemed to be changing directions. I kept walking until I discovered I was completely lost. There were no landmarks, and I wondered if I would ramble all night. The sky being overcast I could not get my direction from the moon or stars. After walking many miles, I came to a road that I recognized and this road led me to our home where I arrived about midnight. To be lost even in a prairie country brings a terrible feeling. After that my wife always put a lamp in the window so I might have a beacon light to pilot me home.

A few weeks following this event a mail carrier became lost, and after driving for hours he came to our cabin. He called and my wife answered him. He inquired the way to a small town some twelve miles distant. She gave him directions and told him to go a mile east and then north to the town. He replied by saying he did not know north from south or east from west, so she went out to where he was and gave him directions so he could find his way. A few days after this I was riding home with him, and he told me how thankful he was that my wife was brave enough to come to his rescue and give him the information he needed. I am wondering how many good women would be willing to face such conditions as I have just described, so that their husbands might go out and preach the gospel. I hope there are many.

Education at Home

My wife was more fortunate than I in her schooling and did much to help me correct my English. Sometimes she would take down my sermon in shorthand; then when we got home she would read to me some of the things I said. I was deeply disappointed in myself, on such occasions, but I did try diligently to improve. I

spent months studying, and eventually overcame many of my public speaking weaknesses.

Missionary Hardships

The hardships endured by missionaries forty years ago were many. Transportation was crude as compared with today. Money was scarce, and missionaries often found themselves in dire need of help. In many of the large cities we had a few Saints with no place to meet except in private homes. It was no uncommon thing for a missionary to obtain the consent of city officials to speak on the streets. Schoolhouses were sometimes open to the presenting of the gospel of Christ. Whenever or wherever an opportunity presented itself, the representatives of the church took advantage of it and tried to reach the honest in heart. Opposition was strong, and prejudices in many fields were most bitter.

At one time in company with Brother Frank A. Russell I was preaching on the streets of Boulder, Colorado. Good crowds greeted us each evening, and this stirred up the opposition. One day we went to the postoffice to get our mail, and a letter was handed us telling us to leave the town or we would suffer the consequences. The date was set, and if we were found in the city after that date, a dose of tar and feathers awaited us. It happened we did not get the letter until after the date for our leaving had passed. We were made happy, as no harm came to us even if we were threatened.

In some places, however, threats were carried out. I well remember preaching in the home of Brother and Sister Kerr near Haigler, Nebraska. It was in the homestead country where settlers had but little money, and houses were constructed of sod cut from the prairies. Attending these services were Mr. and Mrs. Frank Cotterell. After some investigation they accepted the gospel and were baptized. Brother Cotterell is now Presiding Judge in Lafayette County, Missouri, where he is held in high respect by all who know him.

Opposition

Not long after the Cotterells came into the church, an evangelist came to Haigler and held a series of services in one of the churches there. This man was one of the bitter opponents of the church, and in many places did all he could to hinder the progress of the

By L. G. HOLLOWAY

work. Night after night he would abuse us and tell very detrimental stories. Sister Cotterell wrote me asking that I come down and protect our interest.

Taking the first train to Haigler I went to the church where this evangelist was speaking. I took a seat in the back part of the church expecting to say nothing but to take notes. Without even coming back to speak to me or show any consideration whatsoever, he shouted, "Holloway will offer prayer." I arose in my place and asked the Lord to bless the people of that community and to bless the presenting of the gospel of Christ. When I closed my prayer, he went to a question box and took from it a number of questions, one of which he read to the audience. The question related to the manner in which their men were called to the ministry. It gave him an excuse to open fire on our work and on me in particular. He denounced our ministers as hypocrites and challenged me to meet the issue without further delay. I arose and immediately he and his assistant minister asked me to sit down. I tried to be heard, but no opportunity was granted me. Seeing no good could come by my remaining on my feet, I sat down. For more than an hour this man resorted to some of the most abusive language I have ever heard. I sat in silence but took notes.

When the service closed that night I walked over to his assistant whom I knew personally and told him that they had acted everything but the part of gentlemen. I was ordered from the building, but I declined to go. It was a public place, and as long as I behaved myself I had a right there.

This man had made an attack on our work in Burlington, Colorado, and had conducted himself in such a manner as to arouse the enmity of the best citizens of the town. They had decided to invite him to leave and when he heard of what they were going to do, he left town without having received the invitation. He discovered I knew about this and grabbed me by the throat and began pushing me down the aisle of the church. I did not offer any resistance but upon reaching the pulpit I told him to take his hands off me or I would show him the value of law. With some degree of reluctance,

he complied with my request. He kept saying, "Defend your old Aaronic and Melchisedec priesthood." I pulled some propositions from my pocket and read them to him and told him to put his signature to them and I would be only too glad to defend our church, but this he refused to do. He picked up a Bible that was laying on the pulpit and tried to rub that in my face. His assistant told him he better behave as he was making a laughingstock of himself. As I walked out of the church one man ordered me to leave town or he would egg me. I replied by informing him I would be in town the next day and for him to get his eggs. There was only one Latter Day Saint in the audience that night, and he thought they would mob me but I had no fear.

Vindication

The next morning I came into town and I saw on a bulletin board this statement: "Rough house last night. Brown was wrong. Will apologize tonight." Public sentiment had turned bitterly against him. I obtained a hall of the I.O.O.F. in which to reply to this tirade. The use of the hall was free. I placed window cards in all the business houses in town, advertising the time and place of my reply. When the night came the opposition had arranged a special program that would take the entire crowd from me and thereby prevent my being heard.

Some of my friends came to me and told me what the opposition were doing. I felt bad but seemingly there was nothing I could do. When the hour came for my reply, I almost wished the earth would swallow me up. I shall never forget how I felt as I climbed the stairs leading into the hall where I was to occupy. If I could have twenty-five people to hear me I would be satisfied, but I did not expect even that many. When I opened the door that night, a great surprise awaited me. That hall was packed full of people anxious to hear what I had to say. The special meeting of my opponent had only seventeen people. It is needless to say I paid my respects to this man and as far as I know, he has never from that day to this made another attack upon the church.

No Help at Allendale

In company with Brother John F. Garver, who at the time was associated

in the Lamoni Stake Presidency, I went to Grant City, Missouri. From there we walked and carried our baggage on our backs to Allendale, eight miles distant. It was in the early springtime, and the roads were impassible for vehicles.

On our arrival in Allendale, we went to a hotel owned by one of our members, Brother Charles Farrell. He inquired as to why we were there, and we told him we expected to hold a series of services. He informed us that we were not wanted, that we were too young and inexperienced. What they wanted was someone from the First Presidency or the Twelve who could go back to the very beginning and review the gospel, "an epoch at a time," as he expressed it.

Even though we were not wanted we decided to make an effort, so that night we opened a series of services in our church. I did the preaching and Brother Garver had charge. After the service, Brother Farrell was very much elated and congratulated us on the good service. He made further inquiry as to who would do the preaching the next night, and I informed him Brother Garver would be the speaker. To this he most seriously objected saying, "Let Garver do the singing and praying but you do the preaching." The next evening Brother Garver spoke. Our friend was again present, and when the service was over he went to Brother Garver and said, "You did fine. Just the way I wanted it presented. Who is going to speak tomorrow night?" Brother Garver informed him, "Holloway will preach." When this answer was given him, he completely reversed himself. He protested and insisted Garver should do all the preaching and let Holloway do the singing and praying. However, before the week was over he seemed willing to listen to either of us.

The week passed by and the interest and attendance were fine. A traveling man passed through town and reported several cases of smallpox in Lamoni; this caused the people to become afraid and so they stayed away from our services. This meant we would have to close the meeting.

No money was given to us, and we found ourselves without sufficient funds to pay our fare from Grant City, Missouri, to Lamoni. We walked from Allendale to Lamoni, a distance of thirty miles. Brother Garver's baggage weighed twenty-six pounds, while mine was a pound less. Even with such a load to carry we started out on foot. About nine o'clock in the morning it began to rain, and by the time we got

to Hatfield, Missouri, we were drenched to the skin. Between the two of us we had about twenty cents in money with which we purchased some cheese and crackers to stay our empty stomachs. After eating this we proceeded on our way. The mud was deep, and no teams were on the road. We continued to struggle along until we came to the country home of Elder Charles H. Jones, the man who had baptized me some years before. We found a hearty welcome there and remained overnight. The next morning we arose and continued our journey to Lamoni, stopping at my father's home on the way where we ate dinner. From there on home was ten miles, but we felt equal to the occasion so continued our trek.

A "God Bless You" Saint

About six miles from Lamoni we passed the home of a Latter Day Saint. He came to the door and asked us where we had been. We replied, "Allendale." "Holding meetings down there?" "Yes." "God bless you boys. That is the way to make good missionaries."

Brother Garver evidently was weary and not in the best kind of a mood as he replied, "Yes, you will say, 'God bless you boys,' but you don't help them or give them a cent of money to pay their way."

So we trudged on our weary way. About night we reached Lamoni. When within a mile of home we had to cross a stream that was about ten feet deep. There was ice along each bank, but the center of the channel was open. The stream was not so wide that I could not jump across. Brother Garver came up to the bank and tried to test the ice as to its strength. He finally made the jump. The ice broke, his feet went up in the air and he came down in the middle of the stream with his grips on top of him. He climbed out with the water dripping from his clothing.

We reached home that night feeling we had done our part in trying to reach the people even if our experiences had not always been pleasant. The next morning we walked to the business section of town. Brother Garver was so lame he could hardly walk and I was not much better.

Many times in the cold and storm of winter we have traveled to some of the remote places in the Lamoni Stake that we might be able to tell the gospel story to those who desired to hear it.

(To be continued.)

Profits - By R. C. LAMBKIN

The Slippery Slide Rule

LATE ONE EVENING young Joe Gerber, a refugee student at Rensselaer Polytec, sat contemplating the pile of books and notes before him. He was three weeks behind in his course in Aeronautical Engineering. Would he ever catch up? If only it didn't take so much time! "I've got an idea," said Joe to himself. "Now if it'll just work." He ripped the elastic from his pajamas and marked it off in proportional parts. It worked. Stretching or contracting his rubber ruler against his conventional scales, he was able to complete his work with an enormous saving of time.

Today Joe is busy turning out slide rules that stretch. The whole scientific world marvels at the immigrant boy's invention.

Yet, for a long time now the world has been living by a similar rule—one that slips and slides and stretches until any answer we have to life's problems only faintly resembles the answer in "the book." Shall we as Latter Day Saints trust this slippery slide rule to measure our performance?

For instance, we protest that absolute equality is impossible, so we interpolate. We shift from the exact ideal. We pick up our neighbor's elastic rule. We measure both our needs and our surpluses by it. Deftly we come up with an answer. We have equality. All is well in Zion. Ah, but is this answer like the one in the book? How large a percentage of deviation does *God* allow?

Let us briefly examine a few:

THE WORD OF GOD and THE INTERPOLATION BY MEANS OF OUR RULE

1. I will make a man of more worth than the golden wedge of Ophir.
Of course, but to stay in business we have to make a profit.
2. Love your neighbor as yourself.
Oh, definitely. Community chest, Red Cross, what not.

3. In your temporal things be equal.
Yes . . . but this is conditioned by an infinite variety of convenient things.
4. Seek ye first the kingdom.
Sure, but then we have to live.
5. If ye obtain more than is needful for your support, give to the storehouse.
Agreed, heartily agreed. But I can't keep up with the Joneses now. How am I ever going to get ahead enough to have a surplus?

THE LAW OF PROFIT FIRST is a jealous taskmaster. I worked for several years for two men, partners in a construction company, Mr. C and Mr. K. They were typical industrious businessmen, having besides this business, a number of things in which they had a participating interest. They were close personal friends, yet to me it was amazing the deals they pulled off on each other.

One of them once moved in on the other's airplane shop—in an emergency. The emergency, by the way, was a sudden fad in shuffleboards, and Mr. C decided to make some and turn a quick dollar. I was helping Mr. K's air mechanic put some finishing touches on a board when the mechanic asked Mr. C when he could expect to get some planes back in the shop.

"Oh, we'll be several months at least," Mr. C said.

Not two seconds later his partner came in and asked him the identical question, "When do you think you will be out of here?"

"Oh, in a few days," he replied.

I was confused, and when his partner was gone, I asked, "Mr. C, I thought you told that mechanic we would be here several months."

Mr. C laughed. "He isn't going to run me out of here."

All injustice, all deception, all trickery between these two partners, and much, too much of their church

and community activity could be traced to the fact that it made a profit.

Banker Hoax was the most active man on the Chamber of Commerce committee to keep the overall factory in town. Of course the overall factory directors were operating on the profit principle too. If the town wouldn't give them a building they needed in their expansion program, they were going to leave. Everybody praised the money-raising campaign put on by Banker Hoax. My friends, the building partners, were on the committee too, and were they burned up! Brother Hoax had bought the property chosen as a site for the new factory for \$700 and was holding out for \$2,700 for it.

BROTHER J had spent his sixty-odd years building up a business. He had set aside a cash reserve of sixty thousand dollars. He owned his building and the stock in it.

Brother J's son grew up and wanted to go into business, but he needed some help. The old man looked at his possessions, his security, and at the long, hard years of accumulating them and said, "No." Then he explained, "I never went in debt to get a thing I have. If you haven't enough to start, get out and work until you do have."

Do you know what happened? The boy went down to Banker Hoax and borrowed the money he needed. It was the same money his father had so painstakingly deposited there from year to year. Of course, Banker Hoax charged rent on the money, six times what he was paying Brother J for the use of it, but then it was a good loan, wasn't it? The boy was old man J's son!

STRANGE ENOUGH, the Lord of heaven accepts the law of profit making as wise. He does so because it is true. He has said, "The laborer is worthy of his hire" and contrary-wise, "He who will not work shall not eat." Profits are the wages of an entrepreneur. He is worthy and

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The Generation of Fulfillment - By William Patterson

A Department for Debatable Topics

The views expressed in this article do not commit the "Herald" or its editors but stand on their own merits. Should other views on this topic be offered for publication, they should be affirmative, free from personal references, and possess literary merit.—Editors.

THE TIMES in which we live are momentous and precarious—times to try and to challenge men's souls to the uttermost; times variously called "the hastening time," "the sifting time," "the dispensation of the fulness of time," and, as Jesus said, "when the times of the Gentiles be fulfilled, shall not pass away till all be fulfilled."—Luke 21: 32, Inspired Version.

Since God has evidenced his deep concern for his people during periods of past crises, it may be expected that he would be particularly concerned about them in this time of *supreme* crisis. The Scriptures are replete with prophetic statements forewarning us of adverse conditions and events that we might be fortified against and prepared to successfully meet them.

The words of Jehoshaphat to the people of Jerusalem, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper," are as meaningful to us now as to those to whom he personally addressed them. The same thought is expressed in latter-day revelation: "And the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles shall be cut off from among the people." Our future security will be in proportion to our observing the revelations of God as given in the Three Books of the church.

Moroni, the last writer of the ancient American Scriptures, admonished us of this generation, "Behold, look ye to the revelations of God. For the time cometh *at that day* when all

these things must be fulfilled."—Mormon 4: 44. When people cease to believe in the revelations of God, they cease to believe in God and his purposes.

According to prophecy, at or near the time of Christ's second advent, natural and artificial chaos and destruction would assume global proportions. Jesus said: ". . . and upon the earth distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep."—Luke 21: 25, Inspired Version. Who would deny that we are experiencing these things in our own generation?

David Refers to Particular Generation

One of the outstanding prophets of the Old Testament was David. Though he was a man of recognized outstanding literary ability, to designate him only as a "Psalmist" robs his writings of prophetic meaning and value. The Apostle Peter refers to David as "the patriarch" and "prophet" (Acts 2: 29, 30). New Testament writers have quoted him more often than any other Old Testament prophet.

Psalms 102: 12-22 is a remarkable prediction of "the generation" in which the great purposes of God would materialize on the earth. Said David: "When the Lord shall build up Zion, he shall appear in his glory." From this statement it may be inferred that the building of Zion precedes the coming of the Lord. "This shall be written for the generation to come, and the people that shall be gathered shall praise the Lord."

Contemporaneous with the gathering of the people of God is "the gathering of the nations to serve the Lord." This event is elaborated in Isaiah 2: 2-4. It seems that these prophecies are in the process of fulfillment in the return of the Jews to Palestine; the movement of Zion which should and will be accelerated; and in the establishment of the United Nations Organization, the assembling of the nations of the earth, the precursor of the "gathering of the nations to serve the Lord."

We should be able to see the great wisdom of God in admonishing the church to prepare for a greater ministry by studying, "things both in heaven, and on earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries and kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."—Doctrine and Covenants 85: 21.

What Is a Scriptural Generation?

There are two generations mentioned in the Scriptures: the biological and the chronological. The former is "that which is generated or brought forth; progeny; offspring." This generation is determined by the act or acts of nature, according to the life span of the individual—it may be a year; it may be 969 years, the life span of Methuselah. The chronological generation is a specific period or measurement of time, and according to the Scriptures appears to be one hundred years, as the following statements indicate:

Behold, I perceive that this very people, the Nephites, according to the spirit

of revelation which is in me, *in four hundred years* from the time that Jesus Christ shall manifest himself unto them, shall dwindle in unbelief; . . . yea, I say unto you, that from that day, even *the fourth generation* shall not all pass away before this great iniquity shall come.—Alma 21: 9, 12.

And *four hundred years* shall not pass away, before I shall cause that they shall be smitten; . . . and there shall be those of *the fourth generation*, who shall live, to behold your utter destruction; . . . and those of *the fourth generation* shall visit your destruction—Helaman 5: 11-13.

. . . until an hundred and ten years had passed away; and *the first generation* from Christ had passed away, and there was no contention in the land . . . And it came to pass the *two hundred years* had passed away, and *the second generation* had all passed away save it were a few.—IV Nephi 1: 21-25.

To understand prophecy correctly, one should observe whether the prophet is speaking of the life span of a person or persons (biological) or of a specific period of time (chronological).

Times of Gentiles Fulfilled

Jesus spoke of "the generation" in which "all things shall be fulfilled." It is very essential that we know of *this* generation. Matthew, Mark, and Luke record the words of Jesus regarding the events and conditions of the world prior to the time of His second coming, and particularly regarding "the generation of fulfillment." (Matthew 24:34; Mark 13: 30; Luke 21: 24, 32.) The Inspired Version is more informative.

We are living in this generation of fulfillment, I believe. According to Luke, Jesus said to his disciples: "Verily I say unto you, this generation, *the generation when the times of the Gentiles be fulfilled*, shall not pass away until *all be fulfilled*."—Luke 21: 32, I. V.

A revelation given through Joseph Smith on March 7, 1831, throws considerable light on this important subject:

. . . And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain *until the times of the Gentiles be fulfilled*. And

in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them for fear, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the times of the Gentiles *is come in*, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and *in that generation* shall the times of the Gentiles be fulfilled.—Doctrine and Covenants 45: 3, 4.

According to this revelation, around 1830—the time of the restoration of "the fullness of my gospel"—events leading to the weakening of the Gentiles and strengthening of the Jews were to have taken place. In 1829 the Greeks obtained their independence from Turkey. Reference is made to Turkey because of the role she plays in this prophecy and movement. Greece's independence is an indication of the waning power of Turkey at the exact time when Jesus said that the Gentile power would *come in*. In 1830 the first Jewish Emancipation Act was enacted in France, soon to be followed by a similar act in Great Britain. We are informed in prophecy that the date of the Restoration (1830) would mark the date of the Jewish emancipation, and that during the following chronological generation "the times of the Gentiles *would be fulfilled*;" also that the event of the liberation of Jerusalem from "the Gentiles" domination would mark the beginning of the "generation in which all things would be fulfilled."

Who Are "the Gentiles"?

If we can discover to what *Gentiles* Jesus was referring in the prophecy, we shall have found the key to an understanding of the whole question. It is the almost unanimous opinion of Bible students that Jesus was referring to all the Gentiles of the world. This interpretation cannot be true as there has been a definite strengthening rather than weakening of some Gentile nations—particularly the United States and Russia.

It is our understanding that Jesus was talking about Turkey *only*. He designated "the Gentiles" when he said, "And Jerusalem shall be *trod-den down of [by] the Gentiles*, until the time of the Gentiles is fulfilled." "The Gentiles" are those who *trod down Jerusalem*, which could apply to none other than the Turks, who literally trod down Jerusalem for many centuries until they were driven out during the First World War.

Even before Turkey received her disastrous defeat in World War One, world movements were preparing her destruction. According to a letter to Kaiser Wilhelm from Emperor Franz Joseph of Austria, "Turkey, whose community of interests with the Triple Alliance was progressing well, and who constituted an important counterpoise against Russia and the Balkan States, has been almost entirely pushed out of Europe and has seen her situation *as a great power* gravely compromised." Again, from the same letter: "The first condition before the realization of this plan [to end the military might of the Triple Alliance] was that Turkey should be pushed back from the territory inhabited by the Christian nations of the Balkans, in order to increase the strength of these states, and to render them free to expand to the west." Thus the unfolding events of history fulfilled the predictions of Christ and the prophets.

In 1917 the Turks were driven out of Jerusalem by the Australians under General Birdwood, and in 1920, according to the Balfour Declaration, supported by the Allied Nations, Great Britain was given a mandate over Palestine, thus fulfilling the words of Isaiah, "And kings shall be thy nursing fathers, and their queens thy nursing mothers."—Isaiah 49: 25. This continued until May, 1948, when the Jews became "a nation in a day." The war of deliverance of Palestine is portrayed in Isaiah 60: 1-11. The First World War ended Turkish domination of

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Does Your League Do Things?

By VERDA E. BRYANT

LAST June the Walnut Park Zion's League of Independence presented "The Mikado," Gilbert and Sullivan operetta, at the Campus to raise funds for the installation of floodlights and other improvements on the campus recreational grounds. They were supported by the other seventeen Leagues of the Center Stake of Zion, which helped with the sale of tickets; but the major problem of presentation rested upon the Walnut Park Leaguers, who spent nearly six months in preparation.

Those who attended either of the two performances were amazed and pleased with the almost professional presentation. The elaborate scenery, the colorful costumes, and the excellent performance of the cast (aided by two microphones which enabled all to hear) were a joy to those who took advantage of the opportunity to see this operetta.

Walnut Park is an example of a good League. It is a large one—so large as to be almost unwieldy if it were not for a wise division of adult sponsorship; but the size of the group has little to do with its prosperity. What is the secret of its success—of any League's success?

The program of a good League is instructive, interesting, and challenging; it brings the Leaguers closer to each other and to God. A good League can be a magnet which draws out the best qualities and talents from the young people of the church. It can be the tie that holds the youth to his God when all other forces seem intent on pulling him toward Satan. It can be a steppingstone from the half-hearted interest of early adolescence across a sea of doubt, fear, and desire to the fiery zeal and strong convictions of the young missionary.

IS your League the kind that can accomplish this? Or do you say, "Why go to League anyway, the kids never do anything?" *They* never do anything! Why? Is it the fault of the leaders and officers, or is it the young people themselves who are failing?

The secret of a successful League is that every member *does* things; thus all talents are used.

Through three years of actual practice, good Leagues throughout the church have proved that a division of responsibility among all members pro-

duces more satisfactory results than if the officers alone are responsible. The Department of Religious Education recommends that the officers, together with the sponsors and other officials, form a cabinet. Then all other members of the League are divided into four commissions: study, worship, service, and recreation. Each of these commissions is headed by a chairman who is a member of the cabinet. Each commission is responsible for one meeting a month, thus giving a fair balance between the four basic activities. This makes each League member accountable for the success of the League meetings, and where responsibility is assumed interest automatically increases.

However, the mere dividing the League into four commissions will not solve the program problem. There is still the problem of what to present at the meeting. Where can the commissions turn for ideas? If they flounder around trying to find a speaker or rush to get up a last minute service, chances are the meeting will be a dud, at least it won't present much opportunity for those present to generate interest and enthusiasm. What does the church have to offer the Zion's Leagues for program ideas?

THE Department of Religious Education is introducing its Fourth Zion's League Annual for the year 1950-1951 entitled, "Exploring Our Message." It contains ideas and materials for fifty-two services and is intended to acquaint the young people with the doctrine of our church.

The Epitome of Faith has been used as a basis, and the monthly themes are as follows:

- October—We Believe in God
- November—We Believe in the Holy Spirit
- December—We Believe in Jesus Christ
- January—We Believe in the Doctrine of Stewardships
- February—We Believe in the Word of God Contained in the Scriptures
- March—We Believe in the Principles of the Gospel
- April—We Believe in the Divine Calling of the Priesthood
- May—We Believe in the New Testament Church
- June—We Believe in Marriage as Ordained of God

July—We Believe in the Justice of God

August—We Believe in Zion

September—We Believe in Continuing Revelation.

These themes are expounded in many interesting and unusual ways with ideas and instructions for carrying them out. An installation of officers is included in the month of October, and there are suggestions for all four commissions through programs, services, drama, pantomimes, debate-forums, discussions, quizzes, get-together, projects, and constructive recreation, each linked with the theme of the month.

There is a place for every Leaguer to use his talents and qualifications. There are ideas to help *your* League DO THINGS! There should be an *Annual* available to every commission chairman and officer. These *Annuals* cost \$2.50 each, but if your time is worth even five cents an hour, you can't afford to be without it, for it will save hours and hours of time which otherwise would be spent searching for ideas and gathering materials.

The *Annual*, by no means, presents your programs ready to slice and serve. A good program depends upon the individuals putting themselves into it. No cut and dried program read from the pages of a book and served on a silver platter can reach the heart as can one with its ingredients carefully chosen, skillfully blended, and artistically served. Then after it has been thoroughly chewed and digested by the whole League, it will flow through the blood stream to the very hearts of the participants. Such a program will *do things* for your League. Such a program will take your League off the "I'll go if I haven't anything else to do" shelf and put it in the "I wouldn't miss League for anything" class.

The *Annual* will help make your League "tops" if you follow it. As it is flexible it will fit any League. If your group is small, it explains how to "borrow" help. Help "borrowed" for an evening may become permanent. "Borrow" likely talent when you need it from among those who should be interested in the League but aren't, or from among your friends who belong to some other church. Make them feel needed, and you make them friends to the church. *People need to be needed.*

Say It When and Where It Counts

By JOSEPHINE MONTGOMERY

ONE of our young missionaries tells how several years ago he became interested in the church through having been "borrowed" for an evening. He had been reared in the church, but he suffered from an acute case of teenage disinterest.

As I recall his story, it went something like this: Some Leaguers asked him if he would help out on a certain program. They wanted a forest setting and asked if he would help bring up a few willows for the platform. Reluctantly the missionary-to-be assented, but as he worked he got the idea of creating the illusion that everyone was in the forest and they transferred "half of the willows from the river" to the basement of the church. As a result of this one service, others became enthused and challenged to do something equally unusual and well; and, as the missionary exclaimed with a gleam in his eye, "We really had a League that *did things*. If it hadn't been for the League, I might still be selling shoes."

No one really wants to "sell shoes" when he is capable of bigger things in the kingdom of God. Not all Leaguers are potential appointees or appointee's wives, but each one has a place to fill in the work of the church. The League can help in that development.

If you want your League to be a success, to *do things* as the Walnut Park League has done, then put all your Leaguers to work.

What about giving your League the "lift" it needs by following the *Annual* for the coming year?

SEVERAL YEARS AGO *Reader's Digest* carried a filler that advised readers to "say it where it counts." The idea was that if a citizen had any ideas for political or community improvements, he should make them known to men who could do something about it instead of merely grumbling to his neighbors. I thought it was a good idea then. I still do.

But there are deeper implications to that slogan. There are many things besides suggestions for civic improvement that should be said. To me the expression of the right kind of gratitude at the right time to the right people is important. So often we can never repay the happiness that our friends give to us. The only approach to payment we can make is to tell them that they have made us happy. And by telling them in the right way at the right time, we can make them happy. It's a wonderful piece of circular reasoning. A makes B happy. B makes A happy by telling A that he has made him (B) happy.

The right time to express gratitude is the immediate present while the "first fine careless rapture" that the poets talk about is upon you. The right time to express gratitude after that is the rest of your life. Nothing is so warming as to receive a letter five years after an event telling you that something you had forgotten is still appreciated. Or to get a picture post card showing a scene that you and a friend had seen together: "Remember when we were here? We had such a wonderful time that day. I'm glad we shared it."

IT TAKES SO LITTLE to make most of us happy. I don't mean an ecstatic happiness, but the warm glow of well-being that comes from some simple kindness. It may be no more than a tone of voice . . . as in the case of the busy organist who has played at hundreds of weddings, but when I asked her to play at mine she

sounded as interested and pleased as though I were the first person to ask her. Or the friend who asked me if anyone had given me a handkerchief to carry at my wedding. When I shook my head she said in the right tone of voice, "Well, Little Babe, nobody had better. I'd like you to carry mine—if you will." It was partly what she said and partly the way she said it, but it suddenly made my wedding even more special than it had been before.

The best birthday gift I ever received was a haircut because of a certain thought that lay behind it.

A friend compliments me by discussing philosophy in her letters, and her ideas have been of more help than she knows.

And another friend manages to put an amazing amount of affectionate concern in short, casual letters.

The man-in-my-life has said many things to make me happy, but I doubt if he knows that the first time I knew he *was* the man-in-my-life was on a certain Sunday morning in church when he smiled at me and took my hand.

It takes little things to produce the greatest happiness. Why don't we tell people about it? I don't know why most of us consider it a violation of the inner sanctum of our emotions to say, "I love you! Thank you for loving me." There is nothing that gives me a greater feeling of real happiness than saying or writing loving words of appreciation. So you see, in a way it is selfish for me to say "Thank you," because I do it partly for my own benefit.

The real gift of life is not the pleasure of being loved, it is the privilege of loving. Among all the weeks of the year reserved for the glorification of various societies, there ought to be fifty-two weeks reserved for being grateful—and saying it when and where it counts.

Each One
Win One!

IT BECOMETH EVERY MAN
WHO HAS BEEN ~~DOWN~~ TO
WIN HIS NEIGHBOR



CARTLAND
TEMPLE

The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints

The Task He Gave - By ELVA OAKMAN

ONCE UPON A TIME—a long, long while ago—there was a beautiful little home with a lovely garden. In the garden were larkspurs, sweet peas, forget-me-nots, roses, and hollyhocks, with a smooth, green lawn for a background. Within the home lived a mother, a father, a boy, and a girl. The boy had seen four summers and winters pass, while the girl had seen only two; but they were very happy together . . . that is, unless there was only one rake, or one pail, or one stick to play with . . . and then, of course, there was noise.

The mother was a clever woman. She could sing, play the organ, teach church school classes, preside over meetings, and even bake wonderful pies, cakes, and cookies when they were needed. She could drive a car, and sometimes . . . well, really quite often, she worked in the shop as a seamstress to make a few extra dollars. The house was paid for, but even if it hadn't been the father was a good provider and could have paid for it in time. The extra money went for better furniture, newer clothing, and toys for the children.

This was a very modern home, with a very modern mother, and the children were very modern, too. The mother did take time out to go to church, however, and to prayer meeting, and to the woman's department meetings, and to the clubs for the betterment of the group, and to all of the activities that the church put on. Yes, indeed, she was most devoted to the church.

Once in her youth the Angel of Clear Vision had visited her. As she had talked with him, her eyes had been opened to perceive some of the mysteries of the kingdom. She had heard his voice saying, "If you would walk with the Master you must put him first in all things. As you give

of your best to accomplish the work that he will give you, you shall find great joy, and your closing years shall shine in the beauty of peace and assurance."

And so this mother tried always to do everything she was asked to do. Because so many were glad to let her do much of the work, she did more and more as the years went by. Because she had been told to give of her best, she attended all of the institutes, and read all of the books that were suggested as well. Then she spent hours in preparing her church school lessons for teaching in the most approved fashion.

THE LITTLE BOY AND GIRL were really no hindrance to her in her work. With the additional toys she provided, there were always enough for two, and so they played nicely together—summers in the garden, winters in the basement—well, at least they usually played nicely together, and if they didn't, they fought it out until little sister was put in her place. The children were most always clean and tidy, and always went to the doctor and the dentist at the proper time. Truly theirs was a remarkable mother. As she dressed them in the morning, she taught them their nursery rhymes; and as she put them to bed, she told them the very best fairy tales. In the evening she always hired a baby sitter to stay with them, so they wouldn't be alone. And they always said their prayers.

Now and then some of the leaders of the woman's department and even some of the ministers suggested that a woman's place should be first in the home with her children, teaching for the Master, with church work coming next in importance. When these suggestions were given, the

mother did not often hear them for she was busy planning her activities for the following day. When she did listen, she rejoiced within her soul that such ability had been given her that she was able to work in the church as well as in the home. It was all just a matter of organization, she thought to herself.

Years passed, and the children grew up. Sometimes they had their fun in their own home, and sometimes in the homes of others. Now that they were old enough to choose their own course, on Sunday they often went with their friends to another church or more often did not go to any church, for there were so many other places they really needed to go. In time they went away to college and were married. When they returned home for a visit, the radio was dialed to the loudest jazz, and the air was blue with cigarette smoke. Their children ran riot every day, including the Sabbath day, and could not seem to be controlled.

AND THUS IT WAS in the quietness of old age the mother paused to review her life as she mourned over her family. Surely she had not found great joy. Her work for the Master was a thankless task, although she had given her best. The people at the church and in the civic organizations to which she belonged lauded her and called her The Faithful. But her heart was heavy with burdens, for where she now longed most to serve she could not.

The words, "Come unto me all ye that are weary and heavily laden and I will give you rest," came to her with gentle insistence. She paused in her work and knelt with tear-filled eyes to lay her burdens at the Master's feet. "Lord, have I not served thee with vigor through all my days?" she questioned sadly, "How is it that my heart is bowed in sorrow now, and my loved ones have wandered far?"

The Home Column

Again the Angel of Clear Vision was sent. He spoke gently, first in reminder: "Were you not told that 'if you would walk with the Master you must put him first in all things? As you give of your best to accomplish the work he will give you, so shall you find great joy, and your closing years shall shine in the beauty of peace and assurance.'"

"The work he will give you." The words repeated themselves again and again in her heart. She saw the wee boy and the baby girl who had come from the Master himself. She saw them playing together in the yard, laughing over the Mother Goose rhymes she had taught them, acting out Red Riding Hood and the Little Red Hen. She saw them going to school and learning again these jingles and stories. She saw them being taught other stories by the children with whom they played. Only on Sunday they had heard of the Master. They laughed about that, too, as another story of the unseen fairy world. Yes, they'd had a good time at church, but the world had called much louder, and they had no foundations. And so it was the world claimed its own.

So great was her sorrow and the darkness about her that she sank down in utter despair. "O God, forgive me," she cried aloud. "The task you gave me, I left undone. Is there no way that I can make restitution? Their sin is mine. I chose my own course, not thine, and they have paid the price."

From afar there came to her ears the words of the prophet of old, "There is a way that seemeth right unto a man; but the end thereof are the ways of death." "Train up a child in the way he should go; and when he is old, he will not depart from it."

"Train up a child in the way he should go!"

"Forgive me, Lord," she pleaded silently once more, "I have quoted those verses to others many times, but I did not comprehend. If only I could live my life again, how different my days would be." She was crying softly now in utter humility.

"I thought it necessary only to take the children to the church on Sunday, and to see that they said their prayers each night. The rest I expected you to do."

FOR A LONG TIME the mother sat in deep thought, and then as her understanding deepened she knelt again to pray. This time it was a promise she made the Lord, that gladly she would give up all of her material possessions and all of her time if only somehow she could help her dear ones to really know the Master and his love.

As she prayed she saw that the lost years could never be restored, but if she would work at the Master's side, under his guidance and with his love in her heart, exercising always the greatest patience and never neglecting an opportunity to teach her dear ones for him, the day would

come when they would join her in his work.

And in her last days the beautiful little home became beautiful indeed, for daily as her grandchildren played within her walls she taught them those things that were of greatest worth. And daily as the young mother and the young father came to get them, they, too, heard the gospel story and came to love it as the children did. Ere her work was ended, her children and her children's children walked with the Master, and her days were filled with joy and peace and assurance.

The life of every man is a diary on which he means to write one story and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.—J. M. Barrie.

Bread Cast Upon the Waters

By Edith Grace Beggs

THE PARCEL was thrust into my hands. Answering my surprised look, the bestower said with a warm smile, "It is bread cast upon the waters which returneth after many days." As I opened the package, which proved to be a pair of flannelette sheets and two pairs of pillow cases, the giver explained that she had intended to buy me something for a long time in return for what I had done for her. I thanked her sincerely for her practical gift, which I knew could be put to good use.

I had not been aware of doing anything extraordinary for this person—in fact, I had forgotten all about it, yet there it was as the proverbial "bread" returned.

Bread cast upon the waters—what is it? It is spoken of also as our substance, and we are told to give freely of it.

What is our substance? It is surely ourselves, our being and our possessions.

The talent buried is not bread cast upon the waters. Money given (or I should say returned to God) begrudgingly, is not given "freely," nor is work done grumblingly.

Attending church spasmodically or the folding up of our "spiritual tent" at the close of reunion or special days with a "let George do it attitude" will never spread God's truth from pole to pole.

"Cast thy bread and toil with patience" sounds like a full-time job, doesn't it? "Thou shalt labor not in vain" is surely our guarantee of a fair deal from our Heavenly Employer.

Briefs

KIRTLAND, OHIO.—The annual branch business meeting of the Kirtland Temple was held on Monday, August 21. The pastor, Elder W. E. Williams, was in charge, assisted by Apostle M. L. Draper, District President Norman Cox, and Bishop J. F. Wildermuth. The meeting was called in order to elect officers for the new church year. The officers thus chosen are: Pastor, Elder Williams; Director of Religious Education, A. L. Sanford; Women's Leader, Mrs. Howard Roberts; Adult Leader, Raymond Clough; Young People's Leader, Howard Roberts; Secretary, W. A. Smith; Treasurer and Solicitor, William Davidson; Book Steward, Pauline Jones; Auditing Committee, V. A. Majewski, B. J. Neville, and O. M. Isenberg; Finance Committee, William Davidson, J. C. Martin, W. G. Rimes, Mrs. Howard Roberts, and W. E. Williams. The minister of music, librarian, and children's leader are to be appointed by the pastor.

Apostle Draper presented a recommendation from Church Headquarters. The church officers plan to use the Temple in the future for world-wide gatherings of various groups within the church. The first of these gatherings will be a Conference for all High Priests throughout the church from October 5 to 8. Therefore, they requested the local congregation to erect a chapel for their worship and other activities. This would release the Temple for General Church functions. The group voted to adopt the recommendation. A Kirtland Chapel Fund Committee was chosen to raise funds for the project: Mrs. Howard Roberts, William Davidson, Howard Roberts, T. Evan Thomas, and W. G. Rimes were elected. A Plans Committee to draw up plans for the building in conjunction with other church officers is made up of: C. S. Fenner, E. R. Curry, Arthur Burt, John Collin, Sr., and R. B. Flack.

WEST VIRGINIA DISTRICT.—An organized plan by district officers to visit all branches and many scattered members throughout the West Virginia District, at least twice during the summer months, has resulted in many inspiring and interesting meetings that have brought about increased and united efforts toward kingdom building in the Mountaineer State.

A new mission church school has been organized at Morristown, Ohio, which is in the West Virginia District, with good interest.

One of the summer high lights of church work here was the Youth Conference held at the Harmony Branch, Indian Creek, W. Va. Our new missionary, Elder James Menzies, was in attendance and gave valuable counsel and assistance to the assembly. There, also for his farewell conference work in this district was Elder Merle Guthrie, who has so faithfully and efficiently accomplished a wonderful work in this area during the years he was under appointment here.

Young people, representing nearly every branch and mission in the district, attended and took an active part in all phases of the conference. Five were baptized, to be enrolled with the Harmony Branch at Indian Creek. District President Samuel Zonker presided at the Communion service which followed.

The annual district conference will be held September 23 and 24 at the Parkersburg, West

Virginia, Branch. A splendid meeting is anticipated.—Reported by MARGARET C. PACK.

JONESPORT, MAINE.—The new baptismal font installed in the church this spring has been used several times. At the close of a two-week series of missionary services held by Seventy William Guthrie, four persons were baptized. Four others have entered the church since then. New members are Clifford Seavey, John Tibbetts, Roland Alley, Ulysses Woodward, Nola Wass, James Ryan, Judy Kimball, and Richard Kimball.

Elder Eugene Look and family have moved to Blue Springs, Missouri. They are greatly missed here, but the good wishes and prayers of the Jonesport Saints go with them.

Visiting out-of-state speakers this summer include Dr. Charles F. Grabske, Apostle Maurice Draper, and Dr. Floyd McDowell of Independence, Missouri, and Evangelist Clarence Archibald of St. Louis, Missouri.—Reported by PAULINE HARVEY.

ROGUE VALLEY MISSION, MEDFORD, OREGON.—Sunday, August 27, Elder Clark Livingston of Portland was guest speaker. The theme was "The Power of Prayer." He was assisted by Pastor Ted Schuld, and Elder Elwin Vest of Portland. There were approximately seventy-five people present. A basket lunch followed the services. Baptism services were held immediately afterwards at the Little Applegate River. Priest Jim Davidson and Elder Clark Livingston baptized Ralph and Darwin Lorge of Medford, Alice Ruddick of Medford, Nellie Lyons of Grants Pass, and Frank and Ruth Ward of Central Point. Elder Elwin Vest officiated, assisted by Elder Ted Schuld. Confirmation followed the baptisms. Brother and Sister Livingston and Brother and Sister Vest visited many friends and relatives during the week end.—Reported by MRS. JOHN E. WEIR.

CHICAGO-NORTHEASTERN ILLINOIS REUNION.—During the week of August 13 to 20 on Lake Geneva in Wisconsin, the Chicago and Northeastern Illinois Districts reunion was held. Apostle D. O. Chesworth presided. The reunion was the first to be held by the two districts in many years. On the

first Sunday, 272 registered for overnight accommodations; by Friday, this had reached 307, and Saturday night it was 340.

Each day's activities were begun with a prayer service. Assisting Apostle Chesworth in leadership responsibilities were Elder Lloyd E. Cleveland, president of the Northeastern Illinois District and Elder J. C. Stuart, president of the Chicago District. Elder Stuart led the men's class each morning in a profitable discussion of methods in family evangelism.

The Zion's League class, "Witnessing for Christ Through Stewardship," was taught by Elder Sylvester R. Coleman, president of South-eastern Illinois District, and Elder G. Wayne Smith, missionary for the Chicago and North-eastern Illinois Districts. The women's class under Sister Ena Slasor of Detroit had an attendance of 70 to 100.

The chapel was filled to capacity for the general class, "The Restoration Story," taught by Apostle Chesworth each morning. Bishop Stephen Robinson of Des Moines also taught a general class each evening on "Stewardship Opportunities and Responsibilities."

In the preaching services, outstanding messages were brought by Apostle Chesworth, Bishop Robinson, Seventy Donald L. Kyser, president of the Rich Hill District, and Elders Stuart, Coleman, and Smith.

Sister Hattie K. Bell was in charge of children's activities. She and Sister Ethel Malcor taught the primary class, using the theme, "God in Nature." Among the other children's workers were Roberta Gregory, Isabel Kahler, Ruth Gouty, Marcella Brown, Alice Beggs, and Dulcie Carlson. Sister Beggs and Sister Carlson were visitors from Wichita, Kansas, and made an excellent contribution to the children's program.

Each morning, a junior church service was arranged by Sister Mildred Kunz. A number of priesthood members helped in this activity. At night, a children's story hour was held and motion pictures presented for them. On Saturday evening, an achievement program was presented, giving evidence of what had been done during the week. Among the

CHURCH DIRECTORY

Issued in 1950

LOCATIONS OF BRANCHES AND MISSIONS
IN ALL COUNTRIES

This new printing of the Church Directory has been revised and brought up to date this year. Listed are the addresses of all the branches of our church all over the world.

25¢



HERALD HOUSE

Independence, Missouri

numbers presented was a junior choir directed by Sister Dulcie Carlson.

Reunion music was supervised by Sister LaVon Lusha. Eight special numbers were sung by the choir directed by Sister Irene Thomas, and many quartet numbers and solos were presented.

The afternoon activities included a leadership training class directed by Sister Bell, an experience meeting, and on Tuesday, a women's reception planned by Sister Cleo Settles and Sister Lydia Wight.

Recreational activities included swimming, volleyball, softball, horseshoe pitching, boating, fishing, and horseback riding. A cruise around Lake Geneva was made by 250 campers on Thursday, and a like number on Saturday visited the famous Yerkes Observatory of the University of Chicago which was located just three miles from the camp.

Special activities following preaching at night included evensongs and a talent night directed by Elder Smith and a Graceland program conducted by Brother and Sister Deam Ferris.

Two youth prayer services were held. On Wednesday, one was held at sunrise on a high mound overlooking Lake Geneva. On Sunday morning, a large room was filled to capacity for the service directed by Elders Stuart and Coleman.

A baptismal service was held Saturday afternoon on the banks of the lake. Charles Lester, Tommy Freeman, and Bennie Darter were baptized. Seventy Donald Kyser was in charge of the service.

During the closing week end, Evangelists L. S. Wight and Harry Wasson gave patriarchal blessings and contributed to the spiritual ministry of the reunion.

On Saturday night, one of the most spectacular displays in years of the aurora borealis or northern lights was witnessed by reunion attenders. Standing on the shores of the lake, they were made to marvel at the handwork of God shown in this unusual illumination of the heavens.—Reported by RAYMOND E. TROYER.

Profits

(Continued from page 11.)

honorably in taking them. It is uniformly true, too, that the businessman who can't make his business work won't eat. But the Lord put himself still more strongly in the profit camp.

He says, "It must needs be that the riches of the earth are mine to give."
—Doctrine and Covenants 38.

And plainly to the Jews, "Thus saith the Lord, thy Redeemer, the Holy One of Israel, I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go."—Isaiah 48: 17.

And most plainly of all, in latter-day revelation, "It must needs be that ye save all the money ye can and that ye obtain all ye can in righteousness."—Doctrine and Covenants 48.

Why then all the chicanery in profit making? Are these examples of silly men—lying, stealing, taking advantage, hoarding—the way which you should go in profit making? What apostasy has occurred here? Is this blind use of the slippery slide rule pleasing in the sight of God? I'm afraid not.

ALL IMPORTANT to God is the attitude of the soul. Strangely enough some of the richest families of our nation have discovered this profound truth. The size of the enormous Rockefeller fortune is a closely guarded secret. Yet, the five young men of the present generation were raised with austerity. Allowances ran to a quarter a week, and to get more money the boys had to raise vegetables and shine shoes. They also had to keep a strict account of all their spending, and this account had to show 10 per cent saved and 10 per cent given away.

This story is told of Nelson after he had grown to manhood and was hard at work in his state department assignment in South America. News came to him of his father's personal gift to a large eastern university. The size of the gift staggered his imagination. He wired his dad, pledging his personal fortune to help him out of the hole he certainly must be in after having made such a prodigious contribution. Nelson had to be called in and shown that the Rockefeller family was not as poor as he had supposed all his life.

Blessed are the poor in spirit. The attitude of the soul makes men blessed or damned. To be "poor" in spirit is essential to the well-being of all men regardless of their financial status. This is the fundamental lesson in the Lord's teaching man to profit. The kingdom and its righteousness is first. Men are sons of God and, as such, are sacred.

These two principles, the primary of the kingdom of God and the sanctity of personality, must take precedence in decisions involving profit. The intrepeneur must be ready to sacrifice profit, business, livelihood, and life itself to these two firsts.

Upon these two—love the Lord, thy God, with all; and thy neighbor as thyself—hang all the law and the prophets.

The profits hang there, too, for Latter Day Saints.

The Pastor's Handbook 1950-1951

The theme for this year is "Make Disciples for Christ." The General Church has sent one copy of this handbook to each pastor. We have a small supply on hand to offer for sale to assistant pastors and those members of the priesthood to whom this manual will be helpful.

50¢



HERALD HOUSE

Independence, Missouri

This Was America - By LILLIAN CARR

ON the morning of March 5, 1947, I rushed up to the top deck of the "Queen Elizabeth" and scanned the horizon which now revealed a new and exciting picture. There were black skyscrapers silhouetted against the blue sky, and I realized that at last we had arrived. I was actually looking at the "new world." The Statue of Liberty loomed impressively over the water, and as I stood by the rail, I could see hundreds of shining cars speeding along the white highway running parallel with the river.

Once through the customs I made my way to the barrier and stood there expectantly, hoping that someone would come to claim me. No one appeared. I walked around so that if the Squires were there they would be sure to see me, but all in vain. I began to get panicky. Being all alone in New York was not an ideal situation, and I began to wonder if I would like America after all.

I could hardly understand a word the porter said to me, but I gathered he was trying to be helpful, so I followed him down to the street where he hailed a brightly colored taxi and held out his hand for a tip. I hadn't the slightest idea what to give him and, by the look on his face, I think it must have been a nickel. A few minutes later I was speeding towards 4060 Bedford Avenue (I hoped). The Negro driver looked at me strangely when I gave the address, and he didn't seem too keen on taking me. Apparently he was due to go off duty in a few minutes and, as he informed me several times, he hadn't ever been as far as 4060 Bedford Avenue and didn't even know if it existed. I, too, was beginning to have my doubts.

Eventually we arrived, after an agonizing forty minutes, during which I kept my eyes glued apprehensively on the meter. I soon had my fingers on the doorbell, and when I saw Sister Squires on the threshold a feeling of tremendous relief swept over me. We paid the cab driver, and he, too, seemed relieved. Over a cup of tea, (made with a tea bag) Sister Squires explained what had happened. She had sent me a telegram giving me their telephone number, which should have reached me

on board, and so she had been waiting for my call. We laughed about it, and when Brother Squires came home he had a good time teasing me about my ten-mile ride in a cab. They made me feel very much at home, and Brother Squires even said "ta-ta," (which he pronounced tar-tar), "pip pip," and "cherrio" everytime he left the room. We had a hilarious time altogether, and when they learned that I liked bananas they took me down to the

Here Is the Writer

Lillian Charlotte Carr first learned of the Reorganized Church through the Orioles. Although she is the only one in her family who belongs to the church, she is quite active in Enfield Branch, especially in League work. Before leaving the States for England, she was given a surprise shower by the people of Walnut Park Congregation in Independence and some of the girls she had known at Graceland. Her mother was amazed at the "treasure chest" of lovely things she received (as well as \$70 in cash), but those in America who knew Lily felt it small compensation for her friendship.

She is now employed in the Town Hall at Hackney, a suburb of London, and works for His Worship the Mayor. She takes shorthand notes at the borough council meetings and helps on old people's welfare and air-raid distress relief. Her address is 42 Farr Road, Enfield, Middlesex, England.



grocery store and sat outside in the car so that they could watch the shopkeeper's face when I asked for "banar-nas" instead of bananas.

THE next day Anne Squires introduced me to New York. We walked through a maze of brightly lighted shops containing everything I had forgotten ever existed. I'm sure I must have made a spectacle of myself gazing open-mouthed at the displays. Anne was highly amused at my reactions, and as we walked down Fifth Avenue she insisted I eat my first hot dog, which wasn't as exciting as it looked. I secretly decided that

these Americans had a very queer taste in food.

On Saturday Brother Squires came home from the bank and told us all to "step on it" because we were going to visit Sister Squires' people in the Catskill Mountains. We were soon speeding along the four-lane highway, leaving the city behind, and in no time at all were driving through snow-covered hills with little white houses nestling on their slopes. Soon we entered one of these little houses, and before long I was seated with the others at a table spread with banquet fare. I don't think I have ever been in a home quite like that one. Everything seemed to breathe welcome and the spirit of friendliness. After dinner we gathered around the piano and sang hymns, with Brother Squires trying valiantly to keep us all together—and failing completely. In this home I began to realize that Latter Day Saints are the same the world over, and it occurred to me that Zion could not be very far away.

It was after 10:00 p.m. when we left, and as we drove down from the mountains, we saw the great city of New York outlined by millions of lights twinkling and flashing in the frosty air. Later as we drove down into this vast fairyland, we saw the great bridges spanning the river outlined in colored illuminations and reflected in the shining waters. The effect was very beautiful, and it was a scene I shall never forget.

THE next day found us in the Brooklyn church, and I experienced my first American church service. I don't quite know what I expected, but it proved to be very much the same type of service as ours except that the sermon was delivered in a terrific Brooklyn accent by Brother Squires. After the service, I met Brother and Sister Perce Judd and their family from Australia. I almost hugged them when I heard them speak. It was their first Sunday in New York too, so we compared notes about trips and first impressions of America. I learned that Beryl and Percy would be joining me at Graceland in September. By a strange coincidence, almost three years later, we all sat in that same church, but this time we were looking forward to going home.

Other wonderful experiences came soon after. I arrived on the Hill, saw

New Horizons

Alice and Merle again, and found Graceland crammed full of the friendliest people I had ever met. On the heels of this, and before I had hardly settled, we were packing again—this time going south to Zion and General Conference. We drove down in a terrific thunderstorm on Good Friday which seemed in keeping with the day. At 9:00 o'clock that night I stood on the porch of Bartholomew Hall beside the Stone Church and, by a flash of lightning, got my first glimpse of the Auditorium. We had been reunited with Mollie Maloney Spargo in the meantime, and the four of us attended a reception that night where we met President Israel A., his wife, most of the apostles, and many other people. It was a big thrill to see Tom and Betty Worth again and all the English people who crossed for that Conference.

The following week was packed with many wonderful experiences: the never-to-be-forgotten Easter morning Communion service, when I really began to sense the vastness of our church, as I looked around and saw every available seat in the Auditorium filled; the evening with Brother and Sister Peter Whalley, when we gathered around on an odd assortment of chairs in the tiny kitchen of the apartment in which we stayed, talking over old times and proving to our American hostess that English people really do like their cup of tea; the women's meetings in the basement of the Stone Church where even the men flocked to hear Sister Mesley speak; and the fellowship enjoyed in the foyer of the Auditorium between services where names heard in the past became living personalities.

The business meetings proved very interesting, and the last one was especially memorable as we listened while the appointees were told their destinations and we all sang "I'll go where you want me to go, dear Lord." The week passed all too quickly, but the whole experience gave a new meaning to life. Back on "The Hill" there was much to talk about.

I ATTENDED four reunions while in the States. Three of them were in Lamoni and the other at Liahona Park, Michigan.

How I got to Liahona Park will always seem a miracle to me. I had no money to spare for such luxuries and hardly dared take time off from my job of cooking for the Summer Crew. However, I wanted desperately to get to the Park of the Pines Reunion in Michigan. I wrote to Doris Conklin, the activities director at Graceland and a very dear friend of mine, mentioning

the reunion. A letter soon came back saying that if I could get there, we could camp together at Liahona Park Reunion. I wrote right back telling her that by hook or by crook I'd be there, and then things seemed to work themselves out. I discovered that Sister Roy Benson was leaving for the East the same day that I should leave for Michigan—with an empty car. I was overjoyed when she consented to take me as far as Chicago. And so it was that I arrived in Alma, Michigan, one afternoon in July and was soon happily installed on the Conklin Farm about which there was the same friendly atmosphere I had found in the other homes I visited. That night we moved into Liahona Park with our tents, beds, oil stove, and provisions, all set for five days of reunion life.

The Saints there were very kind and friendly; they wanted to know about England, and I had a hard time keeping up with their questions. I spoke to the children one morning, and when I asked if they had any questions, I was literally bombarded. One little boy inquired if the children in England had BB guns, and if so how many BB's did they hold. Since I hadn't the least idea what a BB gun was I said "No" and hoped for the best, but I realized then that there was more than one little boy in that group who thought England a very poor place indeed.

At the end of the week, there was a very beautiful baptismal service on the lake shore when several young people were led into the waters. This was the first time I had witnessed a baptism in natural surroundings such as these, and the scene made a lasting impression upon me. The week came to a close all too soon; and while we were breaking camp, we recalled some of the many experiences we had had. I stayed for five days on the Conklin Farm and delved into the mysteries of rural life. I strayed off with the twins to bring the cows home, even tried to milk one of them, and explored everything from the hayloft to the chicken run. I also made friends with the yearlings, and the last time I heard from the twins they informed me that the new calf had been named after me.

LAST Christmas found me in Charleroi, Pennsylvania, a mining town on the banks of the Monongahela River. The Winship family, with whom I stayed, made that Christmas for me a very happy one indeed. I attended the church there and was surprised on Christmas morning when all the Saints came laden with gifts for their church—new hymnbooks, pulpit light, an

altar table, a light for the piano, and many other things besides a large sum of money for the building fund. It was really a joyous occasion. My stay there was very pleasant, and I left with many happy memories of a Christmas spent with brothers and sisters in the East.

Last summer, through the kindness of Brother and Sister J. Bergman of Lamoni, I was able to travel west. I saw the strange beauty of the gently rolling prairie lands of Nebraska, the mountains in Wyoming, and the wonders of Yellowstone Park. Montana, with its rich valleys, small thriving cities, and glorious mountain scenery took my breath away. Washington proved to be just as lovely with its gently rolling hills cut by winding rivers and dotted with beautiful pine-fringed lakes. I left my friends in Montana and was very soon boarding the train in the vast city of Seattle on the last lap of my journey during which I had traveled about 2,000 miles by road since leaving Lamoni five days before.

I found Mollie Spargo and her husband waiting for me at the Canadian border. They steered me tactfully through the customs, and soon we were driving past fish-and-chip shops with their decided English atmosphere. The next six days were filled with sight-seeing, visiting and getting acquainted with the Saints, who all seemed very English and asked after many people in England.

Vancouver is very beautiful with the mountains on one side and the sea on the other. While I was there we had typically English weather, and when it stopped raining the day before I left, I saw the tops of the mountains for the first time. It was then that I saw the "Guardians of Vancouver" which Mollie had been raving about, and they proved to be a very unusual formation of rock silhouetted against the skyline, looking exactly like the lions in Trafalgar Square.

MY last Sunday in Independence I sat in the Walnut Park church and listened to a brother wishing me Godspeed on behalf of the branch on my trip home. He also told me to tell the Saints in England how much the ministry of the Davies had meant to their branch, and how much they were loved and respected. I looked around me at the familiar faces in the congregation—many of them Gracelanders whose friendships I cherished—and I thought how wonderful is the love of God which can bind all peo-

ple together in whatever part of the globe they happen to live.

My last week end in Lamoni happened to be Home-coming, and so I managed to see and say good-by to many old Graceland friends. Two important things happened on my last Sunday: the New Student Center was dedicated, and the ground-breaking ceremony for the new Lamoni church took place.

I shall never forget the generosity and hospitality of the Saints in the United States and Canada nor the love and friendship shown to me. It was indeed a wonderful experience and a privilege to live and work with them.

Here is an excerpt from a letter I received from a friend in Lamoni while I was in New York en route to England:

You know that you take with you my best wishes, and even though letters may not cross the waters very often, you are going to be in my thoughts. Things will have changed for you, and there will be times when you will become discouraged, but keep your chin up and know we are pulling for you. Please let me know if I can be of help to you at any time. I'll be more than glad to assist you in any way possible.

This is typical of the spirit of friendship and love shown to me. These people did indeed "teach my heart what a friend can mean."

The Generation of Fulfillment

(Continued from page 13.)

Palestine and the subjection of the Jews; therefore, 1917 became the year of the fulfillment of the Gentile power over the land of Palestine, and marked the beginning of the "generation of fulfillment." *It is my opinion that 1917 to 2017 is the generation of fulfillment.*

I draw your attention to a statement in latter-day revelation which confirms the generation of the Gentile fulfillment. The church was informed that the testimony of the three witnesses to the Book of Mormon "shall go forth unto the condemnation of *this generation*, if they harden their hearts against them; for a desolating scourge shall go forth among the inhabitants of the earth . . ."—Doctrine and Covenants 5:3. And in section 45:4, the following statement: "And *in that generation* shall the times of the Gentiles be fulfilled; and there shall be men stand-

ing *in that generation* that shall not pass until they shall see a desolating sickness come over the land." The only "desolating scourge" in the form of a "desolating sickness" experienced in America and throughout the earth was the epidemic of influenza in 1918—the year after the conquest of Palestine. There could be no more confirming event than the experience of the flu.

Ours Is the Generation of Fulfillment

Accurate knowledge of prophecy is not a substitute for loyalty, obedience, and service. Let us not be content to view these as the times of prophetic fulfillment but rather as the time when we ministers and members of the church of Jesus Christ shall resolve to fulfill the purposes of God by preaching, teaching, and exemplifying the gospel to the world, establishing the Zion of God as a place of righteousness, toleration, and brotherhood, with spiritual, physical, moral, and economic security.

May the urge which impelled Commander Robert E. Peary to attain his life's ambition to reach the North Pole actuate us to reach the ambition of the righteous adventurers of all ages to attain our chief goal—the establishment of Zion. Said Peary:

The determination to reach the Pole had become so much a part of my being that, strange as it may seem, I long ago ceased to think of myself save as an instrument to the attainment of that end. To the layman this may seem strange, but an inventor can understand it, or an artist, or any one who has devoted himself for years upon years to the service of an idea.

The conditions of the world today justify our belief that these are "the hastening times." Let us, therefore, hasten to fulfill the promises and purposes of God. How can we remain self-satisfied and self-centered in such an insecure, chaotic, and dangerous period?

May the word of revelation challenge us to build up the kingdom of God.

coming
about
October 1

Studies in the Life and Ministry of Jesus

by F. Henry Edwards

COMPLETELY REVISED—
WATCH "HERALD" FOR
PRICE AND PUBLICATION
DATE

Bulletin Board

Spring River District Conference

The Spring River District conference will be held at the church in Miami, Oklahoma, September 30 and October 1. Apostle D. O. Chesworth is to be present. All district reports are to be sent to Mrs. C. E. Wilson, 710 East Belmont Street, Springfield, Missouri. All other reports should be mailed to Stephen A. Black, 418 West Brook, Neosho, Missouri.

Rich Hill District Conference

The Rich Hill District Conference will be held at the church in Rich Hill, Missouri, on September 23 and 24. Apostle D. O. Chesworth is to be present. The first service is scheduled for 7:30 p. m., Saturday. Sunday's activities include a 9:00 a. m. prayer service; sermon by Apostle Chesworth at 10:45; basket dinner at noon, ordination service at 2:00 p. m., and the business session at 3:00. At eight in the evening Apostle Chesworth will begin a one week's series of services, ending Friday evening, September 29.

DONALD L. KYSER,
District President.

New Openings in Oregon District

Church members living in or near the following locations are urged to attend meetings, held to organize missions in these vicinities.

Grand Island, Hopewell, Dayton

The meeting will be held Thursday, September 14, at 8 p. m., in the Tim King home in Grand Island.

Albany, Corvallis

The meeting will be held Friday, September 15, at 8 p. m., in the James Steinbrink home, 310 North Chicago Street, Albany.

District President J. L. Verhei will speak at both meetings; he is to be assisted by Elder Robert Bailey at Grand Island and Elder Cleo Thompson at Albany.

Southern Nebraska District Conference

The Southern Nebraska District conference will be held October 14 and 15 in Lincoln (Twenty-sixth and H Streets). Apostle D. T. Williams and Bishop Walter N. Johnson are to be present. Activities for the two days will be as follows: Saturday: 10:00 a. m., meeting of nominating committee; 2:15 p. m., district business session; 4:15, youth meeting; 7:30, sermon by Bishop Johnson; 8:45, social hour with young people in charge; Sunday: 7:00 a. m., young people's prayer service; 9:30, church school; 10:00, classwork, Apostle Williams instructing; 11:00, sermon by Bishop Johnson; 12:00, dinner served by women's department; 2:00 p. m., classwork, Bishop Johnson instructing; 3:15, general prayer service; 4:30, conference adjourned. "Seek Ye First the Kingdom" will be the conference theme.

MRS. BERTHA KELLER,
District Secretary

Change of Address

Mr. and Mrs. Merle P. Guthrie
2175 South Tenth Street
Milwaukee, Wisconsin

Notice to Members in Washington, D. C.

Members now living in the Washington, D. C., metropolitan area are requested to contact Mrs. Lyle Steede, 1364 Levis Street, Northeast, Washington 2, D. C. Relatives and friends who know of members in this area are also requested to write at the earliest possible date. This effort is being made to bring

church records up to date so that more effective ministry can be extended to all who live in the vicinity of Washington, D. C.

West Virginia District Conference

The annual West Virginia District conference will be held September 23 and 24 at the Parkersburg church, Twenty-fifth Street and Murdock Avenue. Apostle M. L. Draper is to be the principle speaker, and Seventy James Menzies is to be in attendance also. The first session is scheduled for 7:30 Saturday evening, at which time Apostle Draper will speak. Sunday's activities are as follows: 9:15 a. m., fellowship meeting; 11:00, sermon by Apostle Draper; 2:00 p. m. business session; 3:00, ordination service and vesper. All district reports should be sent immediately to Mrs. May R. Griffin, secretary, 2001 Nineteenth Street, Parkersburg, West Virginia.

REQUESTS FOR PRAYERS

Mrs. Alta F. Ferrel, Lamar, Nebraska, requests prayers for the spiritual welfare of her son.

Prayers are requested for Leona Hands who is now hospitalized at Port Huron, Michigan. She is suffering from a heart attack.

ENGAGEMENTS

Renfro-Cline

Mrs. Zella Cline of San Jose, California, announces the engagement of her daughter, Mary Elizabeth, to James E. Renfro, son of Seventy and Mrs. Z. Z. Renfro of Independence, Missouri. The wedding will take place in December.

Pireaux-Raisbeck

Mr. and Mrs. Arthur E. Raisbeck of North Charieroi, Pennsylvania, announce the engagement of their daughter, Peggy to Robert Pireaux, son of Mr. and Mrs. Emil J. Pireaux of Charieroi. The wedding will take place this winter.

Parker-Baker

Mr. and Mrs. Clyde T. Baker of Independence, Missouri, announce the engagement of their daughter, Eleanor, to Mr. B. Lloyd Parker of St. Paul, Minnesota. The wedding will take place in September.

Brady-Wainwright

Mr. and Mrs. Clarence L. Wainwright of Seattle, Washington, announce the engagement of their daughter, Joyce, to Donald R. Brady of Lewistown, Montana. Joyce was a member of the 1950 graduating class of Graceland College.

Hargitt-Essex

Mr. and Mrs. Arthur Essex of Pleasant Hill, Missouri, announce the engagement of their daughter, Betty Ann Essex of Independence, Missouri, to Glenn Arthur Hargitt of Kansas City, Kansas, son of Mr. and Mrs. T. W. Hargitt of Quinter, Kansas. Miss Essex is a graduate of the Independence Sanitarium School of Nursing. The wedding will take place September 24 at Walnut Park Church in Independence.

WEDDINGS

Smith-Phillips

Oleta Phillips, daughter of Mr. and Mrs. Aubrey Phillips of Robertsedale, Alabama, and Floyd Smith, son of Mr. and Mrs. John Smith of Seminole, Alabama, were married August 12 by Patriarch A. D. McCall. They are making their home in Pensacola, Florida.

French-Crum

LaVon Crum, daughter of Mr. and Mrs. Carl Crum of Seattle, Washington, and Calvin French, son of Mr. and Mrs. V. C. French of Fort Madison, Iowa, were married August 30 in Seattle. High Priest Paul Wellington performed the double-ring ceremony. Both bride and groom are graduates of Graceland College. They are making their home in Iowa City, Iowa, where Mr. French is attending the University of Iowa.

BIRTHS

A daughter, Susan Kay, was born August 19 to Mr. and Mrs. Kenneth A. Newcom at the Independence Sanitarium. Both parents attended Graceland College.

A daughter, Rogene Ruth, was born on August 28 to Mr. and Mrs. Byron Graybill of Kanorado, Kansas. Mrs. Graybill is the former Lyda Elefson. Both parents attended Graceland College.

A son, Douglas Raymond, was born on April 28 to Mr. and Mrs. Elvin Anderson of Seattle, Washington. Mrs. Anderson is the former Lorna Briggs of Spokane, Washington.

Mr. and Mrs. Louis Zonker of London, Ontario, announce the birth of a daughter, Anita Diane, born August 19. Mrs. Zonker is the former Betty Yoder. Both parents are graduates of Graceland College.

DEATHS

BICE.—Maria Catherine, daughter of William H. and Mary E. Bice, was born March 19, 1872, in Iola, Kansas, and died June 24, 1950, at her home in Independence, Missouri. She was baptized on August 6, 1905, at Media, Illinois, and for a while worked at the Saints' Home in Holden, Missouri. She had resided in Independence the past thirty-five years, during which time she attended Stone Church.

She is survived by one sister, Miss Lucy Bice, of Independence. Funeral services were held at the Roland Speaks Chapel. Elders Glaude A. Smith and Ivan Andes officiating. Interment was in Mound Grove Cemetery.

HELM.—Lydia Emma, daughter of John H. and Emira Walker, was born October 6, 1874, at Leon, Iowa, and died August 19, 1950, in Independence, Missouri. As a young woman she taught school in Decatur County, Iowa. On April 15, 1890, she was baptized into the Reorganized Church. Her first husband, Guy L. Fishburn, and two children preceded her in death. On July 14, 1929, she was married to William Albert Helm, who died on June 21, 1948. At the time of her death she was serving as secretary of the Golden Hour Fellowship Club, an organization for elderly church members in Independence.

She is survived by a stepson, Orvill G. Helm, and a stepdaughter, Mrs. Myrtle Winn, both of Kansas City, Missouri. Services were held at the Henry W. Stahl Funeral Home in Independence. Elder Glaude A. Smith officiating. Interment was in the family lot in the Leon, Iowa, cemetery.

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P.S.

*** A LITTLE CHILD SHALL LEAD THEM**

This story was told by a young mother on herself. She sends her small son to church school regularly. On a recent Sunday he came home and said, "Mother, if you don't change your ways, you're going to hell." That pinned Mama's ears back, and she asked him to explain. "Well," he said, "you smoke and you swear, and people who smoke and swear can't go to heaven. That means the other place for you!"

That, she says, is giving her something to think about these days. Perhaps God intends to reform her through the efforts of her own child.

*** NYLON**

Missionaries who have a problem keeping a supply of clean shirts in their travels will be interested in the record kept on one nylon shirt. It has been hand laundered over a hundred times, and is still in good condition. While it cost \$9 new, it has saved 20c on each laundering, needing no ironing. This represents a gross saving of \$20, a net of \$12 above its cost. You have known how a man must work for a shirt; have you ever heard of a shirt working for a man? It can be laundered in a washbowl of warm water and a small handful of soap powder; let it soak five minutes, scrub collar and cuffs with a small brush, rinse twice, roll it up in a towel to absorb excess moisture, then hang it up on a plastic hanger. It will dry in an hour and be ready to wear. You carry one or two of them instead of a dozen, and travel much lighter. Never put it in hot water. Never iron it.

*** DIET**

Most people, and vegetarians especially, should be interested in a new way of cooking potatoes. It has been tried out and is successful. Cook small potatoes whole, cut large ones into big sections. Peel, wash, and drain them. Cook them in a basket-type French fryer, with deep fat, moderate temperature and a rather low flame so that the outside will not be overdone when the inside is underdone. When potatoes are lightly brown on outside and show tendency to float a little as they cook (as in the case of French fries) they will be done. Lift them out of fat and let drain. On the inside they will be mealy and taste like baked potatoes. Advantage is that they are practically free of grease and cook in a short time—less than thirty minutes. This is quicker than either boiling or baking and gives a much better flavor—a boon to the working woman.

*** SENSE AND MADNESS**

Much madness is divinest sense
To a discerning eye;
Much sense the starkest madness.
'Tis the majority
In this, as all, prevails.
Assent, and you are sane;
Demur—you're straightway dangerous,
And handled with a chain.
—Emily Dickinson, "Poems."

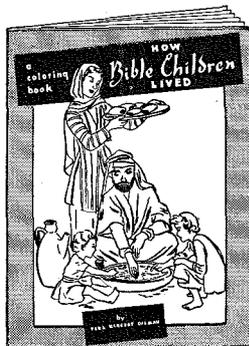
*** BRIGHT SAYINGS**

Sunshine brought in this saying by her younger brother: "I feel so happy it's tickling the bottoms of my feet!"
Have you ever felt it just that way?

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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Handwork



How Bible Children Lived

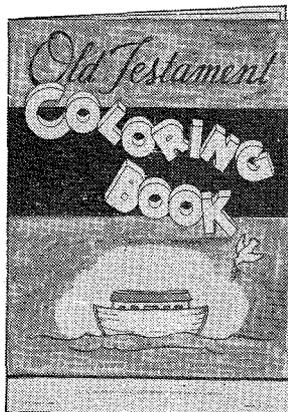
Ruth and Benjamin, brother and sister in the Palestine of Bible times, almost become real-life characters in the 29 outline drawings of this book as events in their everyday life are convincingly pictured. When coloring each illustration, the child receives an interesting step-by-step story on "how Bible children lived"—what they did at play, in school, on holidays, what they ate, what happened in the market place, etc. Size 8½x11 inches.

Price each 25c

Children in the Bible

Contains thirty simple outline pictures to color, each with a brief story. Favorite children of the Bible are the subjects: Joseph, David, Samuel, the twins (Jacob and Esau), Baby Jesus, etc. Includes 15 pictures from the Old Testament and 15 from the New Testament. Size 8½x11 inches.

Price each 25c



Old Testament Coloring Book

Sixteen of the best Bible stories in each book presented sufficiently simple for the small child to color. Short descriptive titles in large type for every picture are worded to the child's vocabulary. A Scripture reference is indicated for each design.

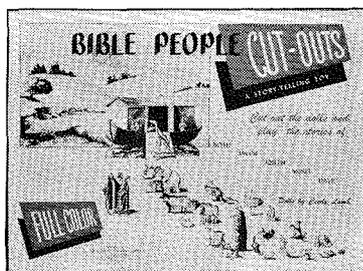
The Old Testament Book includes Rainbow of God's Promise, The Baby Moses, David the Shepherd Boy, and many others.

New Testament Coloring Book

The New Testament Book portrays the Birth of Jesus, the story of the Loaves and Fishes, Jesus and the Children, and others as well known.

Each book has 16 pictures to color, each page 8¾x11½ inches.

Price 20 cents each; \$2.25 per dozen



Bible People Cut-Outs

This unusual handwork set has been prepared for the youngster's own use. All together there are six large sheets of Bible people, animals, and objects, in full color to be cut out and assembled into stand-up story scenes. Noah, Jacob, Joseph, Moses, and David are the familiar characters whose Bible lives can be dramatized. 10x14 inches, set in envelopes.

Price complete \$1

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THE SAINTS'

Herald

VOLUME 97

SEPTEMBER 25, 1950

NUMBER 39

Kirtland Temple

Begun 1833 — Dedicated March 27, 1836

A monument of architectural beauty, a great historic landmark of the Restoration, a shrine of faith and inspiration, Kirtland Temple is a survivor of a glorious past and a reminder of the faith, sacrifice, and devotion of the generation of people who gave all that they had and were for the achievement of a great ideal.

See page 7



The Golden Wedding

WHENEVER I see two elderly people who have spent half a century or more as real companions, I feel that they have much more to teach us about marriage as it really is than any dozen Hollywood stars you may care to choose.

You can't learn the deeper values of any of the sciences or arts if you quit at the first sign of trouble. Any marriage is one of the greatest of the arts. Even people who love each other need to learn how to blend their lives into a desirable whole, and this takes both time and patience.

If young people start out with the idea that if marriage does not work they can quit and try again, they start out with a handicap.

That is why our church is giving constantly greater emphasis to the sacredness of the marriage vows and to the importance of marriages that endure.

Introducing...

JOHN BLACKMORE, Independence, Missouri (page 7), was born in Sydney, New South Wales, Australia, July 13, 1891, and was baptized there in 1908. All of his precollege education was obtained in Australia. In 1920 he enrolled at Graceland, remaining one year to complete a course in religious education. In 1925 he received a bachelor of science degree from Kansas State Teachers College at Pittsburg. In 1933 he received a master of arts degree from Iowa University. From 1931 to 1939 he was an instructor in history at William Chrisman High School, Independence, Missouri.

While attending Graceland College, he met Nellie Mussell, daughter of a missionary. They were married June 14, 1923.

Brother Blackmore was ordained a deacon in 1908, a priest in 1914, an elder in 1919, and a high priest in 1928. He has served under church appointment in various capacities since 1918. From 1918 to 1921 he was a missionary to Northern New South Wales District, Australia. From 1928 to 1930 he was director of religious education in Independence. From 1930 to 1931 he was general religious education director of the adult division. He has occupied in pastorates which took him to Pittsburg, Kansas; Cameron, Missouri; Los Angeles, California; Omaha, Nebraska; and Joplin, Missouri. From 1948 to 1950 he was district president of the Spring River District. At present he holds the position of church historian with an office in the Auditorium.

As special interests Brother Blackmore lists "international and foreign affairs."

MAUDE (DUNCAN) ANDERSON, Auburn, California (page 23), was born in Lebeck, Missouri, and baptized in Prospect Lake at Colorado Springs, Colorado. In 1918 she was married to Frank N. Anderson at Lander, Wyoming. To them were born two boys and a girl: Claude F., who lost his life in France in 1944; Muriel, who is teaching in North Kansas City this year; and Charles, a student in high school.

Sister Anderson was graduated from high school at Twin Falls, Idaho. Her schooling also includes a sixteen months' course at the American School of Photography and a year at Placer College. Since 1934 she has managed her own photo studio, at first in her home and later in a business location. For the past two years she has been unable to work at her studio and has been taking a course from the local college to improve her writing technique.

She is a member of the Rebekah Lodge and Past Noble Grands Club, the Soroptomist Club, and the Auxiliary to the Veterans of Foreign Wars, as well as adviser to the Auburn Theta Rho Girls' Club. Her hobbies are writing, color photography, and handicrafts.

LOIS (SMITH) LARSEN, Independence, Missouri (page 17), was born in Lamoni, Iowa, and baptized at Onset, Massachusetts. In 1931 she married Edward J. Larsen of Copenhagen, Denmark. They have six children, five boys and one girl: Frederick, 18; Stephen, 17; Anina, 12; "Zeke," 9; Daniel, 7; Leif Peter, 2½.

Sister Larsen received her high school training in Hollywood High School in California and Central High School in Kansas City. She took some academic work at Graceland. She attended Graceland in 1925-26 and continued studying with Kansas University and Santa Ana Junior College.

She has been active in P.T.A. work and child study groups. Her special interests are writing and English literature.

THE SAINTS' HERALD

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News & Notes

GOING FORWARD

About three hundred attended the Independence Stake Conference that was held in the Stone Church on August 28. Those presiding over the meeting were President F. H. Edwards, Bishop H. L. Livingston, M. L. Parker, Charles Graham, Glaude Smith, Fred Davies, and Arthur Stoff.

The stake presidency, Brethren Graham, Smith, and Davies, and the stake bishopric, Brethren H. W. Cackler and Parker were sustained in office. All city-wide officers were also sustained. The appointments of the pastors of the sixteen congregations were approved. The pastors are: Lyndon Wagener, East Independence, Marion Talcott, Eden Heights; Ted Scott, Englewood; Sanford Downs, Enoch Hill; George Davis, Gudgeon Park; Fred Fry, Liberty Street, William La Grece, Mount Washington; Claire Green, Second; Fred Epperson, Slover Park; Arnold Ellsworth, South Chrysler; Warren Haskins, Spring Branch; Glaude Smith, Stone Church; Victor Talcott, Sugar Creek; Fred Davies, Walnut Park; E. J. Richards, Blue Ridge, and Ralph Freeman, West College.

Twelve men were recommended for ordination: Otto Elser for elder; Dale Moon, Elmer Armstrong, Kenneth Tousley, and William Webb for priests; Leon Simmons for teacher; Cecil Taylor, Robert Audet, Ovel Webster, Nornbert Phillips, Raymond Merle Hardy, and Michael Postpack for deacons.

The conference recommended and approved the grant of \$2,500 from the stake building fund for the purchase of property for Blue Ridge Mission.

The meeting was closed by a short address by Stake President Charles Graham on the future of the stake.

ON SICK LIST

Joseph Anthony, prominent church author who lives in Lamoni, Iowa, is recovering at his home after a stroke. He is able to be up a little each day.

Brother Anthony is the author of "Lamoni's Passing Parade," "Birds of a Feather," "Paddy," and numerous stories and articles for church publications.

STAY-AT-HOME

The pastors of Zion met on September 11 at the Women's Center to make further plans for the Tuesday Stay-At-Home program. Because the plan calls for members of the priesthood to visit homes for family ministry, it is suggested that families try to remain home on Tuesday evenings. It is also suggested that no large meetings or gatherings be planned for Tuesday evenings.

SIX FROM HAWAII!

Among the thirty-five young women who are attending the Independence Sanitarium and Hospital School of Nursing there are six from the Hawaiian Islands. They are Henrietta Cachola, Ruby Ing, Mildred Ishikawa, Constance Nishimiya, Marilyn Ching, and Law Yee Tong. They were met at the Union Station in Kansas City by representatives from the School of Nursing.

These six future nurses were part of a large group of young people from the Hawaiian Islands. Many of the group were on their way to attend Graceland College.

(Continued on page 8.)

Renewal

"Create in me a clean heart, O God; and renew a right spirit within me."—Psalm 51: 10.

RENEWAL is one of the great principles of the universe. It is everywhere manifest. The sun, burning its atomic fires, is able to renew itself so that for millions of years it has given light and heat to the planets, and will continue to do so for millions of years to come.

Everything in nature undergoes renewal. The tree drops old leaves to make room for new ones. The grass and perennial flowers die down to the ground in winter, but renew themselves to send up new leaves and stalks in the spring.

Human bodies are renewed. Hair and nails grow out, the skin sheds old cells, and the body is completely changed every seven years.

Mind and spirit need renewal, too. We must seek new knowledge, and experiences of inspiration and light. The blessings of yesterday were for the time, and this is another day, with new problems, trials, and cares which call for new strength and hope to meet them.

The soul must be renewed by daily contact with God, or it will die by degrees.

* * * * *

The beautiful things of the world are the new things, the young things. A rose is best when it is a bud, just opening. There is nothing softer and sweeter in the world than the skin of a baby. All the little creatures of the fields and woods—the calves, the colts, the birds, tiny chicks, and ducklings—have a special beauty of their own.

Life renews itself through the coming generations. We live our allotted spans and are called to another sphere, leaving the young behind us to carry on.

* * * * *

We were at a Zion's League retreat, watching the young people in their play on the beach and in the

water. They dived and swam, they absorbed the sun on the sand, they paddled brightly painted canoes on the lake, like pictures against the green wooded shore. All were happy, having a good time, and behaving themselves admirably. We found renewal of mind and spirit in being there, breathing in the clean, fresh air of the retreat, and watching those splendid young people.

A young couple came up out of the water to talk a while, the lad handsome and healthy, the girl as beautiful as a picture. After a while they turned and raced back to the water for another plunge. It was a pleasure to realize that they were our own.

* * * * *

As we become older, we need renewal within our minds and spirits. We become tired and worn, or discouraged. We relax our vigilance. We sometimes fail to do our duty and miss some of the services of the church. We may even forget some of our convictions, and our resolutions or promises to serve. The world has put its hand upon us. We need renewal.

There are times when we must take charge of ourselves and make some decisions. If we let ourselves drift, we will be lost. We must bring ourselves back, make a fresh beginning, and leave the mistakes of the past behind us.

Fall is the time for such renewal. We close our vacation days. We prepare our homes for the winter. We send the children to school. Then it is time for us to get back into church work. The soul will find its renewal there.

God is the father of all newness in his creations. He continually renews his works. And if we will let him, he will make something new and better in us.

It is the work of prayer to bring us back to the foot of God's throne, to seek there the cleansing of the mind and spirit that will remove the stains of worldly sin, and there to find supplies of grace and strength to keep us going for a day, for a month, or a year.

* * * * *

There is always new and undiscovered beauty in the gospel and in the Scriptures. Each time we hear the gospel story, we find something richer and more important in it. Each time we read the Scriptures we find new meanings that we had missed before.

Of course, the truth and beauty of the Word is always there, waiting for us to grow mentally and spiritually, until we can understand it. The limitation is not in the Word, but in our capacity to comprehend.

We should all realize that there is a never-failing opportunity to renew ourselves in the study of the Scriptures.

* * * * *

October is the time of year for the renewal of our church life. We send the children back to church school if we have been away. We take up our teaching tasks again, accepting the classes that need teachers, or attending adult classes for the information and stimulation they afford, as well as for fellowship with the Saints.

Unless there is a time of renewal for the church each year, it will die of neglect. Unless there is a time of renewal for the individual, he tends to deteriorate and go downhill. We cannot remain at the peak without constant effort.

Are you renewing your own mind and spirit at this time?

L. J. L.

E d i t o r i a l

Almost "Marooned"

WE HAVE HAD the experience of being almost immobilized in the great Pacific area.

After much uncertainty while in Hawaii about getting into Tahiti, we did manage to reach Papeete on July 20 by Trapas Cataline plane—the last one, as Air France is taking over. The French Consul at Honolulu warned us that we might not get in till August or later, and that, once there, we might not be able to get out by plane or ship for months.

However, our luck held as to getting in, then certainly fled: Air France became a speculation. Trapas had in fact discontinued. A military seaplane came in, took a sick man out by government request; but we were not able to get the necessary help. With no prospect of any plane service, we were forced to look to the sea. Brother Butterworth had wisely anticipated this situation and had made reservations on the Union Steamship "Waihemo," bound from Vancouver to Auckland, scheduled for Papeete on August 5. It was our only chance, it seemed, and so, when the "Waihemo" (Mauri for "high water") left on Wednesday afternoon, August 9, Brother Siegfried and I embarked as part of the six passengers for Auckland.

Pointing a course slightly north of due west, we came along steadily for five days when we put in at Apia, Western Samoa, almost thirteen hundred miles.

Here we were told a plane would soon be in, bound for Nondi Airport (Suva), and from there we could quickly reach America by Pan American Airways. But the plane had its full complement of passengers, and another hope was dashed. No plane for another two or three weeks—so, we have made of necessity a virtue, and are now, as I write, one-half day out of Samoa, sailing 27 degrees west of south on

a sixteen-hundred-mile stretch to Auckland, New Zealand.

We left Apia on Friday, August 18, at 5 p. m. (yesterday), and woke up this morning to find we had crossed the international date line, and today is Sunday, August 20.

When I get to the point where I reach Samoa in my regular write-up, I will try to recall the "Waihemo" anchored a thousand yards from shore, with two hundred native stevedores taking off by "lighters" immense cargoes of lumber and other merchandise and loading up with thousands of bags of copra (dried coconut meat), cocoa beans, etc., working night and day, the constant noise and clatter of hoisting engines and winches, the loud clamor of commands and orders and directions—laughter and shouts of the Samoans in their native tongue, all making sleep near to impossible.

But I will tell a little about Western Samoa: It formerly was a German possession for a time prior to World War I, but afterward it was made a New Zealand mandated island. We were told that only English is taught in the schools, and there appear to be a number of church schools, Catholic, London Missionary, Protestant, and also Mormon. But we heard no English talked by the natives. Everywhere it was Samoan.

We saw plenty of Samoan men black with tattooing from their waists down to their knees. Most of them wore slashed skirts. Many went about with nothing but the skirt which they are very adept in handling while at work.

Apia is probably well-known if not famous around the English-speaking world as the last residence of Robert Louis Stevenson, the author, and his tomb is one of the places everyone desires to see. His spacious home, erected inland a couple of miles, now enlarged for government purposes, is the official home of the governor of the island, a New Zealander, and is easily reached; but the tomb, planned by the writer before his death, is on top

of a tor or small mountain, to be reached only by climbing up a steep path more or less hazardous—especially in bad weather.

Brother Siegfried and I accepted this as a challenge; we celebrated his birthday and my wife's birthday (August 16) by negotiating on foot not only the two miles to the bottom of the climb, but all the way to the top. We returned to the wharf for the launch to the ship, foot sore and tired, but well-repaid for the effort. We took pictures in technicolor—which we sincerely hope will be good, though the day was overcast and conditions for pictures not very promising.

Now I am very anxious to know more about this man Stevenson and hope to satisfy the urge when I reach Australia. He died in 1894, his wife surviving him by twenty years. Here is the inscription which he directed to be placed on his grave—in bronze:

Under the wide and starry sky
Dig my grave and let me lie.
Glad did I live and gladly die
And I laid me down with a will.

This be the verse you grave for me:
Here he lies where he longed to be.
Now is the sailor home from the sea
And the hunter home from the hill.

The foregoing, written on Sunday, August 20, will be the foreword for my travel account, beginning June 1, 1950—a little late, but one does not always possess the necessary inspiration midst busy days, or time does not permit. It is the conjunction of both one needs. I would I were a Stevenson to do justice to what I have experienced during the last two months—and I have New Zealand and Australia vet to do.

Many eventful and momentous things have happened to me since June 1. As often before I have found it difficult because of daily activities to find time to record them while memory was best able to aid. Therefore, there may be a resultant loss of detail. If detail be lacking there may be—I hope there will be—a gain in perspective.

Since early in June I have been engaged in travel in different places,

some of them far from home. As I write these lines I am in a lounge on the "Waihemo," a "freighter," we boarded on Wednesday, August 9, at Papeete as a "dernier" resort in getting back to travel lanes that will lead us home.

Bishop M. H. Siegfried, of Independence, has been with me since June 20 when we left Los Angeles by plane for Honolulu.

Shawnee Road Church

Taking up my activities in time sequence, I recall with pleasure assisting at the dedication of the new Shawnee Road Church in the Kansas City Stake area on June 4.

These services were in charge of Stake President J. D. Anderson, assisted by Bishop L. Wayne Updike.

Presiding Bishop G. L. DeLapp preached at 9:45 with his usual vigor and ability. This event was one of several dedications in which I have been associated with Bishop DeLapp; I have found him to be a safe and wise counselor, and our social contacts have always been most pleasant. Brother Burhl Hill sang at this service, accompanied by Sister Louise Dillee.

At eleven a. m. I occupied, presenting some thoughts about altars and the gospel of the Restoration.

Elder W. W. Strong gave the opening prayer, and Bishop DeLapp offered the prayer of dedication.

I was interested to learn that Brother Strong is the son of William Strong with whom I have been acquainted since boyhood days, William being the son of a Sister Mary Strong who bore excellent testimony to the work when I was a boy at Lamoni.

The old Argentine Branch, now worshiping at Shawnee Road, is to be congratulated on getting into this fine new structure, well appointed for their use. It is modernistic in style, and appeals to me as a practical solution of their needs. President Anderson and Bishop Updike are also to be congratulated on this achievement.

During the day an infant child of Elder James Graham was blessed by

Elders C. V. Graham and W. W. Strong.

I also met here for the first time in many years, Andrew Fowler whom I had not seen since we were boys at Lamoni.

South Crysler

The next Sunday (June 11) Sister Smith and I worshiped at South Crysler where I occupied at 11 o'clock, Samuel G. Balzer, pastor, in charge. This, as I recall, was my first appearance in this pulpit.

I was quite touched to have my old friend, O. C. White, in attendance. "O. C.," who was one of the most active in securing a church for the South Crysler group, had been indisposed, but, as stated by his wife Atha, he wanted to hear me. I trust my effort was worthy of his sacrifice.

New Stakes

During the month of May, pursuant to General Conference authorization, the Center Stake at Independence and the International Stake at Detroit had been perfected. Early in May I presided, in association with other members of the Presidency, Apostle D. T. Williams, and others, at the initial meeting of the Center Stake. Presidents Edwards and W. Wallace Smith, with Apostle C. G. Mesley, later in May, visited Detroit for an organization meeting of the International Stake.

It was left for President Edwards and me to proceed to California on a similar mission, where, on June 17 and 18, the Los Angeles Stake was organized.

The history of the work at Independence and his experience during recent years made Elder Charles V. Graham the logical choice for president of the Center Stake. Charles is a man of compassion; he loves people and likes to serve. He is a praying man and will receive necessary help and direction. In Elders Glaude A. Smith and Fred O. Davies, church appointees, he has able and experienced counselors.

At Detroit, Elder W. Blair McClain had done much to solidify the

membership of that city into a new unity, though the movement to that end had been well begun by Elder, now Apostle, D. Blair Jensen. In Elders L. O. Brockway and E. V. Osborn, Brother McClain has capable counselors.

Bishop L. Wayne Updike, a versatile minister, has proved himself as bishop of the Kansas City Stake, and we congratulate Detroit on having him during the initial stages of its stake development. He has selected Bishop C. O. Carlson as his counselor, a wise choice, as Brother Carlson has been bishop of the city area for a long time.

Bishop Harold W. Cackler came to the general offices a few years ago as an assistant to the Presiding Bishopric. Very quickly he established himself as a man of capacity. When Bishop J. Stanley Kelley was transferred to California, Brother Cackler assumed responsibility as bishop in Zion. His labors have been very satisfactory. He appointed Elder Montague L. Parker as one of his counselors; this arrangement is especially pleasing to me.

Los Angeles

President Edwards, Apostle E. J. Gleazer, and I converged on Los Angeles by different routes. We found a marvelous spirit of unity and finished our duties there with an assurance that the work will be advanced under the leadership of President Garland E. Tickemyer, who has been in general charge of the Los Angeles area. He is a man of experience, having served at Independence under the late President Frederick M. Smith, who always held Garland in his confidence. His counselors are Elders Thomas R. Beil and Glen L. Holmes.

Bishop J. Stanley Kelley, experienced as bishop in Zion for twenty years and for two years as bishop of California, will serve the new stake. He has chosen two fine counselors in Elders Arthur Ballard and Everett Niles.

In each of the stakes high counselors have been chosen from men of ability, and we have reason to be assured that the affairs of the stakes will be well administered, thus relieving general officers from considerable direct responsibility.

Hawaii

For some time I had been importuned to visit the "Islands of the Pacific." First at the General Conference of 1948 when Elder John and Sister Emere Mervin were in attendance, and later by others. Elder F. Edward Butterworth reminded us of our tentative promises. The late General Conference seemed to hold out further inducements: Elder Howard F. Miller, Honolulu, had to be ordained a bishop before assuming his work for the Kansas City Stake, and Elder Charles Lee, a Chinese member there, was to be ordained to the office of patriarch. Brother Miller and wife were about to leave the Hawaiian Mission after a number of years of service there, and Elder A. Orlin Crownover had been assigned to relieve Brother Miller. It was thought to be a good time to include, on the long proposed visit to Tahiti, a visit to Hawaii.

Accordingly plans were perfected for me to go to Honolulu right after the stake organization at Los Angeles, scheduling a plane trip toward Tahiti in the month of June.

At the suggestion of Brother Butterworth, Elder Mark H. Siegfried made plans to visit these places with me.

We rather expected a spirited welcome at Honolulu on the morning of June 21, but were quite swept off our feet, figuratively, by a reception committee of about a hundred members, including Brother and Sister Miller, Brother and Sister Crownover, and many of the priesthood and women who could meet the plane. We were almost buried beneath beautiful leis bestowed in the traditional Hawaiian manner. Introductions came too fast for memory. Pictures were taken of us with the

members, and we felt we had been royally received.

Baggage was secured, and we were taken to Makiki church and the Mission House, and then for some time we were in the whirl of church services, meetings, conferences, and social events.

First I must relate that at Honolulu we were domiciled at the splendid beach home of Duke Kahanamoku, under Diamond Head, where we could see and hear the breaking surf at all times. It came about this way: Duke, world-renowned Olympic champion swimmer, holder of a houseful of trophies, was on a tour with Mrs. Kahanamoku on the "Mainland," as Hawaiians call it, and their home was in charge of Sister Helen Paoa Sterling and her husband, Leon H., a prominent county official.

At the close of each day and at other times, Brother Siegfried and I were taken to this comfortable home for rest and relaxation, for which we were very grateful not only to the Sterlings but indirectly to the Duke who is and has been county sheriff for many years; he is so popular nobody runs against him at the elections.

Sister Sterling was the daughter of a Brother Paoa, one of the pillars of the church at the turn of the century. She recalls that when the late President Joseph Smith visited Hawaii in 1906, a *luau* in his honor was held in her father's yard. The Sterlings were kind and insisted on our having breakfast with them each morning.

* * * * *

When I reach the point of making a record of activities in Hawaii, I have to take a deep breath and a second look at my notes, they are so many and varied. As I write, we are the second day out of Papeete on the "Waihemo." We take turns on the sun deck, amazed at the vastness of the Pacific Ocean; we are called to meals at regular hours, and wondering if we can hold out against the monotony and ennui of such travel. But fellow passengers

are affable and friendly. Even the "Master" of the ship, Captain Young, relaxes and chats with us. Contrary to custom, the ship on this trip carries a woman passenger. Her husband, Mr. Thomas Marshall, an entrepreneur in moving pictures, and she were "marooned" at Papeete; by special dispensation they, like us, are going to New Zealand in an effort to find there a means of getting back to Los Angeles, their home.

When we arrived at Tahiti, the natives were closing a celebration which lasted for several days, and Mr. Marshall had been filming the ceremonies to be shown as feature reels at the "movies" in America.

* * * * *

After the welcome at the airport at Honolulu, we made an inspection of the three church properties: Makiki, Palama, and Kaliki. In the evening there was an "Aloha" service when we were made welcome—more leis, speeches, and gifts, the Hawaiian way of welcoming visitors. Songs were sung in Hawaiian, Chinese, Japanese and, of course, English. Refreshments were served, and at the end of this first day, I was very glad indeed to retire on the "king-size" bed at Kohana-Moku's for a much-needed rest.

The next day (June 22) we were among a party—five cars in all—that made a complete circuit of the Island of Oahu, stopping for a picnic lunch at Kailua Beach. We visited the grounds where the reunion of the district would soon be held on Waialae Bay.

We were in the Inouye car with Henry and Emily DeTray Inouye. The Inouyes, though not natives of Hawaii, are versed in the legend and lore of the island, and they added much to the pleasure of the trip.

Nuuanu Pali was visited, the cliff or pass where King Kamehameha's Hawaiians repelled invaders and pushed them over the cliff to their destruction.

These were busy days as Brother Miller, who was scheduled to leave for Independence in a few days, de-

(Continued on page 22.)

Kirtland Temple -

By JOHN BLACKMORE
Church Historian

INTRODUCTION

A very significant gathering, the Conference of High Priests, will be held at Kirtland Temple, October 5 to 8, inclusive. Some of the best leadership of the church, both general and local, will be gathered at this great historic shrine of the Restoration for a time of worship, inspiration, and instruction in the advancement of the cause of Christ.

It is appropriate that the Conference should be held in the Temple where the early church experienced so rich and wonderful an outpouring of spiritual blessing when the Temple was dedicated on March 27, 1836, and during the following days. Since the Temple has been held by the Reorganization, it has been the scene of many another spiritual experience.

The First Presidency have asked our Church Historian, John Blackmore, to prepare an article about the Temple that all should read, and especially those who are to attend the Conference. We commend it to the consideration of our readers.

THE EDITORS.

THE EARLY DAYS OF THE CHURCH in Kirtland are full of events which have eternal significance. It was at the General Conference of June, 1831—which was a conference of elders—that the “fullness” of the authority of the high or Melchisedec priesthood was bestowed upon the church and upon individuals. Previously the authority of the Melchisedec priesthood seems to have been limited to that of eldership and not to the fullness of the high priesthood. David Whitmer stated in his address, “In Kirtland, Ohio, in June, 1831, at a conference of the church, the first high priests were ordained into the church.”¹

His testimony agrees with that of Lyman Wight’s account. “Here for the first time I saw the visible manifestations of the power of God, as could have been on the day of Pentecost, and here for the first time I saw the Melchisedec priesthood introduced into the church of Jesus Christ, as anciently, whereunto I was or-

daind under the hands of Joseph Smith, and I then ordained sixteen others, such as he chose, unto the same priesthood.”²

Parley P. Pratt gave expression to the same thought in his autobiography. Writing of his experience at this particular conference, he said, “Several were then selected by revelation, through President Smith, and ordained to the high priesthood after the order of the Son of God; which is after the order of Melchisedec. This was the first occasion in which this priesthood had been revealed and conferred upon the elders in this dispensation, although the office of an elder is the same in a certain degree, but not in the fullness.”³

It is very appropriate that a “Conference of High Priests” should meet upon the grounds and in the locality made sacred, both in memory and in fact, by the historic and eternally significant bestowal of the “fullness” of the high priesthood in the priesthood (elders) conference of 1831.

PRIESTHOOD EDUCATION AND CULTURE

The early history of Kirtland is associated with the fundamental and basic belief of the church that the full redemption of man—socially and spiritually—cannot be achieved in ignorance. Therefore, the Lord in those early days deemed the education of the priesthood so imperative that a revelation was given to the leaders of the church to establish a “School of the Prophets” for instruction in all that was expedient.⁴

Unfortunately, contention arose in this school which nullified its spiritual and educational value. It was hard for those stalwart early pioneer men to recognize that men of the priesthood may differ in viewpoint and opinions and not make their theological and philosophical differences matters of personal feelings interfering with brotherly relationships. Evidently the School of the Prophets was merged into the “School of the Elders.” Joseph Smith states in his history of October, 1834, “It now being the last of the month, the elders beginning to come in, it was necessary to make preparation for the school of the elders, wherein they might be more perfectly instructed in the great things of God, during the coming winter.” In March, 1835, the school closed so that the elders could go forth to preach and engage in their missionary work. The closing was evidently only for a short period. In November, 1835, Joseph in his history again writes of attending school. The elders studied grammar, Hebrew, Bible, geography and undoubtedly other things.⁵

In January of 1836, the “School of Elders” moved into the Temple where the studies of the Hebrew language were continued.⁶

The education of the ministry was thereby associated with the early ac-

tivities in the sacredness of the Temple. The architectural arrangements provided for classrooms and facilities for study. Interpreting this history in terms of the present, we infer that the men of the ministry are to learn and study to increase their proficiency in spreading the gospel. Any measure of ignorance upon the part of the men of the priesthood is an eternal loss to the world. Even the sacred precincts of the Temple were dedicated to the holy cause of learning. Again, it is very appropriate for the men of the high priesthood to meet in the sacred or holy atmosphere of the Temple for conference, for worship, and for study.

The precedent is set for the high priests of the church to foster the intensive education of the two priesthoods of the church. On May 4, 1833, "a conference of high priests convened to take into consideration the necessity for a building for the School of Elders in accordance with the direction in a revelation given in Kirtland, March 8. Hyrum Smith, Jared Carter, and Reynolds Cahoon were chosen as a committee to secure subscriptions and to erect such a building." A circular was sent out by the committee seeking support for the task. In due time the Temple was built and dedicated on Sunday, March 27, 1836.

THE TEMPLE AND PRIESTHOOD

In the Temple such sacred ceremonies as the "Washing of feet" and the "Sacrament of the Lord's Supper" among the brotherhood of the official family of the priesthood were observed. In the holy place, men of the ministry studied and taught each other "Words of Wisdom." They sought knowledge from the "best books," and they sought learning by "study and also by faith." It was a "house of prayer, a house of fasting, a house of faith, a house of learning, a house of order, a house of God."

In the dedicatory prayer uttered by Joseph Smith on Sunday, March 27, 1836, is this petition. ". . . that thy glory may rest upon thy people,

and upon this thy house, which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house; and that all people who shall enter upon the threshold of the Lord's house may feel thy power and be constrained to acknowledge that thou hast sanctified it, and that it is thy house, a place of thy holiness."⁷

During the winter of 1837 the Quorum of High Priests met in the west room of the attic where they transacted the business of their quorums.⁸ Men of the high priesthood in this day may wish to enter the area of that west room and in spirit commune with the past and to meditate upon the struggles of those early church pioneers in the work and calling of the high priesthood. Undoubtedly in this room many lively discussions ensued, for high priests enjoy an intellectual debate. Also, true to the experience of the order of the High Priesthood today, those early pioneers in the church would enjoy and appreciate seasons of meditation and worship when the Holy Spirit would enlighten them with wisdom and understanding.

Men of the high priesthood who attend this conference will have a rich experience reflecting about Kirtland's past history and anticipating the high priesthood's work as men of this holy order move constructively into the future amid a chaotic world of wars, fears, and uncertainties. The world today needs the inspired, intelligent, and devoted work of the men of the Melchisedec priesthood in its highest and fullest power. The church today depends for its spiritual life blood upon the men of the high priesthood to whom God has given the keys to much spiritual power and the opportunity for a great achievement in righteousness.

1. *Church History*, Volume 1, page 193.
2. *Ibid.*
3. *Church History*, Volume 1, page 194.
4. *Doctrine and Covenants* 85: 39.
5. *Journal of History*, Volume II, pages 262-264.
6. *Church History*, Volume II, page 14.
7. *Church History*, Volume II, page 39.
8. *Church History*, Volume II, page 98.

NEWS AND NOTES

(Continued from page 2.)

IN SEARCH OF HOLY GRAIL

On the evening of September 7 the Zion's Leaguers of Walnut Park held another successful enterprise. In their original plans they had hoped to have an attendance of sixty, but eighty-nine attended the banquet.

The meeting was given for a double purpose: the installation of new officers, and a send off for those going to college. The ancient quest for the Holy Grail was used as the theme for the banquet. As part of the program the legend of this quest was told by Barbara Peavey. A song called the "Holy Grail," which was sung by Roy Sterns, was written by Barbara Peavey and Bernard Butterworth. The White Masque Players presented a playlet on the subject.

The lower auditorium of the church was made to represent a medieval castle. Guests entered by a drawbridge that spanned a moat. At one end of the room there was a large luminous picture of a knight on a charging steed.

Guests of honor at the banquet were Carl Mesle, John Thomas, Fred Davies, and Bud Henson.

NOTICE

The time for the radio program "Morning Devotions" has been changed from 6:30 a.m. to 7:00 a.m. The time for the other radio programs remains the same.

CLOSE OF A SERIES

The last Campus service for the year was held September 10. It is estimated that 29,000 attended the thirteen services of the series. The theme for the series was "We Witness for Christ in the Restoration."

Sermons for the first twelve meetings were presented by members of the presidency and the council of seventy.

At the last service, presided over by Stake President Charles Graham, fifteen selected men presented their personal testimonies.

RADIO

Arthur Rock, radio minister for the church, began his radio work by presenting the morning devotion on September 1 over station KMBC. Brother Rock has established his home in Independence and expects to buy a house here.

Previous to coming to Independence he attended Baylor University in Texas. He is now completing his thesis for his master's degree.

ENGLISH NEWS

A letter was received from Elder Frank A. Fry expressing the gratitude of the Saints of the British Isles Mission for the large church flag that was sent by the church in general.

Doris Oakman and Irene Rannie of Independence who are visiting England made the presentation.

Many of the Saints in England had never seen the flag of the church before.

SUMMER OF CHURCH WORK

Elder John R. Darling, Associate Director of the Department of Religious Education, has returned to his work in the Auditorium after attending a series of reunions and church meetings in western United States and Canada. Since beginning his travels last June, he says he has crossed the Continental Divide about ten times.

Sister Darling was with him on his travels and took an active part in most of the reunions.

Experiences of a Missionary - Part V

Labors in Many Fields

DURING the forty-one years I was under appointment, I worked in many districts and branches from Maine to California, from Canada to Mexico. Each of these fields had its distinctive problems as well as advantages. Many people have asked me how I liked my field and my answer was always about the same. When sent to a new field, I never made any decision as to how I was going to like it, believing I would find some things to like in every field.

One of the most difficult fields in which I have labored was Utah. Those who have worked there and in foreign fields have always preferred the latter. Two years was supposed to be the limit for anyone to labor in Utah as it had many discouraging problems. In all I have spent seven years there, five of them at one time.

At Work in Utah

I have preached hundreds of sermons on the streets, standing in a car that was furnished by the General Church. Sometimes these services would begin at eight o'clock and continue until midnight. There are very few towns in Utah that I have not been in and held services. Sometimes the entire town would come out to listen. Usually two of us traveled together. First we would preach, and following the preaching we would permit questions. The answering of these questions very often aroused antagonism. In Southern Utah we would find entire towns composed of members of the Mormon Church. From childhood these people are taught to believe that the Reorganized Church is an apostate group, and no place in which I have labored is the name so resented. But even with all this animosity, I have friends among the Mormon people. I have heard warm discussions between the members of that church in which some would defend us while others would condemn us, which has led me to believe that some day a number of them will join our organization.

There are times when we are especially discouraged and feel like giving up. As I was in charge of missionary work in Utah, it was my duty to arrange for other missionaries to preach. This was not always easy. I was sitting one evening in our headquarters in Salt Lake City after having worked hard all day without stopping

to eat. I got up from my desk and decided to go down into the business district and get some food. I put on my overcoat and hat and went out into deep snow. As I walked along, discouraged and disheartened, I thought of the future of the church—of that wonderful day we have looked forward to when the endowment would be given. This brought a feeling of encouragement to me. If I could be found worthy to live in that glorious day and receive the outpouring of that Spirit, I should be happy, regardless of what disappointments might come in the meantime.

A Wonderful Promise

It was after sunset, and darkness was beginning to hover over the city. My surroundings faded from my natural vision, and seemingly I was transported to some distant place where multitudes of people were gathered. A personage appeared and asked me if I would be happy if I could baptize ten people, and I replied, "Yes, Lord." Then I was asked if I would not be happier if I could baptize twenty-five people, and again I answered, "Yes." Yet another time I was asked "Would you not be made exceedingly happy if you could baptize one hundred people?" My answer again was, "Yes, Lord, I would." That same voice further declared, "The time will come when not only tens, twenties and fifties and hundreds will come into the church, but thousands will accept the gospel."

The vision closed and I found myself rejoicing in the knowledge that there is a day coming when the armies of Israel will become very great. Under the endowment that must come to the church, the servants of Christ will bring many souls into the fold. From that day until now I have always believed there will be a glorious consummation of our work in which many thousands will be converted and brought into the church. Since that experience, when inclined to become discouraged, I have meditated on what I saw at that time, and it has revived my hope and courage. I have no doubt it will find a fulfillment at some later period in church history.

Car Trouble in the Desert

While working in the extreme southern part of Utah, I received a letter from the First Presidency asking me to go to Hagerman, Idaho, to attend a

By L. G. HOLLOWAY

reunion there. In company with a Brother Parks, who at the time was working with me, I left for this reunion. We drove some two hundred twenty-five miles, reaching Salt Lake City that night. Early the next morning we continued our journey. Neither of us had much money but we did not care to ask for any help, hoping in some way to be taken care of. We drove all day and got out on the desert west of Ogden, Utah, when we discovered we had burned out a connecting rod in our car and were left stranded on the desert sand. Brother Park decided to remain with the car while I tried to find repairs. Good fortune favored me, for soon some tourists picked me up and took me to a small town where I hoped to find the necessary repairs. By the time I reached this town, all business houses were closed, so I had to remain over night. The only thing I could do was to rent a hotel room, even if it did take some of the much-needed money. The next morning the hotel manager called me for breakfast. While I had not had anything to eat for twenty-four hours and was hungry, I did not think I should spend the little money I had for a meal. I told the manager I was not eating, but he insisted I must come in and eat. I still further declined, but the manager insisted someone had come in and paid for my breakfast, and I must eat. No one knew who I was nor my financial condition, and I have wondered many times who was kind enough to pay for that meal. I know I enjoyed it greatly and have always felt it was the Lord who provided it for me.

I was compelled to return without any repairs as none were to be found in the town. I returned to where I had left the car and found my companion waiting. We decided to go back to a small town called Snowville, where we hoped to get the car fixed, but again no repairs were available.

The owner of the garage removed the motor of the car, took it to pieces, and said he had no parts with which to fix it. He was an inexperienced man and could not put the motor together again. He deserted us and left us to meet our problems without any help.

Motor Repairs

After working all day, we finally got the car together and in running condition. The next morning, we left for Hagerman, one hundred seventy five miles away. I had only thirty-seven cents, and I knew our gas tank would be empty long before we reached Hagerman. We were strangers in a strange land, but we did feel we represented the Master of men, so would trust him to open the way so we could reach our destination. After traveling a few miles wondering how we could ever reach Hagerman, I saw two men running up the mountainside. They were waving their hands at us. I stopped the car, and they asked us if we were going through a town about forty miles away. We told them we were, and they asked to ride. We explained our situation and told them if they would give us seventy-five cents each we would take them. They were only too glad to do this. Soon they learned we were going to Burley which was forty miles farther and they offered us three dollars if we would take them there. We gladly accepted their offer, and with this money we were able to get ourselves something to eat, buy gas, and pay for the repairs. That night we reached Hagerman, happy to find ourselves among friends.

A Vanishing Trail

The reunion closed and in company with Brother and Sister N. L. Booker we were to go to a schoolhouse about one hundred fifty miles away. Brother Booker thought he knew a short cut that would get us to our appointment in less time, so we decided to take this route. We left the main highway and started on a road that lead up the valley along the Snake River. At last we came to a swamp in which a man was stuck with his car. He had been there for several hours and had almost given up in despair. We all gave him a lift, and soon he was on dry land. We, too, were to pass through this same swamp and soon found ourselves mired down. I got out and was standing directly behind the car when the driver let the clutch in. The wheels began to spin, picking up mud and water and showering it on me from head to foot. Brother Booker was out on dry land, and as he looked at my plight he could not refrain from laughing. We succeeded in getting out, but we did not reach our appointment until near midnight and the people who had expected to hear us preach had

gone to their homes. Whenever Brother Booker meets me he always has a good laugh over this incident.

Montana

Much of my work has been in rural communities. This was especially true in the Western States. Sometimes the hardships to be endured were great. I well remember holding a series of services in Willow Creek, Montana. The weather was sometimes thirty to forty degrees below zero, but attendance was good considering the low temperatures. Some of the Saints drove six or eight miles in order to attend services. There were very few automobiles in the country, so travel was largely by team. Some of these people insisted on my going home with them.

At first I hesitated to go out in the storm, but when it became apparent they were going to be offended if I did not respond to their invitation to stay in their home, I promised them I would go home with them.

Foolish and Thoughtless Hosts

When the night came, it was thirty below zero. My clothing was light, as I was not dressed for the rigors of that climate, but having promised them I would go, the only thing that remained for me to do was to keep that promise. The trip was made in a sled. By the time I reached their farm home six miles away, I was nearly frozen. The fire had gone out, and they decided to go to bed without rebuilding it. I had hoped I might get warm, but the family retired without replenishing the fire.

My bed was in a hallway between two houses. The only protection I had was a board wall one inch in thickness. The spaces between the boards were open and I could see the stars shining outside. Instead of getting warmer, I grew colder, and in order to protect myself I got up and put on all my clothing, but even this did not help much. I feared if I got up and went into the house it would offend the people who lived there. The long dreary hours of that night passed, and it was a relief when morning came. I was glad to get in a room where a fire would warm me up.

I had not only suffered cold, but I had nearly frozen. After this exposure I developed a raging fever which continued all day. I went to the schoolhouse that night and tried to preach, but I was too sick and had to give up. I went to bed, and for a week I wrestled between life and death, but the Lord granted his blessing, and I

began to mend. It was some time before I was able to do any church work.

A Blessing at Sagle, Idaho

Many times I have heard people say they wished to be remembered in prayer. To me it was a simple request, and I wondered if those who made it fully realized its importance. For several days I had been conducting a series of meetings in Sagle, Idaho. The interest was fine, and each evening the church was filled with interested listeners. After preaching for nearly two weeks, I found myself nearly exhausted for subject matter. I pleaded with the Lord to help me. I not only prayed but studied hard to prepare myself.

When I went to our church one evening, I found it packed to the door. Even though I had tried hard to prepare myself, I seemed to have nothing to say. As the congregation sang, I wished they would continue their singing for the entire service.

As I sat there, discouraged and disheartened, a vision was given me. I saw Brother Charles H. Jones who had baptized me, praying for me. I heard him as he pleaded with the Lord to bless me for the good of mankind.

Soon the vision closed, and I was called to stand before that audience that night not in my own strength, but under a divine power and light that caused me to know of the value of the prayers of God's people. This good man never knew, so far as this life is concerned, of my experience, but I am sure I was blessed in my effort largely because of his prayer. As I stood that night I felt the enlightening influence of the Spirit of God and I also felt hands placed upon me. I was told that heavenly messengers stood behind those who represented Christ in the preaching of the gospel.

From that time until now, whenever I hear someone request prayers, I breathe a silent prayer in their behalf, as I know the value of "Let us pray for one another."

"How many times discouraged, we sink beside the way, about us all is darkness; we hardly dare to pray." It is under such conditions as these, when we take courage and seek the help that comes from above through prayer, that we are blessed. Often I have sought the Lord when no earthly hand could help me, and I have never been disappointed, but have known truly the Master has sustained me as I placed my hand in his.

(To be continued.)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Please explain Doctrine and Covenants 63:15. Who is under condemnation, and who uses the name of the Lord in vain, not having authority? Should we be ordained or have authority as lay members before we present the gospel to our neighbors or friends?
West Virginia C. J. J.

ANSWER:

The statement reads:

Wherefore let all men beware how they take my name in their lips; for behold, verily I say, that many there be who are under this condemnation; who use the name of the Lord, and use it in vain, having not authority. Wherefore, let the church repent of their sins, and I, the Lord, will own them, otherwise they shall be cut off.

The word "vain" is used in the sense of "unproductive of useful or satisfying results; ineffectual; worthless; fruitless; unprofitable." It derives from the Latin word *vanus*—empty.

The Lord applies the statement to the church, and to his ministers who are sent forth to represent Christ and preach his gospel. He had commanded them to "teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of my gospel, . . . and these shall be their teachings, as they shall be directed by the Spirit."—Doctrine and Covenants 42:5. They are to be the messengers of revealed truth and not of secular or scholastic things of human production. Their message is a limited one, "saying none other things than that which the apostles and prophets have written, and that which is taught them by the Comforter, through the prayer of faith."—*Ibid.*, 52:3.

If or when a minister, standing as a representative of Jesus Christ, presents teachings other than those he is commissioned to teach, he is acting on his own, and not by the authority of Jesus Christ. Such teaching cannot produce the results the divine truth was given to produce, and the effort, so far as the Lord's purpose is concerned, is in vain. Again the Lord warns,

Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation; and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation.—Doctrine and Covenants 63:16.

The minister for Christ does bear a responsibility of knowing his message and of being assured that it is according to the will of God. Anything short of this will not have the confirming presence of the Holy Spirit, nor divine approval. Some elders must have failed in the early days of the church, for the Lord said, "Many there be who are under condemnation;" and the further statement, "Let the church repent of their sins," seems to attribute some measure of responsibility for this failure to the body officially.

Members not holding the priesthood may, according to divine provisions, tell the gospel story to others, for there is much they can do in spreading the knowledge of the gospel, though in doing this it is not necessary that they speak "in the name of the Lord;" nevertheless they have need of care in their judgment, and wisdom in their utterances, even as Emma Smith was counseled when she was called "to expound Scriptures and to exhort the church, according as it shall be given thee by the Spirit."—Doctrine and Covenants 24:2. The Scriptures emphasize two essentials in those who would teach, whether they be ministers or members, viz., diligent study of the word of God and earnest prayer, which qualify for this great service.

CHARLES FRY.

QUESTION:

Does Hebrews 6:4-6 refer to the sinning against the Holy Ghost? Is there more than one way to commit the sin?
Alabama E. J. L.

ANSWER:

Opinion on this passage differs. There are those who think that the apostle was writing to saints of He-

braic blood, and since the Hebrews had a national enlightenment because of the prophetic word in their midst, had tasted of the heavenly gift, and were partakers of the Holy Ghost on the day of Pentecost, Acts 2, and had heard Christ and his apostles, the conversion was based on observation and not on a soul-saturating experience, and hence they did not sin against the Holy Ghost. On the other hand there are those who regard this passage as a sin against the Holy Ghost. They argue that these apostates had received the Holy Ghost through the laying on of hands, and that the experiences listed in the passage were not based on observations of the workings of the Holy Spirit on the day of Pentecost, but rather on a soul-satisfying experience of a personal nature.

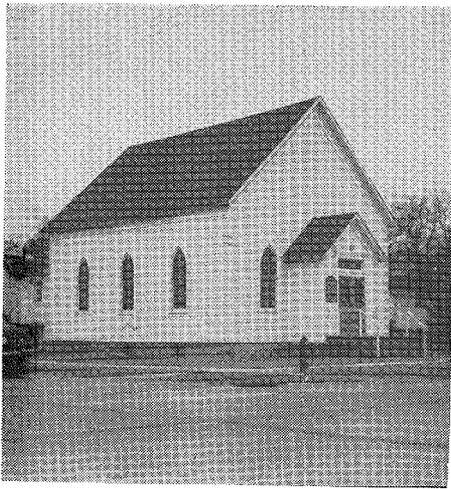
There are two passages in our Lord's teachings that shed light on this statement. The first is the parable of the seed that fell on stony ground, and the second is his reference to the workers of miracles and those that prophesy in his name, Matthew 7:21-23. If these apostates were converted to the cause of Christ because they had read of the promise of his coming in the law and the prophets, and had heard the word preached, had witnessed the pouring of the Holy Ghost on the disciples, and had no depth of soul in them, they did not sin against the Holy Ghost. They were the stony ground that tasted of the heavenly gift and the good word of God and could not drink it in. If they were of the other class mentioned in the seventh chapter of Matthew they undoubtedly sinned against the Holy Ghost and crucified the Lord anew.

It is difficult for us to determine what class of people the apostle was writing to, but the moral of this statement should be clear to the saints of subsequent generations. Apostasy is horrible, and it is extremely difficult to bring those who apostatize to repentance again. For, if one considers the light against which they have sinned, it is hard to escape the conclusion that they have blasphemed against the Holy Ghost.

Is there more than one way to commit the sin?

Sin against the Holy Ghost is one. It is the unyielding attitude to the light that gives us knowledge that Jesus is the Christ.

GEORGE A. NJEIM.



Activities in the DeKalb, Illinois, Branch

RECENTLY THE PASTOR of one of our small branches told the bishop, "You, help us rehabilitate the church here, and we will do the same to the membership." That pastor was Roy F. Healy, and he has been as good as his word. In the past few months DeKalb Branch has stepped out with long strides of progress.

The rehabilitation began last winter when members of the congregation decided to repaint the interior of their church. Believing that people who worship together should work together, they put the work of redecoration on a voluntary basis. The women came bringing lunches, and the men came bringing tools and skill. Soon nonmember friends were caught up in the spirit of fellowship and service. Night after night a Catholic woman and a Lutheran man joined Latter Day Saints to work and sing and eat in a fellowship that would be hard to beat.

This was only the first step. "People who work and worship together should pray and fast together." Uniting to help each other spiritually, the members of DeKalb Branch agreed to fast from breakfast on one day a week. But their prayers were not selfishly confined to themselves. In the letter column of the *Herald*, Elder Healy told about their effort and offered to include the names of any who wished to be remembered in their prayers. The response was immediate and surprising. Requests

came from widely separated sections of the country, mostly from isolated Saints and even a few from nonmembers. All indicated a sincere desire for a blessing. A second letter in the *Herald* invited these strangers who were brothers in the church to join in the Fast Day, remembering the needs of each other.

From one day a week, the DeKalb membership voluntarily increased it to two days, and then to three: Sunday, Tuesday, and Thursday. Many of the blessings they have enjoyed since the start of these fasts are humbly accredited to the fast days by the members.

BUT PRAYER is not enough to build up a branch. Active effort must go into it. The correspondent, Sister Clara Easterbrook, began inserting notices in the church section of the DeKalb newspaper, describing the services attractively, and soon church announcements were being made over the radio station on the Saturday morning "Church Hour." DeKalb was reaching out.

In planning the services, the pastor tried to make them interesting and provocative as well as beautiful. One Sunday three young girls dressed in white took up the offering. On Children's Day four little boys proudly walked up the aisle with collection plates while their parents as proudly watched. On Women's Day, the entire service was turned over to the women of the branch. A feeling of "belonging" through participation swept over the congregation.

A period of meditative silence and prayer has been added to the regular service following the second hymn. These few moments when the congregation bows in silent prayer adds much to the reverence of the hour. "It isn't a new idea, but we are finding it highly successful

in establishing an inspirational atmosphere."

Another tie to hold the branch together has been found in family night which is held each month. The committees are constantly changing so that everyone has a chance to help. The "nights" are sponsored by the young people or young adult groups, but every member is invited to come and bring friends. Even the invalids can come, for transportation is provided for everyone, and some of the oldsters have the best times. Two of the oldest members, both past seventy-five, are the keenest players in balloon volleyball games.

THE VISITING PROGRAM of the branch in DeKalb has taken a unique turn in the past few months. Since there are no priesthood members nearer than thirty miles, the women have formed a "Five and Five Club." The goal is for each participant to visit five members in their homes and five nonmembers, then turn in their names to the pastor for follow-up calls. With a discreet eye for advertising, the pastor has had cards made with the message, "Your pastor called," to leave when he finds no one at home. Already the results are apparent in two requests for baptism, a list of interested nonmembers which may lead to a missionary series this fall, and the return of many members who had become indifferent and drifted away.

A ministry of progress should not be an unusual thing in our church. Every branch is capable of just this. The attitude of humility and prayer combined with the active application of stewardship principles will build Zion. Zion people will build Zion. Zion branches will make Zion a reality.

JOSEPHINE MONTGOMERY.

Please Call Me Jason -

By MABEL WILLIAMS
CRAYNE

WHEN DOCTOR EDWARD INGLES returned from his round of morning calls, he found his friend, Bill Akers, waiting in his office.

"Well, good morning, Bill," he said, "What brings you here? Nothing serious, I hope."

"Now, Doc," Bill sputtered, "you know it's nothing serious. I've never been really sick a day in my life. I just get a little winded when I carry boxes of canned goods and a bit dizzy climbing ladders. I've got a cold, and I want you to give me some shots like the ones you gave Henry Sanger last winter. He said they worked like a charm."

The doctor's smile vanished as he listened to Bill, then he said firmly, "Bill Akers, take off your coat. You have been a lucky man to have such good health so far, but you have worked in that store for over twenty years with very little time off." Examination over, the doctor sat down at his desk and began to write.

Bill waited a few minutes, then said, "Come on, Doc, I've got to get back to the store and put up my afternoon orders. You can take care of your correspondence after I'm gone."

The doctor laid down his pen and looked at his friend. He was not smiling when he said, "You are not going back to that store, Bill. You are going home and get into bed. Next week we're going fishing."

It took Bill a moment to realize what the doctor had said. Then he stormed, "Why should I go home and get into bed this time of day? And who are you to tell me when to go fishing?" Then his belligerent tone changed, and a tired look came over his face as he said, "Aw, Ed, what's the use? I never could bluff you. You know I'm dead tired, and I'd like to go fishing with you. Alice and my nephew can run the store for a couple of weeks. Can you get away that long?"

"I have already taken care of that," said the doctor. "Dr. Arnold is going to take over. He's new here,

but he's made a lot of friends." He picked up a small vial of white tablets and a glass of water and handed them to the worried man before him. "These are heart pills, Bill, and I have been taking them for the past two months. I want you to take one now. There is no use in fighting against nature at our age."

Bill's hands trembled and his face paled as he took the tablet; then he slumped back in his chair. "Ed, do you mean that we are both on the same spot and have to walk out on our jobs and leave them for some one else?" The doctor nodded affirmatively, but Bill's voice continued to plead for a denial. "Are you sure, . . . can't you be mistaken? Why, I won't live six months without my work, and you won't either."

"I know it's tough, Bill," said the doctor, "but we have to face it and find something less strenuous to occupy our time. As far as our present work is concerned, others will step in to fill up the gap, and business and the world will move on as usual. Your nephew has worked for you for a long time without promotion. Now you can make him manager. Dr. Arnold has a wife and two youngsters and going into my office will mean a lot to him."

"But what about Alice?" asked Bill, "I can't walk out on her."

"You have never let Alice down before," answered the doctor, "don't do it now. You can be strong in will if not in body, and you can make her proud of you. The fellow who takes life as it comes is the strong man these days, and there is always plenty of work to do without pay." He handed the paper he had been writing on to Bill, "Stop at the drugstore on your way home. After a few days rest, we'll go up to my cabin and talk things over."

THE EVENINGS were cool in the mountains, so the doctor lighted a log in the large fireplace. The two men sat in comfortable chairs before

it, with no other light than the dancing red and blue flames that cast queer shadows on the walls. They talked of other days when there had been four of them—Ed and Mollie, Bill and Alice. They recalled the trip to beautiful Lake Tahoe where they fished and slept out under a canopy of stars, their nostrils filled with the fragrance of pine. Then there were the week ends at Big Bear, where they rented a cottage, and the distant voices and friendly putt-putt of the motor boats on the lake were like music to the work-weary men from the noisy city. All this was before "too much business" intervened.

"How did you happen to buy such a big place?" asked Bill. "There's room enough here for a dozen cabins and a few tents besides."

"I bought it when the boys were at home. They had great times up here for just one summer with their friends. Mollie and I came up for a few week ends, and my mother stayed on to chaperon the youngsters. Now the boys are miles away, and Mollie and mother won't be coming any more. It is too full of memories for me to sell it to a stranger."

"I WAS JUST THINKING," said Bill, "that it would be a good place for a boy's camp. Alice and I have never had children of our own, but she's mothered a lot of little shavers who came around the store. I could round up a dozen right now that need better food and a good doctor to look them over."

The doctor sat staring into the fire as though he had not heard until Bill abruptly asked, "Ed, have you been to church lately?"

"No, . . . can't say that I have. People get sick on Sunday, too, you know. Mollie used to round me up once in a while, but I don't seem to

have the time or incentive since she has gone. Why do you ask?"

"Because Alice has been nagging at me to go ever since they started that 'get one' drive. Do you suppose we could let her 'get two'? It would make her happy and wouldn't do us a mite of harm. Remember when we wouldn't miss a meeting?"

"Yes," answered the doctor thoughtfully, "I remember, and I wonder if God gives us ill health and old age because we need time to remember. I'll go to church with you next Sunday, then we'll come back up here and talk about that camp for your boys."

TWO WEEKS LATER Uncle Billy Akers, as he was called at the store, was out scouting. He was walking the streets of his home town on the look out for two more recruits to make an even twenty in the "Boys of all Nations Group" before they went to camp. They had held one meeting, and he and the doctor were jubilant over its success. He stopped suddenly and his eyes brightened as he saw a boy kneeling on the sidewalk shining a pair of shoes, while the owner sat on a wooden box. He watched the boy as he worked, noting the careful way he handled the shoes and the real shine he was giving them. When the boy had finished and his satisfied customer walked away, Bill asked, "Am I next, son?"

The boy looked into the man's friendly eyes and answered with a grin, "Sure, mister, you're next."

Bill was not in the habit of paying anyone to shine his shoes, but he figured it would be worth the price just to talk to this lad whose clothes were shabby, but whose personality spoke much in his favor. He lost no time in idle conversation but went right to work on the shoes.

"What's your name?" Bill asked.

Without missing a stroke, the boy answered, "Carlos Gonzales."

"Tell me, Carlos, do you know Jesus?"

The boy looked up, his face radiant, "Sure, mister, I know Jesus. He is my brother, and he has a shoe-

shine stand down at the next corner."

Bill was not expecting this answer, although he knew that the name Jesus was not uncommon among the Jews in the time of Christ and is used by the Mexican people today. He waited until Carlos had finished his shoes, then said, "I have a very dear friend whose name is Jesus, and I'd like to know your brother. Can you go with me to see him? You may miss a customer so I'll give you a little extra to make up for that."

"Thanks, mister," said Carlos, "I'll go with you. My brother helps take care of Mom and me, but he don't feel so good these days. I guess it's the heat."

They found the older boy idle at the time; his stand was made from a piano box and topped by a large beach umbrella. Bill noted the pale face, the thin body, and the brace on his leg. He held out his hand and spoke to him in a man-to-man tone, "Carlos tells me you are a good businessman and that you help take care of your family. That is a fine thing to do, young man, but every one needs a vacation once in a while. There's a group of fellows having a meeting tonight, and I'm sure you'd like to know them. They're pretty much like you and Carlos. Some of them aren't as well off as you are, but they're planning on having some good times together. And there'll be ice cream and cake for refreshments."

The boy remained silent, but Carlos spoke for him, "Mister, I'd like to go, but I guess Jesus is thinking of Mom, 'cause we don't ever leave her alone nights. Could she come too, mister? Could our Mom come to the meeting and have ice cream and cake? She can play Chinese checkers real good. She used to work in a store before she got sick."

"Of course," said Bill, "she can come and help hand out the cookies. I'm not such a bad one at Chinese checkers myself!"

Carlos had guessed right, and the face of the older boy brightened, he held out his hand and said, "You're all right, mister, and if Mom don't feel too bad, we'll come to the meeting."

The boys and their mother were waiting on the corner when Bill came by and picked them up that evening. This was the beginning of a new life for the Gonzales family. Mrs. Gonzales had a long talk with the doctor, and arrangements were made for her to go into a rest home for medical care while the boys were in camp.

THE CAMP had been in full swing for a week with a good cook and Alice to supervise. A young schoolteacher took over the boys' daytime sports and the buying of supplies. He had gone into town and Bill and the doctor sat out on the wide, sunny porch, getting a coat of tan and keeping an eye on the smaller boys who were throwing sticks in the water for Stuff, the doctor's cocker spaniel. Suddenly the laughter ceased and Carlos came running, calling, and crying at the same time. The older boys who had been playing ball on the other side of the house ran down to the lake. Carlos sobbed, "Jody Jarvis fell in the water, and Jesus pulled him out, and then Jesus died."

The two men started toward the lake but stopped when they saw the boys coming up the hill carrying Jesus. It was a queer procession and a silent one. Little Jody, none the worse for his ducking and being only three, had discarded his uncomfortable wet clothing and trudged close beside his rescuer, his little black body shining in the sun. His brother, Amos, who couldn't come to camp unless he brought Jody, lagged far behind, scared and trembling lest he be scolded and sent home with him.

The doctor waited calmly until they reached the porch, then said quietly, "Put him down here, boys, and I'll have a look at him."

The wet clothing was removed and the unconscious boy was wrapped in a warm blanket and laid on the bench in the sun. "He's just exhausted," said the doctor to Bill, who stood by anxiously waiting for the verdict. "He had so little strength, poor kid, and he gave it all."

One of the older boys spoke up in disgust, "Aw! I knew we would have trouble if we brought that baby along."

The doctor smiled as he spied "that baby" and said, "Amos, you had better get some clothes for your little brother. He's a fat little rascal, isn't he? No wonder Jesus got tired bringing him in. You fellows all scatter now and don't be noisy. Jesus needs to sleep." After they were gone the men stood looking down at the boy, and Bill said softly, "And his name is Jesus, meaning saver."

The boys learned a great deal about "Jesus the Christ" before they went home. Every morning Alice would read from the Bible, and at night they would gather around the fireplace while Uncle Billy and the doctor told them stories selected to show good conduct, bravery, and fair play. The boys were encouraged to tell of their own experiences in sports and work. One evening the doctor had a book that gave the meaning of all their names, and he explained that Jesus meant saver, and Christ, the anointed one.

"There were many in the time of Christ," he said, "who had the name of Jesus, but in reverence to him, they changed it to the Greek word, Jason. It was said that no sinner bore that name in His day."

Jesus Gonzales, who was sitting close beside Bill, whispered, "Please, Uncle Billy, will you call me Jason?"

Uncle Billy took the boy's hand in his own as he answered, "Sure, son, from now on your name can be Jason, and if your Mom and the Lord are willing you are going to have a chance to study and work for our friend Jesus the Christ." He turned and looked about him at the boys' happy faces, the sweet content of his wife, Alice, the renewed companionship of his old friend, Doctor Ingles. The answering pressure of the slim fingers held closely in his broad palm brought such a warm glow of happiness that it filled his whole being. He was no longer afraid of the future. He had found the way to abundant living.

Letters

Influence for Good

A few months ago I asked the members of my junior-high church school class if they could think of any one person who had truly been an influence for good in their lives. Several raised their hands, and when I gave one an opportunity to speak, they all chorused: "Brother Simons." Then I asked them to tell me how he had helped them. Their answer was that he always smiled at them and called them by name even when they were in a large crowd and when he was busy. Several said that when he came to administer to them, he was just as serious as he had been jolly on other occasions. They were touched by the spirit of his friendliness and concern for them, and although he had been away from Flint for a year, they had not forgot his kindness.

Brother Simons' example should be a challenge to us. We who work with young people must learn to be happy with them and also genuinely interested in their spiritual welfare. We must learn to cultivate in our lives those qualities that will be an influence for good to them. **HATTIE JOPLIN.**
1108 North Cornell Street
Flint, Michigan

The Responsibility of Membership

After you publicly acknowledge membership in the church, the world sets you apart and watches closely your every move. Because you have chosen the better way, your friends may expect perfection of you. Baptism does not overcome your faults for you—you must patiently sift each one out and overcome it.

Shortly after I was baptized I had some experiences that set me to thinking and trying to

reason the situation out for myself. The more I read, the more I realize I have yet to learn. In the word of God there are depths of meaning seemingly impossible to grasp, yet every day things unfold and become plainer to me. I am helped, too, by reading other people's views. Some things that weren't clear to me in the past have been made understandable when I have read the opinion of others. When I study sincerely, God seems to open my mind. Complacency never aids spiritual growth. There is something inside that prompts to do more and more. Satan may try to discourage this feeling, but growth can come from that too. If I am able to recognize what is happening, I can pray harder than ever for strength. Then I can see better what I am aiming toward and set my course again.

MINERVA B. BENTON.

Rural Route 1
Grand Junction, Colorado

On the Word of Wisdom

In the beginning God and his Son devised the great plan of salvation for mankind. This plan covers both physical and spiritual realms. There are wonderful promises in the Word of Wisdom for those who obey it. Many members can testify of the blessings they have received by being obedient to these rules for healthful living.

We are warned of perilous times in the last days, yet when we live by the law God gave us, he is bound to keep his word. The world cannot save us, but his plan is sure.

The Word of Wisdom should be stressed in every pulpit so that the Saints may find the way to health and strength. All we need to fear is failure to do what we have been directed to do. When we are obedient, God will provide the blessings we need each day.

C. C. RANDALL.

517 East Maple
Columbus, Kansas



Independence, Missouri

**WRITE FOR YOUR NEW VACATION AND
REUNION CHURCH SCHOOL CATALOG
OF TEXTS AND SUPPLIES**

A Flower for the Church

By STELLA B. OMOHUNDRO

SISTER F. M. MCDOWELL is a woman of many interests and hobbies, all of them closely tied to enriching the beauty of her home. As you admire her rugs, finger the old furniture she has refinished, the jewel boxes she has fashioned, enjoy the plants flourishing in unusual containers, and look at her framed collection of Madonna prints now housed in a lovely file cabinet of her own design, you are somewhat overwhelmed. Ask her what ranks first in her interest and she is sure to speak of her favorite project which she has followed for some years—that of establishing a church flower. She is really interested in two flowers, one of purple and one of gold, to symbolize the church colors.

It started back in 1943 when she was resting from her labors in the garden. She began thinking about what a wonderful thing it would be to have a flower designated as a church flower which could be used to beautify church grounds everywhere. The lily and the rose have always had sacred associations, so she began a search for a flower which would be adaptable to many climates and which would exemplify our colors.

It was not long before she had discovered the *Hemerocallis*, commonly known as the day lily. So she started experiments with it in her own garden, along with her study of its history. Everything she learned, both its habits in the garden and its interesting history, spurred her enthusiasm.

THESE PLANTS are adaptable to every climate, and are bothered by few pests. They are herbaceous perennials which do better if left undisturbed for several years. In colder

climates varieties are available with blooming periods that extend to four or five months. In warmer climates, they extend even longer. Around Independence, for instance, the early varieties bloom in April while others bloom as late as September.

The yellows and golds are well established. Recent hybrids have been developed in reds and wines. Sister McDowell wishes that some horticulturist in the church would work on developing a variety symbolizing our purple.

THE DAY LILY is a very old flower, being first described in print in 1570. It was mentioned again in 1753. By 1804 it was given the name of *Hemerocallis disticha* and described in a catalog of plants then being grown in the Cambridge Botanical Gardens in England. Its early habits were wandering. It was a great spreader and traveled out of yards and over fences. In this respect it follows the history of our own church people. Now it stays put, even as our church groups have taken root and are developing strength in their own places. By 1823 a color plate of the *Hemerocallis* was published.

It is interesting that the first notable attention to this plant was just beginning to take serious hold of botanists around the time of the organization of our church.

No doubt some of the earliest varieties such as *H. Fulvous*, or tawny day lily, or the old corn lily were familiar to the early Saints and planted in Nauvoo, for from 1834 on it is mentioned more and more in botanical works.

Since 1890 interest in the plant and study and development of new

varieties have grown until there are now thousands of hybrids ranging in color from pansy purple through the red-purples, burnt orange, orange, gold, yellow, lemon yellow, and one almost white. They vary in size from dwarf plants which grow only twelve inches tall and others as high as six feet. They are particularly effective in perennial borders, or they can be used in the foreground of shrubbery borders. They thrive in full sun, part shade, or full shade. Some are evergreen in moderate climates.

Many nurseries have carried on experiments in improving the color and size of bloom of day lilies, and in her search Sister McDowell discovered a catalog from Russell Gardens in Spring, Texas, that have achieved notable success in the new varieties. In 1949, these horticulturists had fourteen acres of *Hemerocallis* with more than a million plants. They publish a catalog devoted solely to day lilies and guarantee the plants to grow from Maine to California. Among other points they stress about day lilies and their suitability to wide culture is the fact that they have never spent as much as five cents for insecticides in their fields.

Sister McDowell is constantly trying new varieties in her own garden. But she feels inadequate to the task of developing our purple. She wishes help. She would like others to study and observe the plant and its behavior, to become acquainted with the truly lovely modern hybrids. She would like trained horticulturists to work on color, *our* color, so that enthusiasm will spread throughout the church for using it on our church grounds and in our gardens. She thinks of our two new flowers as being named the Joseph Smith and the Emma Smith. She hopes they will be realized before too many years.

The Home Column

Children and Character

By LOIS LARSEN

THREE CHILDREN were returning from a vacation. Behind them was a long, hot, dusty ride; ahead were food, baths, the comfort of home, and a much-missed father. So there was every incentive to get along the highway as rapidly as possible.

The road had literally been cut through the hills, and there were signs all along warning of landslides and rocks on the pavement. These were duly commented upon by the children and finally as the road passed through an unusually deep cut, the oldest child looked up at an enormous section of cliff which seemed to be one solid mass and asked the others, "If that great big rock had come down just before we got here and filled the road clear across, what would you do?" I listened with interest for their replies.

One said simply, "I would climb over it and go on."

The second one said, "I would go back to the last town and get some dynamite and come back and blow it up."

The one who had asked the question remarked, "It would be smarter to go back to the little side road we just passed and take that. I am sure it goes around this hill and comes in on the other side."

Now the thing that pleased me the most about these replies, since the children were mine, was that none of them suggested sitting down and waiting for the road maintenance crew to come and remove the imaginary block. Each solved his problem in a highly characteristic manner. One of these children will go through life climbing over its obstacles; one will use every means including force if necessary to remove them; and one will always sensibly find a way around them. But I hope they will have strength of character enough to attend to their own difficulties with a minimum of outside help.

The dictionary gives as a meaning of the word "character"—distinctive qualities or traits; moral excellence. In speaking of a person as having a good or a bad character, we usually mean that his moral traits are in the majority on the positive or negative side.

DURING THE RECENT PRIMARY CAMPAIGN, I heard an impassioned plea from a minister on a radio program for men of character to fill the public offices of our government. I heartily agree with him that such men are needed badly, and I also agree that there are all too few men and women of high principles who are willing to serve in public office. I know, too, that there never will be an increase in this type of officeholder unless we try to rear children who have high ideals and the ability to carry out their ideals to practical ends.

I once asked a man of the church, whose opinion I valued highly, what he thought was the best way to develop good character in children. He answered, "Teach them to have faith in God and in their fellow men," and then he added, "and of course they must have faith in themselves."

It is good to have "the faith that moves mountains," but it is also good to have the intelligence and ability to go ahead and move the mountain. A child should be taught that God gave him his abilities, talents, and brains, and expects him to use them. A good, well-rounded personality is the sum of many experiences and varied teachers and lessons, but the basis of a good character can be laid almost at birth.

Without faith in God there is no solid foundation on which to build; without faith in his fellow men, life isn't worth living; and without faith in himself, there is no way to build the firm character which is so needed in the church and world today.

Picked From the Periodicals

By Aarona Booker Kohlman

September brings a change in pace for everyone. School opens, home schedules are rearranged, fall sewing must be done, organizations again resume meetings—and September magazines quite naturally reflect this atmosphere in their content.

"What Our Colleges Don't Require," *Reader's Digest*, touches on the necessity for a knowledge of American history, which is too widely ignored.

"Science Discovers True Love," *Reader's Digest*, is an excellent discussion of the nature of love and of the great need for love.

Reflecting the season is "The Kind of Parents Teachers Like," *Parents' Magazine*. The author gives ways in which parents can contribute to their children's school success.

"Don't Be Afraid of Your Children," *Parents' Magazine*, is good advice for parents who are afraid of harming their children by saying no, the parents who cannot check their children at all.

"Should a Mother Work?" *Parents' Magazine*, gives both sides of the picture, and gives questions which all mothers should ask themselves before reaching a decision.

"The Truth About Nylon Stockings," *Good Housekeeping*, gives helpful advice on how to take better care of those expensive items of wearing apparel.

"Can a Nation Afford Health for all Its People?" *Ladies' Home Journal*, will help the reader come to a more reasonable and informed opinion about national health insurance. A British author discusses the British plan.

"This May Be Worth \$1,000 to You!" *American Home* tells the person who is planning to buy a house of hidden features to inspect.

"How to Prepare a Room for Painting," *American Home*, gives some trade secrets for achieving professional results.

"How to Get the Best of/in Your Department Store," *Woman's Home Companion*, tells customers what to do when they are dissatisfied with merchandise or services.

The woman who likes to make her own hats should look for "Six New Fall Hats," *McCall's*.

"Examine Yourself and Save 20,000 Lives," *McCall's*, is another cancer-prevention article with suggestions for steps that can be taken.

Briefs

SASKATOON, SASKATCHEWAN.—The annual business meeting was held September 8. Increased attendance at all services throughout the year was reported. Book sales reached a new high of \$570.00 for the year. The sum of \$980.82 was reported in the building fund.

Officers elected were: J. A. Gendron, pastor; Mrs. Ken Fisher, secretary; Mrs. J. A. Beckman, treasurer; Mrs. E. A. Ward, church school director; William Hall, solicitor and envelope steward; Mrs. C. E. Diggle, publicity agent; Mrs. Bruce Waddelt, music director; Mrs. George Steeves, pianist; Noble Harper, book steward; Ken Fisher, Zion's League leader; Patsy Gore, librarian; Mrs. H. D. Lousks, president of Daughters of Zion; Mrs. Arnold Pippin, president of LaDaSa; Mrs. E. A. Ward, friendly visitor; Mrs. Ken Fisher, leader of Skylarks; Mrs. Roy Anderson, choir leader.

The pastor and church school director were to be responsible for the second hour for the children by providing flannelgraphs, pictures, stories, and sometimes prayer services.

It was decided to have prayer service every Sunday morning excepting the first Sunday of the month.

Leslie Roy, infant son of Ray Edward and Doris Chapman was blessed August 27 by Elder Victor Anderson. Roberta Lynn, infant daughter of Robert and Eileen Freeland was blessed on September 3 by Elder Aylmer Powell.

A social evening was held in honor of Priest Peter Harder who left to become a student at Graceland. He was presented with a pen and pencil set by members of the branch and with a leather billfold by members of Zion's League, of which he was the president. Deacon William Hall is the new president.

The older members are meeting on Wednesday evening for further discussion of their church school lesson. The Daughters of Zion will resume their regular weekly meetings. The election of officers and a demonstration of flower arrangements will occupy their opening meeting. The LaDaSa group will also hold their first meeting the first week in September.

The chapel has been recently decorated.—Reported by **LOTTIE CLARKE DIGGLE.**

BEND, OREGON.—An institute was held September 2, 3, and 4 under the direction of District President J. L. Verhei. The theme was "Disciples for Christ."

The institute started with a buffet supper Saturday evening at the home of Brother and Sister George Dyer, followed by preaching services and classes at Norway Hall. Communion and prayer services were held Sunday morning. A basket lunch was served in Pioneer Park. Speakers for the institute were J. L. Verhei, Elwin R. Vest, and Monte Lasater.

Breakfast on Monday morning was held at Shevlin Park. Preaching services were held in the same park. Saints from Medford, Salem, Burns, and Madras attended the service.—Reported by **GEORGE M. DYER.**

ST. LOUIS, MISSOURI.—Twenty-four district Leaguers, most of them from St. Louis, spent the week end of July 29, 30 at Gardner Lake, near Excelsior Springs, Missouri, in fellowship with the League from Stone Church, Independence. A bus was chartered for the trip.

For the first time in recent years, the Reorganized Church in St. Louis was represented in athletic competition this year with other churches in the city. In mid-August a softball team composed mainly of St. Louis Leaguers finished a 14-game schedule in the North Side Division of the St. Louis Church Athletic Association. The team ended with a mark of eleven wins and three losses, to give them third place standing in the eight-team league. They won their last six games in a row.

Softball was actually a continuation of last winter's basketball activity among the same group of churches. The athletic program was organized last winter in the branch by Jimmy Myers and Herb Tourville. The congregation provided uniforms for the team. Basketball practice is soon to begin in preparation for the new season.

Throughout the summer the body of the League has been kept together by a schedule of frequent social events in place of the regular Sunday night devotional meetings during July and August. The Leaguers have met, on an average of every two weeks, in addition to the special events already mentioned. Attendance has averaged between 15 and 25 for such activities as watermelon socials, swimming and bowling parties, wiener roasts, and picnics, usually accompanied by volleyball and badminton.

On Labor Day the church school picnic was held. A private picnic ground in St. Louis County provided a full day's romp, including all types of sports, for 214 branch members.—Reported by **DON HUNSTEIN.**

ST. CHARLES, MISSOURI.—Election of officers was held August 26. New officers are F. F. O'Bryan, pastor; Stewart Wight, assistant pastor; Lawrence Propst, church superintendent; Mrs. Omar Bloebaum, secretary and women's leader; Mrs. Francis Trask, treasurer; Mrs. B. G. Hunter, music director; Mrs. Otto Nienhueser, children's leader; Beanie Hunter, young people's leader and Florence Hollander, publicity agent.

Mr. and Mrs. Stewart Wight and their three children from Rock River, Wyoming, and Mr. and Mrs. Harvey Litzinger and

son from Ferguson, Missouri, have moved to St. Charles.

On August 27 a basket dinner was held in the lower auditorium of the church. Mr. and Mrs. W. C. Carl from Illinois were guests of honor.

On September 3 Brother and Sister O'Bryan were guests of Mr. and Mrs. Wight. In the afternoon a priesthood meeting was held at the church. Sunday being Brother O'Bryan's birthday, the Saints honored him with a surprise birthday get-together. While he was attending the priesthood meeting, the ladies made everything ready at the home of Mr. and Mrs. L. Propst and when Brother O'Bryan came in everyone sang "Happy Birthday." Homemade cake and ice cream were served.

A Bible class was held every Wednesday morning for the children this summer. The class was conducted by Florence Hollander and Jane Purghan. Clara Nienhueser, the children's leader also conducted a program practice for the children following the Bible class. The children took part in three worship programs in the church school hour on Sunday mornings. These classes were well attended by children belonging to the church and also by nonmembers. The average attendance was eighteen. At the close of the classes a party was given.

Improvements are still being made on the church building. Plans are being made to paint the exterior of the church.—Reported by **FLORENCE HOLLANDER.**

MILL SPRING, MISSOURI.—The second week of June Elders W. A. Kuntz of Corridon, Missouri, and J. A. Phillipps of Kennett, Missouri, held a week series of meetings in the Mill Creek schoolhouse. As a result of this meeting, one has asked for baptism. The women of the church held an ice cream social August 12.

On September 10 the new pastor and officers were elected. Elder Kuntz was again elected to serve as pastor. Melvin Knight was elected as church school director, and Mrs. C. J. Nelson as adult teacher, secretary, and treasurer, and Mrs. L. G. Borders as children's teacher.

CHURCH DIRECTORY

Issued in 1950

LOCATIONS OF BRANCHES AND MISSIONS
IN ALL COUNTRIES

This new printing of the Church Directory has been revised and brought up to date this year. Listed are the addresses of all the branches of our church all over the world.

25¢



HERALD HOUSE

Independence, Missouri

Plans are being made now for another week of services to begin the latter part of September or the first part of October.—Reported by MRS. C. J. NELSON.

PARKER, SOUTH DAKOTA.—Elizabeth and Rebecca Murray were baptized on August 27 in the Vermillion River by Elder John Maas. Confirmation was held in the home of Elder C. R. Buller.—Reported by C. R. BULLER.

TAMPA, FLORIDA.—High Priest W. J. Breshears, president of the Gulf States District, held a series of meetings here from July 30 through August 4. Visual aids were used to supplement his sermons.

The meetings were well attended even though many members were away on vacations.

On September 3, five people were baptized: Eva May Thomas, Mary Joy Weiser, Vivian Tresham, Roger Tresham, and Kenneth Freeman. Eva May Thomas, seventy-six years old, was baptized by her son, Priest R. L. Aultman. Pastor A. J. Chevalier was assisted at the confirmation service by Elders H. P. Kelley of Orlando, Florida, and Ernest Knight of St. Petersburg, Florida, formerly of Akron, Ohio.—Reported by ROY McGAHAGIN.

MADISON, WISCONSIN.—Branch business meeting was held September 5. District President Frank Mussell presided over the meeting. These officers were elected: Fred Moore, pastor; Margaret Bender, secretary; Leah Miller, women's leader; Carl Wirth, treasurer and custodian; Eva Moore, church school director; Glenn Price, adult supervisor; Mabel Curry, young people's leader; Leda Colbert, primary supervisor and publicity agent; Lois Carpenter, music director; Celia Piper, librarian; Robert H. Brigham, Glenn Price and Leah Miller, auditing committee; Floyd Griswold, Leah Miller, and Albert Fuss, building committee.

Alice Moore and Evelyn Brigham will attend Graceland this year.—Reported by LEDA COLBERT.

EVERETT, WASHINGTON.—Elder David Taylor of Chariton, Iowa, preached on August 20 and 27. Elder Taylor and his wife and Brother Andy Goode from Independence, Missouri, attended the Silver Lake Reunion and have remained to assist the Everett Saints at the Evergreen State Fair.

The results of the annual branch election held August 21 are as follows: Elder Elliott Gilberts, branch president; Carl F. Oliver, counselor; Luella Foster, church director; Fern Gage, music director; Agnes Johnson, women's leader and adult leader; Merle Foster, young people's supervisor; Nedra Inslee, children's supervisor; Ben Pilbeam, treasurer and custodian; Helen Skoor, book steward; Pete and Emma Johnson, flower committee; Harold Johnson, bishop's agent; Leona Utt, auditor; Helen Gilberts, clerk, reporter, and historian, and Winston Inslee, attendance chairman.

After the business meeting, the group enjoyed refreshments in the lower auditorium—whole wheat bread which Brother and Sister Bert Brooks of Lamoni sent for this special occasion.—Reported by HELEN GILBERTS.

EASTERN MICHIGAN DISTRICT.—The reunion of the Eastern Michigan District held at Cash reunion grounds, August 12 to 20, had an increased attendance in all services over last year. Approximately seven hundred were in attendance on the Sundays with 234 campers throughout the week.

Apostle C. G. Mesley and Sister Blanche Mesley taught classes that were well attended. R. Melvin Russell, district president of the Flint-Port Huron District, was in charge of the morning prayer services. John Blackstock, district president of Central Michigan District, preached at the evening services. Other classes were led by James C. Phillips appointee to Southern Michigan District and J. V. Pement, district president of Eastern Michigan District. Lillian Dunlap with her assistants looked after the junior church school sessions. John Rogers, district church school director, was in charge of handcraft.

The recently installed loud speaker system on the grounds made it possible for the kitchen and dining room staff to enjoy all the morning devotion services by J. V. Pement.

The reunion music and choir under the leadership of Sister Jean Decker added inspiration to the worship of the reunion. Others who assisted with solos, etc., were Jean Smith, Harold Decker, Mrs. O. J. Campbell, Mrs. W. Campbell, Mrs. Frank Sheufelt, Clayton Gimmell, Mr. and Mrs. Murray DeFrame, Mr. and Mrs. Chevalier of Tampa, Florida. Mrs. Frances Wellman was reunion pianist.

Camp activities included a women's reception, swimming party, hay ride for the young people and one for the children. There were campfires. Kodachrome moving pictures were shown by Apostle Mesley. Graceland College night was conducted by Dr. Roy Cheville and Ray Zinser.

The Friday morning worship service commenced with the ordination of O. J. Campbell to the offices of elder and district bishop's agent.

A baptismal service was held on the last Sunday afternoon in the Cash church, when four people united with the church.—Reported by ISABEL PHILLIPS.

GENOA, NEVADA.—The scattered Saints of Genoa, Carson City, Reno, Dayton, and Yarrington met at Genoa for an all-day meeting on August 27. Brothers John and W. H. Dawson from Sacramento, California, presided at the Communion service and at the preaching service. A potluck lunch was served at the A. R. Trimmer residence. All Saints living in any of the above-named places should contact Brother Trimmer at his home in Genoa.—Reported by ANNIE I. TRIMMER.

VANCOUVER, WASHINGTON.—The branch was well represented in the Silver Lake reunion, especially among the Zion's League age group from which there were eighteen young people. Following the reunion, Seventy Arthur F. Gibbs was in Vancouver for two evenings demonstrating missionary methods and using the new materials provided by the General Church and others prepared by him. A church school attendance campaign has been launched with Shirley Browning as chairman.

Six new members, recently baptized, are: Nellie Moreland, Dean Moreland, Betty Almer, Shirley Browning, Raymond Chapman, and George Vargo. Missionary Elwin Vest has done good work in his missionary endeavors here.

District President J. L. Verhei was in Vancouver, September 6, for the branch election of officers. New officers include Elder Roy D. Keiser as pastor; Ruby Fishel, church school director; and Wanda Fishel, music and drama director.

The Zion's League has been active with a high percentage of nonmembers in regular attendance. The young people presented a radio revue talent show with a cast of about twenty, in Vancouver, Camas, Longview, Sherwood, Forest Grove, and three branches in Portland. Also, they gave performances at the Barnes Veterans hospital and the Pythian Home for Aged, in Vancouver. Chuck Taylor, League Supervisor, and Bob Taylor, president, were in charge of the radio show. The girls of the League formed a softball team with Dorothy Moreland as their captain and played in the city church league. The final game was with the Presbyterian girls, with our church team winning the championship and receiving a trophy cup with the name of the church engraved upon it.—Reported by RUBY FISHEL.

The Pastor's Handbook 1950-1951

The theme for this year is "Make Disciples for Christ." The General Church has sent one copy of this handbook to each pastor. We have a small supply on hand to offer for sale to assistant pastors and those members of the priesthood to whom this manual will be helpful.

50¢



HERALD HOUSE

• Independence, Missouri

The Delicate Art of Proselyting

By NAOMI RUSSELL



Religion cannot be tucked in a basket and peddled from door to door like brushes or vegetables.

RECENTLY an attractive girl with a folder of art samples walked into the office and asked if we would be interested in seeing the type of illustrating she did. We looked at her sketches, told her we would be glad to put her name and address on our list, and said that we might call on her later. After she left, I asked the usual, "Anyone know if she belongs to the church?"—This because we prefer giving as much work as possible to our own members. One of the other *Herald* employees answered: "She doesn't belong, but she might have joined if her neighbor hadn't tried so hard to convert her. Both she and her mother came to our church for a while, but when the woman next door started putting the pressure on them, they got disgusted and quit coming." Missionary spirit is a fine thing when it comes mixed with equal portions of common sense and tact; uncontrolled it can lead to sad results.

Religion cannot be tucked in a basket and peddled from door to door like brushes or vegetables; yet well-meaning but unwise enthusiasts rush in where the best of salesmen fear to tread and try to sell the gospel. Armed with the Three Books and a look of determination, they spread their wares before an unwilling public expecting to win converts. Occasionally it works, but

more often it creates a barrier between the potential converts and the church that is not easily torn down.

First of all a person must be tantalized into wanting to hear the gospel story. His curiosity must be built up so that he will ask questions. When he really wants to know the facts, he will listen eagerly to one who can supply the answers.

I once heard of an Italian chef who concocted a very special salad dressing. He put just enough garlic and just enough spice in it to give it an irresistible tang—but he always used it sparingly. When a guest asked him why he wasn't more generous with it, he said, "Would spoila da salad. Thees-a-way my customers eat ev'ry leaf and go 'way wanting more. I putta too much on, they get tired of eet. I like theem to leave with appetites steel begging a leettle—then they keep coming back."

Like salad dressing, religion often finds its best patrons when served in small quantities. Spread thinly over a number of conversations, it may create a growing appetite for more; indiscriminately used it may sicken.

INDUCING PANGS OF HUNGER for the Restoration Message is not easy. You may have illusions that all the world is starving for what this church has to offer, but in most cases people are quite contented with their present religious fare. Those who need it most may be entirely unavailable as far as personal contact goes, while those near at hand may feel you are meddling if you talk to them of a better brand of religion. The job of selling the Methodist family next door, or Uncle John's Episcopalian wife, or the Baptist clerk who works in the corner grocery is no simple project. It will take a lot of Tom Sawyer psychology to make them want to leave their own pleasant Sunday worshiping to help you with the exacting task of transforming a complacent society into kingdom of God material. And you can't scare intelligent people into conversion—you wouldn't want to. Cowards are a liability to any organization. You have to make the job look so challenging, so desirable that your friends who stop to watch you will gladly sacrifice their apples and jackknives for a chance at the white-wash brush. The call to crusade must make them want to bring their best and offer it willingly. This may result in fewer baptisms, but it will also result in fewer disinterested members later on. Numerical strength counts for little unless it is backed up by quality.

A "MUST" in selling the church is honesty. Because the Restoration has a number of unique features many other religions do not have, you may be tempted to overadvertise. If you find that your intended convert is particularly interested in the Latter Day Saint philosophy of Zion, tell him of its good points but point out the fact that building the kingdom is a long, painstaking process. If he is led to believe that it is a kind of Utopia which may descend at any time upon the faithful, he will be disillusioned after a few years of membership and may decide the whole thing is a hoax.

The same goes for administration. Those who hear it presented as a divine cure-all are going to expect immediate results each time the ordinance is performed. Another point that is easily played up out of proportion to other facets of the gospel is "the gifts." It is an injustice to so build up a person's anticipation of the miraculous that he expects a prophecy at every prayer service. All of these extraordinary aspects arouse interest, but like seasoning they should be used with discretion. Overplaying them cannot change the basic product any more than overpeppering can change the basic flavor of an egg.

Blessings on the self-appointed missionary who studies well his projects before he begins proselyting. He will make them his friends before he tries to make members of them. He will arouse their curiosity, then answer their questions, rather than forcing them to listen to his message. He will interest them in the church by his own high standards, and they will enter it with the idea of giving as well as getting. He will not sell them short by allowing them to believe the church is more than he actually knows it to be. He will be as conscientious in his salesmanship as if he had to report personally to God on his efforts.

Lingering Adolescence

By Maude D. Anderson

A WELL-KNOWN AUTHOR once said that the American people are adolescent—that they refuse to grow up. One thing cited was the ever-increasing divorce rate.

Perhaps we should analyze what is meant by the term "adolescent." It is that time when children are entering adult life and their characteristics are very different from either the adult's or the small child's. They are emotional, sulky, hot tempered, and selfish. They are constantly seeking the stimulus of entertainment; they want everything without thought of giving value received to other members of the family.

If we were to listen to the average divorce trial, we would find that these characteristics form the basis for the major portion of the accusations which are usually

summed up as "mental cruelty." We may well view with alarm the ever-present divorce evil with all of the misery and unhappiness it causes, not only for those who are responsible but also for the innocent children who are its victims.

Still another evidence of this adolescent attitude is the constant demand that people make for the government to hand out favors without their giving anything in return. An adult can realize that for everything which is good or worth while, he must be willing to pay a price. Were our forefathers able to establish this democracy without paying for it?

THE ADOLESCENT does not attain adult thinking by having someone do his thinking for him or by having someone continually telling him what to do or how it should be done. A famous educator once said, "Let a child do as he pleases as long as he pleases to do right," then added, "It is the responsibility of the parents and teachers to see that he chooses to do right." All too many parents follow the first suggestions but will not take the trouble to follow the latter part. It requires a great deal more effort and patience to guide a child into the right way of thinking than to merely say, "Do thus and so, or else . . ." Commands may suffice to keep a child in line as long as the adult is there to see that his commands are carried out, but there comes a time in every child's life when he must choose for himself. If he has learned to stand on his own feet and choose the right course because he has that desire, there will be nothing to fear when he is out from under parental jurisdiction.

THERE WAS NEVER A TIME when the young person who wished to make a contribution to society had more opportunity than today. Our schools need more instructors whose one great purpose in life is to help the young to appreciate the best that a democracy has to offer. Children need to be encouraged to do work willingly and cheerfully, for it is only that kind of work that adds to the happiness of the individual. Men like Edison did not succeed because they were driven to their tasks.

Leaders are beginning to realize that if we are to survive in this age of the atom bomb, people must become sensitive to the needs of their fellow men. It can no longer be an individualistic world where each is thinking only of himself and his own pleasure, but a world where everyone is concerned about the welfare of his neighbor—where each has an opportunity to work and is inspired with a will to work with a knowledge that he will receive a just compensation for his efforts.

New Horizons

Travelogs

(Continued from page 6.)

sired to show us as much as possible while he was still in Hawaii.

At noon on June 23 the elders met with us at a restaurant where we ate Chinese food with chopsticks—quite a venture at first, the risk being one might not get enough to eat, or might commit a *faux pas* and get food in his lap.

A surf ride in an "outrigger" was ordered for the afternoon. I pleaded necessity to write and stayed in the club house. The canoe was a large one and was in charge of Searjant Kahanamoku, a brother of the Duke. He is a handsome, stalwart, typical Hawaiian. During the trip, a wave knocked Brother Siegfried into the briny. As he could not swim, Kahanamoku speedily got hold of him. Soon all were back in the canoe. Again they braved the breaker, and this time it was a great success.

We had dinner at the Mission House, the guests of the Millers and Crownovers.

On Saturday (June 24) we drove up the shore to Kailua where we breakfasted with Sister Madden and her husband, and that evening the great *luau* was held in the mission yard under a canopy erected for the Waller Memorial meeting scheduled for the next day.

A pit had been dug, round volcanic stones made red hot, two pigs prepared, and early in the afternoon the cooking or roasting was under way. By evening the pigs were "done to a turn," other food in abundance provided, and more than two hundred partook of the feast; the many dishes included of course, *poi* (made from the taro root). I found *poi* very palatable. It is supposed to be eaten by gathering it on the index finger and—but I ate mine with a spoon.

After the feast a program of some length was given, with more leis for us, and speeches.

At this *luau* the Saints were honored by the presence of Mrs. John H. Wilson, wife of the Mayor of Honolulu, who seemed to enjoy the occasion, and who made a short address in Hawaiian. She is a most gracious lady, and there is a very interesting and romantic story about her, Mr. Wilson, and America that I wish to get ready for the *Herald* when time permits.

* * * * *

Three days out from Apia, Samoa, and now we are told a plane will come soon by which we *may* get to Suva or Nandi airport. We are still hopeful.

Last evening the radio operator brought us the following radiogram:

Everyone sad because of your departure. Thanks for coming. May the Lord bless you on your journey. Best wishes to your families and to the church. Mervin Family.

It was indeed thoughtful of Brother Mervin and his excellent family to remember us in this way.

* * * * *

Getting back again to Honolulu— at 2 p. m. on Saturday (June 24) the district conference was held in Makiiki church. I was selected to preside and appointed Elder Crownover as my assistant. The business of the district was carried through with unanimity and dispatch, and everybody seemed pleased to accept the changes proposed by the general church.

Since Elder Miller was being relieved, I placed before the conference Elder Crownover for president, and on behalf of the Presiding Bishopric I named him as bishop's agent. The conference approved unanimously.

At this conference Henry Inouye was called and approved for ordination to the office of priest.

Sunday (June 25) was an eventful day: prayer service from 8:45 to 10:15, followed by a preaching service when I occupied.

Then came the Waller Memorial meeting in the outdoor tabernacle.

Elder Miller was in charge. A varied program followed and speeches were made. Mayor John H. Wilson spoke in glowing terms about Brother Waller and his excellent reputation. Brother Siegfried and I spoke.

In the afternoon, a special ordination service was held with Elder Crownover in charge, he being the new district president. Elder Miller was ordained to the office of bishop by myself and Bishop Siegfried; Prescott A. Foo to the office of high priest; Paul Miyamoto to the office of elder; Charles Kramer to the office of priest; Kogoro Sakima to the office of deacon, and Charles A. Lee to the office of evangelist by myself and Elder Crownover. Here were four races represented: Hawaiian, Chinese, Japanese, and English.

Brother Lee is the first of his race to be ordained a patriarch. He has served as an elder for some years, has excellent standing among all the members and with those not of the church. We are assured he will give a much-needed ministry. I gave him such counsel as I believed would be helpful to him.

ISRAEL A. SMITH.

*Each One
Win One!*

IT BECOMETH EVERY MAN
WHO HAS BEEN WON TO
WIN HIS NEIGHBOR



CORTLAND
TEMPLE

The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints

Bulletin Board

Notice to Members in Oklahoma

Mrs. Robert Warren, Route 6, Box 181, Blaine Street, Riverside, California, wants to locate a John S. Leak (or Leek) whom she believes to be living in Oklahoma. He was a marine during World War II and became acquainted with the Warrens while stationed on the west coast.

Book Wanted

C. H. Lamb, 4341 West 11th Place, Inglewood, California, would like to obtain two copies of *The Gospel Messenger* by John Roth.

Gulf States Priesthood and Workers Conference

A priesthood and workers conference for the Gulf States District will be conducted at the church in Mobile, Alabama, 1200 Baltimore Street, October 27 to 29. Apostle Percy E. Farrow will be in charge and instruct the priesthood. Elder John R. Darling, of the Department of Religious Education will instruct departmental workers. The conference will open on Friday night and continue through Sunday afternoon.

W. J. BRESHEARS, *President*
Gulf States District

Southern Indiana District Conference

The annual Southern Indiana District conference will be held September 22, 23, and 24 at the church in Louisville, Kentucky, 4800 South Third Street. The first service is scheduled for 7:30 Friday evening. Business meetings and preaching services will be conducted on Saturday and Sunday. Meals will be served at the church.

CHESTER METCALF,
District President.

Missing By-Line

An article entitled, "Finding God Through Neighbors," is in our file of material to be used. Somehow, during the process of re-typing and preparation for publication, the author's name was omitted. We shall be happy to use this article as soon as the writer identifies himself.

THE EDITORS.

Member in Palestine

Sister Bertha Stevens, 120 West Missouri Avenue, Phoenix, Arizona, has written that her son and his family will spend a period of time in Israel (Palestine), where he will be engaged in aircraft work. They will be isolated from church people, as far as they know. If any other members are near them, it is hoped that this notice will come to their attention. The address is Seymour Stevens, P. O. Box 1419, Haifa, Israel. For security reasons, both incoming and outgoing mail is censored.

Change of Address

C. Houston Hobart
1013 Milwaukee Avenue
Deer Lodge, Montana

Des Moines District Conference

The annual Des Moines District conference will be held at the church in Des Moines, 717 East Twelfth, on Sunday, September 24. The day's schedule is as follows: 9:00 a.m., prayer service; 10:45, sermon by Apostle D. T. Williams; basket dinner at noon; 2:30 p.m., business session and election of officers; 6:30, class on prophecy, Wilbur Chandler, teacher; 7:30, sermon by Apostle Williams.

HERBERT M. SCOTT,
District President.

ENGAGEMENT

Miller-Graves

Mr. and Mrs. S. S. Boone of Pittsburg, Kansas, announce the engagement of their daughter, Grace B. Graves, to William L. Miller of Oronogo, Missouri, son of Mrs. Arthur Miller of Oronogo. The wedding will take place in November.

WEDDINGS

Henson-Crowell

Priscilla Marilyn Crowell, daughter of Mr. Donald Crowell of West Haven, Connecticut, and Floyd Eugene Henson of Flora, Illinois, were married at the tabernacle on the reunion grounds at Onset, Massachusetts, on Saturday, September 2. District President Almer W. Sheehy officiated. Both Mr. and Mrs. Henson attended Graceland last year and were active in student affairs. They will reside in Decatur, Illinois, while he is attending pharmacy college.

Montgomery-Skelton

Josephine Adele Skelton, daughter of Mr. and Mrs. Joseph Skelton of London, Ontario, and Vern Dressler Montgomery, son of Mr. and Mrs. Ralph Montgomery of Fairland, Oklahoma, were married September 2 at Englewood Church in Independence, Missouri, by Evangelist Ray Whiting. They are making their home in Lawrence, Kansas, where Mr. Montgomery is attending the University of Kansas. Both are graduates of Graceland College, and Mrs. Montgomery is a graduate of the University of Kansas ('49).

Oelklaus-Treadway

Lovie Treadway, daughter of Mrs. Marie Treadway of St. Charles, Missouri, and Walter August Oelklaus, son of Mr. and Mrs. Walter George Oelklaus, also of St. Charles, were married August 27 at the Reorganized Church in St. Louis, Missouri. Pastor Frank McDonald performed the double-ring service. They are making their home in St. Charles.

Hale-Brown

Charlene Carolyn Brown, daughter of Mr. and Mrs. C. C. Brown of Eunice, New Mexico, and Leslie William Hale, Jr., son of Mr. and Mrs. L. W. Hale of Council Bluffs, Iowa, were married at the Reorganized Church in Tulsa, Oklahoma, on August 5. Elder O. J. Stephens and Priest Conrad Faulks officiated at the double-ring ceremony. They are making their home in Lamoni, Iowa, where the groom is a sophomore at Graceland College. The bride is a graduate of Graceland.

BIRTHS

A son, Thomas Guy, was born on May 14 to Dr. and Mrs. Wallace G. Van Eaton of Sedalia, Missouri. He was blessed on August 13 by Elder Roe B. Vincent. Dr. Van Eaton is a graduate of Graceland and the Texas Chiropractic College.

A son, Richard Lee, was born on August 10 at the Independence Sanitarium, to Mr. and Mrs. C. G. Taylor of Richland, Washington. Mrs. Taylor, the former Betty Seaver, is a graduate of the Independence Sanitarium and Hospital School of Nursing.

Mr. and Mrs. Albert Seidel of Tucson, Arizona, announce the birth of a son, Dennis Albert, born July 18.

A son, Troy Kent, was born on July 4 to Mr. and Mrs. Kent Woods of Tucson, Arizona.

A daughter, Deborah Deane, was born on July 20 to Mr. and Mrs. James Simpson of Tucson, Arizona.

DEATHS

HEDRICK.—Emma, daughter of Josiah D. and Elizabeth Wilson Price, was born March 31, 1877, near Fanning, Kansas, and died August 3, 1950, at her home in Atchison, Kansas. On October 21, 1896, she was married to Frank G. Hedrick—the first couple to be married in the Reorganized Church in Fanning. She was baptized a member at the age of eight. A life-long worker in the church, she served fifteen years as district and local women's leader and ten years as district secretary, as well as helping her husband.

Besides her husband she leaves a son, Gilbert F. Hedrick; three sisters: Mrs. Margaret Dittmore of Atchison; Mrs. Etta Graves of San Francisco, California; and Miss Daisy Price of Troy, Kansas; three grandchildren and two great-grandchildren. Evangelist Orman Salisbury conducted the funeral service in the same church where she was married. Burial was in the Fanning cemetery.

BOOKER.—Audie Mae, was born November 26, 1905, at McKenzie, Alabama, and died August 11, 1950, at her home in Georgiana, Alabama. She was baptized into the Reorganized Church on August 6, 1922 and on October 6, 1928, was married to William H. Booker, who survives her.

Besides her husband she leaves one son, Alvin Booker of the United States Army; a daughter, Inez Booker, who is making her home with relatives in East Brewton, Alabama; her parents, Mr. and Mrs. S. J. Wiggins of McKenzie; three sisters: Mrs. Alma Lanton of Andalusia, Alabama; Mrs. Paul Booker of McKenzie; and Mrs. W. C. Martin of East Brewton; six brothers: Howard of McKenzie; Emory of Mobile, Alabama; Elton of Birmingham, Alabama; Dewitt of East Brewton; Mack and Wesley of the Army. Funeral services were conducted at the Reorganized Church in McKenzie by Elders W. H. Drake and Rogene Odom. Burial was in Pleasant Hill Cemetery.

BREWSTER.—Mary S., was born July 20, 1866, at Shenandoah, Iowa, and died August 13, 1950. She joined the Reorganized Church when she was sixteen and remained faithful throughout her life. In "Memoirs of Joseph Smith" she was referred to as "one of the pillars of the church." In 1888 she was married to Thomas Brewster; five children were born to them. Mr. Brewster preceded her in death.

Surviving are two daughters: Lucretia Schneithorst of Independence, Missouri, and Manilla Hewitt of Detroit, Michigan; and two sons: William Brewster of Independence, and Robert Brewster of Pleasant Hill, Missouri. Funeral services were held in Detroit, Elders James Pycock and Blair McClain officiating, and at Kirtland Temple, Elder Elbert Winters officiating. Burial was in the Kirtland cemetery.

CLARK.—Bessie Rosella, was born March 21, 1874, in Ottumwa, Iowa, and died August 25, 1950, at Escambia Hospital in Brewton, Alabama. She was baptized into the Reorganized Church in 1893, and on April 3, 1895, she was married to C. J. Clark, a telegraph operator in Keokuk, Iowa. They traveled extensively in the Northwest and Southeast, starting church meetings at Memphis, Tennessee, and Helena, Montana. Most of their work, however, was in the Florida and Alabama Districts. A musician, Sister Clark taught many to play, always encouraging her pupils to use their talents for the good of the church.

Patriarch A. D. McCall conducted the funeral. Burial was in the Coldwater, Florida, cemetery.

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*** WEATHER**

At last—at long, long last—Home Town has weather fit to brag about. The long rainy spell is over, with its overcast drawn across the sky. The welkin is a cerulean blue, with small fleecy clouds, white as whipped cream, floating around like little ships on the bay. Golden sunshine filters down through the cool fall air, warming it to just the right temperature. Come home, all you wandering vacationers, leave behind you the hurricanes of Florida, the smogs of Frisco and the drizzles of Hollywood. The weather is perfect here in Missouri.

*** MILK AND HONEY**

You have often read how the ancient writers spoke of Palestine as a "land flowing with milk and honey." Why did they always use those two things together? There must have been a reason. Probably they made something good out of it.

Perhaps they had trouble getting children to drink their milk, just as we do now. They didn't have the popular chocolate syrup to mix with it to give it flavor, but they did have honey.

And so you can try it today. For a delicious beverage put some honey into a glass of cold milk. Mix it vigorously until they are thoroughly blended. Then sip and enjoy! The ancients really had something.

*** ADVICE**

Our own Fred Allen of Stone Church congregation told this story on the bus one day. It was in the rush hour, and he was riding with a wild driver. The standees were clinging desperately to pipes, handholds, and seat-corners, and everybody was being tossed about. Fred had both hands on the rail above his head—the bus made a great lurch and his feet swung free. Just as he was coming to rest again, he looked up and saw a Unity sign that said, "RELAX—LET GO!"

*** TRY KINDNESS**

Our shop people have a bit of fun in the rest period. Keith, who has a droll sense of humor, is sometimes a tease. Yesterday he shared a treat with a fellow worker, who said, "He's turning over a new leaf. He's going to be generous—for two weeks. If it doesn't work, it's all off!" Keith grinned. "I just thought I'd try it."

There's an idea that could become big stuff. Suppose everybody would be kind to everybody else for just two weeks? It could begin a revolution that would turn the old hell-on-earth into heaven. We could quit arguing about Zion and have it.

Think of it on a world-wide basis. The Russians could quit trying to wreck the other nations. The North Koreans could go home and mind their own business. Our boys could come back, get jobs, marry and be happy ever after. Americans could win friends and influence people by ceasing to brag about themselves, and appreciate other folks. It's a great idea. Do you think we would do it?

*** A THOUGHT FOR TODAY**

Give a smile and a kind word to the friend you meet today. For all you know, it may be the last time you will meet on this earth. Tomorrow may find one in eternity, and it could be you.

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THE SAINTS'

Herald

VOLUME 97

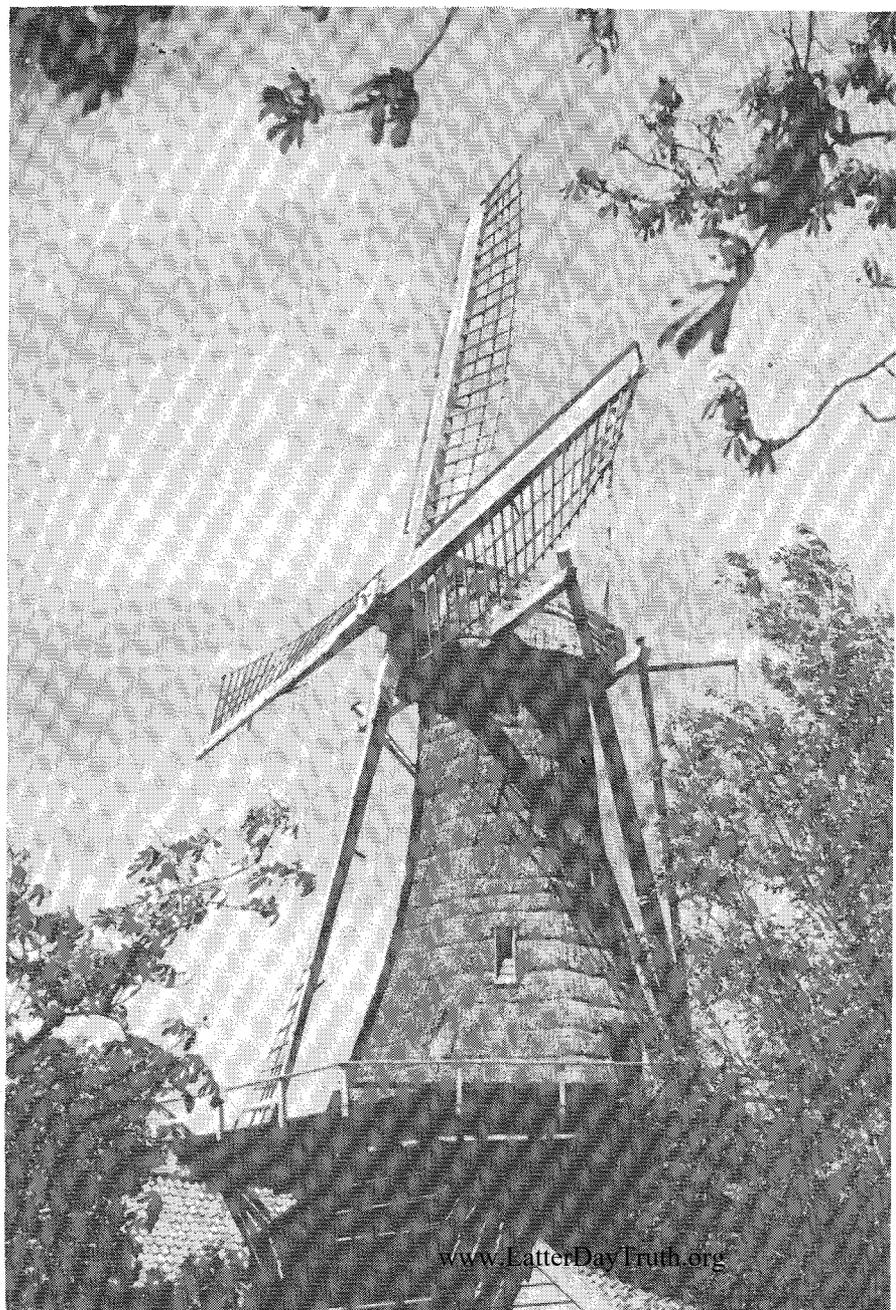
OCTOBER 2, 1950

NUMBER 40

*Windmill near
Rotterdam, Holland*

*Hold up your face to the wind,
Stretch out your arms
And breathe deep.
It is the breath of God
Blowing to refresh his world.*

Photo by Glen Johnson



"My Church"

IN THE "HERALD" OF AUGUST 28, 1950, page 21, Doris Turley used an expression in her article in regard to attending Graceland College. She wrote: "I think of it now as just another important step to increase my capacity to render service to *my church* and further my preparation, for that will mean the achievement of that final goal." I wish all the rising generation of young people would get in the habit of saying, "*my church*."

One time there was an employee of the Eastman Kodak Company who had a complaint to make to Mr. Eastman in person. He stated that the head of the department where he was employed constantly used the expression "my department." To some of the employees that was offensive, particularly because he acted as if he owned the department. Mr. Eastman asked, "You say he acts as if he owns the department?" And the young fellow answered, "Yes, sir."

Mr. Eastman had a thorough study made of the department in question. The report stated it was the cleanest, the most efficiently operated, and the most profitable department in the whole Eastman organization. Mr. Eastman sent out a very terse order to every head of a department, as follows, "HEREAFTER YOU WILL RUN YOUR DEPARTMENT AS IF YOU OWNED IT."

Referring to "departments," the late President F. M. Smith said one time that a good department head believed his department was the most important in the organization.

Dear young people of the church, get in the habit of saying, "my church."

Introducing...

ADDIE SPAULDING STOWELL, Independence, Missouri (page 18), was born in Worthington, Minnesota. She was baptized near Bottineau, North Dakota, where she was also graduated from high school. Following high school she took special courses by correspondence. In 1903 she married Joseph E. Stowell. They have one daughter and five sons: Grace, Grant, Joseph, Charles, George, and Wayne. All are married. Sister Stowell has made writing both a hobby and contribution to the church. Her articles have appeared in *Zion's Hope* (her first being published when she was twelve years old), *Stepping Stones*, and *Saints' Herald*. She was a teacher by profession before her marriage. Later in life she learned the tailor trade, and from 1942 to 1947 she had her own shop in St. Louis.

MILDRED REED DORSEY, Leavenworth, Kansas (page 11), was born in Mercer County, Missouri, and baptized in Pleasanton, Iowa. She was graduated from the Leon, Iowa, High School in 1931. In 1934 she married Linly I. Dorsey. They have two children, Paul, 11, and Anne, 9. Sister Dorsey's special interests are home, family, and writing. She is a junior church school teacher and treasurer in the women's department.

THE SAINTS' HERALD

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EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith, ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

NEW HONOR TO OUR PRESIDENT

President Israel A. Smith was elected the new president of the Missouri Constitutional Convention Association, September 22, at the fifth annual meeting of the state-wide delegates who framed the new state constitution. The Association is composed of men who were delegates to the convention which wrote the constitution under which Missouri is now operating.

JOINT COUNCIL

On September 19 the last session of the Joint Council was held in the Auditorium. The opening meeting was held on September 5. Some men found it necessary to leave for their fields before the session was completed. Others are leaving during the last two weeks in September.

Because President Israel A. Smith arrived home on September 11, he was able to attend most of the meetings.

All Apostles, except D. Blair Jensen and Roscoe E. Davey, were present.

PRESIDENT WALLACE SMITH

The first general church service of Graceland College was held in the Memorial Center on the morning of September 17. President Wallace Smith, who was the guest speaker for the occasion, spoke on the subject, "The Church and the College."

BROTHER SHEEHY

After three weeks of tests and observations at the Independence Sanitarium and Hospital, Elder John Sheehy has returned to his home in Independence. Brother Sheehy has been advised that he may return to his ministry but that he may not take too active a part.

AUDITORIUM NOTES

Ninety-five per cent of the copper for the dome has been delivered to the contractor in Kansas City. During the last week of September, a crew of metal workers will begin work on the dome.

Work is in process for the remodeling of the dining room and offices. The mimeograph, shipping, women's department, and historian's offices have been moved to temporary locations in the Auditorium.

Before the beginning of October, Independence Stake offices will be moved into Bartholomew Hall.

GIRL'S WORK IN ZION

Officers for the coming year have been appointed and elected for the Skylark Leaders' Band and the Oriole Monitors' Workshop.

Oriole officers are Lucille White, president; Pearl Wilcox, vice-president; Beth Wyckoff, secretary; Pauline Teague, treasurer; and Mildred Seig, publicity.

Skylark officers are Emma M. Phillips, president; Thelma Kester, vice-president; Esther Smith, secretary; and Pearl Carlile, treasurer. The Skylark organization was formerly known as the Blue Bird organization.

Both the Skylark and the Oriole organizations hold regular monthly meetings of leaders and monitors in Independence and vicinity.

COVER GIRL

The September issue of the "Missouri Nurse" magazine had on its cover a picture called "Scrubbing Up." The nurse in the picture is Ramona Lew, a graduate of Independence Sanitarium and Hospital.

He Knows What Is in the Darkness

DANIEL HAS A MESSAGE for us today. Consider, for example, the story of Shadrach, Meshach, and Abednego. It has always seemed to me that the real point of this story is not in the miraculous deliverance of these three from the fiery furnace, astonishing though this was, but rather in the matched insight and courage they displayed in their preliminary examination before Nebuchadnezzar. Everyone knows about their deliverance from the fiery furnace. More of us need to know what they told the totalitarian tyrant of their day before they were cast into the furnace. Here it is:

Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. *But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.*—Daniel 3: 15-18.

Even today there is one thing worse than the fiery furnace. It is to worship false gods—to surrender to the lower standards of heathens in high places.

ALL THIS is but preliminary to sharing an experience of a few hours ago. I awoke early, long before dawn, and lay in the darkness thinking about the heavy burdens being carried by the leaders of our country and praying for them. Without any conscious attempt to find comfort, and with no particular awareness of divine direction, I found myself repeating the words: "He knoweth what is in the darkness, and the light dwelleth with

him." Still unable to sleep, I put on the light and reached for my Bible and found the passage to which these words belong. It is part of the story of the unreasonable demand of Nebuchadnezzar that Daniel or his associates should reveal the king's forgotten dream and its interpretation or be put to death. Daniel and his companions asked the "mercies of the God of heaven concerning this secret." Then the records continue:

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

Daniel answered and said, Blessed be the name of God forever and ever; for wisdom and might are his; and he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him.—Daniel 2: 19-22.

I closed my Bible and began to get ready for the day's work, feeling

deeply reassured. In such a time as this, every one of us is under special obligation to play his full part in the common endeavor toward the Light. Specifically, we must not be afraid of the dark. In the long run the issues of time and eternity are not in our hands. Most certainly they are not in the hands of wicked men. They are in the hands of God. And one of the heartening things about our Heavenly Father is that "he knows what is in the darkness, and the light dwelleth with him." It is just because God does understand what is in the darkness that the late Dr. Rufus M. Jones could write: "These dark epochs have, strangely enough, almost invariably been seed epochs for a new day. It is not ease and security which produce the supreme treasures of the race. They come out of travail and agony."*

F. HENRY EDWARDS.

* *New Eyes for Invisibles*, Rufus M. Jones, McMillan Company, New York.

Let God Work in You

IT IS A LONG TIME since this story was published, and some of the details have been forgotten. It went something like this:

A ship, carrying a valuable cargo, was sunk under mysterious circumstances in the channel leading from a great harbor to the open sea. There it represented not only a loss, but it was also a hazard in the shallow water to all the other ships that had to pass that way. It was necessary to lift the ship and get it out of the way.

Marine engineers were engaged. Crews and heavy equipment were brought in. Cables were put under the sunken vessel. The most powerful hoisting equipment that could be mounted on ships was brought.

Engines labored. Winches groaned. Cables strained. But the ship remained fast in the mud. It could not be moved that way.

Then one of the engineers had an idea. He brought out a pair of the largest flat-bottomed barges he could find. He placed them side by side, and put some very heavy I-beams across them. To these he attached the cables that went under the sunken ship. When the tide was low, he tightened the cables. Then he waited for the tide to come in.

The rising water lifted the barges. The cables tightened like the strings of a violin. There were some tense minutes as the barges settled down.

(Continued on page 7.)

Editorial

Official

In harmony with action of the Eastern North Dakota and North-western Minnesota District, taken on June 17, 1950, the Joint Council of First Presidency, Council of Twelve, and Presiding Bishopric has approved recommendation that the name of this district be changed to the *Red River District*.

THE FIRST PRESIDENCY,
By Israel A. Smith.

Across the Desk

The following paragraph from the September 6 issue of *Christian Century* should be of interest to many *Herald* readers.

NO THEOLOGICAL DEVIATIONISM, SAYS PAPAL ENCYCLICAL

Moscow is not the only infallible source of dogma which does not intend to permit any deviationism within the ranks of the faithful. On August 22, Pope Pius XII issued an encyclical, which will be known as *Humani Generis*, that went into great detail as to what is and what is not permitted a Roman Catholic engaged in theological or philosophical speculation, biblical study or scientific research. The document will be discussed both within and without the papal church for years. In a sentence, it may be summarized as saying that the pope's word must be accepted on matters of doctrine, since, as he quotes, "He that heareth you [the pope], heareth me [Christ]"; but in other matters Catholic scholars are permitted a certain latitude "provided that all are prepared to submit to the judgment of the church." Newspaper reports from Rome speculate that this encyclical was issued at this time to squelch rumblings against the new dogma of the Assumption of the Virgin. Although a Vatican spokesman brushed off the remonstrances of the archbishops of Canterbury and York against promulgation of the dogma with the true observation that what the Anglicans are really against is the dogma of papal infallibility, there are rumors that all is not calm inside the Church of Rome itself. Some Catholic theologians in Holland, Belgium, Germany, and France are said to be dubious about the new dogma. Ever

since the Jesuits established their pre-eminence at the 1870 council, which proclaimed papal infallibility, some members of other orders have been restive. Now the pope has sharply admonished any who might be considering reserving their unequivocal acceptance of the new dogma. And incidentally, he has taken the opportunity in the same document to put an end to any nonsense about the authority of papal declarations on doctrinal matters in encyclicals. "If," he says, "the supreme pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that the matter, according to the mind and will of the same pontiffs, cannot be any longer considered a question open to discussion among theologians."—Used by permission *The Christian Century Foundation*.

"The Legacy of Mormon"

UNDER THIS TITLE a Lake Charles, Louisiana, magazine, *The Southwest News*, carries a discussion of the history of Utah Mormonism. The author's most revealing statement is the opening paragraph:

Perhaps the most misunderstood religious group on the American continent today is the Church of Jesus Christ of Latter-day Saints or as they are commonly known, the "Mormons."

The staff writer is not to be blamed that his slant is entirely from the Utah point of view as the subject matter treated has all the earmarks of the Mormon Publicity Bureau literature. Herein lies an unsuspected source of common misunderstanding for many who would know more about the legacy of Mormon.

To make this clearer, we quote: "Church records show that not more than 3 per cent of the men entered into the difficult human relationship imposed by polygamy, anyway." No documentary source is given for this interesting bit of church statistics. The same might be said for next to the last paragraph in the article.

An interesting belief of Latter-day Saints is "celestial marriage," a ceremony performed only in the temple, which has

the effect of binding the couples not only until death but for eternity.

Herald readers may be interested in the following letter by President Israel A. Smith to the writer of the article:

Dear Mr. Fogleman:

A copy of *The Southwest* of August 21 last reaches my desk, and I have read your article on "The Legacy of Mormon."

Permit me to congratulate you on your objective and fair treatment. You apparently were pretty well advised when you wrote.

It ought to be of interest to you to learn there is another Latter Day Saint church organization that was formed by and among original members who denied Brigham Young's leadership and denounced the introduction of polygamy and some other doctrines which they alleged were heresies from the original faith. These claims have been and are easily established.

For your own information, I send you a pamphlet on the differences which I trust, if you are at all interested, will be of assistance.

We do not have the numbers or the material wealth—which of course are no criteria of spiritual values; but we are enjoying substantial growth and believe we are the only group of believers who represent Latter Day Saintism as established by Joseph Smith and associates in 1830.

Very truly yours,
Israel A. Smith.

Success

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life has been an inspiration; whose memory was a benediction.

—Bess A. Stanley.

Be Strong in the Lord

A Sermon by LEONARD LEA

(From a wire recording by L. E. Fordham.)

Be strong in the Lord, and in the power of his might.—Ephesians 6:10.

WE HAVE BEEN HAVING a number of baptisms at our church, not only what we might call the “natural increase”—children and young people and folks moving in—but also some adult conversions which have caused our hearts to rejoice in the spread of the gospel. I should like to tell you about one particular case that has been especially interesting.

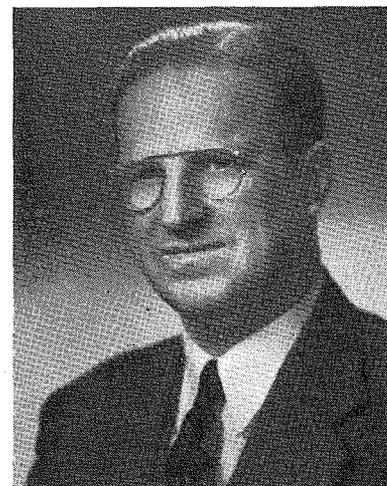
A young man and his wife have been attending a denominational church but felt that somehow they were missing something that Christ’s gospel had intended for them. In reading the Scriptures the young man came across the various references to the mode of baptism and had observed that in Bible times people were baptized by immersion in water. He thought that the baptism he had received upon his induction into his church was not sufficient to satisfy the demands of his faith, so he went to his pastor and discussed it with him. His pastor said, “Well, that’s been changed, we don’t immerse people any more. We have a more convenient method.” “Yes,” said the young man, “but I want to be baptized in the scriptural way—by immersion.” His pastor was apparently not too keen about the idea because his church had no font where he could baptize the young man; in fact there wasn’t one in all of the churches of his faith. They had to go to a church of another denomination to baptize the young man.

Afterwards he told some of our people, “I didn’t feel a bit different after I came up out of the water than when I went down into it. I was still unsatisfied.”

One of his neighbors happened to be a member of the Reorganized

Church, and as they were talking they got around to matters of faith and religion. This brother is not what you would call the aggressive type, and yet when the opportunity to tell the gospel story came to him, he knew enough about it to be able to tell it to this man; and he told it in a way that touched the hearts of both the young man and his wife. He called in another one of our young members, and they conducted a series of cottage meetings. The man and woman were converted and gave their names for baptism. Some weeks later in our church we had a baptismal service on Sunday afternoon, and the Spirit of God was there in abundant power. It must have been in answer to the prayer of those people that they would have the witness of God’s approval of what they were doing, because during the rest of that service of prayer and testimony there were tears in their eyes and they were visibly affected. On the following Wednesday at one of our group meetings we had the confirmation service, and again the Holy Spirit was present in abundant power, and we all rejoiced.

THIS BRINGS ME to my theme. It’s wonderful that there was a young man and his wife seeking God who had the strength of character to recognize what the demands of the gospel were as outlined in the Bible, and to look for it and not to cease looking until they found it. We are thankful too that they have as neighbors people who have sufficient strength of character to tell the story and not be reticent nor afraid, to bear witness and to give their testimony of what the gospel of Christ has done for them. This experience is just one that brings a great reward to those who try to continue in the



labor for the Lord and build up the church of this latter day.

We are admonished in the Scripture text which I read a few moments ago, “Be strong in the Lord and in the power of his might.” I should like to make the general proposition that strong men and women have always been needed to do God’s work. People who are afraid, timid, weak, or unwilling to make the adventure and to do what they know is right, have not been able to serve God—no, not in a million years. It has been the strong souls, the courageous ones, who have served God even when danger and opposition were involved.

We think of how strong Moses had to be to lead the unwilling children of Israel out of captivity to their freedom and salvation. We think of Joshua who built the armies of Israel and developed the power by which they were able to overcome the enemies who stood in their path, opposing their movement to the Promised Land. How strong they were to take possession of it and wrest it from the hands of enemies when they finally got there! We think of the strength that enabled David to carve a kingdom out of a hostile environment. We think of brave and courageous women too: of Esther, the queen; of Jael, who destroyed Sisera, the enemy of Israel; of Ruth; of Mary; of Elizabeth; of Lydia. They too were very strong.

We need to recognize that physical strength is not enough. Something more than that is needed. God has to have people who have something more than strength. Goliath was a giant in body but he was mentally weak, and David slew him. Samson had tremendous strength, but a weakness for the wrong kind of women. Isaiah said to his people at one time, "Strengthen ye the weak hand and confirm the feeble knees. Say to them that are fearful of heart, be strong, fear not."

The affliction of those who are weak of heart and of purpose is that they are not able to do anything bravely or well. To the children of Israel, God said, "Therefore shall ye keep all the commandments which I command you this day. Keep all the commandments that ye may be strong and go in and possess the land."

The source of strength is obedience to the commandments of God. Much later Saint Paul was to give the same kind of message to his people, and he said to the disciples, "Watch ye, stand fast in the faith."

IN TIMES LIKE THESE we need to appeal to all of the people of the church, to all who at any time in their lives have felt the call of Christ, the call to give themselves to the Lord. This is a time when we need to say to our people, "Be strong." There are many times when we really need to be strong. One of them is in the time of danger. We all realize very deeply, and very seriously that this is a time of danger. The war in which we see the world engaged at the present seems to hold great danger. It is the danger of an unknown and uncertain future.

God has never failed in any of his purposes. There have been many times when it seemed that his work was being overwhelmed, that his servants would be lost and his cause crushed, but it has never come to pass. God and his work have always endured. Regardless of what

we may think of the danger involved in the atom bomb which has been seen at work, and in the vastly greater threat of the hydrogen bomb yet to come, God will not fail. It is a spiritual thing, an intangible thing to which we cling—our faith that God is strong enough to overcome the effect of any bomb that any man or any group of men ever will be able to devise and build. After all the aeons of time in the world's history, God has never failed in his purposes; and I do not believe he is going to fail now. Frankly, although I can conceive of the possibility of terrible things coming upon the earth that will cause much suffering and destruction, I do not believe—my faith will not permit me to believe—that God's cause can fail, or ever will fail.

In our more immediate environment we face a different kind of danger—the danger from corruption and sin. We do not meet this as a nation; we must meet it as individuals. We often meet it alone in the quiet times. The temptation and pressure to do wrong can undermine us when we least expect it, and when we are least prepared to resist it.

But now is the time to resist, to be strong, to be determined—before the temptation comes, we must decide what we will do and what we will not do. Many people get into trouble and break down because they do not make some very necessary decisions ahead of the times when they will be tested. They do not know until the moment arrives what they will do. Then it may be too late. As I was speaking some weeks ago at one of our other congregations, I saw coming down the aisle an elderly couple who looked very sad, their shoulders bent, their heads bowed. Apparently they had come to the church for comfort, but they were going away with a heavy load upon their hearts. The pastor told me after they had left that their only son had been arrested for car theft. He was tried and sent to the penitentiary. He was one of our boys; he grew up here; he attended our church

school classes, but he was weak. He had never made a decision about some of the things he would do, and some of the things he would not do.

If you haven't decided ahead of time what you will do or what you will not do, if you are not strong enough to stick by it, if you don't know what your principles are until you get into an evil situation, somebody else will make the decision for you. Somebody else made the decision for this young man who, after all the instruction he had received in the gospel, did not know his own mind and the will of the Lord concerning him.

ANOTHER TIME that we need to be strong is when there is suffering and trouble. To keep our faith then is indeed most difficult. Very few can escape it. "Into all lives some rain must fall." Times come in every life when we must, so to speak, walk through the valley of the shadow of death, when we cannot see one foot ahead of us. All we can do is to put out our hand, trusting that the hand of God will be there to lead us forward through the dark. In such a time we need to be strong. In the presence of death we need to be strong.

Not so long ago I was in the home of one of our fine families. For some time the mother's life had been threatened by an incurable disease. The doctors said she had cancer. She went to the hospital and was operated on. We prayed for her week after week, after week. We prayed for her in our prayer meetings. Sometimes we prayed when we had no hope that our prayers would be answered, and our elders went and administered to her again and again. As her husband and children attended church, there were times when we could see by the suffering in their faces how things were going at home. Eventually God saw fit to give her a great and wonderful blessing, and so she has appeared again among the people. Now we see the smile of comfort and returning physical welfare in her face. What a bless-

ing it is to realize that God has seen fit to manifest his power and give to us the testimony of his goodness. That family had to be strong. That woman had to be strong, because she went through a terrible trial, but God was able by his grace and power to bring her through.

Sometimes when we are in want or distress for physical necessities, we need to have the strength, courage, and patience to see how things come out, to hang on when it looks as if there is no good in hanging on any longer.

We need to trust God. We need to be strong in times when decisions must be made. When one is suffering or being tried, if he can lift his gaze to heaven and open his spiritual ears, the Heavenly Father will speak to him and tell him what is good for his soul. One time when I was having a serious trial, I was thinking about my situation and the still small voice said within my soul, "You have made your decision in times when you were strong. Now you are weak. This is not the time to change your plans. Abide by your decisions until you are strong again." That helped me. I can testify to you that the voice of the Spirit was right. I have rejoiced many times that I obeyed the instruction which came to me and that I stood by the principles and decisions I had made when I was strong.

REMEMBER YOUR MOUNTAINTOP EXPERIENCES, the times when God comes to you and blesses you with his holy spirit. Let those moments in your life shine like a beacon light down the way you must go so that you shall not step either to the right nor to the left, but stay in the true path God has given you to tread.

People sometimes think that the righteous and good are the only ones who suffer. This is a mistake. Not all the humiliation nor all the trials come to those who try to serve God and remain faithful to their great principles. All who weaken or fail have their troubles, trials, disappoint-

ments, and heartaches. In addition to all the other heartaches and sorrow they have this bitter thought—that they have failed to do the thing they set out to do, and they lose not only the satisfaction of achievement in this world, but something of that eternal reward which the Heavenly Father has promised to them.

The Scriptures indicate to us the kind of strength we need. Paul, in writing to Timothy, said: "Now therefore, my son, be strong in the grace that is in Christ Jesus." There is grace in Jesus Christ our Lord. There is power, there is help in him. How many times experience has taught us that this is true.

Often I have had to bow my head and ask for strength in order to continue my work, and frequently those prayers have been answered. Many times I have sat at my desk arranging my thoughts and trying to fashion an editorial that would bring some little bit of benefit to people of the church, and often as I have put together all of the best thoughts I could find I have sat there discouraged, thinking, "This will not do." Then, remembering that I had forgotten to pray, I have bowed my head and asked for God's light and help, and often help has come, not always immediately, but generally in time to meet my need.

I recommend that when you are weak and in need of help that you do not trust to your strength alone. Go to your Heavenly Father and confess your weakness to him. Ask him for help because he has a fountain of strength, inspiration, and power that is inexhaustible upon which you can draw to the full extent of your needs in your endeavor to serve him. We need spiritual strength, courage, moral character, stamina. We need all the strength that God can give us.

IN PASTORAL WORK we have learned a great deal from the good people with whom we have been associated. We have seen some of their magnificent strength, courage, and faith, and we have seen pitiable weaknesses, faults, and failures in

other cases. In every congregation there are those who are weak and those who are strong. But the truth is that none of us need to be weak. We can all be strong if we call upon God in prayer because there is no limit to his mercy, power, and love. He will give out to us what we most deeply need. It is true that he calls upon us to do all that we can for ourselves. He isn't going to do everything, because he wants us to grow. He wants us to exercise our muscles in physical effort and our souls and minds in spiritual and in intellectual effort. God wants us to be able to do all that we can for ourselves. But when the time comes that we have reached the limit of our strength, then he will come to our aid if we ask him.

Let us return to the thought given by Paul: "Be strong in the Lord and in the power of his might." If we find strength in this world, it will be the strength of the Lord, and it will be the power of his might that will sustain and bless us to carry us through.

Let God Work in You

(Continued from page 3.)

Then there was a shuddering of the cables, the barges rose with their burden, and the sunken ship floated free. Tug boats pulled them into the harbor. One engineer was wise enough to use the power that God had put into the world.

There is a power in the universe that belongs to God. It works in an almost countless number of ways. It is the power of the Spirit. We can contact that power in the quiet times of prayer. It waits for us to learn how to use it.

The spiritual forces are the greatest powers of the universe. In our own strength we are very weak. But if we are working with the eternal purposes, the power of the tides, the sun, the wind, and the stars are with us, and the hand of God strengthens our own.

Experiences of a Missionary - Part VI

Oelwein, Iowa

I have contacted many who were opposed to our work. This is true not only of members of other churches, but of ministers as well. Such people have caused us considerable trouble and in some places have resorted to methods that did not promote peace and friendship. I once held a series of services in a Union church near Oelwein, Iowa. The interest was good, and every evening a large number of people attended services. Among those who became interested in our work was a Mrs. Quitmyer who was superintendent of the church school. After some investigation she presented her name for baptism. After coming into the church, she became an outstanding worker.

This aroused the ire of some of the members of her husband's family. They sent for a minister of their church to come and conduct a series of tirades against the Reorganized Church. For nearly two weeks he continued this abuse, so some of our members wrote me, asking that I come to their defense at once.

I called upon the minister who had made the attack and asked him to meet the issue in a public discussion. This he refused to do. I then informed him if he did not do this, I would be compelled to make a reply in the same church where the attack was made. He tried hard to persuade me not to do this, but insisted it was his right to make an attack on our work whenever and wherever he pleased. He still declined to meet the issue, so we arranged for a reply. All our friends including the members of the church to which the minister belonged were notified of the reply. When the night came, the church was packed full. For nearly two hours we examined some of the statements made by this man and showed how our work had been misrepresented. It was apparent that all the best people of the community were our friends. At the close of the service, it was announced we would continue our services in the church. A woman sitting back in the audience shouted, "I won't come to hear you, you dirty dog." I told her that was her privilege, but I knew many others would come and would enjoy hearing the truth. Another woman who had been circulating all kinds of stories in the neighborhood began to call us hard

names and threatened to resort to violence if the opportunity were given to her. Those who were so bitterly opposed to us were very much in the minority, and we found plenty of friends who were ready to defend us from the unchristian attacks made. As a result we baptized a large number of people in this community; they have been a credit to our church and are still holding on to the "Rod of Iron." The church and the minister that opposed us have never succeeded in that locality since. Many of the Oelwein Saints have moved Zionward and are excellent workers in the central areas of the church.

Difficult Times

There have been several periods during my ministry that the prospect for the work did not look promising, but each time the Lord has come to the rescue and the work has gone forward. I witnessed the weakness of man made apparent in the work of the church; but even as I have seen this, I have also seen the hand of Divinity sustaining and making strong the work of the Master. There may be periods in which the church will suffer, but even in these hours the Lord will never permit the church to fail.

Memories of President Frederick M. Smith

I relate here a conversation that I had with President Frederick M. Smith the day before he was stricken with his last illness. We had arranged to eat lunch together, which would permit us to discuss matters affecting the work of the church. Over a period of years we had found a feeling of fraternity existing between us that made us friends. He presented many problems that confronted the church and we discussed these freely. He informed me of some of the things he hoped to do at the General Conference which was soon to meet. Among other things we talked about was his successor in the Presidency of the church. I frankly informed him I was somewhat worried because of this condition.

As we sat in his car, he seemed to be in a deep spirit of meditation. Some months before we had talked over church work and at that time he indicated he did not think his work was finished, but hoped to continue for some time. On this occasion, however, he seemed to be in a different state of

By L. G. HOLLOWAY

mind. At no time during this last conversation did he indicate he would long continue in the Presidency. No doubt he could have given me the name of his successor but he did not do so. However, he did give me that which even today I regard as his dying testimony; it came in these words: "Brother Holloway, the same God that has cared for this work in the years of the past will continue to care for it when I am gone."

He spoke with all the assurance of a man who stood on the brink of eternity. He had no fear as to the final outcome of the work his grandfather had been instrumental in founding and his own father had successfully maintained. It had been his lot to carry on the work left in his care during the years since his father's passing. The load had been heavy, but he had found the Master ever ready to sustain him in the hour when he needed help.

I shall never forget this last conversation I had with him. I have related only a small part of what we talked about that day, but suffice to say he was to me a prophet of God, and while he had his weaknesses, yet I believe he will stand in the final day as one of God's servants, being a prophet, seer, and revelator.

Only those who knew him best could appreciate his attitude. During one of the troubled conferences, I learned to respect him. He saw me walking along the street and stopped his car and asked me if I were going up in the business district of Independence. I told him that I was, and he asked me to ride. In fact, I was discouraged and sad and was trying to throw off the feeling. I had no place in mind that I particularly cared to go, so we drove for some time, discussing many different things that affected the church and its work. Among some of the things he told me was his desire to help some who had opposed him. They had even asked him if he ever prayed, then he said, "I am praying for those who are fighting me."

About eleven o'clock at night we drove into the cemetery where his father was buried. He asked me if I had ever visited the tomb and I replied I had not. He drove the car near the place where the body of his father reposes. We got out of the

car and stood by the tomb. He talked of his father's last sickness and related some of the things that came from the lips of his father. He had pled with his father to settle some things that both of them knew would come in the course of time. His father had presided over the church for nearly fifty years and had gained the confidence of his brethren and was in condition to make a proper settlement in which they would listen to his counsel and advice. His father turning to him said, "No, son, I cannot do this. If I did, I would go out of this life in a storm, and that I cannot do. You will have to meet it when it comes."

From the tremor of his voice I knew he was deeply affected. He respected his father and implicitly believed the revelations that had come through him. His heritage was not an easy one. The load he carried was heavy, but he knew that as long as he placed his trust in the One who had called him, he would not be left alone.

That night I saw another side of his nature that was not always understood by the people of the church. From then on we remained good friends.

Reunion in Lamoni

The first reunion ever held in the Lamoni Stake was in 1904 at Davis City, Iowa. It was my happy privilege to attend all of that reunion. Several of the outstanding men of the church were present, including Joseph Smith, president of the church; Heman C. Smith, apostle and historian; Joseph Lambert, apostle; Duncan Campbell, one of the presidents of seventies; William Anderson and D. C. White of the stake bishopric; and Presiding Bishop E. L. Kelley. The reunion was well attended and the interest fine. It was during this reunion that David H. Smith, father of Elbert A. Smith, passed to his reward. Joseph was the speaker on Sunday morning and, in the course of his sermon, he mentioned the revelation given him in which the Lord said, "My servant David H. Smith is yet in my hand." Several of the leading men thought this revelation indicated David would get well. Joseph, however, knew better. He stated: "When David was first stricken, I and others were asked to administer to him. No sooner were my hands placed upon his head than my spirit went down like lead. The Lord showed me my brother would never get well." His interpretation of the revelation was that any power that bound David would be rebuked by the Lord, and in the end David would be free.

Testimony of Bishop E. L. Kelley

One of the most outstanding testimonies I have ever been privileged to hear was borne by Bishop E. L. Kelley. Brother D. C. White first arose and stated that Bishop Kelley was moved by faith and not by sight. Brother Kelley then followed with his testimony. He stated it was true that many times as Presiding Bishop of the church he had to depend on faith rather than on the things he saw. been cut or combed in years. Neither Many times he found himself meeting problems that were hard to solve. He had seen the time when the families of the missionaries were in dire circumstances and for months had gone without sufficient funds being placed in their hands.

On one of these occasions three men entered his office which at that time was located in the Herald Publishing House in Lamoni, Iowa. They began to discuss conditions in the church. They had a very clear knowledge of the problems that confronted the bishop. After talking for some little time one of the men arose and, walking over to where the bishop sat, laid on his desk a draft for a sum of money on a New York City bank. As Brother Kelley looked at the draft he felt happy, knowing he could use the funds in relieving the distress of the missionaries' families. He thanked the men for their interest and especially for the money represented in the draft. As they arose to leave his office, Brother Kelley turned and asked them their names. In reply one of them said, "It matters not as to our names, but we will tell you that we are the Three Nephites that were to tarry on the earth until the coming of the Master." The Spirit was present to bear testimony of the truth of this wonderful experience to the hundreds who heard. Some time afterwards I talked to Brother Kelley in his office, and he gave me some further details regarding the visitation of these messengers, and as far as I am concerned I have never doubted the story. It was the goodness of our Heavenly Father, with the assistance given by these Messengers of Christ, that brought relief to those who were in suffering.

Just a further word concerning Brother Kelley. Many times he found himself facing problems that tried his soul, but with faith in the church and in God he never faltered. It can be said of him that under no circumstances did he turn down those who came to him for help when he had means with which to supply their needs. Sometimes in General Confer-

ence he would listen to those who did not agree with him. These discussions would continue for several days and then without any notes, he would arise and give his answer from memory. Perhaps he was responsible for more legislation than any other man in the church. He was honored by his friends and greatly feared by those who opposed him. He passed to his reward, loved by all who knew him as a man of integrity, truth, and honor.

The Black Hills Country

Missionary work varies greatly in different parts of the country. In the West we have large areas of sparsely populated territory. Sometimes one can drive for many miles without seeing a house. This is especially true of the Black Hills country in Wyoming and South Dakota to which Elder A. A. Baker and I were assigned at one time. One good brother in the church offered us the use of a team and spring wagon so we could get into many places that were far removed from any railroad. We gladly accepted this offer and started out one Sunday morning to visit three different schoolhouses and hold services.

We had barely started when, going down a canyon leading to the Belle Fourche River, we came to a bad place in the road. Our wagon upset, pouring all our belongings out in the bottom of that canyon. We succeeded in getting our wagon back in the road and proceeded on our way.

After a few hours we came to the river. There were no bridges to be found, so we had to ford the river. The water was perhaps three feet deep. Our horses were thirsty and wanted to stop and drink. The river, like many western streams, had quicksand in it. We soon found both the team and spring wagon going down in this sand. Brother Baker was driving, and he did all he could to get the horses to pull us out. They refused to go. It became apparent we were not only going to loose our wagon but the team as well. I had just bought a new suit of clothes and I did not want to get them wet, but knowing the danger we were in, out I went into the water up to my waist and began to whip the horses. We succeeded in getting them under way and reached the opposite shore in safety.

About eleven o'clock we reached the schoolhouse, and I preached to a crowd of people, many of whom had

traveled several miles to attend the service. In the afternoon we drove a few miles farther and held another service.

Our next stop was fifteen miles away, where we preached in the evening. Again we were favored with a fair-sized audience that gave excellent attention to our message. After the service closed, we were to return to the home of the brother who had lent us his team and wagon.

It was a dark night and the road was very bad. My partner did not know the way well, and soon we were lost. I walked several miles carrying a lantern to protect us from going over some precipice. We gave the horses a full rein and let them pilot us home. I drew a sigh of relief as we drove into the barn lot about 2 o'clock in the morning. I felt that divine providence had protected us even if we did have trouble on the way. A series of services was held in one of the schoolhouses we visited that day which necessitated our traveling more than twenty miles each day to fulfill our appointment. The meetings did not result in many conversions, but one fine young woman gave in her name so we felt repaid for our effort.

Some years later a branch was established near Hulett, and each year a reunion was held at what is known as the Devil's Tower. This is quite a landmark and is visited by many people each year.

Here and there we found a family located in a town or community who were members of the church. These families were usually isolated from any of our congregations and so had no church privileges. Missionaries were always glad to contact these Saints as it gave them an opportunity not only to encourage the isolated members but also to convert some of their neighbors and friends.

In the town of Whitehall, Montana, a family of Saints lived who were always glad to welcome missionaries. Brother Sacry and his family were well known to the people of that community. Their home was always open for holding services, and they would do all they could to get their friends to attend. We preached several sermons and the people there seemed to be interested.

One day as I was walking along the street, I contacted a man who was one of the strangest individuals I have ever met. So that our readers might have some idea of how he appeared I shall attempt a brief description of him. He was sitting on a building,

repairing the roof. As the building was near the street, it gave him an opportunity to enter into conversation with me. He began by asking me if I were a preacher and I answered, "I sometimes preach." His hair had not had he lately washed his hands or face. There was no indication of personal pride in his appearance. His clothing was dirty and he had every appearance of a man who did not care what people thought of him.

After some questioning I soon discovered he was a rank atheist. I mentioned something about the destiny of man, and he at once declared there was no destiny, that when we die we are like the beasts of the field, we decay, and that is the end of all the human family. After some time I asked him this question: "Did you ever think you might be mistaken? That there is a God, and there is also a destiny for man?" He looked somewhat perplexed and finally admitted he had thought he might be mistaken but afterward decided it was an indication of insanity when he thought there might be a Supreme Being as well as a destiny for man. He was the product of his own thinking, and as far as happiness was concerned, he never knew what real happiness meant.

I met another man in Salt Lake City of a different type. At one time he had been an elder in our church. He gradually drifted from the church and finally became a spiritualist. After some time he became skeptical of all religion. His wife belonged to our church and continued to retain her membership. One day I was visiting in his home, and the subject of religion came up. He expressed himself as being proud of his atheistic belief. I asked him if he found himself a happier man now than when he believed in God. He replied that he was much happier. I then asked him if he reached that conclusion after mature thought and if he did, would he mind giving me his reason for being a happier man. He stated he had given much thought to the subject, and he was glad to give me the reason for being happier now that he did not believe either in a Supreme Being or in the destiny of man. He stated that in order to believe in God and a destiny, it was necessary to have faith. He found faith was a disease that affected the mind of man, and all disease produced suffering, therefore he had to get rid of this malady. When he did so he found himself a much happier individual. Now as he faced the bar of the great hereafter with his hope gone, his faith destroyed, he

tried to make himself believe he was a happy man.

Happiness is not produced in this way. Happiness and security are found when men look to eternity knowing there is a destiny and placing their trust in God. There comes a time in the life of all men when they must put their trust in one who is greater than they are. As they place their hand in the hand of their Master, they have no fear. In that crucial hour they face their destiny hopefully, knowing that the Lord will never desert them, but will lead them on until they stand in his divine presence.

This man tried to make himself believe he was happy, but I am sure he failed in this. His companion remained faithful and devoted to her hope in Christ and had no cause of regret. Both passed to their reward, but I am sure the wife who retained her faith had a much better hope than her husband who had allowed darkness to enter his soul and thereby crowd out the prospect of a better day.

Pioneer Conditions

While in the West we held services in many places, especially in schoolhouses. While in the Bitter Root Valley we were invited to visit Brother Whitney and family, who lived nearly forty miles from Hamilton, Montana. In company with my wife I made the trip and held services in a schoolhouse near the Whitney home.

Only a few people lived in this vicinity, so we did not expect a large audience to greet us. However we did desire to do what we could to reach some of these who had never had the opportunity to hear the gospel. Brother Whitney had been converted and baptized in Michigan by that grand old missionary John J. Cornish. We found him and his family very much interested, even in their isolated condition. If we did no good in preaching to others, we did help this family as we renewed the hope of the gospel in them.

They lived on a homestead in a log house which they had built. Since the room was small, we erected a tent not far from the house for my wife and me to sleep in. All went well until one night two bears got into a herd of cattle and killed six calves. After that I could never get my wife to go to bed until I was ready to accompany her. While we stayed there, the coyotes would come down to our tent; we could hear them as they howled and sometimes they would get bold enough to come so near the tent we could see their eyes shining in the darkness. Such was frontier life and the conditions under which we carried on missionary work.

(To be continued.)

"Make Jesus Our Lord" — By RAY WHITING

THE greatest need of the church, as well as our greatest opportunity, is to "Make Jesus our Lord." This should be our theme not just for a missionary campaign but forever.

At first it may seem to be an easy thing to "Make Jesus our Lord." I am told repeatedly that "Only believe," or "Just accept him as your Savior" and salvation is assured. But it is not that easy. It is true that Jesus said, "My yoke is easy, and my burden is light," but he did call it a "yoke" and a "burden." He also said, "For which of you intending to build a tower, sitteth not down first, and counteth the cost?" It is a gift that costs us something. It is not free, but a "pearl of great price."

Who started this easy salvation anyway? Do you think it was easy for Abram to "get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee"? Was it easy for Moses to go against Pharaoh and his hosts when he could have been in a place of prominence with him? Was it easy for Christ in the garden and on the cross? Or for Peter being crucified head downward? Or for Paul who "of the Jews five times received I forty stripes save one"? Or for Joseph Smith on the way to Carthage? Or for the widowed Emma? To talk about "only believe" in the presence of such would sound silly, wouldn't it? And it is silly!

Jesus also said, "Why call ye me Lord, Lord, and do not the things which I say?" and, "Break not my commandments for to save your lives." And again, "Wherefore, settle this in your hearts, that ye will do the things which I shall teach and command you." Therefore, to "Make Jesus our Lord" requires something, even a disciplined life—and that is difficult.

WE must surrender to him. When one surrenders to a superior power, he surrenders all. He becomes a prisoner, subject to the victor. He is a slave. But we react against such words as surrender, prisoner, and slave because the only experience we have with them means defeat, subjection to an enemy for his aggrandizement, and to our hurt. But here is another of the paradoxes of the gospel of Jesus Christ. To surrender to him does not mean defeat, but victory; not imprisonment,

but liberty; not slavery, but freedom.

Many are not aware of it, but we are in bondage now; we are chained to terrible forces. We cannot free ourselves from them, but we can choose one or the other. There is no other way. Either we must yield to the way of flesh, sin, and death, letting it become our master and we its slave, or we must yield and "Make Jesus our Lord." "Know ye not that . . . ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

If somehow we could ignore the way of the flesh and go our own way without its limitations, we might find another excuse for resisting God, but we cannot do this. The flesh cries out three times a day for food and we feed it or die. But if we surrender to God, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit . . . For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit, for to be carnally minded is death; but to be spiritually minded is life and peace . . . For as many as are led by the Spirit of God, they are the sons of God."

Therefore, in surrendering to Christ we win a great victory over the forces of destruction. We are no longer in the power of death and hell but in the ranks of those who have eternal life. We are no longer bound; we are "free indeed." We are not prisoners, but rejoicing under the "law of liberty."

To obtain this, however, we must surrender all. God is a jealous God. He wants us all or not at all. "Ye cannot serve God and Mammon." He does not want us only an hour or two on Sunday, while we spend the rest of our time on things which do not promote his interests. He does not want a "collection" on Sunday for a few cents, when we spend dollars the rest of the week on things of no value to his kingdom. A slave gives himself wholly to the affairs of his master; he has no other interests. Rather let us "Make Jesus our Lord."

WHAT shall we do then, since we must go either the way of the flesh or the way of the Spirit? Every passing hour takes us sixty minutes

farther on one road or the other. We cannot escape it, but we do have the right of choice.

God has said, "This is my work and my glory, to bring to pass the immortality and eternal life of man." Through the death and resurrection of Christ, God gained immortality for us, but only through obedience to the gospel can men obtain eternal life or a life of quality. The Prophet Alma gave this good advice:

Therefore I beseech of you, that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed. Ye can not say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye can not say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world. For behold, if ye have procrastinated the day of your repentance, even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.

Let us "Make Jesus Our Lord."

*Each One
Win One!*

IT BECOMETH EVERY MAN
WHO HAS BEEN ~~WON~~ TO
WIN HIS NEIGHBOR



The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

We are told that we should not use fermented wine for the Communion, but in Section 26:1 it tells us that it "mattereth not what ye shall . . . drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory."

Section 86:1 states "that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him."

This seems somewhat confusing.
Wisconsin W. J. M.

ANSWER:

Until the General Conference of 1913, there was no general agreement whether the definition of the word "wine" included both unfermented and fermented grape juice. Occasionally fermented wine was used in some of the congregations.

However, in the General Conference of 1913, the church adopted a ruling by the Joint Council of First Presidency, Twelve, and Presiding Bishopric that to be in harmony with the spirit of the revelations, only unfermented grape juice (wine) or water should be used.

This action brought unanimity and consistency in the church practice. (See answer to question by K. E. of California.)

JOHN BLACKMORE.

QUESTION:

In the early days of the Restoration Movement, did the Saints use fermented wine at Communion services? If they did, when was the change made to use grape juice?

California K. E.

ANSWER:

Until the General Conference of 1913, there was no unanimity in the practice of the church. Differences of opinion existed as to the exact definition of the word "wine." Some con-

tended that fermented wine was permissible and interpreted the usage of the word "wine" as referring to fermented grape juice.

At the General Conference of 1913, a document was presented from the New South Wales District Conference, Australia, requesting

. . . . the General Conference to legislate or seek the counsel of the Lord through the President of the church with a view to unanimity throughout the church, as to the partaking of fermented or unfermented wine in the sacrament, as fermented wine is repugnant to a great many members of the church.

This request was referred to the First Presidency and Twelve for examination and report. The Joint Council of Presidency and Twelve reported

. . . . Resolved, in reply to the New South Wales resolution touching the kind of wine to be used in sacrament services of the church, *we are of the opinion that fermented wine should not be used, but that either unfermented wine or water should be used, and to be in harmony with the spirit of revelation*

This was adopted, and the use of unfermented grape juice or water became the unanimous practice of the church in its sacrament of the Lord's Supper services.

JOHN BLACKMORE.

QUESTION:

Doctrine and Covenants 26:1 says, "It mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament," and it goes on to say for the wine to be of our own make. Why shouldn't the bread be made by one of our own faith, also?

Michigan J. J. R.

ANSWER:

Evidently we are admonished in Section 26:1 that "wine" used in the sacrament of the Lord's Supper should not be purchased from our enemies, but should be of our own make because "wine" could be easily adulterated and be made of other material than the "pure fruit of the vine." Bread, on the other hand, is not so easily adulterated. However, it would be unwise to purchase bread for the Com-

munion from our enemies. There may be room for discussion as to who are our enemies. The emblems for the sacred Communion should always be prepared by our friends. Also "wine" was considered a "strong drink." It was not until 1913 that the church ruled that the Communion wine should be unfermented.

JOHN BLACKMORE.

QUESTION:

If those who die in infancy are not tried and do not have to overcome, what assurance is there that free agency will not be abused in eternity as it was in heaven?

Missouri

E. F. B.

ANSWER:

Agency is one of the distinguishing features between man and animal, and though there is no Scripture to support us in this view, we doubt that the right of moral choice can ever be destroyed or taken away in eternity.

George A. Njeim

QUESTION:

Were the Book of Mormon plates taken from this earth after they were translated? This is one of the questions skeptical people often ask, and I should like to be able to answer clearly.

Missouri

Mrs. R. S.

ANSWER:

The testimony of Joseph Smith is that he delivered the Book of Mormon plates to the same heavenly messenger who gave them to him in the first instance. If they are not deposited in heaven they are under heavenly supervision. As a phenomenon that needs explanation, the location of the plates at the present time is incidental. The matter that each one has to face, and it is a very serious matter, is the testimony of three special witnesses and eight others who solemnly declared that they saw the Book of Mormon plates and that some of them handled them. This testimony has never been impeached. Besides, there is the challenge in the book itself: "And when ye shall receive these things [the plates and probably the translation of them] I would exhort you that ye would ask of God, the eternal Father, in the name of Christ, if these things are not true; and if ye ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things."—Book of Mormon, page 775: 4, 5.

JAMES E. BISHOP.

Hostess Work Gives Opportunity For *Service Unlimited*

GOOD MORNING. Won't you sign our guest book?"

Hostess work in our churches may be confined to a handshake and a proffered pen, or it may be unique. It may be a formal excuse for friendliness, or it may be a warm and vital part of branch life. To the alert hostess there is no end to the opportunities for being helpful and friendly to newcomers.

In the City of Zion (and in many of our outlying congregations) the branches make a real effort to establish a fraternal feeling with visitors, new members, and newcomers who are transferring their membership in from another group. The Stone Church has been a pioneer in this work, and the trial and error method here has resulted in a pattern that has helped other branches set up a hostess program.

Every branch has to set up its own program of service, to determine how many hostesses should be on duty at one time. A small meeting may only need one woman at the guest book, but a large service may require two or three on the welcoming committee. For its three services, the Stone Church uses seven hostesses every Sunday. It has been found, too, that it saves last minute trouble and nervous strain for the chief hostess if she makes out a schedule for her corps of helpers so that each woman knows a full quarter ahead which Sunday she will be on duty.

OF COURSE, the main work is still the friendly greeting at the door to strangers and the request to sign the guest book. But even this can be warmed with a real personal interest in the invitation to "come back and worship with us again" that will make an out-of-town visitor more eager to return. In a large congregation it's next to impossible for any

one person to know all the members by sight so that newcomers can be picked out at a glance. It takes the sharp eyes of all—the hostesses on duty, the deacons, and regular members—to spot unfamiliar faces and start the friendly machinery rolling. At the Stone Church there is always a notice in the bulletin for visitors to register with the hostesses, and usually the minister in charge of the service remembers to include that request among his announcements. "Then," says the chief hostess, "if anyone deliberately walks out without registering, it isn't our fault. But only a few are ever missed."

The guest book doesn't go into cold storage during the week. On Monday begins the important job of "follow-ups." For the Stone Church in Independence this means sending out post cards bearing a picture of the Stone Church to all the people who signed the guest book at the Sunday services. Other branches could use pictures of their churches, or attractive informal note paper could be bought in wholesale lots and personalized for hostess use. To strangers, the hostess writes a brief friendly note welcoming them to the city and the church, and inviting them to come back soon and often. To members who are transferring into the branch, the note not only welcomes them but tells them what, when, and where services are held and gives the name of the group elder. There is only one rule of thumb to follow, and that is to keep the notes personal, informative, friendly, and sincere.

FOR THE PASTOR, an alert hostess can be a gold mine of information. One of the most important problems in large congregations is

By JOSEPHINE MONTGOMERY

to keep track of all the members. New members are continually moving in, and old members are moving out. Others change their addresses although they stay within the congregation. "Only one of our members keeps us informed about where she lives," Pastor Glaude Smith says ruefully. "And she moves so often that I guess she feels somebody should keep a check list of where to find her." When members forget to send change of address information to their pastors, the hostesses on duty at the services can often pick up the news and relay it to the pastor's office.

A simple form with a request for change of membership can be drawn up to give a great deal of information. The address of the new member should be included, and space provided for background material about his experience, priesthood office, and talents. The hostesses who give these forms out and collect them can take note of the background material and give the new members' names to departments of the branch which could use their services. For a stranger, it is often hard to make the overture of offering his talents for service, and it is doubly heartwarming to have the branch make the first move to search him out and put him to work.

But the hostesses do not have to stop here. Their chance for service is limited only by their own vision. Mrs. Blanche Gault, the chief hostess for Stone Church, stresses to her volunteer workers that they should keep on the lookout for opportunities to help visitors and newcomers to the community in every possible way. In the past the hostesses have helped new gatherers to Zion find homes

and lots to buy, apartments to rent, and assisted them in making social contacts. During the last war they entertained servicemen and introduced them to other members of the congregation who wanted to entertain them. One of the most unusual opportunities for service came when a young couple arrived in Independence with a load of honey to sell to pay for the expenses of their first trip to Zion. "I got busy on the phone," Mrs. Gault recalls, "and sold over 160 pounds of honey in five-pound lots. You can see what varied possibilities there are for giving helpful service to make visitors and new members happy with us here."

AN IMPORTANT PART of making new members feel at home in a branch can be accomplished by giving "newcomer parties." At the Stone Church these parties have been held in different forms, all of them successful and commendable. Once they gave a reception in the Annex to introduce new members socially to the pastor and his wife, department heads, priesthood members and any of the congregation who cared to drop in. "It was a big job, but everyone enjoyed it." On another occasion the pastor assisted by the hostesses gave a covered-dish supper for newcomers and newly baptized members. At other times the pastor holds open house for new members of his congregation, and the hostesses take care of the refreshments for him. "Something we've tried and found helpful," commented Mrs. Iva Hunter, Pastor Smith's secretary, "is to hold an impromptu program at these parties. We've discovered a lot of talent that way!"

Yes, hostess work in our churches may be a formal excuse for friendliness, or it may be a warm and vital part of branch life. For those women's departments which are willing to plan their hostess program and distribute the work systematically among their most alert members, this

Witness for Him

By MILDRED DORSEY

WE MUST BE living witnesses for Christ. We should each live to reflect the teachings of the church and show the world what we have. Members of the priesthood need living, breathing witnesses of those things they teach and preach. We, the lay members, must be willing to live the gospel truths.

When we moved to our present address, we found a nonmember neighbor lady who listened to "Morning Devotions." Evan Fry was usually the speaker. She regarded him as one of the outstanding men of our time and enjoyed listening to the service. She remarked that what he said was in harmony with everything she had ever read in her Bible. To her it seemed better than anything she had ever come in contact with before.

It was easy to tell her the story of our faith and our beliefs. It was easy, for the seed had already been planted. We gave her some church tracts and *Heralds*. At Conference time we obtained a missionary copy of the Book of Mormon for her. She seemed to find great strength and enjoyment in reading all these things.

She even attended Conference for three days, and each day she was more impressed with what she saw and heard. From that time on she had the desire to be baptized.

Our pastor's youngest daughter was baptized on May 28 at the College Street Church in Independence. (Our church in Leavenworth has no font.) On that day, we had the

can be a service unlimited. The work demands warmth, energy, and imagination, but the rewards are great. There is much happiness to be found in willing, loving service to help others be happy in the beauty and fellowship of our church.

great pleasure of seeing our neighbor become our sister in the faith.

WE TRUST that we may sustain her and uphold her in her journey into this new life. One cannot grasp the gospel in its entirety in a few weeks or even in a few months. Some go through life without ever realizing the beauty and splendor as it is taught in these latter days. We little know the power and strength that are ours if we but live close to God and practice what we preach. I believe that if all who name the name of Christ in his great church would listen to that voice which is ever calling, and do as it directs, then indeed we would surely redeem Zion. We would see marvelous works and wonderful things come to pass. We would be so filled with love for others and so desirous of winning them to the good way of life, that they would know and feel our love and be willing to listen to the Restoration message from His witnesses.

The responsibility is ours, but it is not so much a responsibility as a privilege—a sacred trust that we alone can carry out. We have been warned, and we must warn our neighbor. The word cannot grow if it is locked away in our hearts or in a secret hiding place. When locked away, it disappears.

If we, the members in Christ, cannot reflect the teachings of the church; if we cannot reflect the preaching of our priesthood; if we cannot reflect that great love of God, then all the teaching and all the preaching will have been in vain.

We must awaken to the wonderful power that is at our very fingertips—awaken or be lost. This power is not lightly given. We must earnestly and humbly seek God's guidance if we are to be true witnesses for him.

Letters

My Search for the Kingdom

From my earliest childhood I have had the longing to know more about God, but it was not until I was twenty-seven that I started to make a concentrated search for him. I attended a revival meeting and, feeling that I was a sinner in need of repentance, I surrendered myself to the Master. Immediately I was encouraged by the people of this church (Holiness Movement) to take up the ministry, but somehow I could not convince myself that there was anyone in the church with authority to lay hands on my head and pronounce me a minister. I did teach in the Sunday school, however, and it was while doing this that I began to realize my need for greater study. I found many things in the Scriptures which the church would not permit me to teach. Seeing that I could find no satisfaction in this religion, I went with my wife to various other denominations; the result was that we became lost in a fog of confusion. Yet we knew somewhere the true church must exist. We began to fast and pray for God to direct us, and soon two Mormon elders came to our home. I could see that the Restored Gospel was what I had been searching for, but when they talked of polygamy and eternal progression, I felt that I had found something precious and then immediately lost it. Again I asked the Lord for guidance, and with his help I was able to point out the errors of Mormonism by using the elders' own books. I told them that I could accept the Book of Mormon, but I could not accept some of their doctrines. Then I asked them if there wasn't another church holding the same beliefs as their church did in the beginning. Reluctantly they said that there was an apostate group called the Reorganized Church which had broken away from the main body. They also told me there was a branch at Mt. Vernon, Illinois, some thirty miles away.

Soon we visited the Reorganized Church at Mt. Vernon. We sensed the Spirit of God among the people as soon as we entered, and I was sure I had found the truth. The Mormon elders returned and attempted to discourage me when they learned I was interested in the Reorganization. They argued that the very name, "Reorganized," indicated that it was not the right church. I said, "You could take a bunch of precious stones, scatter them, then regroup them and even call them by a different name, but the stones would remain the same." I also asked why they thought Utah should be headquarters for the church when even in the Mormon Doctrine and Covenants Independence is designated as the place for the gathering. This seemed to take the fight out of them. All along I had prayed, "God, don't let me be deceived." My mind is open, so please show me the right church."

Suddenly a terrible pain developed in my left leg. The doctor said I had a large blood clot in the main artery, but he could do nothing to relieve me. I felt led to call on the elders for administration, and the next day I was all right. A few weeks later I was healed of cancer through the united prayers of the Saints in Benton Church. By this time I was well converted to the Reorganized Church, but still I continued to pray for guidance. Finally I said, "Lord, my wife is better than I; if this is the right church, let her see it. I will take this as your answer." I found she was as thoroughly converted as I was, and we were baptized along with six others on July 30 this year.

WILLIS CHRISTY.

406 East Fourth Street
West Frankfort, Illinois

The Church Beautiful Contest



In the *Herald* of April 17, we sponsored a contest, and offered for the most attractive church lawn two beautiful religious pictures. The contest closes October 1, therefore we suggest you have pictures taken both in color and black and white, and mail to the undersigned.

Now is a good time to begin work toward a more beautiful church house and grounds for next year. This would be a splendid project for a church school class or young people's group. Make your church lawn a beauty spot of which you may be justly proud.

C. A. SKINNER,
3118 North Twenty-seventh Place
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The Home in Evangelism

An Important Phase of Women's Work

By HAROLD I. VELT

of the Council of Presidents of Seventy

ALL ARE DEEPLY AWARE, I am sure, that we need more missionaries under appointment, for the gospel has yet to go into all the world. We need *better trained* and *more efficient* missionaries. Do the influences of home and better home-training have a place here?

We need missionaries with dependable, well-trained wives to accompany them, so that together they can give their lives in service to building a better world through the operation of the Holy Spirit's transforming grace. Do the influences of home and better home-training have a particular place here?

We need a continually expanding force of well-trained local or self-sustaining missionary men and women who love to tell the story of what the gospel has meant to their home, school, college, and church life. Has home-training with its influence a special place here?

We need men and women in ever-increasing numbers who have not had to learn the hard way of the detrimental effects of liquor, tobacco, and morally careless living. Too many thousands of hours of service have already been lost to the missionary cause of the church through misdirected energy. Tremendous forces for good have found outlets in crime because of wrong influence and lack of proper training. Is not this a challenge to home and home-training?

J. Edgar Hoover, head of the Federal Bureau of Investigation in the United States, has expressed real concern because of the extent of crime and its increase in our country. His greatest concern is because of the trend of teen-agers toward criminal activities. He tells us the appalling fact that one out of every twenty-three of our citizens has already

been fingerprinted for crime. While our church members in general are averaging around \$10.00 annually per member for tithing and General Church offerings, every average family of four in the United States is paying around \$400.00 in crime tax. Added to this, the average cigarette user pays around \$128.50 annually for tobacco, and the average drinker about three times that much or more. But back to the point. Mr. Hoover has said that crime could be cleaned up in "one generation" if people would "teach their children obedience in the home" and not wait for the officers of the law to take care of them when it is too late.

Does the work of women in the home have an important place here?

The Importance of the First Years

The Twelve and Seventy and others have their particular and special responsibilities in training, selecting, and building; they also have a definite responsibility in their home and family life. But is there anything more important in the long view of missionary work than the early training of children by their mothers?

Though women have not been given the rights and responsibilities of priesthood, the powers of motherhood and the influence that goes with it are such that they cannot be substituted by any other force in child-training and character-building. This is especially true during the early years. Child psychologists tell us, and correctly so, that the first three years are the most important in the formation of character of the man or woman to be.

The first eight years of life are extremely important—too important to neglect even a fraction of that time in the character development of a child—but the first three are still more vital in matters of discipline. The adult who insists upon having his own way regardless—of doing what he feels like, of attending church if he feels like it, of absenting himself from church to swim, fish, or hunt if he feels like it, of doing even worse if he feels like it—has most probably been the victim of neglect as far as early discipline and training are concerned. If he has been accustomed to getting everything he has cried and fussed for whether right or wrong during those first few years, undoubtedly it will hinder his possibilities in adult years as far as his powers of evangelism are concerned, to say nothing of the grave possibilities of criminal tendencies.

Baptism at Eight Years

The Lord has said:

And again, inasmuch as parents have children in Zion or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents.—Doctrine and Covenants' 68: 4.

Notice, the main objectives as stated here is not to have our children baptized at the age of eight, but to train them in such a way that they will be ready and desirous of being baptized by that age—this because they have been influenced and

taught to understand the doctrine of repentance, and because they have been taught to have faith in Christ. Having these prerequisites, which are necessary to valid baptism, they are baptized not because they are eight, but because they wish to do God's will in order that they may receive the Holy Ghost by the laying on of hands.

Is there anything more important toward strengthening our missionary forces of the future than the work of the home in preparing children for receiving the Holy Ghost to guide their entire lives? And is there anyone better endowed by nature to exercise the required patience, love, and understanding in such work than mothers? And is there any place comparable to the home for exercising the kind of influence and training that will extend into the rewards of eternity?

Despise Not One of These Little Ones

In all ages there has been a tendency to think that babies and small children are too young to be trained. The disciples in Jesus' day made that error and were rebuked. On the ancient American continent, Jesus, with tears and affection, counseled the people to "behold their little ones" (III Nephi 8: 23-26). In latter days Jesus kindly rebuked Frederick G. Williams, Sidney Rigdon, Joseph Smith the prophet, and Newell K. Whitney—leading church authorities—for the lack of discipline and training in their homes. They were performing a great work, but somehow they fell into the easy error of taking too much for granted in supposing that their children would grow up all right and be saved to the church and its service without giving sufficient time, attention, study, prayer, and fasting to the matter of their training. (See Doctrine and Covenants 90: 6-9.)

It is not an easy task to train children in such a way as to guarantee their giving the best they have to the Master in future years, and it takes a great amount of time; yet it

can be done. It is a most worthwhile thing when done effectively. When results come they are the most gratifying of all achievements in life. We are unfair to our little ones if we suppose that it does not matter whether they are trained for the Lord or not; and we are equally unfair if we suppose they are too young to train. We must have the co-operation of every home of the church if our missionary force of the future is to evangelize the world under the endowment of the Spirit. The time shall come, when our "children will grow up without sin unto salvation"

(Doctrine and Covenants 45: 10). We will not lose them to the church in those days. It will be when parents have arisen to their possibilities in full co-operation *with* the Lord, and by the aid of his Spirit have become truly skillful in training and educating their children *for* the Lord. Such conditions will bind Satan so that he shall have no power over the hearts of the children of men for a long time. (See II Nephi 12: 99; I Nephi 7: 60.)

What encouraging promises await us as we more fully enter into this very important phase of evangelism!

America's Great Need

By Maude D. Anderson

AT LEAST ONE CITY in our land has realized that the great need of Americans today is to get back to God. In that city, the transportation company has offered to give free rides to those who attend church. No doubt there are many who are happy to take advantage of the offer, but there is a far greater number who are utterly indifferent. Today there are many children being deprived of the greatest heritage which America has to offer, just as much as if they lived in the Sahara. That heritage is the right of every American child to attend church. Yes, more than half of the children of this country are being deprived of that privilege by the careless indifference of parents who simply can't be bothered. They try to salve their conscience by saying that they want their children to be able to choose their own religious faith when they are older, but if children never have an opportunity to develop a faith of any kind, how can they be expected to be anything but atheists?

This country was founded by people who realized that only a democracy recognizes the dignity and sacredness of the human personality. It was their deep and abiding faith in their Creator which made it the great nation that it is today. The Christian doctrine is the basis for true democracy. To be sure, many of its purported followers have introduced doctrines which sometimes make one wonder, but if the various man-made creeds were sifted out, all denominations could

agree on a few basic principles of Christianity, and those few basic facts would form the structure for true democracy at its best.

The founders of our country said, "All men are created free and equal." This is truly the doctrine of Christianity. Nevertheless, after missionaries went into far-away places and carried that message, others followed in their wake whose only thought was greed and selfishness. If we are to convince the world that we have a better way of life, our nation must return to those first principles and restore the confidence which racial discrimination and arrogance have disrupted.

Today, too many want to shift all responsibility to the government. They ignore the fact that in a democracy they are a part of the government and that a whole can be no better than its parts. It is all very well to talk about outlawing social evils, but one cannot legislate righteousness. What good will it do to jail law-breakers if parents continue to ignore the necessity of training their children to appreciate the spiritual values which form the basis for democracy?

There is responsibility to democracy for it is political maturity. It implies honest, industrious, and public-spirited unselfishness by a self-disciplined people. It is only when each individual realizes his own responsibility to his Creator and to his fellow man that those imperfections in government will be eliminated and political maturity achieved.

The Home Column

Keep Faith Alive

By Addie Spaulding Stowell

EVERYONE has a philosophy of life—a decided way to live. Opinions resulting from environment and world happenings become imbedded in the consciousness and form individual attitudes. Every philosophy is backed by faith in what one sees and believes to be true.

Some of us have founded our faith upon tradition, many of which are outmoded by the onward progress of the world and would have been an asset to civilization only if buried with our grandfathers. But some of the traditions that have been handed down through the ages will stand throughout the future generations, either as an advancement toward a better life or with an imposing tendency toward degradation.

Let us examine ourselves carefully to see if the ideology we hold to is worthy of our faith. Is our faith founded upon a retrospect of the things to come? Is it the kind of faith that will lead us to move out in the face of difficulties and do the thing we have been commanded to do? Is it a faith that we can say with complete confidence, as did Abraham of old, "Though he slay me, yet will I trust him"? Abraham proved his faith by his works. His was a living faith that God would fulfill his promise if he did his part. He went so far in obeying the divine command as to raise his hand for the final blow to his son.

The Scriptures teach us, "Faith without works is dead." So true faith must be consummated by works to become effective.

WE SING, "Faith of our fathers, living still." Our fathers had the faith to believe in freedom. It was living faith that prompted them to cross the sea, explore an unknown wilderness, and brave the dangers incident to such a life that they might set up the cause of freedom.

Do we, as a church, have faith to move out and set up our cause of freedom? If we would keep such faith in this changing world, we must keep pace with the rapid progress and developments science is making.

Scientists are keeping their faith alive in what they have developed by costly research and demonstrated to us in a manner that cannot be doubted by an unbiased mind. Their faith has been proved by their works, even

though they may not understand that it is faith which motivates their actions.

Whether we have pinned our faith on sociology, religion, or some other of the many aspects of life, it must stand the test in the shaking of the universe in the phenomena of world events. If our faith cannot support our philosophy in the era that is dawning, then we must earmark our philosophy a failure and trust in the things as they develop before us to be the Utopia for which the world is looking, forgetting that these scientific developments might be the means of our destruction. But if our faith is anchored to that holy faith of our fathers, it will carry us through, even as it carried them through to the establishing of a great nation.

THE holy faith of our fathers was stabilized by their belief in the philosophy of Jesus. He knew the conditions in all ages of the world, and he based his philosophy on a steadfast and sure foundation of love for every creature and for the good earth. If we would still maintain that standard of love, we must have a living faith as the groundwork for our success.

Scientists are actuated by a love for the work and faith in the experiments they are making. The sower of the fields loves the good earth and has faith in a reward for his labors. The love for humanity and faith in the re-

sults of their labors inspire doctors and surgeons to continue their research and probe all things to find the cause and cure for diseases that afflict the human body. And faith carries them through the countless hours of patient toil to accomplish their goal. Perhaps it is a love for conquest that inspires the mind to great things in penetrating the sky. But it is a living faith that predominates in those braving the conditions of the upper realm and seeking to pierce the mysteries of the cosmic ray.

Our faith in temporal things may waver when we see kingdoms fall and principalities and powers set at naught, but our faith in the spiritual well-being of the human race should always be firm.

It may be hard to differentiate between the temporal and the spiritual as one is dependent on the other. Even as the body without the spirit is dead, so temporal achievements without the spirit of faith cannot long remain alive.

To keep that living faith we must accept as valid all truths and be interested in analyzing events as they transpire.

If interest lags and many become unconcerned about the outcome of world events, faith will falter, and when the final testing time shall come only those who have kept their faith alive will be the victors.

Zion's League Annual No. 4

"Exploring Our Message"

This new source book for Zion's League leaders and officers offers a complete League program for each week in the year. Its 240 pages contain extensive plans for study, service, worship, and recreation, following the aim set up for each month.

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Briefs

TEMPLE CITY, CALIFORNIA.—The first services were held in the new church on June 4. A consecration service and open house was held on the afternoon of June 25, with visitors from other local churches as well as from other congregations of Los Angeles Stake. Stake President Garland E. Tickemyer gave the message.

August 27 was an eventful day, beginning with a breakfast for the priesthood and men of the group, honoring the seven young men who were called into active service with the California National Guard. The following left September 1 for Camp Cooke: Charles Bickel, Kenneth Briggs, Bob Hacker, Dick Hacker, Wesley Nunamaker, Rollin Postlewaite, and Alan Stiles. Seventy George Njeim brought the challenge to the men.

At the morning worship service, Barbara Louise, daughter of Mr. and Mrs. William N. Swain, was blessed by her great-grandfather, Elder F. A. Cool, and Pastor Blaine O. Bender. At the same service, Dick Hacker was ordained to the office of deacon by Pastor Bender and Elder Lee Peterman. In the afternoon, a baptismal service was held at which time Gene Cornford was baptized by the pastor. Other baptisms since the group was organized on April 3, 1949, has been Metta and Rollin Postlewaite and Eula Fay Zimmerman.

The churches of Temple City held a series of five union services on Sunday evenings during the summer. Elder Blaine Bender was the speaker at the opening service on August 6 at the First Christian Church. Our church was host to the other churches on August 27, with the Reverend Kenneth Waterbury as the speaker. Music was furnished by our choir. Young people's fellowship was held prior to the preaching service, and refreshments were served afterwards.

The Communion service on September 3 had added meaning with the confirmation of Gene Cornford and the ordination of Fred Crum

to the office of deacon preceding the partaking of the Lord's Supper.

Business meeting was held on August 23 with Elder Thomas R. Beil of the stake presidency in charge, assisted by the pastor. Officers for the coming year are as follows: pastor, Elder Blaine O. Bender; assistant pastors: Elders Royal Doss, Paul Moore, Lee Peterman, and Ralph Sharrock; managerial board, Fred Crum, Roy H. Ferguson, M. W. Gilbert, Frank Hanna and Herbert Saunders; secretary-recorder, Hazel Hanna; treasurer, A. L. Nunamaker; director of religious education, Royal Doss; young people's supervisor, Herbert Saunders; children's supervisor, Helen Bender; director of music, Lois Nunamaker; director of drama, Louise Hill; publicity for *Herald*, Helen R. Ferguson; librarian, Mary L. Gilbert; historian, Vaun Wellock; hostesses, Alice Hern and Millie Doss; custodian, William Swain; book steward, Clyde Davis; bishop's agent, William Swain.

The regular Wednesday evening prayer services have been well attended, and some fine spiritual experiences have been enjoyed. The Zion's League meets every Friday evening at the church for fun and fellowship. The women of the group have carried out a full program of activity, both in the daytime meetings and the Lo group which meets at nights. An old-fashioned pie and ice cream social netted a nice sum for the building fund. Plans are under way for a pit barbecue on September 16 in which the whole congregation is participating.—Reported by HELEN R. FERGUSON.

CENTRAL ILLINOIS DISTRICT.—The women's institute was held in Taylorville, Illinois. District leader Sister Lena Brown presided. Sister M. A. McConley of Independence, Missouri, was the guest speaker. The theme was "We Witness for Christ Through the Building of Zion's Homes."

The institute was opened by a prayer service in charge of District President Arthur Henson and Missionary James S. Menzies. At 11:00 o'clock a "Welcome to Visitors" was extended by Sister Brown, after which she gave a short talk on "Our Task." Then Sister Adelle Men-

zies spoke on "Zion's Homes." At noon there was a sack lunch by the Taylorville women.

The high light of the two days institute was Sister McConley's address: "Stewardship in the Home." Following the business meeting, Sister McConley discussed the new *Handbook for the Women's Department*.

Over one hundred attended the banquet that was held in a downtown hotel. This was followed by a talent program at the church. Different members of the district participated. Sister McConley also gave an interesting account of some of their experiences in Europe.

Other speakers at the institute were Sisters O. C. Henson and A. Halvey.

The next institute will be held in October.—Reported by GRACE OHRN.

NEW YORK DISTRICT.—Two Indian people from the Tuscarora Indian Reservation near Niagara Falls, New York, were recently baptized on the reservation at a service held by William Guthrie and S. W. Johnson. One of the new members, Sister Richard, is the wife of Chief Richard, prominent Indian legislator. Their daughter Beverly Richard has contributed her knowledge on Indian lore and costumes recently to the church youth at Deer Park and at District Zion's League functions.

A district-wide Zion's League retreat was held in Greenwood, New York, August 11, 12, and 13. With a rounded program of recreation, worship, and fellowship, the retreat was attended by over forty young people. The local school board permitted use of all the high school recreational and cafeteria facilities for the week end. Classes were taught by Rodney Burley, S. W. Johnson, and William Guthrie. The retreat was in charge of Fred Knapp, district Zion's League leader.—Reported by S. W. JOHNSON.

MAINE DISTRICT.—Reunion was held the week of July 29 to August 6 at their camp grounds on Lake Winneaugwamauk, Brooksville, Maine. Dormitories were filled to capacity. Many attended from the surrounding area and near-by branches.

The reunion staff consisted of District President Don Harvey, Counselors Chester Gray of Jonesport and Benjamin Carter of Stonington, District Evangelist Newman Wilson of Jonesport, Missionary William Guthrie, and Elder Stanley Johnson, president of New York District. All were under the leadership of Apostle Maurice L. Draper.

Elder William Guthrie was in charge of the adult classes and recreation.

Elder Stanley Johnson, assisted by William Wilson, district youth leader, was in charge of youth classes and recreation.

Elder Benjamin Carter served as camp dean and reunion book steward.

Elder Chester Gray supervised the dining hall and store.

The women's classes were under the leadership of Sister Helen Winslow of Machias, Maine.

The children's department was under the leadership of Sister Chester Gray of Jonesport. Mrs. Walter Bryant of Jonesport served as camp nurse. Priesthood classes were taught by Elders Maurice Draper and Don Harvey.

On August 5 the new youth chapel was made ready for dedication. This service was under the direction of Elders Draper and Don Harvey, district president.

On August 6 at the 11:00 service, a special program was planned for raising a building fund, looking forward to a better tabernacle for the grounds. Over \$1,600 was pledged or received.—Reported by BENJAMIN L. CARTER.

Each One Bring One Pins

This small metal pin has been designed to give to those children bringing a nonmember friend to church school. It is 1 inch in diameter with a large blue one in the center. Printed in white on the blue one are the words "Each One Bring One."

5¢ each

HERALD HOUSE INDEPENDENCE, MISSOURI

The Second Star

By EMMA M. PHILLIPS

THE GOLD STAR that honored the sacrifice Sergeant Clyde Evans had made for his country during World War II was back in the window of the cottage that belonged to his grandmother, Mrs. Alice Evans. And beside it was another star—the star showing that Private Samuel Evans had given his life to his country while serving in Korea.

People of the village talked about the two stars, for they all knew the love that Grandmother Evans had for her two grandsons. They could remember the days when the children of the neighborhood had followed the two grandsons to the Dutch windmill cooky jar in Grandmother's kitchen.

Thus it was that when she stopped young Dick Perkins on the street, his first words were an expression of sorrow over the death of Samuel Evans. Dick and Sam had always been the best of friends.

"Sorrows are to be expected," said Grandmother Evans abruptly, "but I have not stopped to talk about my sorrows. Instead I want to ask you a favor."

A grin covered the face of the youth. "Name it," he said.

"Our church is having a contest to see who can invite the most people to come to church school. If Sam were here, he would invite you. So I'm inviting you. Will you come to church school next Sunday and then come to dinner at my place later?"

Dick shifted his weight from one foot to the other. "Gosh, I'd like to, but—but my girl friend Carol and I have a date in the afternoon with some of the gang from college."

"Fine, fine," and the purple fluff of a feather on Grandmother Evan's hat seemed to nod her approval. "Bring Carol to church school with you. That will give me one more

count in the contest. I'll be expecting both of you for dinner." Grandmother winked and walked away before more excuses could be made. She smiled as she thought about how convenient it was to blame her eccentricities on her old age.

Half a block more, and she turned into the village hardware store. Without pausing she went directly to Frank Lloyd, youthful owner of the store. "How do you do, Mrs. Evans," he said very politely as he put down the hammer he was inspecting.

"Just because you have stopped raiding my cookie jar is no reason that you should start calling me 'Mrs.' I'm still Grandmother. But I've come to ask a favor of you. Our church is having a contest to see who can bring the most visitors to church school. You were Clyde's best friend during World War II. If he were still alive, he would invite you. But now I'm inviting you. Church school next Sunday and then dinner at my home later. Dick Perkins is coming and bringing his girl friend."

"Haven't any girl friend to bring."

"I can't understand why you haven't," said the woman as she pushed a lock of gray hair back into place. "You aren't the stiff, old bachelor type. Some woman should have the pleasure of having you for a husband."

Frank forced a chuckle that Grandmother knew was forced. "Be gone with you, Cupid," he said. "I'll be around on Sunday. Have the cookie jar filled up and ready for me."

AFTER CHURCH SCHOOL Grandmother and her three visitors remained for the eleven o'clock service. They sat together: Dick, Carol, Frank, and Grandmother. Before the service started a young woman and her small daughter came to sit at Grandmother Evan's other side.



She walked to the phone and called Mary.

It was Mary, widow of Clyde, and their child. Like her mother, little Betty's eyes were full of smiles and her auburn hair caught the light of the sun as it sifted through the stained glass of the church window.

After a few remarks, Mary leaned in front of Grandmother and said to Frank, "It's good to see you in church again."

He laid his hand on hers as he answered, "And, Mary, it's rather good to be here again. I know I should come more often." His hand patted the plump arm of the child, "Betty has grown so much I would hardly have known her."

But the eyes of the little one were not on the face of the man. They were on his bright tie. She leaned over to Grandmother and shrilly whispered, "Grandmother, why is that big dog on his tie chasing the little dog?"

The corners of Grandmother's mouth turned up, but she said calmly, "Let's talk about such things after church."

"All right, Grandmother, after church you tell me about the dogs."

THE DINNER TABLE of the Evans' home was extended to include two more guests, Mary and Betty. While the women were preparing dinner, the young men and the child walked through the garden.

At the table Carol started a discussion on the Doctrine and Covenants. "It is entirely different from what I thought it was," she confessed. "I was of the opinion that it was a secret book and that people of other churches were not allowed to read it."

"No," Frank said as he ladled rich gravy over his mashed potatoes. "There isn't anything in this church that is a secret. Anyone can inspect any part of it at any time."

The discussion continued about the Doctrine and Covenants and might have gone on longer had not the childish voice of Betty risen in a high-pitched protest of "But, Mother, I can't eat my carrots. I'm all full of crowing rooster cookies."

"Crowing rooster cookies," gasped her mother. "Where in the world did you get such things?"

"Out of Grandmother's Dutch windmill cooky jar," came the honest explanation.

Grandmother Evans looked toward the jar, "Now, Betty," she said reprovingly, "you aren't tall enough to reach into that jar."

"Oh, I didn't have to reach in. Frank got them for me."

The two women looked at the man. With a pretended gesture of embarrassment, he covered his face with his large hand. Laughter and merriment took the place of serious discussion.

The dinner party was a success, such a success that Grandmother Evans was able to secure promises from her guests to attend church school and to have dinner with her on the following Sunday.

AFTER ALL HAD LEFT and the house was quiet again, Grandmother lay down on her bed for a rest.

Her body relaxed, but her mind continued with the adventures of the day. She closed her eyes and meditated on the life that each of her dinner guests was living. She thought of Betty, cute little Betty with her auburn hair and her laughing eyes.

"Mercy," she said as she rolled over on the bed. "Mercy," she repeated again as she stood up and slipped her feet into her slippers. She walked to the phone and called Mary.

Grandmother talked leisurely so as not to let Mary know that she was calling with a definite purpose in mind. When the appropriate opening came in the conversation, she said casually, "Remember those orange-coconut cookies you used to make. Will you please make some for next Sunday? I'll make some more of my crowing rooster cookies."

After the conversation, Grandmother put down the receiver and smiled at the phone. Such unexpected things had happened during the day—and all because she had invited visitors to church school!

She counted on her fingers. "One, Carol has become interested in this church and will investigate it. Two, while she is investigating, she will see that Dick investigates it. Three, Frank has decided to attend church more often."

She smiled again at the phone as she gave her last finger a confirming pat. "Four, I'm going to engineer a romance. Mary should have a husband and Frank certainly needs a wife. And it's not right that a child like Betty should be deprived of a father to boast about." Grandmother chuckled, "Never thought that an invitation to attend church school would lead me into playing Cupid."

How I Stopped "Slanging"

By Blair Bryant

YOU THINK IT and almost say it, and I say it without thinking. What difference does it make?" one of my nonmember friends asked me when I told him what I thought of his swearing. My answer was unconvincing—"Well, at least I don't say it." But did I?

I soon realized that thinking a swear word is the next step to actual swearing. When I started to work this summer, I rarely had a real "cuss word" enter my mind, but once in an environment where profanity was common, I began to think and almost talk like the other men.

When reunion started, a friend and I went up for the week end. There we met another friend. All day long these two would ask, "What did you say?" when I "slanged." Finally I said, "Boys, from now on whenever I say something I shouldn't, I want you to call me on it."

After that I caught myself faster than they could. A week later when we went up for the close of reunion I slipped only a few times. I caught myself before they had a chance.

Now I have gained an almost complete victory over the habit. I even find that I have no swear words entering my mind. I am telling of this experience in hopes it may encourage others to stop "slanging." It makes me feel better to know that I am not being hypocritical when I call down others who are careless about what they say. I feel better, too, because I am using no language displeasing to my Master.

Apology

The lead feature in *New Horizons* for September 11 was written by Bernard Butterworth, but a number of copies were printed with an "Edward Butterworth" by-line. Our apologies to the author and to all *Herald* readers who received copies carrying the wrong by-line. EDITORS.

New Horizons

Institute at Brookings, Oregon

An institute will be held October 7 and 8 at Brookings, Oregon. The first service is scheduled for 7:00 o'clock Saturday evening at the home of A. V. Moore. District President J. L. Verhei will be the speaker. Sunday morning services are to be conducted at the Chetco Grange Hall: prayer and Communion, 8:30 a.m.; church school, 10:00; sermon by Missionary Elwin Vest, 11:00. There will be a basket dinner at the Moore home, followed by a round-table discussion at 2:00 p.m., with Elder Verhei in charge. All members in southern Oregon and northern California are invited to attend.

Sacrifice Banquet at Portland, Oregon

A sacrifice banquet will be held October 6 at 7:00 p.m., in the lower auditorium of Central Eastside Church in Portland to help pay for the recently purchased building. The evening's entertainment will feature Jessie Ward LeBaron, author of *A Call at Evening*, as guest speaker. Members of the congregation are saving daily by making some sacrifice. Those of other congregations are also invited to attend the banquet (tickets \$5.00 each).

KATHLEEN LAWLER,
Publicity Agent.

Notice to Casper, Wyoming, Members and Visitors

A number of members in Casper are meeting on Wednesday evenings and are interested in contacting other Saints or visitors who would like to join them. Those desiring further information may contact Mrs. T. H. Harder, 227 South Beverly Street, Casper (telephone 4522-J).

Northern Indiana District Institute and Conference

A priesthood institute and conference for the Northern Indiana District will be held at Buchanan, Michigan, on October 14 and 15. The schedule is as follows: Saturday: 1:00 to 5:30 p.m., priesthood institute; dinner served by Buchanan ladies; district conference; sermon by Apostle C. G. Mesley, 7:30; class-work, 8:30; Sunday: prayer service, 9:15 a.m.; sermon by Apostle Mesley, 10:45; dinner served by Buchanan ladies; service of music, 2:00 p.m.; business meeting, 3:00 (all services on Eastern Standard Time). Apostle Mesley will be in charge of the institute and conference; Patriarch J. J. Ledsworth is to be in attendance also.

L. S. TROYER,
District President.

MYRTLE JOHNSON,
Secretary.

Books Wanted

Mrs. Lucille Marsh, 1409 East Blaine, Springfield, Missouri, wants to purchase all four volumes of *Church History* and a copy of *Beatrice Witherspoon*. Please write her stating price and condition of books before sending them.

William Spicer, 700 West McKinley, Decatur, Illinois, wants to purchase all four volumes of *Church History* and a copy of *Stories of Our Hymns*.

Heralds Wanted

Jessie M. Bailey, Box 6, Sioux Falls, South Dakota, would like copies of the *Herald* for August 28, containing the article, "Social Service Is Big Business."

REQUESTS FOR PRAYERS

Mrs. Rollo Harris, Buckingham, Illinois, requests prayers for her sister, Mrs. Elizabeth Ostrowski, who is a tuberculosis patient at the Livingston County Sanatorium in Pontiac, Illinois. She has been there nearly three years.

Mrs. Allie Skencck Fretz of Ft. Collins, Colorado, requests prayers for the spiritual welfare of her family and for a physical blessing for herself.

Mrs. Emma Salmon, Murray, Kentucky, requests prayers that she may be healed of her affliction.

ENGAGEMENTS

Smith-Agur

Mrs. R. Mae Agur of Duenweg, Missouri, announces the engagement of her daughter, Eleda Mae Agur of Independence, Missouri, to Kenneth A. Smith, son of Mr. and Mrs. Fred Shick of Kansas City, Missouri. The wedding will take place November 5.

Taylor-Fishel

Mr. and Mrs. Paul E. Fishel of Vancouver, Washington, announce the engagement of their daughter, Wanda, to Robert E. Taylor of Vancouver, Washington, son of Mr. and Mrs. H. I. Taylor of Canton, Missouri. Both are graduates of Graceland College, and Robert is now a student at Lewis and Clark College in Portland, Oregon. The wedding will take place in November.

WEDDINGS

Perry-Burnett

Elaine Ann Burnett, daughter of Mr. and Mrs. C. E. Burnett of Sioux City, Iowa, and Jack L. Perry, son of Mr. and Mrs. Claude Perry of Sioux City, were married September 8 at the Reorganized Church in Sioux City. Evangelist Milo Burnett, grandfather of the bride, performed the double-ring ceremony. They are making their home in Sioux City.

Constance-Hull

Beverly Ann Hull, daughter of Mr. and Mrs. Edgar A. Hull of Kansas City, Missouri, and Byron Price Constance, son of Mr. and Mrs. C. B. Constance of Omaha, Nebraska, were married September 2 at Central Church in Kansas City. Elder Herbert Lively performed the double-ring ceremony. They are making their home in Independence, Missouri, where Mr. Constance is a practicing attorney.

Kemish-Hopp

Winifred Hopp, daughter of Mr. and Mrs. Fred Hopp of Council Bluffs, Iowa, and Willie G. Kemish, son of Mr. and Mrs. W. H. Kemish of Persia, Iowa, were married September 1 at the St. Paul's Evangelical Church in Council Bluffs, the groom's father officiating. Mr. Kemish attended Graceland for two years. They are making their home on a farm near Council Bluffs.

Bethel-Shimizu

Sisie Miyoko Shimizu of Osaka, Japan, and Dayle Morgan Bethel of Lamoni, Iowa, were married at Liberty Home in Lamoni on August 17. Elder S. C. Bethel, father of the groom, officiated. Mrs. Bethel is a graduate of Kobe College, Kobe, Japan; Mr. Bethel is a graduate of Graceland College. They are making their home in Iowa City, Iowa, where Mr. Bethel is attending the University of Iowa.

Jones-Van Tuyl

Mona Allene, daughter of Mrs. W. D. Van Tuyl of Independence, Missouri, and James Gomer Jones, son of Mr. and Mrs. Fields S. Jones, also of Independence, were married August 30 at the Reorganized Church in Atherton, Missouri. The double-ring ceremony was performed by Elder Wendell Van Tuyl, brother of the bride, and Elder Gomer Wells, grandfather of the groom. Mrs. Jones is a graduate of Graceland College; Mr. Jones attended Graceland in 1949-50. They are making their home in Independence.

Mann-Keown

Norma Jean Keown, daughter of Mr. and Mrs. B. C. Keown of Des Moines, Iowa, and Max E. Mann, son of Mr. and Mrs. George Mann of Logan, Iowa, were married August 12 at the Reorganized Church in Des Moines, Elder George Orr officiating. The groom attended Graceland College from 1946-48, and the bride from 1949-50. They are making their home in Des Moines.

Mesley-Norwood

Betty Jo Norwood, daughter of Mr. and Mrs. H. C. Norwood of Bozeman, Montana, and Gordon Warwick Mesley, son of Apostle and Mrs. C. G. Mesley of Independence, Missouri, were married at the Reorganized Church in Bozeman, on August 27. Elder Harvey Eliason performed the double-ring ceremony. They are making their home in Cedar Falls, Iowa, where both are attending Iowa State Teachers' College.

Weldon-Bruch

Jessie Marie Bruch, daughter of Mr. and Mrs. Page J. Bruch of Cameron, Missouri, and Clair E. Weldon, son of Elder and Mrs. Roy Weldon of Warrensburg, Missouri, were married August 20 at the Reorganized Church in Cameron, Elder Weldon officiating. The bride is a graduate of Graceland ('47) and Central Missouri State College ('49); the groom is a graduate of Graceland ('48) and Iowa University ('50). They are making their home in Osborn, Missouri, where both are teaching in the high school.

Wade-Williamson

Marjorie Williamson, daughter of Mr. and Mrs. Earnest C. Williamson of Marseilles, Illinois, and Arthur B. Wade, son of Mr. and Mrs. A. B. Wade, Sr., of Wilmington, Delaware, were married July 8 at Mission Church. Elder Clement Malcor, uncle of the bride, officiated. Mrs. Wade is a graduate of Graceland College and Drake University. They are making their home in Kansas City, Missouri, where both are employed.

Anderson-Eastwood

Dorothy Eastwood, daughter of Mr. and Mrs. J. V. Eastwood of Independence, Missouri, and Robert Anderson, son of Mr. and Mrs. M. J. Anderson of Marseilles, Illinois, were married June 10 at Walnut Park Church in Independence. The double-ring ceremony was performed by Elder Glaude A. Smith. Both bride and groom are graduates of Graceland College. They are making their home on a farm near Marseilles. Mr. Anderson is pastor of Mission Branch.

Williamson-Hall

Morma Hall, daughter of Mr. and Mrs. Reed C. Hall of Harding, Illinois, and Kenneth Williamson, son of Mr. and Mrs. Earnest Williamson of Marseilles, Illinois, were married June 10 at the Harding Methodist Church, the Reverend Clare B. Hewitt officiating. Mr. Williamson was graduated from Graceland College in 1949. They are making their home on a farm near Marseilles.

BIRTHS

A daughter, Barbara Louise, was born on June 13 to Mr. and Mrs. William N. Swain of Temple City, California. She was blessed on August 27 by her great-grandfather, Fred A. Cool. Mrs. Swain is the former Mary Lou Nunamaker.

A son, George William, was born on July 22 to Mr. and Mrs. W. J. Hitchings at Saskatoon, Saskatchewan.

A daughter, Deloris Rosalie, was born on May 7 to Mr. and Mrs. Elmer Hicks of Portland, Oregon. She was blessed on July 16.

A son, Martin Edmund, was born on June 12 to Mr. and Mrs. Robert Larsen of Portland, Oregon. He was blessed on July 16.

A daughter, Effie, was born on July 29 to Mr. and Mrs. Lloyd Shannon of Portland, Oregon.

A son, Don Eugene, was born on August 11 to Mr. and Mrs. Richard Monroe of Chariton, Iowa. Mrs. Monroe is the former Maxine Barrows of Denver, Colorado.

A son, Fred Russell, was born on December 25, 1949, to Mr. and Mrs. Ray Nelson of Portland, Oregon. He was blessed March 19 by his grandfathers, Elders J. L. Verhei and Albert Nelson.

A son, Kenneth Lyle, was born on February 5 to Mr. and Mrs. Lyle Lawler of Portland, Oregon. He was blessed March 19 by Elders Mark Yeoman and Glenn Haviland.

A daughter, Margaret Ellen, was born on April 3 to Mr. and Mrs. Lloyd Ray of Portland, Oregon. She was blessed July 30 by Elders Mark Yeoman and Rueben Porter.

Mr. and Mrs. Merrill Phillips of Independence, Missouri, announce the birth of a son, Douglas Collier, born September 15. Mrs. Phillips is the former Virginia Fleeharty.

A son, Charles Jeffery, was born on August 1 to Mr. and Mrs. Ronald Williamson at Ames, Iowa. He was blessed September 3 by Elders Victor Eklof and Robert Anderson at Mission Branch near Marseilles, Illinois.

A son, Philip Byron, was born on September 1 to Mr. and Mrs. Floyd Mengel of Independence, Missouri. Mrs. Mengel is the former Beatrice Butterworth.

DEATHS

GRIFFIN.—Sharon Ann, daughter of Walter and Margaret Beemer Griffin, was born September 13, 1948, at St. Thomas, Ontario, and was killed in an accident on August 14, 1950. She is survived by her parents; a brother, Gerald Eugene; her grandparents, Mr. and Mrs. Harold Harris of St. Thomas and Cecil Beemer of Corinth. Services were held at the L. B. Sifton Funeral Home, Elder Frank Gray officiating. Interment was in Elmdale Cemetery.

CURTIS.—Charles Ellsworth, son of Emsley and Martha Allison Curtis, was born February 11, 1868, at Mt. Pulaski, Illinois, and died August 14, 1950, at Colorado Springs, Colorado. He spent his youth in Independence, Missouri, and on February 10, 1890, was married to Sarah Francis Peabworth there. For the past fifty years he had lived in Colorado. He was baptized into the Reorganized Church on May 20, 1877, by his father who was a missionary. Mrs. Curtis preceded him in death on April 15, 1942.

Surviving are three sons: Gomer R. of Swink, Colorado; Henry of Phoenix, Arizona; and Charles A. of Colorado Springs; four daughters: Grace Brown of Colorado Springs; Mrs. Laura Tabor of Lamoni, Iowa; Mrs. Estella Wheatley of Wray, Colorado; and Mrs. Ruth Simons of Warrensburg, Missouri; three brothers: J. Frank of Spokane, Washington; J. D. of Colorado Springs; and Edward A. of Kansas City, Missouri; two sisters: Mrs. Mary Welborn of Independence and Mrs. Rosa Landsberg of Bonner Springs, Kansas; twenty-four grandchildren and seven great-grandchildren. A daughter, Mrs. Ada Robinson, died in 1937. Funeral services were conducted at the Laws Chapel in Colorado Springs, his brothers, Elders J. D. Curtis and Edward A. Curtis, officiating. Interment was in Evergreen Cemetery, Colorado Springs.

KINSMAN.—Ira, son of Mr. and Mrs. John Kinsman, was born October 27, 1862, at Mitchell, Ontario, and died in the Memorial Hospital, St. Thomas, Ontario, after three months of illness (date of death not given). In March, 1889, he was married to Sarah Ann Skelding, and on August 18, 1897, was baptized into the Reorganized Church.

Besides his wife he leaves four daughters: Mrs. Robert Darrach of Sarnia; Mrs. Fred Cosan, Mrs. Alvin Mann, and Mrs. Preston Ford of St. Thomas; a son, Clarence of Sarnia; sixteen grandchildren and twenty-one great-grandchildren. Services were conducted at the P. R. Williams and Son Funeral Home by Elder Frank Gray. Interment was in St. Thomas Cemetery.

HACKEE.—John Robert, was born August 2, 1872, at Rosco, Missouri, and died July 28, 1950, at the home of his daughter in Cypress, California. He was married to Goldie Alice Foster on March 21, 1897; eleven children were born to them. Mrs. Hackee and four sons preceded him in death. He united with the Reorganized Church in 1900 and was ordained to the office of deacon in March, 1940. He moved from Lamar, Colorado, to Long Beach, California, in 1932, and in 1942 he married Lula Vivian, who survives him.

Besides his wife he leaves five sons: Paul of Murchison, Texas; Mark of Baldwin Park, California; Felix of Warrensburg, Missouri; Charles of Paramont, California; and Richard of Compton, California; two daughters: Mrs. Joe Ralston of Cypress, California, and Mrs. Hugh Ralston of LaJunta, Colorado; fourteen grandchildren, fifteen great-grandchildren

four sisters, and three brothers. Funeral services were held at Mottell's Chapel, Elder John Davis officiating. Interment was in Sunny Side Cemetery, Long Beach.

SMITH.—Sarah Elizabeth Sampson, was born August 2, 1857, at White Rock, Michigan, and died July 6, 1950. She had been a member of the Reorganized Church for over sixty-seven years and during her life was one of the loyal pioneer Saints in Michigan. She was also a member of the Eastern Star and White Shrine. Many people pointed to her as one who helped them over the rough places in life, and even in her later years she was interested in the welfare of those about her. Her husband died sixty years ago, and a son James preceded her in death in 1926.

Surviving are three daughters: Mrs. B. E. Floyd, Mrs. A. F. Burstrom, and Mrs. George Hooper, all of Detroit, Michigan; two grandchildren and five great-grandchildren. Services were conducted at the Haley Funeral Home by Alma Grant and David Dowker. Burial was in Acacia Park Cemetery.

COX.—Mary Emma, was born October 11, 1884, in Cleveland, Iowa, and died on September 3, 1950, at Sacramento, California. She had been a member of the Reorganized Church since about 1897, and at the time of her death was a faithful worker in the Sacramento Branch.

She is survived by her mother, Mrs. Mary Martha Allen, and a sister, Mrs. John Turner, both of Sacramento; a brother, Thomas T. Allen of Everett, Washington; and a daughter, Mrs. Marjorie Gene Oliver of Iowa City, Iowa. Her husband preceded her in death many years ago. Funeral services were conducted by Elder Myron Reed Schall at the Clar, Booth, and Yardley Mortuary in Sacramento. Interment was in East Lawn Cemetery.

GREEN.—Kenneth Henry, was born January 30, 1891, in Sanilac County, Michigan, and died August 30, 1950, of a heart attack at the home of Elder and Mrs. David Van Trump in Independence, Missouri, where he was attending prayer service. On June 28, 1918, he was married to Carrie E. Murphy at Kimball, Canada; two children were born to this union. For twenty-six years he was an employee of the Ford Motor Company in Detroit; he retired in March, 1949, because of ill health. He was baptized into the Reorganized Church on July 4, 1905; was ordained a priest on September 1, 1912, an elder on June 23, 1918, and a high priest on September 19, 1937. He served as president of the Eastern Michigan District for twelve years, and as assistant pastor of Detroit Branch for several years. Last September he moved, with his family to Independence, where he continued to minister as his health permitted.

He is survived by his wife, Carrie, a son, Kenneth F. Green of the home; a daughter, Mrs. Eldon Simmons of Detroit; his mother, Mrs. C. K. Green of Independence; two brothers: Ralph F. Green of Detroit and John Blair Green of Independence; five sisters: Mrs. Jessie Schulte of Detroit; Mrs. Burrell Woods of Gonzales, Texas; Mrs. Winifred Campbell and Mrs. Lila Masterson of Independence; and Mrs. Thelma Masterson of Kansas City, Missouri; and two grandchildren. Funeral services were held at the Stone Church in Independence, Elders Glaude A. Smith and Hubert Case officiating. Interment was in Mound Grove Cemetery.

THOMPSON.—John Clarence, son of Thomas E. and America Scott Thompson, was born May 17, 1884, at Zenia, Illinois, and died September 1 at his home in Independence, Mis-

souri. He was baptized into the Reorganized Church on February 11, 1893, at Beeler, Kansas, where the family resided for twenty-one years. After the death of his father, he moved to Alexander, Kansas, where he was married to Mae Codington on February 21, 1909; while in this vicinity he was engaged in contracting and also served as sheriff of Rush County. In 1922, he moved with his wife and family to Independence where he was a finger-print expert on the police force.

He is survived by his wife, Mae, of Independence; three sons: Carlyle L., Clifford G., and Earl L., all of Independence; four brothers: Oran E., Heman C., and Thomas K. of Independence and Leonard L. of Arkansas City, Kansas; and one sister, Iva Blanche Gault of Independence. Two sons, Carlos and Elvin preceded him in death. Services were held at the Speaks Funeral Chapel in Independence, Elders Thomas Butler and Glaude Smith officiating. Burial was in Mound Grove Cemetery.

GREENSHIELDS.—Albert E., son of James and Margaret Greenshields, was born March 30, 1868, in Guelph, Ontario, and died August 23, 1950, at his home near Salem, Missouri. As a young man he pioneered in Oklahoma and Montana. On March 22, 1905, he was married to Zadie Vickery; four children were born to them. One son, Clarence, died in 1926. In 1935 the family moved to Missouri; from 1943 until his death, Mr. Greenshields resided on a farm just north of Salem. He had been a member of the Reorganized Church since 1914.

Besides his wife he leaves a daughter, Ethel, and two sons: Fern and Delbert, all of Salem. Funeral services were held at the Spencer Chapel, Elder William Kuntz officiating. Interment was in Cedar Grove Cemetery, Salem.

WHITE.—Louis R., son of the late Mr. and Mrs. Bryant White, was born April 17, 1897, at Bay Minette, Alabama, and died July 14, 1950, in Bay Minette. On November 18, 1924, he was married to Sybil Marie Page, who survives him. He had been a member of the Reorganized Church since childhood. Besides his wife he leaves one grandchild, five brothers, and two sisters. Funeral services were conducted at the Bay Minette Reorganized Church by Elders Franklyn Steiner and Brewton Greene.

ALLEN.—Loretta Furniss, was born March 25, 1887, in Ashley, Utah, and died July 24, 1950, at King Hill, Idaho. She was married to William Allen in 1903 at Driggs, Idaho, and the following year was baptized into the Reorganized Church. In 1905 they moved to Hagerman, Idaho, where they resided until they made their home in King Hill. They had twelve children, eleven of whom survive.

Besides her husband, she leaves six sons: Frank of American Falls, Idaho; Joseph of Shelly, Idaho; Jack of Glens Ferry, Idaho; Dick of Kilgore, Texas; George and Bud of King Hill; five daughters: Mrs. Brenetta Baker of Montpelier, Idaho; Mrs. Loretta Nickerson of Independence, Missouri; Mrs. William Allen of King Hill; Mrs. Ruby Nachtigal of Centerview, Missouri; and Mrs. Katherine Godfrey of Warrensburg, Missouri; three brothers: George of Driggs; Walter and Hugh of St. Anthony, Idaho; and two sisters: Mrs. Jane Lowe of Driggs and Mrs. Belle Blanchard of Hagerman, Idaho. One daughter, Mrs. Leafy McBride, preceded her in death. Funeral services were held in the Bey Chapel in Glens Ferry, Elder Orval J. Baker officiating. Burial was in the Glens Ferry cemetery.

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R. L. Ansberry
1624 Fourth Ave. S.
Denison, Iowa

76186
h51

*** CHICO'S NEW PROJECT**

H. Dean Hintz, pastor at Chico, California, has been in Independence with Mrs. Hintz to consult church authorities about plans for improvements in the church home at Chico. He has some fine ideas, and we wish him continued success in his work.

Observing that other churches in Chico have strawberry festivals and other annual occasions for sociability and fund-raising, Brother Hintz proposed the idea of an old-fashioned "Peach Social." It was adopted, and careful plans were made. There was paid advertising and a generous amount of publicity given by the "Chico Enterprise-Record." The articles were excellent, and many pictures of the festival were used. This was an outgrowth of the fine public relations developed by our congregation there.

The Peach Social was a great success. Other churches helped in many ways, and attended in generous numbers. Total attendance was 500. Pastor Hintz believes the greatest benefits were public good will and friendship for the church, and the morale-building effect on our own people. "But we also took in \$400 for our building fund," he says. They sold a little multigraphed, hand-covered book containing sixty excellent peach recipes, and had a needlework booth. Refreshments featured peaches. Other people helped with the entertainment. The social was held at the beautiful home of Mr. and Mrs. R. C. Uhl. Brother Hintz hopes to make the Peach Social an annual affair.

"We have done our best to promote friendly relations with the people of our city, and especially with other churches. I believe we have benefitted in trying to co-operate," says Brother Hintz. He is president of the Ministerial Alliance there.

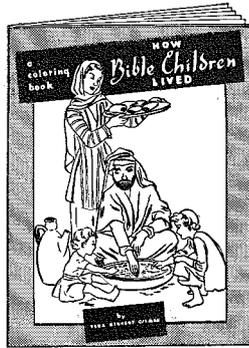
*** APPRECIATION**

Here is something to warm the heart on a chilly fall day. Looking among our notes, we found this lovely letter that we had planned to use months ago. Ruth Aslin, 3606 Agnes Street, Lynwood, California, wrote it: "I feel compelled to write a letter of gratitude to all connected with the publishing and editing of the 'Saints' Herald.' I'm so grateful to belong to a church that gives us this kind of reading material. Many times in my weakest moments of despair, I stop and pick up an issue of the 'Herald,' select an article at random, and have never yet failed to be helped and strengthened in my desire to be a better person. It has helped me at times when I've felt there was no answer to some of my problems. My hat goes off to the many fine people who furnish these interesting experiences and stories. May this wonderful work ever continue, and may our Heavenly Father bless all those connected with it."

Now, if you don't feel better after reading that, as certainly the author did after she finished writing it, we have missed a strong surmise.

Think of all the good people who have written articles, with no thought of reward but the consciousness of helping and doing good. The editors just keep things going. The "Herald" is really produced by the people for the people. What you do helps. You make it all possible. In fact, you, and many like you, make the gospel work possible. May we say thanks to you?

Handwork



How Bible Children Lived

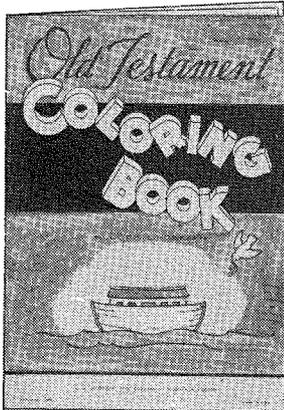
Ruth and Benjamin, brother and sister in the Palestine of Bible times, almost become real-life characters in the 29 outline drawings of this book as events in their everyday life are convincingly pictured. When coloring each illustration, the child receives an interesting step-by-step story on "how Bible children lived"—what they did at play, in school, on holidays, what they ate, what happened in the market place, etc. Size 8½x11 inches.

Price each 25c

Children in the Bible

Contains thirty simple outline pictures to color, each with a brief story. Favorite children of the Bible are the subjects: Joseph, David, Samuel, the twins (Jacob and Esau), Baby Jesus, etc. Includes 15 pictures from the Old Testament and 15 from the New Testament. Size 8½x11 inches.

Price each 25c



Old Testament Coloring Book

Sixteen of the best Bible stories in each book presented sufficiently simple for the small child to color. Short descriptive titles in large type for every picture are worded to the child's vocabulary. A Scripture reference is indicated for each design.

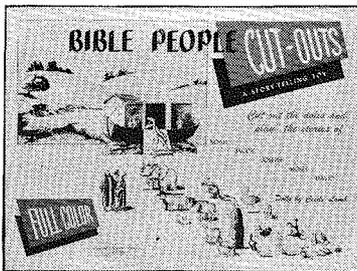
The Old Testament Book includes Rainbow of God's Promise, The Baby Moses, David the Shepherd Boy, and many others.

New Testament Coloring Book

The New Testament Book portrays the Birth of Jesus, the story of the Loaves and Fishes, Jesus and the Children, and others as well known.

Each book has 16 pictures to color, each page 8¾x11½ inches.

Price 20 cents each; \$2.25 per dozen



Bible People Cut-Outs

This unusual handwork set has been prepared for the youngster's own use. All together there are six large sheets of Bible people, animals, and objects, in full color to be cut out and assembled into stand-up story scenes. Noah, Jacob, Joseph, Moses, and David are the familiar characters whose Bible lives can be dramatized. 10x14 inches, set in envelopes.

Price complete \$1

Herald House INDEPENDENCE, MISSOURI

THE SAINTS'

Herald

VOLUME 97

OCTOBER 9, 1950

NUMBER 41

Yosemite Valley

Mariposa County, California

*"One of the scenic wonders
of North America."—*

"The Americanna"

*Seven miles long and averages
one mile in width.*

*Vernal Falls shown here drops
317 feet.*

Photo by Harry L. Shippy



Educating the Congregation

THERE ARE SOME splendid congregations in the church of which we may be very proud. We look to them for strength and leadership. They contribute something of importance to other groups.

Such a fine congregation comes into existence only through patient growth and development. It is possible because the members individually and collectively have been educated. Some pastors and officers have exercised a fine spiritual leadership over them.

Every pastor is an educator—to name but one of his many duties. He sees what his congregation needs and talks to the people about it in a kindly, constructive way. Thus he is able to enlist their co-operation in elevating the dignity and beauty of the services and increasing their respect for the church and its property.

A wise pastor will find a brief time during the Sunday morning service—a time when the largest number of his congregation are before him—to talk to them very briefly about their relationship to the work of the church and its services. He will be careful never to scold or criticize. He will talk about problems in a pleasant, friendly way. He will ask for their help and co-operation. He will be careful to make no demands and issue no orders.

Most people are very willing to respond to reasonable requests in the work of the church. All the leaders need to do is to ask them, and be sure that they understand clearly what is wanted.

This plan of a gradual education of the congregation, one point at a time, has brought great benefits to a number of churches. A little bit of guidance given each Sunday will result in great improvements during a year.

Keep the Church Alive

A KEEN BUSINESSMAN takes care of his business contacts. He joins innumerable clubs and business organizations to get acquainted with men who may be useful in his business concerns.

In the same way a man who senses the importance of such things as honesty, integrity, and moral cleanliness takes care of his religious contacts. It is important for him to know men and women who are also interested in these things, and who know how to promote and safeguard them.

The best place to meet such people, of course, is at church. But the church has to be maintained. It will not be there, ready and waiting to help, unless it is kept alive by the continued attention, service, and support of those same people who want and need its ministry.

Who keeps your church alive when you are at home or busy with other concerns? If you value the service of your church in your community, what are you doing to maintain it?

THE SAINTS' HERALD

Volume 97

October 9, 1950

Number 41

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith, ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

INCREASE

During the month of August, there were 500 baptisms into the general church. This is the largest number of baptisms since 1929. The next largest was in 1947 when 434 were baptized.

PRIESTHOOD PROGRESS

During the month of September, F. M. McDowell, Director of Priesthood Education, participated in the following district and regional meetings:

Ontario Youth Conference, Erie Beach, September 2-4.

Priesthood Institute, Minneapolis, Minnesota, September 8-10.

District Institute, Fargo, North Dakota, September 15-17.

Four-District Priesthood Workshop, Council Bluffs, Iowa, September 22-24.

He reports a continuing high quality of interest, devotion, and participation on the part of the local priesthood. Much interest is manifest in the new materials now available for priesthood study, reference, and classwork.

NEWS FROM HAWAII

A letter from A. Orlin Crownover reports that "Elder Samuel Lee has made slow but steady improvement. He has been wonderfully blessed, and though he still has a considerable distance to go on the road to recovery, he nevertheless had done remarkably well. He has reasonably good physical mobility, and his mind seems to be very alert and clear."

EACH ONE BRING ONE

Aleta Runkle and Sadi Nagel are helping the Department of Religious Education to promote and co-ordinate the attendance campaign now being conducted in the church school throughout the general church.

NAUVOO

The 1950 spring issue of the "Journal of the Illinois State Historical Society" carried an article by Sister Mabel Atkinson about "The New Nauvoo." The article tells how Nauvoo is becoming world famous because a new type of cheese, known as the Nauvoo Blue Cheese, is being produced there. The author of the article is the wife of Robert H. Atkinson, former pastor at Nauvoo.

KIRTLAND REUNION

The "Lake County News Herald" of August 14 contained a long write-up about the Kirtland Reunion and a picture of Kirtland Temple. The article says in part: "They have patterned their church organization after the New Testament church. They have offered no new doctrine, but they are Bible literalists and believe that they were called to restore 'the lost Gospel.'"

GRACELAND COLLEGE

Paul Deaver of the Music Department and Iola Kaestner of the Home Economics Department completed their Masters degree requirements this summer.

Mr. Deaver finished his Master's work at the Chicago Conservatory of Music. He also studied in the School of Education at DePaul University.

Mrs. Kaestner fulfilled her requirements at the University of Wisconsin.

"What Thinkest Thou?"

"And when he was come into the house, Jesus . . . said, What thinkest thou, Simon." —Matthew 17: 25.

My friend sat in the guest chair in my office. He leaned over and put his finger on my knee for special attention. "There is a subject," he said, "that you should write on for an editorial—What thinkest thou?—It is the most important thing before us today."

"But you could write that one better than I could," I replied.

"I can write some things, but not editorials. You do it."

Then the conversation turned to other matters. But the idea lingered.

* * * * *

Ponder that question a while. Suppose Jesus had put it to you instead of Simon Peter?

What do you think? Many people do not think. They eat, dress, go and come, and spank the children. They drive themselves to many things, but not to think. What do you think?

* * * * *

This is a thrice-told tale, at least. Long ago, when Graceland College was quite new, a Quaker teacher was employed there. Every evening after supper he went into his room, shut the door, and left the light turned off for an hour. Then the light came on. The men students in the dormitory became very curious. What went on in the hour of darkness?

Abandoning discretion and good manners, one of the bolder lads asked him, "What do you do in the dark?"

Astonished, the Quaker replied, "I think." It was the lad's turn to be astonished. Imagine, taking time out to think!

Then the Quaker asked a question, "When do *you* think?"

The young man had no answer. He had organized all his time for many activities, but none for thinking.

When do *you* think?

I have been interviewing some local leaders in recent weeks. I ask them about their life and work, and they give me facts and business statistics. Then I say, "Back of every man's life is an idea, a thought, a purpose. What is yours?"

In most cases they have it well thought out; they have tested it in life and experience many times; and they give me a clear reply. You would be surprised how many times spiritual values enter into their statements.

If someone asked you for your basic philosophy, could you state it clearly? What thinkest thou?

* * * * *

Millions of men in this country think that profits are more important than anything else in life. That is what makes a mess of life for them, for others, and for all the rest of us.

There are millions of people in the world now who think that all must submit to tyranny, whether they want it or not. They have adopted the tyrant's formula, "Submit, or die!" And, on our side of the struggle, people are dying because they will not submit. And who knows? Before it is over, we may have to face the same alternative, and decide whether it is better to submit, or to die.

Millions think that sin and pleasure are the most desirable of all experiences. They do not know that "The wages of sin is death." And so, thinking wrongly, they die.

What do you think?

Our church people have their philosophy, too. They believe that the canon of Scripture is not closed, that God reveals his will to those who love him and seek his counsel. They believe in his gospel, the plan for the salvation of the world, and that eternal life is the reward for those who are obedient and good.

Some think that the world is destined for perdition and that nothing can be done to save it; that Christ will return with his kingdom, bringing peace and happiness for the blest, and that all others will be damned. That's what they think.

There are others who think that we must build the kingdom of God, that the Christian society and the Christian world must begin with converted Christian individuals studying and preparing themselves, planning and organizing together, and working together under Christ's leadership and under the divine plan.

"What thinkest thou?"

* * * * *

Everything depends upon the quality and the subject matter of our thinking. You will find some people who are wrong on all subjects, some right about a few things, some right always.

A study of history shows us one truth at least: a superior society can be built only by a superior people.

Great plans may be formed by inspired leaders, but only informed and dedicated followers can fulfill the plans.

The great society—the great Christian Society—that can redeem the world from selfishness, sin, war, trouble, and suffering, can be built only upon the lives of an informed and dedicated Christian people.

If we prepare, plan, organize, and work for our purpose, we can succeed. If we dream and wait, we shall indubitably fail.

What thinkest thou? L. J. L.

E d i t o r i a l

Valuable Letters

A few days ago Brother Samuel Winship of Fayette City, Pennsylvania, brought to us a number of letters written by the late President Joseph Smith, which we are pleased to place with many others written by him, for preservation in the archives and for possible use in historical research. Since Brother Winship was here to see us, we have wondered if there are others who have personal letters written by President Joseph Smith, W. W. Blair, David H. and Alexander H. Smith, and members of the apostolic council who have gone on to the other side. Certainly we should be pleased to get them for our Historical Department.

THE FIRST PRESIDENCY,
By Israel A. Smith.

Across the Desk

Politics Everybody Business if We Want Freedom Preserved

BY ROBERT L. BISHOP

(Editor's note: The following was featured as a guest editorial in the "Press Democrat," Santa Rosa, California, and is used by permission of that publication. The author is a high priest and a member of the Santa Rosa city council.)

Webster defines politics as "the science and art of government." It is this type of politics which all of us must be increasingly concerned about.

In fact, our future welfare and safety are tied up with our active interest and participation in politics.

There was a time when many thought they could either "take politics or leave them alone." The march of events (many of them tragic) has proved that whenever the majority waive their rights to decide their own political destiny, they lose their freedom.

The basic fact which many overlook is that our politics are inextricably tied to our national and international economics. In other words, the ideals of the people we elect to make our laws and administer them eventually result in good or bad government. Good or bad government is reflected in the cost of government.

The basic cost of government is borne by our taxes. Therefore, good or bad government directly affects our national economy. Putting it bluntly, since politics and taxes are inseparable, a nation may either promote or destroy its economy as a result of placing its politics in the hands of the right or the wrong people.

Let's face, with equal candor, the fact that when we speak of our national economy, we are also talking about our food, shelter, clothing, and luxuries (if any) of our individual families. For instance, when we talk about the British Labor government, we are not talking about some form of politics apart from the British way of life. The Labor government establishes and regulates the British standard of living.

We are not discussing whether the nature of that regulation is good or bad. We are simply emphasizing that politics affect the very core of our lives.

It has been wisely said that "the power to tax is the power to destroy." The truth of that observation becomes more apparent when we study the varying political approaches made by the governments of Europe and Eastern Europe in particular.

Of course it is equally true that the power to tax, when wisely used, becomes the power to build. One wise observer of our times states that what happens to us politically will in a large measure determine what happens to us in every other sense, now and in the future.

Since our world is now so small in terms of time and space, it is important to recognize that the politics of other peoples impinge upon our own way of life. A striking case in

point is the Korean action with all its ramifications. It is now apparent that the Korean trouble will affect every phase of our daily living. In many homes this effect will be deeply tragic as well as economic.

In this urgent situation, what can be done to protect ourselves here and now? The very magnitude and complexity of the problem tends to confuse and overwhelm us. Obviously there is no final, pat answer in the form of a permanent cure-all.

However there are some simple fundamentals to keep in mind, and perhaps the most important of these is, that since our politics are administered by men, we must as never before endeavor to elect men of integrity and proven capacity to carry on our government.

Obviously this is not easily done, but the penalty for failure to make the effort is to suffer the disastrous consequences that result from the careless selection of incompetent representatives.

Following the selection of representatives to conduct our political affairs, it is imperative that we take the trouble to get the facts regarding issues involved, and learn how our politicians conduct themselves in meeting such issues.

It is our right and responsibility to give our representatives the benefit of our suggestions and constructive criticism. In no other way can we insure our present and future welfare.

Politics must be our business if our way of life is to be preserved.

Future Features

Read the account of the organization of the three new stakes in next weeks *Herald*. The First Presidency has prepared a vivid account of these historic events which will appear with pictures of the presidency and bishopric of each stake.

Graceland Home-coming will be held October 20-22. The *Herald* issue of October 23 will contain many interesting articles and pictures of the College and college life.

The Role of Ministry in the Healing of Men

By DR. EVAN SHUTE

A lecture to the Seventy and Missionary Elders, given at the College Street Church in Independence, Missouri, on Friday, March 31, 1950.

TEXT: Mark 1: 26-40; 2: 1-5.

HEALING MEN means healing the body as well as the spirit. As you would suspect, a physician feels a little more competent to deal with the first part of this topic than with the latter. However, I have deliberately allowed them to overlap in this talk, as they do in actual life. Since I am unequal to my subject, will you let me meander through it, much as a horse long confined to the stable explores a new field in the April sun. Remember we have come through a hard winter up in Canada.

One must wonder about the final values of medical effort. All physicians are impressed by the value of life. It is the most specialized, valuable, and distinguished feature of the world we know. We are taught that its values hereafter will be heightened by proximity to God and eternal realities when we are shorn of all the fashions of this world that now crowd in tightly upon us. Whenever we are at a loss as to what to do about the wounded or sorely ill, we are expected and commanded to persevere life blindly, to preserve it even in the face of leprosy or cancer or consuming pain, even despite the wishes of the patient or his relatives, or in the face of complete hopelessness as to any happy outcome.

There is little doubt that sometimes medical men quietly administer doses of narcotics to the hopelessly and painfully ill that they would hesitate to give to people in better condition—but then severe pain seems to inure patients to the depressing action of narcotics, and it is always difficult or next to impossible to differentiate the dose that is really

demanded from the one that implies an excess of medical pity. Mercy killings are as ancient as mankind and will continue to occur, I presume, much oftener than the newspapers are able to record. But even if euthanasia became legalized and a board of five or ten physicians decided that in certain specific, *most* carefully considered cases, death should be the medical prescription, it would be a very difficult matter to execute the judgment. Who wants to be an axman, even at the behest of the law, or even at the direction of his country? Think how any one of you would feel if such a medical court, however sanctioned by the mercy, morality, and ethics of our epoch, ordered you to carry out its sentence. You would shrink, as would the most humane physician.

And yet, however important is the preservation of life, there are so many fractional lives in the world, people who live as beasts or half-men, people whose minds are stunted to idiotic levels, people whose moral characters are warped, asocial, or even dangerous to society and the welfare of their fellows, those who rape and beget other idiots lawlessly, or who murder for a price. It is difficult to offer good reasons for the preservation of such lives, despite the heroic reclamation of men like Loyola or Augustine or many a stalwart of the Salvation Army.

When I was at the Chicago Maternity Center, which was in the heart of the Halsted and Newberry Street slums, many a crap game went on under our rear windows. Those taking part, always fearful of interruption by a rival gang, carried loaded revolvers. These were held for them by a ring of eager boys

while the older men knelt in turn to the great god "Craps." We could boast of many a baby delivered by our predecessors in the slums of twenty years before, babies who had developed into these local gangsters. Once in a while, at 4:00 a.m., in a lousy, stinking, crowded tenement, we wondered what the new life we were ushering in, and preserving with all the solicitude of medical science, would develop into in the unsolicitous, cruel, rapacious world so unimpressed and unimproved by social science.

Any busy practitioner of some maturity has had time to reflect on the values of the lives he has saved or bettered. What good has it done to rescue these people? Often enough, of course, the answer is reassuring and rewarding. The doctor feels he has relieved suffering, has lifted a load of apprehension from pitying and pitiful hearts, has permitted a wonderful talent to bloom and bear fruit for the comfort and glory of mankind, has saved a man who could lead a nation to peace or through the fields of war, or could discover a new healing or a new gadget. But such results of his work are rather exceptional.

A COMMON EXPERIENCE—I won't call it the rule—is that the man who has been helped remains as savage or obdurate as before, cheats, drinks, forecloses mortgages, beats his wife, plays politics while Europe burns—in short is not a whit better for the lend-lease of life now granted him. He forgets both the God who gave him more years and the doctor who was, perhaps, God's left hand; and too often the doctor has to sue him for his bill. Indeed, the collection of overdue accounts is the most cynicizing experience a doctor

goes through—and he works at it only second to Himself, was permitted monthly!

Not only are some of these things true of our healing, but, if I may presume to lay a hand on the altar, it seems almost as true of God's interventions among the ailing. Certain examples come to mind to illustrate this fact:

One of the most remarkable examples of healing that ever occurred in the lifetime of a venerable missionary of ours saved the life of a child very far gone indeed. The child grew up. But that person's life could be said to be one long torture, and is relatively hopeless and useless. Did God through his minister do well to save that only child?

A remarkable thing I have seen was the sudden subsidence of fever in a severe case of streptococcus infection—and that in the days before antibiotic drugs—at 10:00 o'clock one Sunday morning. That was coincident with concerted prayer on that person's behalf by our congregation. Yet that girl shortly thereafter left the church and has now been lost track of. She had pronounced musical abilities which we needed then and still could use.

IT WOULD seem that the Lord's healings, whether now or in the time of the Gospels, may appear rather haphazard by any criteria thoughtful men would propose. He withholds healing where we cry in anguish for it and where it seems logically demanded—and vice versa. Truly his ways are often beyond our discovery. The great patterns we can recognize, but individual braids we cannot disentangle. We can know so little of his ultimate or even penultimate ends.

Another mystery in God's healings is their immediate purpose. All but one of the lepers Jesus healed went thankless away. We have no record of their either listening to his message thereafter or coming to his succor. It was purely an unregarded mercy. And Paul, his ablest disciple, the man who molded Christianity

was permitted indefinitely to suffer a thorn in the flesh, perhaps a disability of sight. Of what use to heal a man of viper poison if he survives only to die a Roman felon?

DO HEALINGS CONVINCe? It was well said: "These signs shall follow them that believe." When Jesus raised Lazarus, a prodigious feat surely, many hastened to report this blasphemy to the Pharisees who thereafter sought with fresh urgency to destroy Him. Our minds run in easy ruts, and scarcely any of us ever peer over the edge. The scientifically-trained person is tied to the wheels of the monotonous chariot of cause and effect. He dare not free himself, once he has adjusted his pace to that linkage. Thereafter he lives in the reflected glory of the often meager physical truth it conveys. A miracle is such an unpleasant jolt to a tidy academic mind. Indeed, orderly, blinkered minds can be such dreadfully self-satisfied things that, seeing one, God must often be minded, as he was in Green Pastures, to "pass a miracle."

One of the greatest instances of this in our day is found in the studies on telepathy of Rhineland and his group at Vanderbilt. They have mathematically demonstrated the fact of telepathy. The proof is unobjectionable and silencing. Yet the acceptance of their findings is far away. No evidence is adequate to overcome the powerful counter prejudice. It opens windows into far and unpredictable vistas. Scientists, like other men, often prefer to draw the blinds.

The recent surveys of the Atlantic Basin by Professor Ewing's group in relation to the legend of "Lost Atlantis" offer another case in point. They found vast plains, thousands of square miles in extent, whose fundamental basalt was covered thinly, with perhaps only one hundred feet of sediment, this showing no evidence of stratification! This phenomenon challenges all geological views of the origin of the stratified or sedi-

mentary rocks! What about the discovery of sediments seven thousand feet thick on the Bermuda Rise, or of prehistoric beach sand at two and at three and a half miles below the surface, far from any modern beaches—in one case twelve hundred miles from land. Or the Hudson River Valley cut far out on the eastern Continental Shelf, as much as eighteen hundred feet deep in places? That coast has dropped nearly two miles since the river first began to flow! Or what of the remarkable fish whose lower jaw slid in and out instead of opening in the usual way?

Or how shall geologists explain the rock crystals in Maryland suggesting that those rock formations were once at the magnetic pole? And how shall astronomers explain the planet Venus which seems to have been unknown to ancient star gazers.

BEFORE ALL SUCH PUZZLES, the scientist, like the rustic, stands at gaze. He simply suspends judgment. Most men do that before miracles, come to no conclusion but what their amazement implies, and are moved toward no conviction—unless perhaps to a distrust of such "lawlessness"—the invasion of the known by forces unknown and perhaps inimical, certainly unpredictable.

Yet miracles of healing have their place. They strengthen the belief of those who already believe. For there are all shades in our conviction. Few of us, perhaps, would go to the cross or into a lion's den for what we "believe." Only a few men and women in every age have been found worthy when called to the test of martyrdom. Perhaps such valorous saints need no help to surety. But weaker ones, as I am, may need it, and to us the sight of the "Moving Hand" is sometimes vouchsafed, either for warning or encouragement. Such incidents are lively reminders of the presence of a transcendent power, and tell us that we are not alone, that God is aware and cares. "His eye is on the sparrow, and I know he watches me." In the

“latter days,” the epoch of concentration camps and “voluntary confessions,” we need to bear this in mind.

MY MIND COMES TO REST in the several dilemmas I have touched on only in the purity and promise of children. My life is spent ushering them into the pews of the world, although that does not demand striped trousers nor a flower in the buttonhole. It's a good task, with good results. It is so obvious that if heaven contains men at all, it must be as little children—or mothers. The rest of us will be looking over each other's shoulders through the crowded door. Theoretically, the innocence of childhood can be preserved, and the life of a Saint Francis or Saint John proves it. Now I find the children of the wicked as lovely as those of the much better. Nothing can be derived from a being or place that does not possess it. Could that mean that our souls are not too unlike, really, whether the world calls us good or bad, and that when we finally slough our skins and a few bones, our inside selves will be not too unlike and all be redeemable? In that hope the most disillusioned can find hope, and my doubts rest.

Now miracles of healing must be well attested, otherwise they degrade the trusting into a state of stupid credulity, and they embarrass and disillusion the faithful who scrutinize them more objectively. Many years ago I began to feel that a miracle of healing should never be reported unless its evidences could stand repetition in a court of law. The diagnosis must be both accurate and reasonable, and confirmed by skillful medical witnesses. The course taken by the disease must be sufficiently off the norm to excite not only wonder and awe, but the respect of those familiar with the remarkable variability the disease may exhibit. There should be confirmatory visual records, wherever possible, such as X rays or photographs taken before and after “God intervened.” Now I

would be the first to admit that such evidence is usually hard to come by, is rarely compiled beforehand for later comparison, and even when airtight is sure to be questioned. When a student in Toronto, I heard an old sister testify of the immediate correction of her deformed foot. How I wished that the X-ray evidence that would have been so easy to obtain at the time had been there to accredit the wonderful story. Such criteria should be aimed at, and, indeed, Lourdes in France has achieved something of this nature, as Sir Berttram Windle points out. Now this wins no more or only very few to Catholicism, but it makes the claim of rational and knowledgeable Catholics to God's proximity worthy of respectful hearing. No one, however scornful, can evade really sound evidence. Whether one accepts it or is moved by it is quite a different matter, but sometimes and unpredictably men otherwise adamant do hear that voice. We should have a mesh for every fish.

I have long been offended by some of the silly tales of dubious healings related in our congregations. Discerning people are upset by these. They make one incredulous of even the best reports. False Christs are just antichrists. Pseudomiracles discount *all* supreme interventions by God in the traditional order of his creation.

PERHAPS I SHOULD CONCLUDE with some practical suggestions on the place of our ministry in the healing of the sick. When called to the bedside of ill members, you always go—even when on occasion doubting the need or the wisdom of the request. You are called at night by those who are too thoughtless to call you by day, or by those who have been ill for weeks past. So few ask if they can send a car for you, or if you have the price of a streetcar fare—and I have known elders who did not—they rarely offer to drive you home. Such callous and selfish attitudes doctors are accustomed to find in the sick and their families,

but you must become hardened to it while still keeping a soft shell exposed to the divine impulses. You may know many reasons why the illness is a just punishment, or would seem to be such, or may know of incidents in the petitioner's past life rendering your request for healing something less than whole-hearted and hopeful. Yet you must make it. Often you are called repeatedly when your first prayers fail. How many times should you pray over the affliction? Perhaps the doctor tells you or you already know that the illness is a progressive and steady degeneration, or you know that a vital organ has been attacked by cancer, a knowledge from which the patient has been protected. Still you must attend and must pray the prayer of faith and hope to One who can do all things and intervenes in unexpected ways and persons. God's unexpected mercies are man's hope, for we all deserve so little at his hands.

I suspect that all such efforts of ours in ministry help. They may not avert death, operation, or palsy. But they encourage the patient and his family, they establish God-contacts, and they carry on a noble tradition the priesthood has long maintained—just as the Roman Priest carrying the Host to the dying through night and storm exerts a profound effect on all who hear the passing bell. We are called to strenuous and exhausting duties, as well as to lofty experiences. I have never been quite sure about repeated administrations, believing that the Lord should neither be harangued nor overruled, and that an unrelieved petitioner should be as fixed in the attitude of prayer two weeks after the initial administration as he was at the moment the elders laid hands on him. His call upon God should surely not cease or weaken as they put on their overcoats. Yet we all know of men who have been helped only after repeated calls upon God, and are reminded that Jesus in

Gethsemane appears to have prayed three times before he got an answer, even a response in the negative.

You come to the sick in body or soul, bearing gifts. All the great things are gifts. Indeed, you cannot purchase really fine things, such as the gift of healing, sympathy, love, or creative talent like the ability to paint, compose, write, or speak. In a world full of price tags, one of your superiorities over the medical man is this emphasis you should lay on the pricelessness of your kind of help and healing. Indeed, you can point out that a price tag marks a thing down, shows it is second rate.

FINALLY, how shall ministers conduct themselves where physicians are concerned? That depends on the patient, the malady, and the doctor. On account of the last two factors, it will often be wise to speak to the physician, ask about the diagnosis and the expected outcome, and ask what one can do to assist. Nearly any doctor will welcome both such help and your intelligent approach to what is often a great worry to him. Some patients need to know that death is approaching, that wills should be made and relatives summoned—and yet need encouragement, too, in their last great crisis. Some people merely think they are ill and need to be jollied out of their mistake. Some have problems, domestic or economic, that the doctor has no time for, no sympathy with, nor power to aid. In these spheres the minister's help may be unique and bridge the gap needed for convalescence or to secure the future of loved ones.

The doctor too rarely can help the whole man. He is like Alcoholics Anonymous. I know some men completely rehabilitated by that non-clerical organization. But I know of one who has been freed of drink only to run amok sexually, corrupt a widow, and be about to ruin her children, until we intervened with the help of the law.

The minister must help to heal the whole person, body and spirit. If body alone is healed, the last state of that man may be worse than the first—as was found to be true in the ancient days of belief in possession by devils. The doctor often feels frustrated by the results of his labors—if he ever dares to raise his head. What man is better, or how does the world improve with two tonsils less or another scar on the lower abdomen? The ethical hopelessness of their task prevents most doctors from reflecting, or it makes them casual and cynical, or it tells them that the real ends of their work are Cadillacs and Country Clubs and a fashionable wedding for their daughters. Yet every doctor thinks *children* lovable and worth saving. In them life has not been warped and God's purpose in man marred.

THE CHURCH'S ministry somehow tries to keep the wonderful engine fashioned by the Great Designer from defilement while the doctor keeps the chassis in good repair. Let the elder remember that he is at least on a par with the dignified and impatient mechanic labeled M.D. Indeed, the engineer who devises the motor is generally regarded as being the superior of the man who merely mends its dented fenders. Do not be too humble before the doctor, therefore. Like all other scientifically-trained men, he grasps very little of knowledge as a whole, and, as he studies, this deficiency in his mental equipment becomes increasingly apparent. He is like Dr. Mattill, the great biochemist who presided at a recent Vitamin E Symposium in New York City during a session devoted to enzyme studies. I sat through it quite uncomprehendingly. How relieved I was to hear him at the end of it get up and ask: "Does anyone here have any questions? Does anyone *dare* to ask any questions?" Most or nearly all of those present must have been as mystified as I was—and yet in that special field I might be regarded as slightly competent. Acquainted as

I have been with many medical experts, I have found how regularly they were stumped by the mysteries of their work and how humble the scholars among them were. So much medical "knowledge" is temporary, and tomorrow is looked back on as just a silly tradition. Indeed, if I were to offer advice to any youngster about to enter medical research I would urge him to challenge something all medical men take for axiomatic. Almost certainly such a "fact" could scarcely stand close analysis, and he would make a real contribution to knowledge by his new approach.

Be humble in your contact with medical ministry, therefore, but quietly confident, dignified, and in no degree subservient. If you're talking to a good doctor, he knows how much remains unknown. If he isn't a good doctor, *you'll* soon be aware of what is unknown to him.

This has been a meandering survey of the broad area where your ministry overlaps that of physicians. It is hard to draw distinctive lines between our efforts, and what boundaries there are have often fluctuated and will move one way and another in time to come. But because man was formed "a living soul," he cannot be departmented successfully. The minister and the physician handle one person. If he fights with his wife, his blood pressure will rise or he will get migraine headaches or a tender bowel. The doctor cannot solve *all* of that problem with a bland diet or aspirin. In the same way the elder who upsets all pastoral efforts, wrangles in business meetings, or snarls his gossip behind backs may merely have a nagging duodenal ulcer or arthritis, and he won't be a better man till his wheels are straightened. Get the body mechanic to tinker with him before his children leave him and the church, and end up in taverns, the courts, or the haven of Catholicism.

Ministry has power, needs power, and should work toward the whole man. Doctors would if they could.

Experiences of a Missionary - Part VII

South Dakota

IN 1908 I was appointed to labor in South Dakota with Edward Rannie. Going to our field we opened the work in Huron and continued for some weeks in that part of the state.

About that time I received a letter from a lady living in the southwestern part of the state, asking me to come and hold a series of meetings. She believed several would come into the church if a proper effort were put forth. She offered to meet me at the nearest railroad station, more than forty miles from where she lived. After some correspondence I set a date and promised to come. Taking the train, I went to Presho where the lady was to meet me.

A Lady's Promise

On my arrival there I waited several hours, expecting this woman to come after me, but she failed to put in an appearance. It was homestead country with only occasional houses. Upon inquiry I found there was a grocery store and post office about twenty miles distant. I did not have money enough to pay my fare back to where I had friends, neither did I have sufficient funds to hire a liveryman to take me where the woman lived. I did have sufficient money to hire the liveryman to take me to the post office and from there I would walk the remaining twenty miles. We left Presho late in the afternoon and did not reach the office until sundown. I went into the store and asked if there was anyone living near there where I could stay all night. I was informed the nearest settler was about fifteen miles distant. The postmaster said there was a man about two miles away working in a hay camp, who lived in the neighborhood where I wanted to go, and that he might be able to give me some advice that would enable me to locate the people I was hunting for.

Converts

The liveryman returned to Presho, and I took my grips and started in search of the hay camp. I had not gone far until I found it. I explained my condition to the man who was putting up hay and found he was an uncle of the woman who had written for me to come. He had turned his team out for night but got them and drove me to his home, which we reached about two o'clock in the morn-

ing. He was kind and hospitable to me and soon we developed a lasting friendship. I remained in his home while in that locality and succeeded in converting and baptizing Brother Kearnes, his wife, and their son.

Some outstanding spiritual experiences came to me while I was in the area. I had to travel some twenty miles to get my mail, as it came only two days of the week and it was often delayed. I had left home when our oldest child, Esther, was only a month old. While I was in this part of the state, she became very ill. My wife had called the family physician and the doctor pronounced her condition serious. My wife wrote telling me of her illness. I was nearly one thousand miles from home, without money, and forty miles from telephone or telegraph service. I wondered if our baby was alive or if she had passed into the great eternity. Naturally I was discouraged.

As I walked across the prairie that day, I longed to know how our daughter was. I not only wished she might be better but, knowing the healing power found in the gospel, I sought the Lord and asked that she might be healed. As I prayed the Spirit came to me and brought light that cheered me. I was made to know that at that very moment our daughter was on her way to complete recovery. Words cannot express how glad I was in knowing the Lord had heard my cry and had given me the information that brought peace and happiness into my soul. A few days later I received a letter from my wife confirming that which I received through spiritual light. Deep in my heart I thanked my Heavenly Father for revealing to me that which meant so much to me in the hour of deep despair.

Prophetic Experience

Another spiritual experience came to me while I was in that section and impressed me most deeply. Many times I had been told by people that were it not for our believing in the Book of Mormon and that Joseph Smith was a prophet of God, they could accept our work. I wondered why the Lord would place in his work that which was such a stumbling stone to many people. I had been reading the Book of Mormon and was deeply impressed with the spiritual content found in it. After spending the entire day reading from its pages, I retired for the night.

By L. G. HOLLOWAY

I soon fell into deep sleep and had a most outstanding dream. In this dream I saw in the northwest sky a large circle. There was also a large circle in the southwest. In between these two circles I saw a smaller one with three spokes; this circle was spinning like a top. Soon it disappeared and a most beautiful framework became visible. In this frame appeared the date "1914," and beneath the date these words, "War on land and sea." I realized millions of people were witnessing the same thing as seen by me. Soon this inscription disappeared and another inscription appeared. It read, "The Book of Mormon is divine." I thought millions of people saw this statement which meant that instead of the Book of Mormon being such a stumbling stone it would now become one of the outstanding witnesses for Christ. I shouted for joy as I awoke.

The Spirit of the Master enveloped me and revealed the meaning of the dream. War was to begin in 1914 that would terminate in the loss of many lives, reaching into the millions. Following this terrible conflict, the ten tribes would come to the attention of the world, and they would bring a record of God's dealing with them; their record would bear witness to the truth of the Book of Mormon. It was not made known to me how long after the war this would take place, but I am sure it will come. This experience I wrote to my wife and also in my diary which I have in my possession at the present time. This was given to me some six years before the war started. I have witnessed the fulfillment of the first part of the dream, and I am sure the part relating to the Book of Mormon will also be fulfilled. The book then will not be a stumbling stone, but will be one of the strong evidences of the divinity of our work.

I remained in that locality for several weeks doing what missionary work I could and succeeded in converting a few more people to the gospel. Friends gave me sufficient funds to take me to the eastern part of the state, so I left for that field.

A Walk in the Rain

For some reason South Dakota has never been a field in which our work has prospered there being only three

organized groups in the entire state. However, we do have quite a number of Latter Day Saints scattered in different parts of the state. Living near Kidder was Brother J. P. Bierlein who invited me to hold services in that vicinity. I took a train for Kidder arriving late at night. On inquiry I found Brother Bierlein lived about two miles out in the country. Under ordinary conditions, I would not mind walking that distance, but on my arrival in Kidder I found it raining heavily. It was my first visit to this place, and being unacquainted, I dreaded to hunt for his home in the darkness, of night and with the rain falling in torrents. Following directions given me, I started out and after some time came to a farmhouse that I concluded must be his home. I rapped on the door, and there was no response. I called, but still heard no answer. I went to the barn and thought I might find some hay in which I could make my bed, but again I was disappointed in finding no hay.

The only thing to do was return to town and try to find a place to stay. Carrying my baggage I got back to Kidder about midnight. After some effort I aroused a man in a hotel; he was kind enough to let me share his bed with him as the hotel was crowded that night. The next morning a telephone call came from Brother Bierleins' daughter; she informed me that her father was in Texas looking after some business but would be home in a short time. She also informed me they had heard my rapping on the door and also my calls, but became afraid and would not answer. They had sat up the remainder of the night and had even called some of the neighbors in as they thought a burglar must have made the noise. The next morning they talked the matter over and decided it must be the missionary instead of a burglar so called the hotel to find out.

Brother Bierlein came home in a day or two and we arranged to hold services. I conducted meetings in some of the near-by places with excellent interest, and much good resulted from this visit. We had many hearty laughs over the incident, but I would not care to repeat the experience.

In Hecla, South Dakota, I had the pleasure of holding services in the high school building. The Methodist minister also invited me to speak in his church, which I did. I was glad to do this as there had been much opposition to our work on the part of

some of the Methodists, and this to a large extent removed the bitterness.

Return Home

This closed the work in South Dakota, and I was glad to turn toward home. I had not seen our baby from the time she was one month old until she was six months of age. When I arrived home her mother was out of the house, and the baby was in her buggy crying as if her heart was broken. When I entered the room I went to her and began to talk to her. She ceased crying, and looked at me in astonishment. She knew I was a stranger. My wife soon came in and we had a very joyful meeting.

The lot of a mother is a hard one when she is left to care for the family and the many problems to meet. The life of the missionary is also hard as he finds himself far from home, lonely, discouraged, and homesick to see his wife and children.

Reflections on Glauud Rodger

I have often thought of Brother Glauud Rodger, one of our first missionaries to Australia who spent five long, weary years away from his family. Some years ago I stood by his grave in Elko, Nevada, and as I looked on the wooden board that marked the place where his body rests I asked myself, "Do you love the gospel? Are you willing to sacrifice for it as this servant of Christ sacrificed?" I had to answer that such love as he manifested is not found in ordinary men. After he returned to America, he was not permitted to remain long at home but was sent to the Pacific Slope Mission. There disease took hold of him and for days and weeks he struggled, hoping to recover and see his family again. That privilege was denied him, and he passed to his reward without being granted the desire of his heart.

As I stood beside his grave that day, I could not help feeling that here was a man who gave his all that mankind might enjoy the sweets of the gospel, not only the pleasure that it brings in this life, but that which awaits the pure in heart in the celestial kingdom of our God. No one except Christ and the Father can fully sense the sacrifice of the missionary and his family. For fear someone will think we are placing too much stress on the sacrifice made by those who are sent out to warn the world, let me add this: I consider the mission field a glorious opportunity, and in a very marked way men are repaid for every sacrifice they make.

As I go back over the years of labor in the field, I am persuaded by my own experience that happiness is found when you give something of real worth that continues to live in the souls of men. Some of the happiest moments of my life have been spent in preaching the gospel to those who have been converted to the teaching of Christ. As we share with him the saving of the world, we also share with him the glories of the great eternity.

A Missionary's Reward

A missionary many years ago was laboring in the city of St. Louis, Missouri, and as he was passing along one of the principal streets where the multi-millionaires lived, he could not help admiring these homes. He was a poor man, having very little of this world's goods, and naturally he thought of the great wealth represented in these homes. As he walked he felt a craving for some of this wealth. He could use it not only for his own welfare, but also in helping his fellow men. As he looked upon these homes he said in his heart, "Lord, might I not possess the wealth of Lindle Avenue?" No sooner did he say this, than the question came to him, "Would you exchange your experience in this latter-day work for the wealth of Lindle Avenue?" There was only one answer, "No, Lord, I would not exchange my experience in this wonderful work for the wealth of Lindel Avenue."

Every missionary who has faithfully done his part can say the same thing. While these experiences cannot be equal with the hope of eternal life, yet they are a foretaste of that which men will receive in the presence of the Master.

I can recall several times when I have convinced men of the truth of the gospel and have been privileged to baptize them into the church, these same people have come to me afterward and told me they were happy to be members and that they had felt the power of the gospel in their lives, transforming them from darkness and despair to a condition of light and peace. Such is the testimony of those who have been brought into the marvelous light of this latter-day evangel. This work has opened to them a most wonderful field, and they have known the truth of the message as restored by angelic hands.

(To be continued.)

Training Leaders for the Rural Church - By GERALD GABRIEL

THE training of leaders is a most important task of the rural church. This problem is shared by all rural organizations. The few leaders found are leaders not only in the rural church but frequently in other organizations also. The rural church has developed leaders in the past and gladly shared them with farm and community organizations, which often resulted in overworking certain individuals. Today other rural organizations train leaders which the rural church may call upon for assistance. Never before in history have there been so many leaders in rural life. The growing church must use them.

Rural people often refuse to accept responsibility on the grounds that they are not qualified or do not have the time. Quite often the latter is true, since the few leaders available are already doing more than their share. Some may have the time, but feel inadequate for the tasks they are asked to perform. Many have had little or no preparation for such tasks and, willing though they be, have a horror of bungling a job before the eyes of their friends. Consequently, in the small congregation, willing leaders too often must take on many leadership responsibilities concurrently.

True leadership is voluntary, non-professional, and a service given without financial reward. Leadership is a result of training and practice, and of the functioning process of group action. The true leader is a member of the group, often developed under the stimulus of a definite need created by a changing social order. That stimulus arising from a sense of need will largely determine his success and continuous leadership.

Dr. Sanderson, *Leadership of Rural Life*, says:

The demands for rural leadership will be met only as those who are in position to stimulate and train leaders have a clear understanding of just what is involved in the process of leadership, for with such insight their faith in the possibility of creating leaders will be strengthened, and they will be confirmed in the conviction that the slow process of building leadership is the surest means of any permanent rural improvement.

THE potential leader must first have the conviction that the church is worth while. He must be concerned with its message and the place of the church in the community. Everyone desires to be led; everyone at some time or another desires to lead. Leader-

ship-followship in this relationship are reciprocal. Leadership is desirable for social prestige. The rural church desires good leadership that the church may have prestige in the community.

In creating leadership, the church must first create a sense of obligation in each member to do his part in achieving the objective of the church. This is really creating morale, making for a lively appreciation of the purpose and objective of the church. When a job needs doing, there must be volunteers to help. When members are content to let someone else do the work, their morale is weak. Leaders must have enthusiasm for their work and loyalty for the objectives of the church.

Leaders sometime fail to volunteer because of negative criticism. Members of any organization must be made conscious of what this kind of criticism does for them. It has been aptly stated, "Anyone can find what is wrong with people, but it takes intelligence to find what is right." It is good policy for any organization to use criticism, but always remember that positive criticism is encouraging while negative criticism is discouraging. If criticism is due, it should be positive when given in the presence of others; negative criticism should always be given in private. Member critics may be put in places of responsibility to keep them busy in their own work so they will have less time to criticize. This will also help them to develop sympathy for the shortcomings of others.

Dr. Sanderson also says:

One important condition for the favorable development of leadership is to give young people all the responsibility they can carry. Youth may not have the wisdom of older people, but they have the initiative and courage that should be exercised rather than suppressed. The organizations, churches, granges, et cetera, which throw responsibility upon their young people are lively ones. Young people will not respond unless they are trusted. Herein lies the value of such groups as the 4-H clubs, Scouts, and similar organizations for the adolescent, which give opportunity for development and training in positions of leadership.

LEADERSHIP is trained, in the last analysis, only through experience. However, this is a slow process and sometimes very costly. Leadership has significance to the trainee when the actual experience is taking place. This may be an apprentice working under the supervision of someone else and can be effectively accomplished by ro-

tating or shifting leadership responsibility to trainees under good supervision. This type of supervision will analyze and interpret successes or blunders as they happen and thus avoid many unpleasant experiences.

It is important to make leadership easy for beginners. Physical activities such as ushering and serving at church socials do well for the first steps. Group mental activities such as singing in the choir and enrolling in discussion groups or training classes may follow second in this leadership learning process. Training in individual mental activities, such as conducting worship programs in classes of small groups or doing contact work with more experienced members, may be the third step. These steps can be made a pleasant task for the new leader; being pleasant they are desirable and encouraging to the trainees.

Many "hard knocks," embarrassing situations, and discouragements may be avoided if the apprentice leader has had some previous study in leadership-training classes before his responsibility becomes very great. Some ideas will have to be "unlearned" if the potential leaders do not have a thorough knowledge of fundamentals.

Ordway Tead in "The Art of Leadership" says that a leader should have (1) a knowledge of the general characteristics of human nature; (2) self-knowledge of his own unique combination of qualities with their varying degrees of strength and weakness; (3) a working grasp of the right attitude to possess in dealing with people; (4) an ability to ply all this knowledge to the mobilizing of energy and enthusiasm for the special objectives of the organization; and (5) the will to make deliberate efforts at broadening his total personality in cultural direction. In addition, there must be available literature prepared for the potential leader's specific problems in the form of handbooks, manuals, etc. The trainee is better prepared if he has some general knowledge of related fields. Less supervision is needed after the apprentice gets the "feel" of the work, for he begins to interpret, analyze, and take note of the experiences of other leaders. Leadership is not, however, attained at this point. The rural church will do well to provide training courses for its leaders and potential leaders. (Continued on page 19.)

Christiana Salyards

THE LORD must have helped me many times in my work, because I didn't know the Scriptures at all. Why, I had hardly read a chapter in the Bible when I first started to write quarterlies."

The frail woman lying in the bed at Resthaven spoke humbly. Looking back over her years of writing for the church, her thought was not that she had set records for service but that God had been kind enough to make her an instrument in his work. She had been the first to write quarterlies for the Reorganized Church when the Sunday school movement was begun. For many years she was the only one to write quarterlies for all ages. For thirty-five years she wrote the senior quarterly. She also wrote three books. In her work she may have influenced more people in the church through the written word than any other single member.

CHRISTIANA SALYARDS, daughter of Charles and Katherine Stedman, was born on March 30, 1861, in Rochelle, Illinois. She was a baby when the Civil War began, and one of her earliest memories is of Lincoln's second election to the presidency. From Rochelle, the family moved to Depue, Illinois, where Christiana was graduated from high school when she was seventeen and began her school teaching career in the country schools near by.

When she was twenty-three, she went to Kansas to care for her grandparents for the winter. The grandparents were Latter Day Saints who had been in the original church under the leadership of Joseph the Martyr and were now in the Reorganization. Two months later she was baptized in the Little Blue River on October 27, 1884, by Elder Alma Kent.

Up to this time, Christiana had found little opportunity to study the Scriptures, much less the particular doctrine of the church she had joined. Now she began studying tracts, and prayed that she might have some assurance that this church had the truth. The second week following her baptism, she had a spiritual experience which gave her a faith that has lasted throughout her life.

Returning to her home in Illinois, Christiana went back to her teaching and studying. The beginning of her writing for the church was most casual. One Sunday afternoon while she was reading the Mother's Home Column in the *Herald*, she decided to write a letter to the column which was directed to Marietta Walker. When she had written the letter and stood holding it in her hand, she was astonished by a sudden baptism of the Spirit. At the time she could not understand it, but later she knew that it was because this was the first time she had used a pen in the service of the church.

This letter began a long and pleasant relationship with Marietta Walker whose name even then was almost legendary in the church. The two met when Christiana visited Lamoni on her vacations, and before long Sister Walker was urging the young woman to move to Lamoni to teach so that she might help more with church work. One day while Christiana was walking to the post office to get the mail, a voice spoke to her, "I have called thee in righteousness and will hold thy hand." It was a comforting message, but puzzling as she had no thought of doing any specific church work then.

ABOUT THAT TIME the Sunday school movement was gaining prominence in most churches, and a Sunday school association was set up

by the Reorganized Church to begin the work. There were no Latter Day Saint quarterlies, and the authorities did not know of anyone to get for the job of providing them. Marietta Walker urged them to get the young schoolteacher from Illinois. Letters were written, visits were made, some persuasion was used. In the end, Christiana moved from Depue to Lamoni, and "on the Monday after the Fourth of July, 1892," she went to work.

At first, Brother J. A. Gunsolley was assigned to help her, but he had no more idea of where or how to begin than she did. As a model of what a quarterly should be like, Christiana had brought a Congregational quarterly with her from Depue. The content did not interest her, but the format did. On that first Monday morning she sat down with Brother Gunsolley in Sister Walker's living room. On the table before them was a King James Bible, the Inspired Version, an old Bible dictionary, and the one quarterly. With these tools, they began the first quarterlies for the Reorganized Church.

Together they completed two quarterlies for the three grades, senior, intermediate, and primary. Then Brother Gunsolley became ill and had to drop the work. Christiana was terrified. She could not possibly go on with the work alone. To keep busy while she waited for Brother Gunsolley to recover, she decided that she could go ahead and write the review questions for the last lesson they had finished. Then she decided to go ahead and try writing the next lesson for the three grades. When she found she *could* do it, she lost her fear of carrying the responsibility alone. After that, she wrote all the quarterlies for many years, and wrote the senior quarterly until 1927.

IN HER PRIVATE LIFE, Christiana Stedman was not idle. In 1895 she married Richard Salyards who was secretary of the church for thirty years and also served as private secretary to Joseph Smith. Although she had no children of her own, she reared her husband's three children in addition to her writing and housekeeping. "Whenever I found myself slipping behind in one of my jobs, I'd get a girl in to live with us and help me get caught up," she remembers now. As a result, she had help about half the time.

"I was a kitchen-apron editor," she recalled. Most of her work was done on the dining room table while she kept one eye on the kettles on the kitchen stove in the daytime, and shared the writing space with the children as they prepared their school lessons in the evening. "But only one page of manuscript was ever lost" in this close work, she said. At that time all her writing was done in longhand with a pen; only in later years was she supplied with a typewriter and desk to make her work easier.

"As a general thing, I had to work hard." Lying on the comfortable bed at Resthaven, she stared at and beyond the ceiling. "The Lord may have helped me, but he made me do what I could by myself first. When I got to the end of my tether, he was always there. Like the time I had to write thirty-five lessons for all three grades in two months. That meant really 105 lessons! I just bowed my head on my hands and said, 'Lord, I can't do it this time if you don't help me.' Then I budgeted my time and started to work, and he helped me. We got the lessons finished on time."

IN 1918, the Salyards moved from Lamoni to Far West Stake, and in 1924 to Independence. In 1927, at the age of sixty-six, Sister Salyards turned over the responsibility of writing the senior quarterly to someone else. But her work was not done. She turned her attention to

writing books, and by 1942 had written three books: *Life of Christ, Men Nearest the Master*, and *The Enduring Word*. Age, plus the loss of both her husband and her health, slowed up her work. In 1948, having no relatives in or near Independence, she went to live at Resthaven. "I found a few people here whom I had known before, so I feel among friends."

But even age and poor health could not dull her driving spirit. She began and finished what she refers to as the "statement" of her life.

The rough draft is still in manuscript form, and it is hard to tell if it will ever be turned into the polished product that the author would like to see go out under her name. Frail as she is, her eyes light up and her voice becomes stronger when she speaks of it. "Why, I could revise it myself if they would let me! I don't want anybody changing my experiences around. I have my typewriter right here in the room and could peck out a little every day."

One wishes that she could.

—JOSEPHINE MONTGOMERY.

Why Should I Vote? — By Dave Schmidt

A Department for Debatable Topics

The views expressed in this article do not commit the "Herald" or its editors but stand on their own merits. Should other views on this topic be offered for publication, they should be affirmative, free from personal references, and possess literary merit.—Editors.

IT IS MY OPINION that those who are undecided in regard to the merits or demerits of any measure to be voted upon would act wiser not to vote. Certainly such voting is as apt to do as much damage as it is to do good.

The same is true regarding candidates for public positions. Unless we have reasons to believe the candidate we vote for will fulfill and discharge the duties of the office better than the others, we should not vote for him. To support a candidate simply because he belongs to our church, party, or organization is shallow principle. Such choosing is back of most of the corruption in every political organization.

I prefer to vote for the one who I think will be the most efficient even if in so doing I am required to vote against my organization, church, party, best friend, or nearest of kin. Furthermore, I believe it is the duty of everyone who would vote to inform himself, if possible, regarding the character and fitness of any candidate for public position so that he may vote intelligently.

I also believe it is the duty of every would-be voter to inform himself, if possible, in regards to the merits or demerits of the propositions or measures to be voted on so that he may have definite convictions of his own regarding them, rather than voting for or against them just because others in whom he has confidence are voting a certain way.

Until we as voters have a better concept regarding the measures and men we are voting for, our progress in government and other organizations will necessarily be slow.

After the vote is taken on a measure, those in the minority should abide by the law or decision. However, if it still seems to be a bad law or a mistaken decision they should continue to work for its repeal or correction. By so doing they are more loyal to the government than those who, for the sake of unity, say nothing. The influence one exerts for or against a measure is of greater importance than his personal vote.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Where is the spirit assigned at death, also at the time of the resurrection?
Wisconsin Mrs. I. D.

ANSWER:

The spirits of men are assigned by the Lord to whom they first go at death, to their appropriate places according to their spiritual standing and fitness in one or another of the four groups into which humanity is divided in the future world. Some are placed with the celestial group, some with the terrestrial, and some with the telestial, all of these being in line for salvation in varying degrees of glory. There is a fourth state known as perdition to which belong the wicked who have rejected and crucified to themselves the Christ, thus committing the unpardonable sin. These remain in chains of darkness until the judgment day when they are resurrected. For them there is no salvation.

These spirits all remain in their appointed places until their resurrection, the righteous (including both the celestial and terrestrial groups) coming forth to immortal life in the flesh, the first at Christ's appearing, and the second just after he comes. The celestial will reign with Christ upon the earth during the thousand years, and though the terrestrial are raised on the earth, we know of no statement affirming that this will be their abode during that period, but mention is made of their inheriting another kingdom. The telestial people remain in the spirit state until the end of the millennium when they will be raised and judged. The sons of perdition are also raised after the telestial and just before the judgment, when they will be sent away with the devil and his angels.

After the thousand years are past, the earth will be wholly changed and celestialized to become the eternal abode of the celestialized beings. Where terrestrial and telestial groups will find their permanent places we are not told, though it cannot be on the earth.

For helpful reading see Alma 19: 42-47, 66-67; Mosiah 8: 83-88; I Nephi 4: 52-62; Doctrine and Covenants 76:

4-7; 28: 6-7; 43: 7; 45: 7, 8, 10; 85: 4, 5; I Corinthians 15: 40-42; Revelation 20.

CHARLES FRY.

QUESTION:

Daniel 12: 1 mentions Michael, the great prince for the "children of thy people." Who is he?
Nebraska N. H. B.

ANSWER:

Modern revelation answers the question. "And the Lord appeared unto them, [read the entire paragraph and look up the index in Doctrine and Covenants] and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel."—Doctrine and Covenants 104: 28.

JAMES E. BISHOP.

QUESTION:

In the gospels it is stated "Go out into the highway, and hedges, and compel men to come in, that my house may be filled." What does this mean?
Alberta L. L. A.

ANSWER:

The reference is a part of the parable of the great supper found in Luke 14: 15-24, which describes a phase of the work of God under the restoration of the latter days. The supper signifies the spiritual feast which will be provided in the Zion of this last dispensation in preparation for the coming of the Lord, the first call being "to them that were bidden," referring to the Gentiles to whom the invitation had been extended in the New Testament dispensation. Their right of opportunity did not end with the apostasy, for which reason the latter-day restoration of the gospel came to the Gentiles and is still being preached to them. The order is "First to the Gentiles, then to the Jews."

Another description of this supper or feast is found in Doctrine and Covenants 58: 3; this also corresponds to the prophecy of Isaiah 25: 6. The first call is to the rich, the learned, wise and noble, which is descriptive of the Gentile na-

tions in their highly developed civilization whom the parable represents as being too busily engaged in secular affairs to respond. The second call is for the poor, maimed, halt, and blind to be gathered in; for there is yet to be room. Again the servants are sent out to compel them to come. The second call was to outcast and downtrodden Israel as indicated in Doctrine and Covenants 87: 3; 104: 12, 13, 43; 17: 2; 18: 3 and other places.

The children of Israel are represented in the Scriptures as having been scattered to remote parts of the earth, their identity lost to themselves and to the world. These include vastly more than the known Jews who are but a remnant of the whole. They are described as without the knowledge of God, in spiritual darkness, blind and deaf, some of them in idolatry, and as being the downtrodden of the nations. These are the people whom the Lord will call to his gospel feast when the exalted of earth refuse.

The urgency of this call to Israel is expressed in the word "compel," which is not used in the sense of compulsion but of strong persuasion (see dictionary). Young's literal translation puts it, "constrain to come in," and Moffatt's "press the people to come in." It merely signifies that the appeal will be strongly made. This is described in the Scriptures as the special endowment of the Spirit and power of God:

The word may go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power, in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation. For it shall come to pass in that day that every man shall hear the fullness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter.—Doctrine and Covenants 87: 3, 4.

Jesus spoke to the Nephites of that day of Israel's restoration:

And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people. Verily, I say unto you, at that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost.—III Nephi 10: 4, 5.

For 120 years now the invitation has been going to the Gentile nations. The time is near when it will go to Israel under such power of the Spirit that the Lord's house will be filled. God says this will be "the day of my power" (Doctrine and Covenants 58: 3).

CHARLES FRY.

Letters

Guided by Prayer

I first heard about this gospel by mail. I was living in Groveton, Texas. My sister Tillie had written me a letter, telling me about some of the elders who had been around my father's place preaching. My mother, father, and sister had been going to hear them and had enjoyed the services. At that time I had heard of the Mormons but didn't know much about them.

The next spring we came back to Michigan for a visit, and I saw my mother and sister baptized. While we were home, Brother Summerfield came to my father's house to preach a few times. We enjoyed every sermon we heard. He preached on the new gospel that was brought back to earth by the hands of an angel and on faith, repentance, baptism by immersion, and the laying on of hands for the gift of the Holy Spirit. When we went away those thoughts seemed to stay with me, and I started reading my Bible more. I had been sprinkled in the Presbyterian Church, but this did not seem adequate according to the Scriptures.

Later we returned to Michigan, and I had the opportunity to hear more sermons. I continued to fast and pray that I might know the truth of this work and that, if it were the will of my Heavenly Father for me to change my religion, he would make it known to me.

One morning while sweeping the living room floor at my mother's, I leaned upon the broom and said to myself, "I wonder if God is going to answer my prayers and if they do preach the true doctrine of Jesus Christ, and if my Heavenly Father would like for me to change." Just then the words came to me, "Only trust and obey." The words didn't come alone but with the power and witness of the Holy Spirit. I looked to the right and then to the left; there wasn't another person in the room that I could see, and I said the words over to myself, "Only trust and obey." Then I said, "I believe I know now that God wants me to accept his gospel and be baptized." When I said this I felt the power of the Holy Spirit from the top of my head to the bottom of my feet.

I had heard about different spirits, so I prayed, "If this is the Holy Spirit, will you please let it rest again," and it did for the third time. So I made up my mind right there to accept this gospel and be baptized.

My sister Tillie was going out to practice for a church entertainment, so I wrote a note to Brother Summerfield and sent it by her, asking him if he would baptize me Sunday morning. The word came back he would be glad to.

When my husband came home Saturday night, I told him I was going to be baptized. I suppose he felt as I did on the start, because he said, "You belong to a church; you are good enough. Why do you want to join the Mormon Church?" And I said, "They are not Mormons. I feel that I have been directed, and I do believe in the restored gospel." I asked him if he would go to see me baptized, and his answer was no.

I knew I had my own soul to look after, and I knew no one could do that for me, so I said to myself, "I will take my stand for Christ if I have to give up all." With that thought in mind, I went forward and was baptized, and God has helped me and blessed me through sickness and afflictions and has answered many prayers.

There were several things I wanted to see come to pass, so I kept on praying for my

husband and family. God had given to us two girls of whom I have always been very proud. I began to pray for them when they were very young, asking God to help me rear them; and when they reached the age he saw fit for them to accept the gospel, to put it in their hearts and minds to do so. One day the oldest one came to me and said, "Mamma, when we go back to Grandma's in Michigan I want to be baptized." She was past nine years old. I had been praying for it, but wasn't looking for my answer quite so soon. I said, "You are young, but I would like to see you accept the gospel. If you do I would love to see you live it." Her answer was, "Mamma, I am willing to try." So I took her in my arms and said how glad I was to think I didn't need to coax or persuade her. When she was ten years old we went to Michigan, and she was baptized by Elder Pendleton.

The younger girl came to me when she was only eight years old and said she would like to be baptized. I said, "We may not get to go to Michigan this year but I want you to pray to God and tell him what you would like to do, and ask him to take care of you until we do get to go back and you are able to be baptized. I will pray for you, and I am praying for your Daddy, and I want you girls to pray for him too." The following year we were able to return to Michigan.

When we got to Bay City, Brother Hawm had gone to Vasser to attend a two-day meeting, but I was told at the church he would be back on Monday. We had sold a place up there and were having everything straightened up on Monday. Mr. Shaw, my sister-in-law, and I started down to the lawyer's office. We left my husband there and went over to Brother Hawm's. He had just got back from the meet-

ing and had brought others with him. I told him my youngest daughter wanted to be baptized, so he said they would all go over to the church. I was to meet my husband at a certain place, and I told Brother Hawm how I had been praying for him and asked him to explain some things to him. He said he would, and when we met my husband, Brother Hawm walked to the church with him. I then left him and went into a store and got my husband a pair of pants, a shirt, and a pair of socks. When I got to where our girls were, I said to Ruth, "Hurry and get into your dress that you're to be baptized in." They noticed my package and asked, "Mamma, what have you in the paper?" I said, "Some things for your Daddy." And they asked, "Is Daddy going to be baptized?" I said, "I do not know, but I hope so." When we got to the church, my husband came to meet me. I said, "I wish you were going to be baptized, too." He said, "I would, but I haven't anything to be baptized in," and I said, "Yes you have. I bought some extra clothes for you."

I can't begin to tell how happy I was. God had answered so many prayers in the way I had asked him to. I still had faith to believe he was going to grant this request, so I didn't let my husband lose any chance by not having the things there for him to be baptized in. Father and daughter were baptized together.

I have had to live away from the church nearly ever since I accepted the Restored Gospel until the last few years, but I have found out as long as we are close to the Master and try to live our religion that our Heavenly Father will help and bless us wherever we may be.

MRS. E. I. SHAW.
1678 Fullerton Avenue
Detroit 6, Michigan

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Respect Brings Greater Service

If my people will respect the officers whom I have called and set in the church, I will respect those officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction.—Doctrine and Covenants 125: 14.

By **ELSA V. DAVIES**

THIS COUNSEL is usually and quite properly applied to the work of the ordained ministry of the church, but all who have labored in any office of a branch, whether it be that of janitor or departmental leader, have felt the need of respect as they have attempted what is a new adventure for them. More failure to take responsibility is due to fear than we generally realize—a fear that one is not worthy nor acceptable.

As members we can help to bring confidence to our many officers if we but take the right attitude toward them. At this time of the year in many places, men having been called of God are presented and accepted by branches and districts. Branches are setting in order their departments by electing new officers or shuffling old ones so that each can give the maximum of his ability. We are made to realize again that God is the author of this wonderful organization, each part or office working together as do the parts of the mighty universe. We feel thankful for the direction and blessing promised to us through his church by means of these officers and leaders, but if we rest content with admiration of the plan alone we soon find ourselves asking the question, "What is the church doing toward establishing Zion and saving the world from the calamity which looms more grotesquely as the years roll on?" A serious duty faces each of us before Zion can be established. In the revelation to the church given through President Israel A. Smith in October, 1948, the Lord said, "The church is admonished again that *joint responsibility* is laid on *all*."

Local work often falls heavily on men earning their livelihood, and respect is indeed due them from every member.

IF THERE IS NO REASON why a brother or a sister should not take a certain position, then our duty is to give that person whole-hearted support when elected. To feel the confidence of the group as one sets out on a task, brings out the very best. Beginning with a handshake of encouragement, we should be interested in the budding plans that our confidence has aroused in him and offer help along the way. We must allow

Elsa V. Davies is the wife of C. A. Davies who is a missionary and one of the associate editors of *The Standard*, official church paper of Australia. She is also the sister of Bishop Don Alberts who visited the States two years ago. She is the mother of two fine children. Outstanding among her many talents is the gift of song and the ability to do exquisite needlework. She is the district leader of women of Southern N. S. W., and Wandell College is held in her home. Sister Mable Davey writes: "Wandell College, as they call an institute, is held in the Davies' home. They turn their home upside down and inside out to make it over into dormitory rooms, classrooms, and dining rooms. We had thirty-one women there for two weeks."

In a letter written after Conference, Sister Elsa said: "I often dream of the things I would do and the things I would see if I were privileged to be present at a conference. I felt such joy when I read of the church's more specific move toward the building of Zion. I want to live for years and years to see things happen." EDITOR.

no unkind criticism to enter our hearts and encourage others to overlook the weak spots and to notice the successes of the new office-bearer. Remember the Lord has said that unless we soften our hearts and are ready to receive, we cannot expect blessing or direction through his church. We know that our spiritual contact will be largely through the local officers and leaders. We cannot expect to receive ministry in person through an apostle all the time. He has wider duties to perform in other fields, and it has been given to the local workers to carry the burden with us. The work of this church is a mutual thing. By

our love and respect we aid the whole church program, and at the same time put ourselves in a position to claim the blessing and direction of the Lord.

It takes courage, even though one has latent abilities, to accept a position in the church when the branch has older and more skilled members, but it should always be kept in mind that they were young and inexperienced at the beginning of their service.

Another thing to remember is that most people are happy to see the young members taking an active part. While occasionally there may be criticism offered, it is more often constructive than malicious. In the women's department, for example, even though there might be a qualified and experienced teacher available, unless others are encouraged to prepare a lesson and given a chance to teach, they will never qualify.

The local church may make a drive for more decorum in its worship chapel. The pastor may instruct the deacons to usher people out after service, so that the sacredness of the worship hour will not be spoiled by visiting. When the officer, old or young, stands at the end of the pew, we should be willing to file out quietly without resentment. Once again we receive the lasting blessing of that hour when we respect the officers.

IT SEEMS TO BE in human nature to ignore an officer and deal through another at times if we think we dislike a particular person, but we should remember that a majority of the local branch elected that officer and be willing to abide by the rule of the majority. He or she must have some ability that commends itself to most of the people. If we endeavor to work co-operatively, we will most likely find why this person

was chosen for the office. We may discover skill and quality that we would never have known unless we worked in close contact and in sympathy with him.

Little children watch the respect or disrespect with which older people treat their officers and follow their example. Imagine a church school leader making a success of his work if half a dozen families speak disparagingly of the teachers and leader around the table! The children come to church school with an air of cynicism, and consequently receive nothing; while the leader reads the disinterest in their faces and goes home discouraged. It is hard to bring a lively message from a heavy heart. Officers are told to magnify their calling, but we are also responsible for the good they can do. Parents have a definite obligation to encourage all members of the family to respect their officers and leaders.

Saints should study the duties of the departmental officers and plan to make their approaches through the right officer and channel, so that each is helped and encouraged in his particular office by the confidence shown him.

Wives of the officers and leaders of departments certainly have an influence and responsibility in this respect. The way we speak to our companions can help make or mar their office. We cannot speak disrespectfully to our husband or son who holds an office and expect others to do so with respect. It brings pity for the man so treated, which is at once fatal to his work, and others follow in disrespect or disregard; there is no blessing either way.

Again it is true that the Lord has commanded the men of the priesthood to magnify their office and calling, but there is a part for every member to play. If we obey the instruction given by the prophet and sincerely believe that "the responsibility is laid upon all . . . and all will share in the glory," we shall respect our leaders and officers so that they can execute their calling for our mutual benefit.

Keeping Up With Our Children

By Pauline J. Arnson

IN MOST STATES the children have been in school a month, and the shy first grader already has become more confident and happy as he has associated with other children and learned some wonderful facts from his classwork. The older children are getting into the swing of school life and, having been introduced to their new subjects, are beginning to feel satisfaction as they learn more about these interesting studies. If the class is devoted to the manual arts, the first steps have been mastered, and now straight seams and neat stitches can be produced and the proper tools can be selected as the class starts to make book ends or stools. In four weeks our children have grown in knowledge and ability and in the art of getting along with others, and we look forward with them to the end of the school term when they will have mastered some part of science, art, or language.

What has happened to most of the mothers this month? Following right after the summer activities and the sewing, which had to be done to make the "chicks" presentable as they went to school, has come the housecleaning. Many are admitting to themselves that they dread the opening of fall club work and the other activities in which they are expected to take part. Next month will come Thanksgiving, then Christmas and New Year, and the succeeding months filled to the brim with many inescapable duties. At the end of the year, all they will be able to chalk up to their credit side is that the days have been filled to overflowing with routine tasks, and it will be difficult to look forward with any degree of enthusiasm to a return of the same next fall.

WHY CAN'T WE LEARN from our children? They are busy with many activities and duties, yet the days, weeks, and months bring to them a feeling of exhilaration because they are learning more about life, about people, about things, and they are becoming proficient in many avenues of endeavor. Next year they will continue this pattern of learning, and finally from these fledglings will come capable young stenographers, typists, scientists, historians, and musicians prepared to make their way in the world. The daily practice and study have been responsible for these miracles.

What would you like to master this year? You have plenty to occupy your time, no doubt, but variety is the spice of life, and there are many things women can do that will bring zest to their lives and keep them up to date and interesting.

Do you "hunt and peck" on father's or son's portable? Borrow or buy a typewriting book, the kind the high school youngsters use. Set aside fifteen minutes a day just after lunch to practice. Follow the instructions faithfully, and by next year you will be so efficient that you will be hinting that "a portable would surely be a nice addition to the home."

Are you proud of young daughter's piano playing and the honor she received when she placed in the state music contest? And aren't you miserable when you feel that you play too poorly to substitute at church school when the regular pianist is absent? What can you do? **PRACTICE.** Begin by limbering up your fingers on some Czerny exercise book, or ask a music teacher for the name of a manual for the adult beginner. There are many good meth-

The Home Column

ods available, written by successful teachers.

Most church members are interested in the missionary program, and women are expected to witness for Christ to their neighbors and friends. Can you tell the story of the gospel in a simple and accurate way? Do you know the latest developments in archæology which are corroborating the Book of Mormon story? Have you read the latest books written by our church men on Christ in America? Do you know what tracts are available? Are you familiar with their contents?

YOU MIGHT SUGGEST to the program chairman of the women's department that some of this study be included in the year's work. But whatever happens, know more about the church next May than you do now. These are only a few suggestions. They can be multiplied *ad infinitum* according to your interests. But a word of caution may be timely. Choose only one subject to master. Don't have too many irons in the fire.

If you follow this plan, next year by this time you will have started to develop another skill and be well on the way to success.

Briefs

NEOSHO, MISSOURI.—Church meetings are now held at 202½ East Spring Street in a rented hall. The membership is steadily increasing by members moving in and by baptisms. The branch prayed for help in the music department and were blessed by the coming of Brother and Sister R. W. Ginrich and three children. Sister Ginrich willingly became the pianist.

The branch also prayed for more priesthood members. At the Communion service of August 6, Elder L. V. Aldridge of Sulphur Springs, Arkansas, was an unexpected guest. Brother Aldridge delivered the morning sermon of August 19. Brother and Sister Aldridge attend the Neosho Branch.

The first two weeks of June, Elder Arthur E. Starks of Springfield, Missouri, presented a series of illustrated sermons. Brother Starks is an uncle of Arthur E. Starks who compiled the *Concordance to the Book of Mormon*. At the close of the series Bobby Lee Martin, son of Sister Ethel Martin, was baptized.

In February Pastor Ted Linder baptized Sister Era Oehring and Sister Ethel Martin. On Children's Day he baptized Rogene Ginrich and Carolyn Linder. During the reunion at Racine, Missouri, he baptized Mary June Martin.

Special speaker for two Sundays in May was Brother C. J. Hunt of Independence, Missouri.—Reported by MRS. TROY OEHRING.

FREESOIL, MICHIGAN.—Rally day was held on September 3. Elder John Blackstock, president of Central Michigan District, had charge of the 9:30 prayer service. Two brothers were spoken to under inspiration through Brother Blackstock. One was admonished to prepare himself for the ministry. The other one to do a greater work than he had already done.

This service was followed by preaching by Brother Blackstock. His theme was: "The

Necessity of Inspiration From God in the Lives of Men and Women Today." A cooperative dinner was held at the noon hour amid a profusion of flowers which decorated the church.

At two o'clock in the afternoon, baptismal services were held at near-by Saugle River. The group returned to the church where confirmation of the candidate was held, and the service closed with an interesting talk by Elder Blackstock.

Evening service was a business meeting in charge of Brother Blackstock. Provisions were made for the studying of the financial law during the month of December. Reports were read and a budget set up for the ensuing year. Officers for the coming year are: Elder Charles Martin, pastor and branch president; Priest Kleber Hill, associate pastor; Mrs. William Tubbs, secretary; William Tubbs, treasurer; Joseph Timinskis, church school director; Mrs. Bessie Bennett, women's leader; Mrs. Clifford Tubbs, music director; Mrs. Kleber Hill, publicity agent; Geneva Edwards, librarian; Clifford Tubbs, Kleber Hill, and Charles Martin, building committee; Mrs. William Tucker, Floyd Tubbs, and Mrs. Kleber Hill, auditing committee.

Present were Saints from Prudenville, Saginaw, Midland, Manistee, Scottville, and Ludington.—Reported by MRS. KLEBER HILL.

PENSACOLA, FLORIDA.—August 21 marked the beginning of an epoch in the history of women's work and progress of the Negro mission in Pensacola. On this date Willa Rasmussen, Pensacola Branch leader of women, assisted by Evelyn Breshears, counselor to the district director of women, and Grace Hawks met with the Negro women and organized a circle, according to the rules of the general women's department as set forth in the new *Handbook*.

The meeting opened with a favorite theme song, "Take Time to Be Holy," after which each woman present offered a short prayer. Evelyn Breshears was in charge of the devotional and used as her theme, "Service," illustrated by the story of Dorcas of Bible fame, followed by a poem, "Do It Now." A beautiful spirit of humility was present and a willingness to serve was evident.

The following officers were elected: Henrietta Booker, leader; Idella East, assistant; Edna Floyd, secretary; Carrie Blue, treasurer; Idella East, assisted by Grace Hawks, teachers; Katie Booker, friendly visitor; Edna Floyd, Estelle Boulware, and Carrie Blue, social committee; and Carrie Blue, Alma McLester, and Estelle Boulware, ways and means committee.

The name chosen for the circle was "Rising Sun." The name is significant, for it shows the people are working towards a branch of their own with priesthood and services of their own. This dream is partially realized, as Priest W. T. Blue has recently been ordained to the office of elder, and regular services are being conducted in a new building located on Belmont Street near the corner of "E" Street.

This group is commendable, for they have accomplished much by working together. It had its beginning with the E. R. Booker family. Those marrying into the family and others won now make up the present membership of sixteen. Some members of the Booker family are college graduates, and the women's leader and her assistant are public school-teachers.

Elder C. C. Rummell met with these Saints regularly in their homes and ministered to their needs, conducting prayer services, serving the Communion, and preaching to them. Since the death of Elder Rummell, Elders A. L. Dungan, L. G. Tipton, H. M. Cooper, B.

The Ministers Manual

(Dorans)

BY HALLOCK AND HEICHER

This standard source book for ministers, in its 26th edition, contains suggestions of sermon outlines, orders of services, illustrations, material for special days, suggested texts and themes, guides for church departments and activities, and an abundance of homiletic material for all occasions. Among new features added in this edition are a roster of important historical persons whose anniversary dates occur in 1951, table of Easter Sundays extended to 1980, and a list of prominent Church-Year Days for the coming five years.

\$2.50

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INDEPENDENCE, MO.

C. Jones, and district and general church officials have ministered to the group.—Reported by MRS. WILLA RASMUSSEN.

PITTSBURG, KANSAS.—Elder T. W. Bath was re-elected branch president at the business meeting at the church, September 6. Other officers elected for the coming year are: Mrs. A. S. Evans, clerk; A. S. Evans, treasurer; Curtis Pearson, church school director; Mrs. Sam Landrum, music director; Mrs. T. W. Bath, women's leader; Mrs. Clyde Wiley, children's supervisor; Joan Margrave, publicity agent; Dale Swall, young people's leader; Mr. and Mrs. Warren Jackson, custodians; Mrs. Roy Heller, *Herald* correspondent; Mrs. Joe McAdams, historian; J. W. Jones, trustee; R. G. Smith, solicitor; and Roy Heller and Joe McAdams were appointed by the branch president as auditing committee.

Mrs. T. W. Bath was hostess to the combined women's groups at her home, September 7. Mrs. Harry Shank from Carthage, Missouri, presented her wire recording of Elder Ray Whiting's talk to the women's department at reunion. Mrs. Grace Graves played a piano solo.

Elder G. Wayne Smith from Kankakee, Illinois, has held cottage meetings the first two weeks in September. He preached at the Sunday morning services, September 10 and 17, and showed and explained some Book of Mormon slides at the evening service of September 10.

Vacation church school was held the third and fourth weeks in August. Mrs. Clyde Wiley was supervisor with the following teachers and helpers assisting: Mrs. Harold Summers, Mrs. Kenneth Colyer, Mrs. Leonard Boone, Mrs. Al Comstock, Mrs. T. W. Bath, Mrs. Roy Heller, Mrs. David Sheppard, Barbara Landrum, Marie Gates, Rosalie Gates, Wanda Ohlhausen. Of the forty-nine children enrolled, thirty-five had perfect attendance and nine missed only once.

Baptisms by Pastor Bath in June and July included Joyce Ann Rector, Judy Jackson, Wanda Ohlhausen, Shirley Shipman, Johnny Sheppard, Lavetta Crowe, and Vernetta Crowe. Confirmations of these seven new members took place July 2, under the hands of Elders S. Farrington, J. W. Jones, and T. W. Bath.

Katherine Ann Sheppard, infant daughter of Mr. and Mrs. Sherman Sheppard of Caney, Kansas, was blessed by Elders J. W. Jones and S. Farrington on July 2.

Two new members were baptized on September 17, Steve Lewis by G. Wayne Smith, and Wayne Gathman by T. W. Bath. They were confirmed the same day by Elders Smith and S. Farrington.

Patriarch Elbert A. Smith was a guest Sunday morning, September 17.—Reported by MRS. ROY HELLER.

LIMA, OHIO.—The Northwestern Ohio District conference was held in the new church building in February. There was a record attendance. In May our first mother-daughter banquet was held.

On Children's Day the children presented a program at the morning service, following which three children—Kenneth Waltz, Samuel Rose, and Janice Archer—were baptized by Pastor Earl Walker. During the confirmation service in the evening, music was furnished by the junior girl's choir.

Junior church school has been conducted one Sunday of each month by Church School Director Paul Zellers.

Apostle Maurice L. Draper, Missionary Roy Ashenhurst, and District President Alvin C. Wadsworth were guests one evening in May.

Evangelist John R. Grice held services during the week of July 16 to 23. On July 23

home-coming day was observed, and many from a distance attended.

On September 3, twenty-eight Lima Saints attended services at the Chiland, Michigan, Branch. In the afternoon Brother Walker baptized Mr. and Mrs. Kenneth Atkinson and Loyal Waltz in a lake near the Atkinson's summer cottage. Confirmation service was held September 10.—Reported by BLANCHE WALKER.

CENTRAL MISSOURI STAKE.—The Senior Zion's League gathered at Knob Noster State Park at Knob Noster, Missouri, on September 2 and 3 for the annual fall retreat. Saturday afternoon was spent in playing softball, volleyball, and in swimming. There was good attendance from throughout the stake; around 125 young people attended. After supper the Stake Missionary John T. Puckett led devotional services around a campfire. The high light of that service, as well as the whole retreat, came when the group went two by two and cast a piece of wood upon the fire. After the stick had been placed upon the fire, the couple stood for a moment for silent prayer. This symbolized placing themselves in service of the Lord. Placing our energies, whether large or small, in the service of our Master.

For a while the fire did not seem to be improved by the addition of new wood, but by and by it began to glow with the enthusiasm of new life and leap into the air as the energies of youth were being consumed. This was a very inspiring service and the smoothness and the harmony of it was a challenging inspiration for all present.

After the campfire service, comical and educational movies were presented, then a late evening snack of watermelon was served which well rounded off the day's activities.

Everyone was up early Sunday morning for prayer service. Brother Puckett was in charge, assisted by Carlos Smith of Buckner, stake young people's director; Raymond Day, assistant director of Holden, and Stake President Harry J. Simons of Warrensburg. The theme was "Companioning With God," and a good response was given by the Leaguers. A panel discussion was held at 10:00 on the

different ways of being a companion with God; and the Communion service was held at 11:00. Stake Bishop Willard C. Becker gave the address. Stake President Simons delivered the afternoon sermon which closed the retreat. His address centered around the theme of walking together with God.—Reported by JAMES CHRISTENSON.

Training Leaders for the Rural Church

(Continued from page 11.)

FOR every professional leader in the rural church, there are one hundred nonprofessional leaders. The voluntary leader receives assistance in analyzing problems from the paid or professional leaders, which enables him to foresee the next steps to take.

The progressive rural church will profit by taking advantage of voluntary leaders, for without them the church will cease to exist. With them the church becomes a church of the people. The rural church must encourage its young people to become leaders in civil and community organizations where they will receive valuable training in leadership. However, the church cannot rely wholly upon other organizations to train its leaders. It must furnish supervision for training in actual experiences at reunions, camps, conventions, conferences, and institutes. The church must develop literature and give supervision that will help to analyze and throw light on their problems. Encouragement must be given to leaders consecrated to the task of community-building.

"Let Us Give Thanks"

Filmstrip for Thanksgiving Worship

A complete Thanksgiving worship service visualized with beautiful photographs of the harvest. Hymns, Scriptures, responsive readings, meditations. Time: about 20 to 30 minutes. (30 frames, filmed in sepia color-tone, guide)

\$3

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INDEPENDENCE,
MISSOURI

Personality Portraits - By IONE SARTWELL

HOW OFTEN we stand and admire a dazzling fountain, but when we are thirsty

I liked Larry the first time I met him. The minute he gripped my hand, looked me straight in the eye, and said, "I'm very glad to meet you," I knew he was all that clergy, educators and grandparents could desire in a young man: clean-cut, intelligent, "up and coming," enthusiastically moral and ethical. Larry was just a file clerk when I first knew him, but he had big ideas. So did I. We were both what many people call "religious," and although we believed in different types of religion, we found a great deal of common ground in our beliefs and wasted several hours of the taxpayers' money interpreting the Scriptures on government time. I was not the only one attracted to Larry. His eager way of speaking and his ready smile drew many into his circle of friends. One felt he'd met someone when he'd met Larry.

It was through Larry that I met John. John said, "How do you do" —politely, colorlessly, and turned back to his work. Larry and I immediately fell into conversation, sparkling, witty, challenging. The minutes flew fast when I was with him, each one enjoyable. Yet—sometimes when I left, I felt I had stayed too long.

When Larry left for college to study for the ministry, our ways parted; and it was not until two years later that I again met John. I had gone to college myself in the meantime, but during summer vacation I was to work with him on the mustiest job on the government payroll—screening old files. "Perhaps you will have someone interesting to work with," a friend encouraged. "We-e-ll," I drawled, "I do know John a little, but he's a quiet, mousy

little man." So I braced myself for three months of monotony.

I came to know John well in those three months. When I walked out of that dingy basement room which was our office for the last time—I again felt I'd met someone.

IT WAS SHEER COINCIDENCE that I saw Larry when I went back to school. We had both transferred to the same college without either knowing about the other. Oh, it was good to see him. My face lit up, and I thrust out my hand to receive his warm handclasp. The same handclasp, the same—no, a different Larry. A Larry whose smile shone down on me from above, a Larry whose words came to me in another-world language. I wanted to tell him, "I worked in your old department this summer." I wanted him to ask what files we had screened. I wanted to tell him how many boxes and boxes and boxes we had completed, and how crabby the C. O. was, and how many silly new rules he had instituted. But, instead, he talked of sin and salvation and the Crucifixion. He was a minister in his own right now, and I visioned, as he talked, a church full of people, eager, emotional, swayed by his oratory. Finally he asked, "So you worked with John this summer? Tell me—is he living a good Christian life now?"



John said, "How do you do," politely, colorlessly, and turned back to his work.

Funny. I had never thought of John in terms of religion. He had said one time, "I like to get up early on Sunday mornings and go fishing." And another time, "I like to dance. That's why I'm not a good church member." He had even got drunk one Christmas Eve! But he had told me that shamefacedly. Suddenly the whole summer ran before my eyes like an unwinding reel. I saw it all in a moment; yet each picture stood out clearly, individually. . . .

"I just heard by the grapevine that your next-door neighbor, Mr. J. steps out with one of the girls in his office; that's why she was transferred," I informed him one day. His look of surprise stopped me. I never did know whether he was surprised at Mr. J. or me. "Oh? I didn't know that. I never have time—"

"Would you like to see a picture of my little boy?" he asked. I looked and saw a happy two-year-old dressed in a baseball suit, holding a bat in his left hand. "He looks like you," I said, and smiled at the love and pride in his face. When had I thought John was colorless?

"How do you put up with him?" I asked one day, referring to the supposed helper on the job who never did anything right. "I guess I'm just sorry for him. He was in the Aleutians a long time, you know, and, well—maybe I ought to encourage him more—make him think he's doing a good job. Do you think that would help?

Stories of the Philippines. "Guerillas?" I asked. "Oh, no! Why, those people are as intelligent as we are. Many of them are highly educated." At another time, "Some of the fellows made piles of money selling army equipment just before they left, but somehow I couldn't bring myself—" John was going to have to draw on his \$200 savings account as soon as school started. . . .

"I'd like to live so that when I die I'll leave the world in some way better than it was when I came into it." I said that. My scornful laugh brought me back with a start. . . .

"I say," repeated Larry, "Is John living a good Christian life?"

"Yes," I replied fervently, "yes, he is."

"I'm glad to hear that." Larry turned away.

I breathed a long, deep sigh—a contented sigh—for I had just drunk from a clear, cool stream.

Creating Attitudes

BY ERLITA RHODES

RELIGIOUSLY I'm a doodler—and I have lots of company!

I was shocked when I made this discovery. For a long time I had known something was the matter. A person born and reared in the church should know more about it—be more consecrated and willing to do something for it. It was only in thinking about some comments made by another member that I discovered how I got this way.

I was brought up to be—not a Christian but a doodler. I was introduced to church with a pencil and paper. There were no facilities for nursery-age children, so I came "upstairs" to sit with pad and pencil. Church became a school for doodlers. I wasn't trained to listen to stories and participate in activities to fit my intellectual level. I was trained to close my ears to what was said and fritter away the hour entertaining myself.

All through childhood I perfected this technique. Of course my doodling went through a process of development from wiggly lines to houses and people to alphabets and figures. The hours weren't completely wasted!

During my teens my doodling took the form of note-writing, bringing in the social angle which entertained

two or three other doodlers as well as myself. I've planned more parties, designed more dresses, arranged more week ends, and hatched more wild ideas in church than almost any other place.

You can't tell a doodler by his expression. He looks attentive and interested, yet a radio-static photo of what goes on in his mind in one hour at church would shock the best psychiatrists. I don't believe I'm a doodler because I'm below normal intelligence, but because that's what my religious experience has taught me to be.

* * * * *

Until we realize the importance of the first impressionistic years and give the children in the church a proper introduction to religion, we'll never develop a group of people educated and consecrated to the Restoration message.

Perhaps you're not a doodler (mental or otherwise), but can you remember what last Sunday's sermon was about?

It All Depends on What You Want

When James A. Garfield was president of Hiram College in Ohio, he was approached by the father of a prospective pupil.

"Can't you simplify the course?" he asked. "My boy will never take it all in. He wants to get through by a shorter route."

"Certainly," answered Garfield. "I can arrange for that. It all depends, of course, on what you want to make of him. When God wants to make an oak, he takes a hundred years; but when he wants to make a squash, he requires only two months."—*The Toastmaster's Manual*.

How to Get Started

YOUNG PEOPLE who would like to succeed in business are always asking, "How do the big men get started?"

The answer is so simple that many refuse to take it seriously. Get a job that will put you where you are in frequent contact with the boss or the manager, where you help him to get his personal part of the work done, and you can know the principle facts and figures of the business.

What type of knowledge will qualify you for that kind of job? Take a few months to learn shorthand, how to run a typewriter competently with a standard touch system, and the basic principles of bookkeeping. Then select the business in which you wish to make your success, and apply for a job. If you are better than the crowd, your chances of working close to the head man will be improved.

A phone directory could be filled with the names of men who began as secretaries. Go into their biographies, and you will find that as junior assistants they were close to the big men and learned how business deals were made. With shorthand they could give accurate accounts of exactly what was said and done, while others fumbled and tried to remember. With the typewriter they could make neat reports and finish up details when the boss had time only for the main decision. With a knowledge of bookkeeping, they knew what the important figures meant. These are the essentials of success.

Get a college education if you can. It will help you in endless ways. But if you hope to succeed in business, you are a cripple without the knowledge of how to take notes in shorthand, how to run a typewriter, and how to add a column of figures and read a balance sheet.

New Horizons

Owen Sound District Institute and Conference

An institute for priesthood members and their wives will be held at Owen Sound, Ontario, November 4 and 5, under the direction of Dr. F. M. McDowell and Apostle George Mesley. The institute will begin with a prayer service at 8:30 Saturday morning and end at noon Sunday. The district conference is scheduled for 2:00 o'clock Sunday afternoon.

GORDON FARROW,
District President.

Illinois League Retreat

The Chicago and Northeastern Illinois District will conduct a Halloween party and League retreat at Camp Aurora at Lake Geneva, Wisconsin, on October 27, 28, and 29. Leaders will be Cecil Ettinger, Ed Ford, Lloyd Cleveland, J. C. Stuart, Lydia Wight, Cleo Settles, and Genevieve Lusha. A fee of \$5.00 will cover all expenses. Young people twelve to twenty years old and their leaders from other districts are invited to attend. Reservations may be made with Harold Talcott, 542 Nykbergt Street, Hammond, Indiana, or Arnold Settles, 711 Main Street, Aurora, Illinois.

RAYMOND E. TROYER,
Publicity Director.

Nauvoo District Conference and Institute

The Nauvoo District conference will be held at the church at Ft. Madison, Iowa, on October 28 and 29. A priesthood institute will be conducted at 2:30 p.m., 3:30, and 7:30 on Saturday. Sunday's activities are to be as follows: 9:30 a.m., prayer service; 11:00, sermon by Apostle D. T. Williams; 12:15, basket dinner; 2:00, election of district officers and district business meeting.

W. H. GUNN,
District Secretary.

Chatham District Priesthood Institute

An institute for priesthood members in Chatham District will be held October 13 to 15 at Chatham with Dr. F. M. McDowell and Elder John E. Booth as guest instructors. The first session is scheduled for 7:30 p.m., Friday. "Building Latter Day Saint Family Life" will be the theme of the institute. All priesthood members are urged to attend.

E. E. SMITH,
District President.

Attention, Oregon Members

Mrs. E. Stella Cronkhite, 515½ Rost Avenue, Roseburg, Oregon, would like to contact other church members living in Roseburg.

Gulf States District Priesthood and Workers' Conferences

Since publication of a notice in the September 25 issue of the *Herald* concerning a priesthood and workers' conference for the Gulf States District, to be conducted at Mobile, Alabama, it has been decided that a second conference should be conducted at McKenzie, Alabama, November 3 to 5. The Mobile conference will be for those living in the southern half of the district, and the McKenzie conference for those in the northern half. Both of the conferences will be for priesthood members and departmental leaders and workers. All are urged to attend one of the conferences.

W. J. BRESHEARS,
President, Gulf States District.

Books Wanted

Essie Bassett, Canisteo, New York, would like to purchase the following: *Beatrice Witherspoon, Timbers for the Temple, Joe Pine, Square Blocks, Old Jerusalem Gospel, Stories of our Hymns*, and *Life of J. J. Cornish*. Please write stating price and condition of books before sending them.

Lottie Baldus, 1506 North Main Street, Independence, Missouri, would like to purchase a copy of *Helps to Bible Study*. Please write, stating price and condition of book before sending it.

Changes of Address

Bob and Betty Porter
530 North Melendres
Las Cruces, New Mexico
(Phone 934-R)

The Porters would like to contact other members in their area and will welcome service men in their home.

A. C. Mallams
5128 Jamieson, Apartment A
St. Louis 9, Missouri

REQUEST FOR PRAYERS

Prayers are requested for a seventeen-year-old nonmember, Paul Hammon of Alva, Oklahoma, who was seriously injured in an automobile accident. If healed, he has promised to live his life for Christ.

ENGAGEMENTS

Cash-Gunderson

Dr. and Mrs. W. E. Gunderson of Longmont, Colorado, announce the engagement of their daughter, Mary Elizabeth, to Donald M. Cash, son of Mr. and Mrs. Harold S. Cash of Attleboro, Massachusetts. Both Miss Gunderson and Mr. Cash are graduates of Graceland College, class of '50. She is attending Colorado State College, and he is a student at the University of Denver. No date has been set for the wedding.

Nelms-Dalhart

Mrs. Martha L. Dailey of Dalhart, Texas, announces the engagement of her daughter, Alice Rose, to Lawrence Edwin Nelms, son of Mr. and Mrs. Nealy L. Nelms of Grand Junction, Colorado. The wedding will take place in October.

Vreeland-Stewart

Mr. and Mrs. Ray Stewart of Tacoma, Washington, announce the engagement of their daughter, Betty, to Charles Vreeland, son of Mr. and Mrs. Roy Vreeland of Hagerman, Idaho. Both are graduates of Graceland College. No date has been set for the wedding.

WEDDINGS

France-Guttenberger

Dolores Guttenberger of Chicago, Illinois, and David France, son of Mr. and Mrs. David W. France of Liberty, Missouri, were married on August 18. They are making their home in Chicago where the groom is attending the University of Chicago medical school.

Wilson-McInteer

Sally Elaine McInteer, daughter of Mr. and Mrs. E. C. McInteer of McAllen, Texas, and Darrell Lee Wilson, son of Mr. and Mrs. Lee Wilson, were married September 1 in the Methodist Youth Chapel in McAllen, the Reverend Andrew Hemphill officiating. Mrs. Wilson attended Edinburg Regional College. They are making their home in Pharr, Texas.

Thumm-Dieterman

Joyce Ann Dieterman, daughter of Mr. and Mrs. Alma Dieterman, and John S. Thumm, son of Mrs. Clara S. Thumm, were married June 30 in the South Congregational Church at Grand Rapids, Michigan. Both are graduates of Graceland College class of '48.

Kelley-Mair

Patricia Mair, daughter of Mrs. Mary Mair of Seattle, Washington, and Milton E. Kelley, son of Mr. and Mrs. A. A. Kelley of

Fort Madison, Iowa, were married September 3 at Berkeley, California. Elder Alma Andrews performed the double-ring ceremony. The bride is a graduate of Graceland College, class of '50. They are making their home in Alameda, California, where the groom is stationed in the Navy.

Craven-Bozarth

Loretta June Bozarth, daughter of Mr. and Mrs. Huber Bozarth of Warrensburg, Missouri, and Clifford R. Craven, son of Mr. and Mrs. Earl Craven of Braymer, Missouri, were married August 11 at the Reorganized Church in Warrensburg. Elder Harry J. Simons officiated at the double-ring ceremony. They are making their home in Hamilton, Missouri, where the groom is teaching.

Webb-Harris

Mrs. Lila M. Harris of Port Huron, Michigan, and Independence, Missouri, and George J. Webb of Dunkirk, Montana, were married August 9 in Port Huron by Elder Frank Bailey, nephew of the groom, at the Bailey home. They are making their home in Dunkirk where Mr. Webb is a wheat farmer.

Best-Law

Bethia Jane Law, daughter of Mr. and Mrs. Arthur O. Law of New Bedford, Massachusetts, and Roland Warren Best, son of Mr. and Mrs. Warren C. Best of Santa Ana, California, were married July 8 at the Reorganized Church in Santa Ana. Elder Louis Ostertag performed the double-ring ceremony. Both are graduates of Graceland College. They are making their home in Santa Ana.

Mee-King

Jeanne King, daughter of Mr. and Mrs. George King of Joliet, Illinois, and Donald F. Mee, son of Mr. and Mrs. R. O. Mee of Chicago, Illinois, were married August 26 at the Ottawa Street Methodist Church in Joliet.

BIRTHS

A daughter, Janice Eileen, was born on September 20 to Mr. and Mrs. Hale Bunten of Independence, Missouri. Mrs. Bunten is the former Mae Zion.

A daughter, Joan Kay, was born on August 28 to Mr. and Mrs. George K. Shoemaker of Columbia, Missouri. Mrs. Shoemaker is the former Marjorie Robinson. Both parents are graduates of Graceland College.

Mr. and Mrs. Elton Vickers of Donna, Texas, announce the birth of a daughter, Bobbie Louise, born September 12.

A daughter, Donna Jean, was born on July 11 to Mr. and Mrs. William McMurray of Toronto, Canada. She was blessed on September 10 by Elder John E. Booth and her father, Elder William McMurray. Mrs. McMurray is the former Norine Norris.

A son, Andrew Gerald, was born on August 6 to Mr. and Mrs. Andrew Len of Ambridge, Pennsylvania. He was blessed on September 17 by Elder Clarence Winship at the Lock Four Branch in North Charleroi, Pennsylvania. Mrs. Len is the former Mildred Boyce.

A son, James Allen, was born August 20 to Mr. and Mrs. James Williams of Webster, Pennsylvania. He was blessed on September 17 by Elder Henry Winship at Lock Four Branch.

A son, Timothy Eugene, was born to Mr. and Mrs. Rodney Polly of Bend, Oregon, on August 1.

A son, David Wayne, was born on August 23 to Mr. and Mrs. Donald Lee Mitchell of Moline, Illinois. Mrs. Mitchell is the former Lucille Sheppard.

Mr. and Mrs. N. Rex Hield of Minneapolis, Minnesota, announce the birth of a son, Donald Ray, born September 7. Both parents are graduates of Graceland College, class of '48.

Mr. and Mrs. John Gunzel, Jr., announce the birth of a daughter, Diana Lynn, born September 8 at the Independence Sanitarium. Mrs. Gunzel is the former Betty Ford.

A daughter, Carla Relane, was born on August 14 to Mr. and Mrs. Eldon Gauthier of Payette, Idaho. She was blessed at Boise, Idaho, by Elder P. W. Moore.

DEATHS

ERICKSON.—Percy Stewart, died August 30, 1950, in Saskatoon, Saskatchewan, at the age of thirty-four. He is survived by his wife Florence; his mother Mrs. Daisy Erickson; and a brother Merrill. Funeral services were conducted at the United Church in Vanscoy by Elder J. A. Gendron and members of the Oddfellow's Lodge.

MERCER.—Marie, daughter of Chiles and Catherine Shippy, was born in Oelwein, Iowa, on November 7, 1907, and died September 6, 1950, in Utica, New York, from injuries received in a plane crash on Labor Day. She was baptized into the Reorganized Church on September 1, 1918, and was married to Robert Mercer on June 1, 1935. One son, Bobby, Jr., was born to them.

Besides her husband and son, she leaves her father; two stepdaughters: Jacqueline and Audrey Mercer; seven brothers: Leo Shippy of Lockport, New York; Harold of Minneapolis, Minnesota; Russell and Chester of Oelwein, Iowa; Charles and Clair of Davenport, Iowa; and Ira of Newton, Iowa. Funeral services were held at the Heintz Chapel. Burial was in Mt. Olivet Cemetery, Utica.

WHITING.—Ellen Crane, was born May 22, 1870, at Plainview, Minnesota, and died August 29, 1950, in Independence, Missouri. She was baptized into the Reorganized Church on November 30, 1885, at Everts, Minnesota, and on January 2, 1887, was married to George W. Whiting; two daughters were born to them. Mr. Whiting and one daughter, June Lea, preceded her in death. For many years Sister Whiting was a member of the Clitherall, Minnesota, congregation. After moving to Independence thirty years ago, she attended Stone Church. She had a strong sense of duty and set a high standard of membership for herself and her daughters. She gave many hours of service at the Campus Shop and was liberal in her financial contributions to the church. She spent her last days at the home of her daughter, Mrs. Henry Lund, in Independence, where she patiently endured her suffering.

Graveside services were held in Mound Grove Cemetery, Elders Glaude A. Smith and Leonard J. Lea officiating.

HOWARD.—Virginia Lee, daughter of Mr. and Mrs. George F. Howard, was born August 4, 1947, at Independence, Missouri, and died September 10, 1950, at the home of her parents in Independence. Besides her mother and father she leaves her paternal grandmother Mrs. Olivia Howard of Kansas City, Missouri, and her maternal grandfather George W. Gallaher of Independence. Funeral services were conducted by Elder Glaude A. Smith at the George C. Carson Chapel. Burial was in Mound Grove Cemetery.

HUGHES.—Leroy C., son of Henry C. and Jennie L. Hughes, was born November 8, 1884, at Marshalltown, Iowa, and died July 20, 1950, at his home in Independence, Missouri, of a heart attack. On August 12, 1909, he was married to Nina A. Bleil at Kansas City, Missouri. He was a member of the Reorganized Church and had held the office of deacon since 1912.

Besides his wife he leaves three sons: Donald C. of Trieste, Italy; Henry E. of Lawrence, Kansas; and Elbert L. of Montgomery, Illinois; three daughters: Mrs. Bertram Killens of Arlington, Virginia; Mrs. Russell Rogers of Kankakee, Illinois; and Mrs. Erle Wildermuth of Columbus, Ohio; a brother, J. Everette Hughes of Grand River, Iowa; two sisters: Mrs. Fred J. Loar of Mapleton, Kansas, and Mrs. Paul Atkins of Great Falls, Montana; and five grandchildren. Funeral services were held at the Walnut Park Church in Independence, Elders Donald V. Lents and Fred O. Davies officiating. Interment was in Mound Grove Cemetery.

NISEWANGER.—Edmonia Pearl, daughter of George A. and Sarah Pearl Redding, was born June 13, 1900, at Clearwater, Nebraska, and died September 10, 1950, at the University of Kansas Hospital in Kansas City, Kansas. On September 7, 1913, she was baptized a member of the Reorganized Church at Hulett, Wyoming. After studying two years at Grace-land, she went to Independence, Missouri, where on April 2, 1922, she was married to William H. Bullard. Mr. Bullard died on September 18, 1935, and on May 25, 1928, she married Charles J. Nisewanger. She will be remembered by those who knew her as a cheerful, optimistic woman with a ready smile and kindly word.

Besides her husband she leaves her parents, now of New Haven, Wyoming; seven sisters: Mrs. Vivian Paxton of Blue Springs, Missouri; Mrs. Henry Watt of Madras, Ore-

gon; Mrs. Roy Melchert of Pontiac, Michigan; Mrs. August Salsberg of Burns, Oregon; Mrs. Otis Applegate of Princeville, Oregon; Mrs. Tommy Thomas of Emmett, Idaho; and Mrs. Junior Wood of New Haven, Wyoming; and two brothers: Lloyd Redding of New Haven and George Redding of Harbor City, California. Funeral services were held at the George C. Carson Chapel, Elder Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

KENNEDY.—Jeannette, was born January 1, 1869, at Ft. Day, West Virginia, and died August 6, 1950, at the home of her daughter, Mrs. Clara Buchanan, in Charleroi, Pennsylvania. She was a member of the Lock Four North Charleroi Branch. Her husband preceded her in death five years ago.

She is survived by her daughter, Mrs. Buchanan, a son, Donald Kennedy of Monongahela, Pennsylvania; two sisters: Mrs. Sarah Hensley of Russell, Kentucky, and Mrs. Clara Stewart of East Liverpool, Ohio, and one grandchild. Funeral services were conducted by Elders Henry M. Winship and Clarence I. Winship at the Robe Mortuary in Donora, Pennsylvania. Interment was in the Memorial Park at Donora.

ATKINSON.—Annie Pearl Dent, was born February 1, 1885, at Merlin, Ontario, and died July 27, 1950, of a heart attack at her home in Merlin. She had been a member of the Reorganized Church since childhood.

She is survived by her husband, Charles; two daughters: Mrs. Max Houston of Windsor, Ontario, and Mrs. Max Marshall of Merlin; a sister, Mrs. Carlyle Sales of Merlin; two brothers: George Dent of Winnipeg, Manitoba, and Charles Dent of Merlin. Her only son, Gerald, died last June. Funeral services were conducted at the Reorganized Church, Evangelist R. T. Brown and J. C. Dent officiating. Interment was in Merlin cemetery.

FISH.—William Hodgson, son of Joseph and Mary Fish, was born March 13, 1877, on a farm near Mallard, Iowa, and died on the same farm August 5, 1950. He had spent his entire life here. On September 30, 1903, he was married to Christiana Truog, who died four weeks after their wedding. He never remarried. He had been a member of the Reorganized Church since March 10, 1922.

MOORE.—Mary Belle, daughter of Benjamin Franklin and Martha Washington Elliott, was born March 28, 1859, at Bardstown, Kentucky, and died September 1, 1950, at Resthaven, Independence, Missouri. She was married to Leroy Simpson Moore in 1879; four sons were born to them. Mr. Moore and two sons, Winfred and Claude, preceded her in death. She was baptized into the Reorganized Church on January 26, 1886, at Beaver, Arkansas, the first member of her family to join. Through her efforts, her brother, sister, and several others later were baptized. She was an active worker at the Campus Shop before entering Resthaven about six months ago. She had been a resident of Independence since 1918.

Surviving are two sons: Earl M. Moore of Fort Worth, Texas, and Ross H. Moore of Independence; five grandchildren and five great-grandchildren.

DOBBINS.—F. Elmer, died August 3, 1950, at the University of Kansas Medical Center after three weeks of illness; he was forty-one years old. An electrical engineer, he had been associated with Black and Veatch,

consulting engineers, for the past ten years. He was a member of the Reorganized Church and attended Central Church in Kansas City, Missouri. He also held membership in the American Institute of Electrical Engineers and the Masonic Order.

He is survived by his wife, Elnora, of the home; his father, F. S. Dobbins of Whitman, Massachusetts; two sisters: Miss Lucille Dobbins of Providence, Rhode Island, and Mrs. Miriam Johnson of Kansas City; and a brother, Ernest Dobbins, of Lamoni, Iowa. Services were held at the Newcomer Chapel in Kansas City, Elder Glaude Smith officiating. Following the service the body was cremated.

ALLEN.—Jennie May, died September 16, 1950, at the home of her daughter, Mrs. William Havlen, in East St. Louis, Illinois. She was seventy-five years old. Born in Little Sioux, Iowa, she later moved to Kansas City, Missouri, and for the past two years had lived with her daughter. She was a member of the Reorganized Church.

Surviving are two daughters: Mrs. Elnor Rowland of San Francisco, California; two sons: Don Grim of Blackwell, Oklahoma, and Dale L. Butterworth of Long Beach, California; and eight grandchildren. Funeral services were held at the Sedlack Chapel, Henry Brunckhorst officiating. Burial was in Mount Hope Cemetery.

MIDGORDEN.—Annie Elizabeth, daughter of James and Mary Jane Allen, was born May 18, 1871, at Alton, Illinois, and died September 17, 1950, at the home of her nephew, Dr. S. C. Barrows, in Lamoni, Iowa. Following the death of her parents, she and her two sisters made their home with their mother's parents, James and Jane Whitehead, who immigrated from England to join the Saints at Nauvoo where her grandfather served as Joseph Smith's personal secretary. In 1889 they moved to Lamoni where, on October 13 of that year she was baptized a member of the Reorganized Church. Before her marriage to John Midgorden on November 11, 1914, she worked as a bookkeeper in B. D. Fleet's General Store and the State Bank of Lamoni. Mr. Midgorden preceded her in death on November 5, 1944.

She is survived by a sister, Mrs. Jennie Barrows of Lamoni; two stepsons: Orville Midgorden of Lamoni and Leonard Midgorden of Ames, Iowa; several grandchildren and great-grandchildren.

LARSEN.—Mary Grace Marmoy, was born November 20, 1896, and died September 19, 1950, at Omaha, Nebraska. She was baptized into the Reorganized Church on August 29, 1909, and on June 29, 1924, was married to A. Edward Larsen. A graduate of Grace-land College (class of 1919), she used her scholastic training in the work of the church. She was active in young people's work and taught in the church school department.

She is survived by her husband; a daughter Sally Jo of Omaha; a son Edward of Los Angeles, California; two sisters: Mrs. Josephine Ravell of Hickman Mills, Missouri, and Miss Iola Marmoy of St. Joseph, Missouri; and a brother, Samuel Marmoy of Independence, Missouri.

Correction

In the obituary of Mary S. Brewster (issue of September 25, 1950) only five children were given as having been born to the deceased. This should read, "Of the seven children born, five survive," and the name of Thomas H. Brewster, Mentor, Ohio, should be added to the list of survivors.

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*** MEMORIES**

A friend drops in to chant the glories of the great Northwest where we have never been but hope to go some fine day. And we have a few nostalgic memories that make the heart itch where it can't be scratched. The ocean off Santa Monica, with marching ranks of towering clouds preparing an invasion of the mainland. Carmel-by-the-Sea, with its wonderful crescent beach of cream-colored sand, blue-green water, and the white ruffle of foam ceaselessly fluttering between them. The long drive up the coast past the seal rocks and the ancient cypress trees. Monterey, and the historic buildings inherited from the Spanish occupation. The first look down into the redwoods in the Great Basin of Santa Clara County, and the crepuscular light under the giant trees that were old before the time of Christ. Twin Peaks and old Frisco, the city of commerce, culture, and sin on the long peninsula. The smell of clams, fish, and mudflats bared to the sun in the bay. The round clay hills like loaves of bread in Contra Costa County. The dripping mistlands like something out of a fairy tale between Calistoga and Santa Rosa. Peach blossoms in January in the orchards of Napa Valley. The little river where the steamboat used to come bearing loads of lumber and grain. . . . Wondering—will we be permitted to see, in the heavenly Hereafter, all the lovely places of the earth that we are missing now?

*** WEATHER**

No climate in the world has better weather than Missouri in the fall. Skies are misty blue, with puffy white clouds floating about like celestial marshmallows. There is a cool, refreshing drift of air from the north, and the humblest citizen feels fit to take on the whole world. If they ever came this way, the Chambers of Commerce of Florida and California would drop their feuds with each other, and make common cause against a real competitor—Missouri! Home Town has this wonderful climate every fall—for two whole days!

*** IF**

If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.

—Emily Dickinson, "Poems."

*** NEW NAME**

Brother J. Charles May, engaged in his missionary work, had some publicity prepared in advance of his appearance in one town. The printer apparently failed to understand the copy, and advertised him as representing "The Recognized Church of Jesus Christ of Latterday Saints." Brother May recalled that a similar experience had happened some years ago, in which President F. M. Smith received a letter addressed that way, and commented to Brother May, "Wouldn't it be wonderful if every member of the church so lived that this would be recognized as the Church of Jesus Christ?"

Herald House

More Book of Mormon

Story-Builders

In Black and White

Ready now are 6 more sets of Book of Mormon Suede-O-Graphs. The script for each one is contained in the book, "Between the Covers of the Book of Mormon," by Verda Bryant, \$1.25 each. Each plate is printed on a suede finish paper which does not need to be backed with flannel, but will readily adhere to the regular flannel backgrounds. Colors to be used are indicated for each scene and character. Tempera paints are recommended for adults and crayons for children.

No duplications of characters have been made, unless more than one is needed for the same scene. For this reason, later units cannot be used without having the previous sets.

- UNIT 4 - 8 plates - \$1.05
- UNIT 5 - 7 plates - \$1.05
- UNIT 6 - 4 plates - \$.60
- UNIT 7 - 5 plates - \$.60
- UNIT 8 - 5 plates - \$.60
- UNIT 9 - 9 plates - \$1.05

These units cover Chapters 10 to 35 inclusive in the book, "Between the Covers of the Book of Mormon."

**Independence,
Missouri**

THE SAINTS'

Herald

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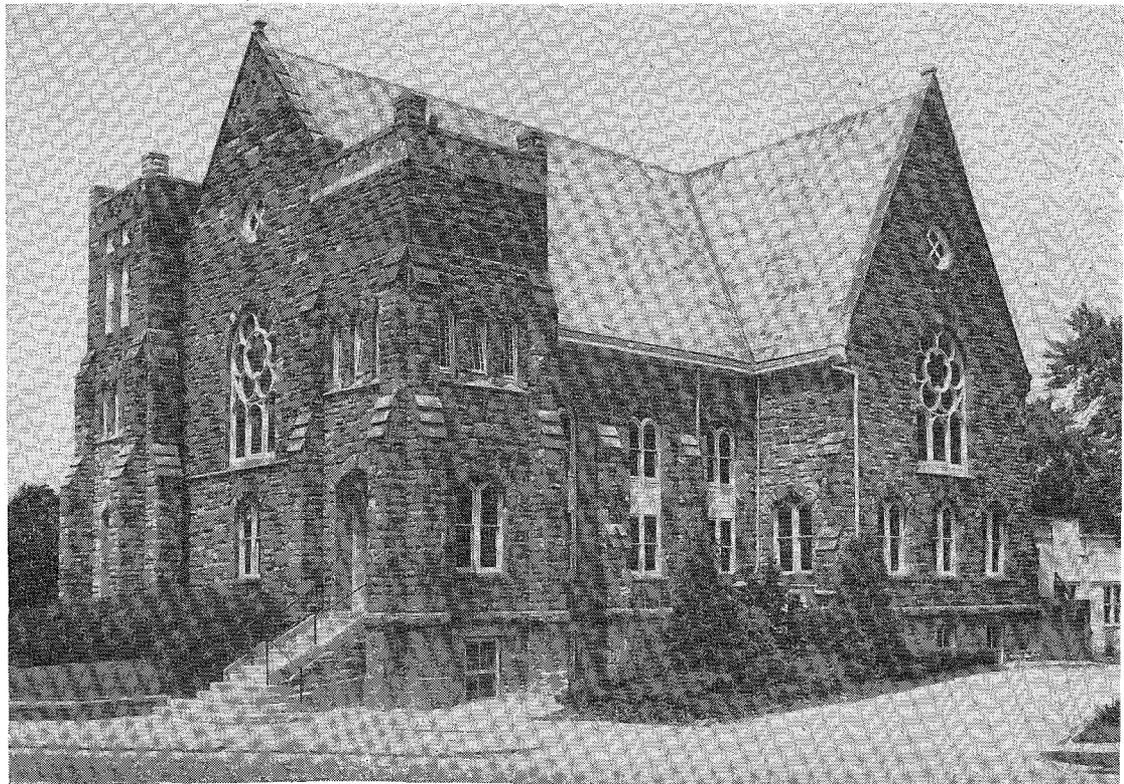
The Stone Church

Independence, Missouri

*Often called
"Headquarters Church"*

*The Center Stake of
Zion was organized here
May 8, 1950.*

Photo by C. Ed Miller



On Listening to the Sermon

Incline your ear, and come unto me: hear, and your soul shall live.

—Isaiah 55: 3.

THERE ARE TIMES when one goes to church with his soul hungry and waiting to be fed. At such times he endures the usual preliminaries as an ordeal that cannot be avoided. When the sermon begins, he says, "This is what I came to hear," and sits up.

But do you know how to listen to a sermon? There is a saying, "It is not what is given to us that counts; it is what we can carry away." We come to the house of the Lord with such little dippers and small buckets. How much do you take away? What is your "take-home-pay" in spiritual terms?

First, be in good physical condition to listen. You should have had enough sleep and rest the night before. You should not be stuffed from overeating. It is better to eat a light breakfast, or to fast. An empty stomach makes an alert mind.

Second, take an active interest in the preacher and his message. Listen with question marks in your mind.

Third, take notes on quotations, main points, and any good statements. Study these things afterwards.

Fourth, you need not be confined to what the preacher says, especially if he is dull. You can silently add footnotes and illustrative material. But it is not right for your mind to go wandering away from your body into heathen places. That is cheating.

Fifth, you will find that others have been thinking about the sermon too, some of their ideas will be good. Discuss it with them. A good sermon is like yeast; it starts something that grows.

Introducing...

LOTTIE (CLARKE) DIGGLE, Saskatoon, Saskatchewan (page 14), was born in Prince Albert, Saskatchewan, where she was graduated from high school in 1901. She studied for a time at the University of Saskatchewan and then became a schoolteacher. In 1912 she was married to Carl E. Diggle, who died in 1945. They had three children, one son and two daughters: W. M., Averill McCreadie, and Eileen Freeland. Sister Diggle's hobbies are writing, water colors, and health studies. She is a life member of the W. C. T. U. and has a Long-service medal. She was president of the club two years. She belongs to the Canadian Club of which she was archivist two years and held an executive position four years. She did public health work for five years, and was a Home and School Club member for three years. She has served as music director of the Saskatoon Branch and Northern Saskatchewan District for many years. She also is a teacher in the church school and publicity agent for the branch.

ESTHER ALICE BROCKWAY, Independence, Missouri (page 15), was born in Wichita, Kansas, and was baptized there when she was eight years old. She was graduated from Wichita High School East in 1929 and completed a stenographic course at the Wichita Business College that same year. Following this, she attended Kansas State Teachers College at Emporia and received her Bachelor of Science in Education in 1935 and her Master of Science in Education in 1941. Her hobbies are sewing, embroidering, growing flowers, and refinishing furniture. She taught school for two years in Western Kansas and then came to Independence; she has worked in this vicinity for ten years as a stenographer. At present she is payroll clerk for a local utility firm. She is a member of the Stone Church and Messiah Choirs.

THE SAINTS' HERALD

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EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith, ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

SORROW

Mrs. Nina G. Smith, wife of President Israel A. Smith, died early Sunday morning, October 8, at her home in Independence. For over four years Sister Smith has been suffering from a heart ailment. At the time of the death, President Smith was attending the conference of High Priests at Kirtland, Ohio.

Sister Smith was an active church worker. She was one of the founders of the Independence Music Club and during World War II served as a Gray Lady at the Independence Sanitarium and Hospital. For twenty-four years she sang in the Messiah Choir. She was a member of the Independence Mothers' Club. She has also been an active member of the women's department and was an honorary member of the General Church Women's Council.

The Independence Music Club, with the consent of President Smith, has established a Nina G. Smith Memorial Loan Fund for worthy music students. This will be a perpetual fund, and those wishing to express a tribute to Sister Smith may send contributions to this address:

Memorial Loan Fund
c/o Mrs. H. W. Harder
714 North Union
Independence, Missouri

EUROPEAN MISSIONS

Because of some important administrative decisions to be made in the work of the church abroad, the recent Joint Council arranged for President F. Henry Edwards and Bishop G. L. DeLapp to join Apostle Blair Jensen in Europe. They will go from the High Priest Conference at Kirtland, Ohio, to New York, then to Amsterdam by plane on October 10. Mission centers to be visited include Rotterdam in Holland, Berlin and other cities in Germany, through to Scandinavia and finally to England.

They will have the benefit of personal counsel with our appointees in these missions: Elders Eugene Theys, Glenn Johnson, Thomas Worth, Frank Fry, and Eric Rowe. They hope to complete their work so as to return to America by December 15.

MORE SERVICE TO CHURCH

Dr. Roy A. Cheville was ordained an evangelist at a special service held in the Coliseum of Lamoni, Iowa, on the afternoon of October 1. President Israel A. Smith was in charge of the service. Apostles Arthur A. Oakman and Charles R. Hield ordained Brother Cheville to the higher office.

The ordination to the office of evangelist will in time free Brother Cheville of administrative duties and permit him to give emphasis to his spiritual ministry and counseling at Graceland College.

PRIESTHOOD IN ZION

Three hundred and sixty members attended the first session of the priesthood school October 2 at Stone Church and Kansas Street Church. Each session of the series will be two hours long. The Melchisedec priesthood had 140 members present at the school, and the Aaronic priesthood had 220 in attendance.

The Melchisedec group is studying "The Church and the Home Together." The Aaronic group is studying "The Restoration Story."

(Continued on page 22.)

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"Come and See"

"And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."—John 1: 46.

Nathanael

Nathanael was a good man, a very good man, and apparently he knew it. He intended to be good. Jesus paid a tribute to him—"an Israelite in whom there is no guile."

But Nathanael had a fault that sometimes afflicts those who think they know all about one subject: he had a closed mind and a cool heart.

There was a bit of local prejudice in that day, and people indulged some pride for their citizenship in certain towns. Nathanael of Galilee had an amused contempt for Nazareth. And when Philip (John, carefully noting all these things, said he was from Bethsaida) told Nathanael about Jesus, he asked ironically, "Can there any good thing come out of Nazareth?" Philip would have a hard time selling him anything out of that market.

Philip

Philip understood his man. He knew better than to argue. Nathanael might win an argument, but he could not beat the facts. Philip knew that if he could be persuaded to go to see Jesus, he would be impressed, and that if he witnessed the works of Jesus he would be convinced. There was just one thing to do with such a man.

"Come and see!" he challenged. *He took Nathanael by the arm and started moving him in the direction of Jesus.* It was the best possible move.

How often all we need to do is to start moving people in the direction of Jesus. If they go, they must be impressed by him, and possibly converted.

Nathanael was converted. He exclaimed, "Rabbi, thou art the Son of God." The light of revelation must have given him that swift understanding.

The Importance of Seeing

Just before our Morning Devotions there is a radio program by a livestock reporter. He may not know it, but many listeners tune in simply so they will not miss any of the program by Evan Fry and his assistants. But Bob Riley has some good lines of his own, and one of them comes near the end of his description of the cattle for sale. He says, "Come in and have a look at them, won't you?" A good look at a cow will tell you more about her than all the descriptions anybody could print. We buy what we see.

The motor car dealer knows that he has one task to perform. If he can get you to come into his showroom and look at the cars, he has a chance to make a sale. If he can't get you to come in, he has no chance at all. He likes to say, "Come in and look around!"

Demonstration

A demonstration is stronger than an argument. But the demonstration had better be good.

A story is told of the inventor of a dispensing machine who was trying to sell his idea. He took his vendor to the president of a company, and set it up on a desk. Then he put in a nickel. Nothing happened, except that the machine kept the nickel—an experience most of us have had with vending machines and parking meters. That ended the interview on a note of laughter, and the inventor had a hard time to get another hearing. It is best not to let a demonstration fail.

Whether we are aware of it or not, we are demonstrating our religion every day by the things we do

and say. People watch us to see whether our works match up with our professions of faith. We had better not fail.

Invitation

In some of our recent local conversions, members had been talking to their friends about the church, its history, and its doctrine. It is amazing how much shopping around people do, looking for a real faith, a true religion, and a church with God in it. A great deal of religion goes across the neighborhood fences. Some of our people have been telling the gospel story to their neighbors. Then, as soon as possible, they bring them to church—Sunday school, prayer meetings, preaching services, and social affairs.

These visits give them new experiences. They hear and see for themselves. They do not have to be told whether there is power in the church. They learn that for themselves.

In other words, our members give them the challenge of Philip, "Come and see!"

The Visitors

It is not insincere to want to be your best for the sake of company. But it would be a finer thing to want to be our best for home folk, too. We never know when someone else is bringing friends to church to let them know what it is like. We must not disappoint these members and their friends. We should try to make our lives and our church work as good as possible all the time.

It is hard to realize the fact, but it is true that there are a few non-members present in nearly every congregation watching us, learning about us, and making a judgment of the church.

Many thousands of people visit the church in answer to the invitation, "Come and see." Let us be ready to receive them. And let us show in our lives the faith that gives life meaning.

L. J. L.

Editorial

Across the Desk

The following is from Apostle D. T. Williams:

I have before me a report coming from Charles Neff, giving us a fine picture of the improved conditions in Omaha Branch. For instance, you will be interested in knowing that the average attendance at morning preaching services last year was 187.5, which is a 28.5 per cent increase over the year before. Regarding prayer services, he advises us that the average attendance this past year has been 45.7 or 40 per cent increase over the previous year. There have been thirty-nine baptisms and two ordinations. There also have been forty-two tithing statements registered, which constitutes a 411 per cent increase. He points out that \$6,300 have been collected for local branch expenses. In his letter he says:

Most of the thirty-nine baptisms have taken place since January. I'm sure we'll have fifty by the end of the calendar year. Mission attendance averaged thirty-two at the eleven o'clock service and thirty-one at church school. Seventy-five women are active in various women's groups, and fifty-five to sixty-five young people are active in church work. In nearly every case the reason for inactivity on the part of priesthood members is due to old age, physical incapacity, attending out-of-town colleges, or being called to military service.

I feel that Brother Neff is to be highly commended for the good work he is doing in his area of responsibility.

Ideals

Ideals are like stars; you will not succeed in touching them with your hands. But, like the seafaring men on the desert of waters, you choose them as your guides, and following them reach your destiny.—Carl Schurz.

Travelogs

HAWAII CONTINUED

UNDER THE CAREFUL PROGRAMMING of Brethren Miller and Crownover, the latter having been in Hawaii for several weeks, on



Leis presented at airport on June 20

Monday morning, June 26, Brother Miller and wife, Elders Crownover and James Kemp who had been with us at Hawaii, Brother Siegfried, and I took an early plane to the Island of Molokai, spending most of the day there, viewing the leper colony made famous by Father Damien, and going on by plane in the afternoon to the Island of Maui. Here we had an excellent dinner at the home of Sister Wassman and family, and registered for the night at the Maui Grand Hotel.

Here we met David, another Kahanamoku, also a member of the church, who was employed by the hotel as a receptionist.

The next day we visited the extinct crater of Haleakala Volcano, in the forenoon, and had lunch at the home of Brother and Sister Richard Haak. At four we were on the plane for Hilo, on the Island of Hawaii, largest of the Sandwich group.

Here we were also royally welcomed, many leis presented. Among those meeting the plane were Brother and Sister Miguel de la Cruz, and Sister Bernice Lee (nee Kahana-moku).

Soon we were at a banquet at the Y.M.C.A. About two hundred were present, many of them nonmembers. Elder Kemp presided with ability and tact. We were officially greeted by Elder de la Cruz. Both of us responded. Hilo and Halaula Branches were represented, the latter by Elder Arthur Kong. Sister Bernice Lee had charge of the musical program and the presentation of gifts which came from many of the Saints.

At Hilo, Brother Siegfried and I "had the run" of the home of Sister Masa Shirota, right beside the Hilo Church which, by the way, appears adequate, with a very large lot, due, we were told, to the foresight of Apostle Myron A. McConley.

Breakfast at Sister Lee's on Wednesday began the day. We had lunch at Kemp's and were the dinner guests at the Lunai Cafe of Richard Iseri and wife, a daughter of Sister Shirota.

In the evening a baptismal service was held at the church when six were added to the Hilo Branch: Andrew Kashimoto, prominent insurance and businessman; Susama Shigemasa, Harry Matsuo, Dorothy Brown, Helen Mitsuda, and May Hara, all baptized by Brother Kemp. All were confirmed a few minutes later, and Charles Aki was ordained an elder by Bishop Miller and Elder C. Gilleland.



At the Hilo banquet, June 27

When I occupied at 7:30, the day before being an anniversary of the death of the Prophet, I took occasion to discuss the founder's prophetic calling.

(Continued on page 18.)

Stake Organizations

A Statement From The First Presidency

ONE OF THE MOST IMPORTANT actions taken by the General Conference of 1950 was that authorizing the organization of stakes at Independence, Missouri; Detroit, Michigan; and Los Angeles, California. The record reads as follows:

April 6, 1950

To the General Conference,
Greetings:

After careful thought and prayer, and with the approval of the Joint Council of First Presidency, Council of Twelve, and Presiding Bishopric, we recommend that the Saints in Independence, Missouri, be organized as the Center Stake of Zion.

We also recommend that Elder Charles V. Graham be selected as president of the Center Stake, and that Bishop Harold W. Cackler be selected as bishop of the Center Stake.

If the foregoing recommendations receive your endorsement, a conference of the members of the church concerned will be called and their approval of the stake organization and of the selection of Elders Graham and Cackler will be sought. If this is given, the selection of counselors in the Stake Presidency and Stake Bishopric and of the Stake High Council will then go forward under the direction of the First Presidency and other general officers concerned.

Very sincerely yours,
THE FIRST PRESIDENCY,
By Israel A. Smith.

On motion of Elders E. J. Gleazer, Sr., and James C. Daugherty the recommendation was approved.

April 6, 1950

To the General Conference,
Greetings:

After careful thought and prayer and with the approval of the Joint Council of First Presidency, Council of Twelve, and Presiding Bishopric, we recommend the organization of the Detroit International Stake to include the Saints in Wayne, Washtenaw, Livingston, Monroe, Oakland, and Macomb counties in Michigan, and the County of Essex in Ontario, totaling approximately 3,300 persons.

With the approval of the Council, we also recommend that Elder W. Blair Mc-

Clain be selected as stake president and that Bishop L. Wayne Updike be selected as stake bishop, subject to the approval of the stake conference.

We recommend, further, that completion of the stake organization be referred to the First Presidency and other general officers concerned.

Very sincerely yours,
THE FIRST PRESIDENCY,
By Israel A. Smith.

This was duly approved on motion of Elders A. A. Oakman and T. A. Beck.

April 6, 1950

To the General Conference,
Greetings:

After careful thought and prayer, and with the approval of the Joint Council of First Presidency, Council of Twelve, and Presiding Bishopric, we recommend the organization of the Los Angeles Stake to include the Saints in Los Angeles County, California, totaling approximately 3,100 persons.

With the approval of the Council, we also recommend that Elder Garland E. Tickemyer be selected as stake president and that Bishop J. Stanley Kelley be selected as stake bishop, subject to the approval of the stake conference.

We recommend, further, that completion of the stake organization be referred to the First Presidency and other general officers concerned.

Very sincerely yours,
THE FIRST PRESIDENCY,
By Israel A. Smith.

Brethren C. R. Hield and Eugene Closson moved to approve the recommendation. . . . After discussion, the motion to approve the recommendation prevailed.—*Daily Herald*, April 7, 1950, pages 92, 93.

We are now happy to report that these stakes have been organized and are now functioning.

The Center Stake of Zion

The Saints of Independence, Missouri, met in conference at historic Stone Church on Monday, May 8, 1950, at 8:00 p.m., to consider the proposed stake organization. President Israel A. Smith was in charge of the service; he was assisted by Presidents F. H. Edwards and W. Wallace Smith, Apostle D. T. Williams, and Bishop G. Leslie DeLapp.

At this service the Independence Saints gave unanimous approval to the stake organization. On recommendation of the First Presidency, the action of the General Conference in authorizing the selection of Elder Charles V. Graham, as president of the Center Stake of Zion, and Elder Harold W. Cackler, as bishop of the Center Stake of Zion, was also unanimously approved. President Smith then stated that Elder Graham had asked that Elders Glaude A. Smith, pastor of Stone Church, and Fred O. Davies, pastor of Walnut Park Church, be selected as his counselors and members of the Center Stake Presidency. This carried unanimously. The recommendation by Bishop Cackler that Elder M. L. Parker be associated with the Stake Bishopric as counselor was also approved by unanimous action.

The First Presidency then stated that after consultation with the other general officers concerned and with the stake president, they recommended that the following named brethren, already members of the high priesthood, be set apart as members of the Stake High Council:

Lloyd L. Bland	Joseph E. Kelsey
L. F. P. Curry	Donald V. Lents
Ralph A. Harder	Howard C. Timm
Chris B. Hartshorn	Roy E. Thrutchley
	Wilfred E. Wakeman

The selection of these brethren as members of the Stake High Council was approved, the vote being taken on each name separately.

All the brethren selected as members of the stake presidency, the stake bishopric, and the stake high council (except Elder Roy A. Thrutchley) were set apart in their several offices at a special service held May 14, 1950, at 7:15 p.m. at the Stone Church. Elder Thrutchley, who was absent from the city at the earlier ordination service, was ordained at the beginning of the stake business meeting held in the Stone Church on Monday, August 28, 1950.

At the time of the organization of the Center Stake of Zion, there were



FRED O. DAVIES, *Counselor*



CHARLES V. GRAHAM, *President*



GLAUDE A. SMITH, *Counselor*



HAROLD W. CACKLER, *Bishop*

9,440 members of the church in Independence, meeting as follows:

CONGREGATIONS	PASTORS
College Street	Odess Athey
East Independence	Lyndon Wagener
Eden Heights	Fred Fry
Englewood	Ted P. Scott
Enoch Hill	Sanford Downs
Gudgell Park	George S. Davis
Liberty Street	D. B. Sorden
Mt. Washington	William LaGreece
Second Independence	Howard Timm
Slover Park	Fred Epperson
Spring Branch	Warren Haskins
Stone Church	Glaude A. Smith
South Chrysler	Sam G. Balsler
Sugar Creek	Victor Talcott
Walnut Park	F. O. Davies

Center Stake Officers

The total financial resources of the stake at the time of its organization, and exclusive of general church properties within the City of Independence, amounted to approximately \$640,000.00 in congregational buildings, lands and furnishings, and approximately \$53,591.34 in cash reserves in the treasuries of the various congregations.

The Detroit International Stake

The conference for completing the organization of the Detroit International Stake was held at the McKenzie High School at 9275 Wyoming Street, in Detroit, on Saturday and Sunday, May 27 and 28, 1950. It was preceded by special meetings for the priesthood and the prospective stake officers. Presidents F. Henry Edwards and W. Wallace Smith presided and were assisted by Apostle C. George Mesley and Bishop Walter N. Johnson. The Saints participating included those residing in Wayne, Washtenaw, Livingston, Oakland, Macomb, and Monroe counties in Michigan and Essex County in Ontario.

Similar procedure was followed here as in Independence. The stake officers chosen, all of them high priests, were as follows:



M. L. PARKER, *Counselor*

President	W. Blair McClain
Counselors	L. O. Brockway E. V. Osborn
Stake Bishop	L. Wayne Updike
Counselor	C. O. Carlson

STAKE HIGH COUNCIL:

David E. Dowker	Alma E. Grant
Bruce E. Brown	Clarence T. Heaviland
William Garnier	J. E. Lancaster
	Ralph W. Moore

The branches of the new stake and their leaders are:

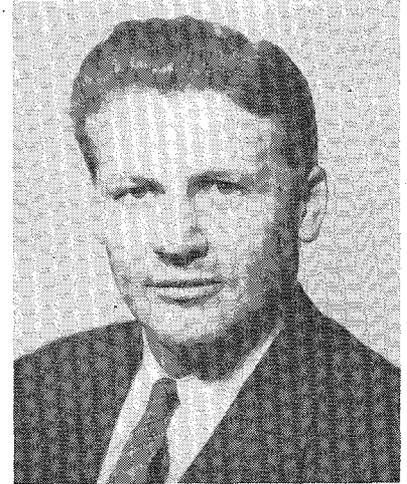
Amherstburg	Irving Jones
Ann Arbor	L. O. Brockway
Azalia	I. B. Ferguson
Carleton	Vincent Harrison
Central	R. W. Moore
East Side	W. G. Oatsvall



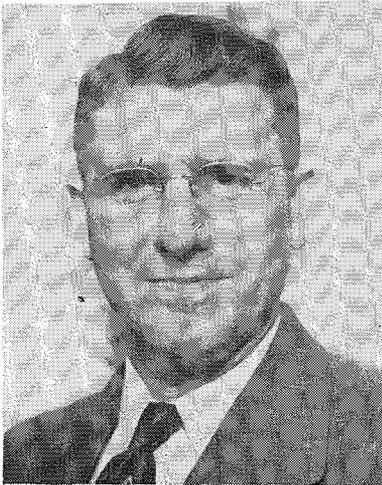
L. O. BROCKWAY, *Counselor*



W. BLAIR McCLAIN, *President*



L. WAYNE UPDIKE, *Bishop*



E. V. OSBORN, *Counselor*

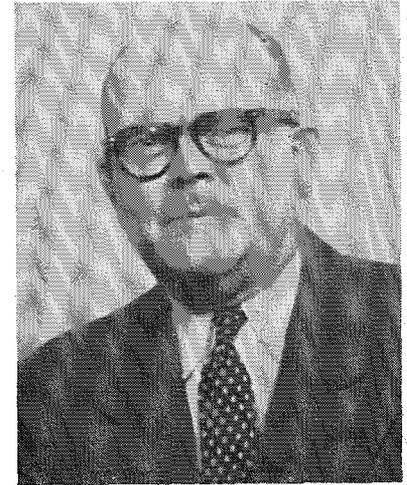
Detroit International Stake Officers

nishings, and approximately \$20,000.00 in cash reserves in the treasuries of the various congregations.

The Los Angeles Stake

The organization of the Los Angeles Stake was effected June 17 and 18, 1950, by action of the Conference of all members living in the area formerly designated as the Los Angeles Metropolitan District. The boundaries of Los Angeles County constitute the boundaries of the new stake, the area being approximately seventy-six miles from Long Beach to Lancaster and seventy-two miles from the widest point on the coast to the city of Pomona.

The Southern California mission has a long and interesting history dating to the earliest days of the Reorganization when able followers in the Utah faction of the church who had previously become dissatisfied or who broke with that group upon learning that "Young Joseph" had formed a reorganization of the church got together in Southern California, principally around San Bernardino. This group, which included the families of the Carmichaels, Mills, Badhams, Schnells, Adams, and others formed the nucleus of church organization in and around Los Angeles that has had a



C. O. CARLSON, *Bishop's Counselor*

steady growth through the years. This growth was accentuated by population shifts to the West Coast during World War II. During the years 1948 to the date of organization of the stake, a considerable reorganization of the work of the church in the area was effected. Five new missions were organized, four new buildings were acquired or built, and a building site was purchased for another congregation.

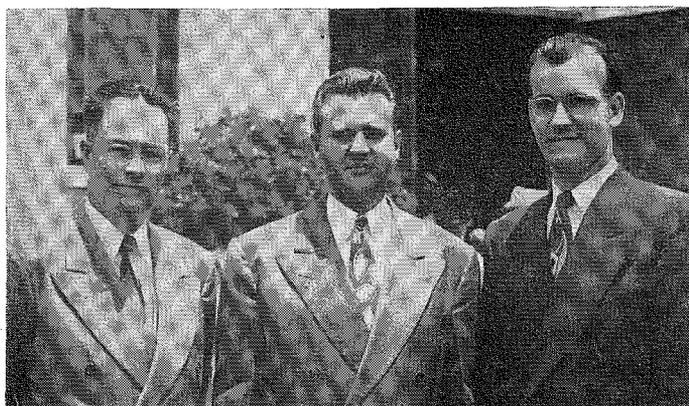
President Smith presided over the business session which was held at Central Los Angeles Church, 3851 South Grand Avenue, Los Angeles, the evening of June 17, 1950. He was assisted by President F. Henry Edwards, Apostle E. J. Gleazer and Bishop Henry L. Livingston. The procedure was the same as that established in the organization of the

- | | |
|---------------|------------------|
| Essex | Gordon Brown |
| Goddard Road | C. Joseph Knott |
| Highland Park | Walter McDonald |
| Lake Orion | Henry Webster |
| Lola Valley | Robert Carpenter |
| Mound Road | William Day |
| Plymouth | Noble Gault |
| Pontiac | Alfred Streling |
| Richmond | John Moses |
| River Rouge | George McIntosh |
| Roseville | Roland Arnold |
| Royal Oak | Rigby Leighton |
| Windsor | William Garnier |

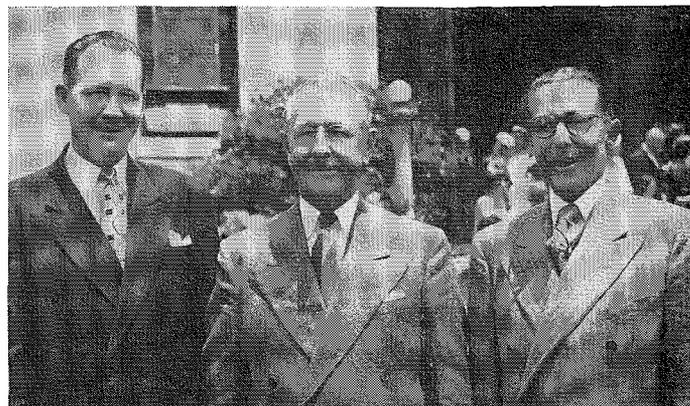
The members of the stake presidency and stake bishopric were set apart to their several offices on Sunday afternoon, May 28, and the members of the stake high council were set apart that evening.

At the time of the organization of the Detroit International Stake, there were 3,300 members. The total financial resources amounted to approximately \$120,000.00 in congregational buildings, lands, and fur-

Los Angeles Stake Officers



GLEN HOLMES GARLAND TICKEMYER TOM BEIL
Counselor *President* *Counselor*



EVERETT NILES J. STANLEY KELLEY ARTHUR V. BALLARD
Counselor *Bishop* *Counselor*

other stakes. Officers chosen are as follows:

STAKE PRESIDENCY G. E. Tickemyer
 Thomas R. Beil
 Glen E. Holmes

STAKE BISHOPRIC J. Stanley Kelley
 Arthur Ballard
 Everett Niles

STAKE HIGH COUNCIL

Blaine Bender	Ray Knowlton
Herbert Blakeman	Lester Macrae
John P. Davis	Clinton Saxton
Albert Knowlton	Virgil Sheppard

The members of the stake presidency and stake bishopric were set apart the afternoon of Sunday, June 18, and the members of the stake high council were set apart the evening of the same day.

Despite a strike of streetcar conductors that tied up transportation in Los Angeles at that time, approximately one thousand people were in attendance at the organization conference.

Total financial resources of the stake at the time of organization included approximately \$210,000 in congregational buildings, land, and furnishings, and \$25,000 in cash reserves in the treasuries of the various congregations.

At the time of organization there were 3,084 church members accredited to it. These members worship in eight branches and missions as follows:

BRANCHES:	PASTORS:
Burbank	Edward Spencer
Central	Thomas R. Beil
Compton	Carl F. Ruoff
East Los Angeles	Virgil Sheppard
Lennox	Albert Pearson
Long Beach	John P. Davis

Pasadena

MISSIONS:

Lomita
 Southeast
 Van Nuys
 Venice
 Vermont Heights

Warren K. McElwain

W. J. Moyle, Sr.
 Lester Macrae
 Douglas R. Clark
 Herbert Blakeman
 W. W. Powers

The Temple City Branch was organized one week after the organization of the stake; Blaine O. Bender, pastor.

WE ARE HAPPY TO REPORT that the personnel of two of these stake high councils has already been strengthened by the ordination of Elder Lawrence Southerland by action of a conference held July 29, 1950, at the Los Angeles Stake Reunion and of Elders Willard Shotwell, Randall Hulse, Herbert Voltmann by authorization of a conference held in Detroit, September 9, 1950.

The church and particularly those directly concerned are to be congratulated that these stakes are now properly organized and are functioning smoothly. The transition from district to stake organization will not be fully accomplished at Detroit and Los Angeles until all the Saints in these important centers learn to take advantage of the privileges of high priestly leadership now available to them. But so far the work has been well begun, and the Saints are moving forward co-operatively and in the spirit of expectancy. There is every reason to believe that they will be greatly blessed of the Lord.

We are particularly happy that the brethren chosen for official positions have been available and that they are supported by excellent groups of presiding elders for the various congregations, together with many experienced and devoted departmental leaders. The work should become steadily stronger in these key places of our church endeavor.

Are You Sleeping, Brother John?



By ALETA RUNKLE

SUNDAY MORNING is such a good time to sleep. All week we have crawled out at 6:00 or so. When the alarm goes off Sunday, we turn over with the luxurious thought, "Oh, well, I don't really *have* to get up this morning." Then it is such fun to dawdle over breakfast and laugh over Blondie and Dagwood's recent escapade. Suddenly we look at the clock and discover that we are really going to have to turn on the speed if we make it to church at eleven. We arrive just as church school is being dismissed. There aren't many there—guess a lot of people just couldn't make it.

Some of us couldn't make it because the family was coming in for dinner, and it kept us stepping from early morning until 10:30 to get the food prepared. Some of us got the children ready and took them to church school, then came home to finish some jobs around the house. Many of us so enjoyed the freedom from the pressure of our weekday schedule that we slowed down our morning routine. And so we cheated ourselves of the rich fellowship of shared ideas in the church school hour.

**Come to Church School This Sunday and
Bring One With You**

I was wondering the other day how many hours the average American spends a week listening to the radio. How much time is spent at the movies, swimming pools, and golf courses? Add to that the hours spent in "chit-chat," and the total should come to a sizable amount of leisure each week. And yet many of us do not have one hour a week in our schedule for instruction in the methods of building the kingdom. All of these time-consuming activities are good in themselves and enrich our lives in many ways, but they should not rob us of our "first hours." Christ said, "Seek ye first . . ."

**Come to Church School This Sunday and
Bring One With You**

You know how good you feel when you do something that helps the Cause—you feel so right with yourself somehow. There is nothing that can match the inner glow of well-being that comes when you do something for God. Maybe you're a busy housewife who doesn't have much time to give outside her home. Then this next week besides helping your children prepare their church school lessons, why don't you and your husband spend an evening studying and discussing the lessons and Scriptures for your class? You will strengthen and deepen your family relationships by such an experience. Sunday morning you may have to get up a bit earlier so that the entire family can go, but adults need to be taught as well as children, you know. Take others

along with you. They may be waiting for your invitation. There is no describing the joy that will be yours if you help someone discover the way.

We miss so much happiness that we could know if we would only try. It may be an effort the first Sunday to get to church school on time with lessons well-prepared, but the rewarding feeling of deep satisfaction will encourage you to be there the next Sunday. Paul said, "Study to show thyself approved . . ." Begin this Sunday.

**Come to Church School This Sunday and
Bring One With You**

Christian Education and Leadership Training Curriculum

Among the most devoted and capable workers for Christ are those who constantly improve their minds and skills for their tasks. A tested and approved method of improving efficiency in church school workers is by means of the curriculum developed for this very purpose, as set forth in *Christian Education and Leadership Training Curriculum*, Bulletin Number 103. Secure your free copy from The Department of Religious Education, The Auditorium, Independence, Missouri, for details of the plan and a complete list of the courses offered.

SOME SUGGESTED METHODS COURSES

Designed to develop the "know how" in leaders and teachers, and also for those desiring to become leaders and teachers—

General Methods—"Musts" for All (Choose one or more)

The Church School Handbook

A Short Course for Teachers

Methods in Education

Let Us Worship

Each One Win One

Witnessing for Christ Through Stewardship

Specialized Methods—For Departmental Workers
(Choose one or more)

Understanding Children

Understanding the Younger Adolescent

Improving Teaching in the Children's Division

Improving Teaching in the Junior High Division

Improving Teaching in the Young People's Division

Guiding the Spiritual Growth of Adults

(Continued on page 22.)

Experiences of a Missionary - Part VIII

Friends in Church Service

For a number of years I was closely associated with the late John F. Garver, who occupied in the Quorum of Twelve from 1922 until he entered the First Presidency in 1946. This association continued until I was superannuated in 1946. During those years I labored either under his administration or was associated with him in charge of the field. Prior to 1922, for some years I was in charge of missionary work in Utah, Idaho, Oregon, and Nevada. Following my ministry in the West, I was transferred to Ohio and Pennsylvania and there supervised the missionary work in those fields. Sometimes the responsibility was heavy. Decisions had to be made that required not only a knowledge of conditions, but also the seeking of divine wisdom. I am glad to pay a tribute to President Garver that I feel is due him. I found him to be one of the fairest men I have ever known. I have also associated with other men of the Twelve—President F. Henry Edwards, Apostle Clyde Ellis, and Apostle George G. Lewis. I have enjoyed their association and have found them to be men of integrity, upright in character in all their dealings. I have worked, too, with John W. Rush-ton, Heman C. Smith, D. T. Williams, and some others. It would be difficult to mention all with whom I labored during the forty-one years I was under appointment, but suffice to say I have found true and loyal friends who have given food, clothing, and money, demonstrating their discipleship upon the standard laid down by Christ.

Debates

SINCE the organization of the church in 1830, our men have often had to defend our doctrinal and historical claims in public debate. These discussions have been held in all parts of the country with representatives of many different churches. In recent years some church people have believed that these discussions have not always resulted in good to the church, and so have not favored them.

I do not believe we should seek trouble and challenge everybody we meet to a debate. I do think, however, that with well-stated propositions and able representatives much good has come to the church as a result of these

discussions. Some men are good preachers in the pulpit but not successful in debate. Some who are good debaters are not outstanding preachers. Others are excellent debaters as well as good preachers. Sometimes debating will spoil a good preacher as it has a tendency to make him take the negative approach.

My experience has taught me that if our work is attacked and we come to the rescue by meeting an opponent, good will comes to the church. I have engaged in many public debates with men of other churches. I shall endeavor to give some of the experiences I have had.

No two debates are alike, even with the same opponents. Every debate has its own features, and there are high lights that stand out in the minds of the people. Climaxes do not come in every speech made, but there are times when these climaxes do come and leave an impression in the minds of the people that is never forgotten.

My First Debate

The first debate I ever engaged in was held at Bitter Root Valley in Montana. A minister of the Methodist Church attended a service I held near the home of Brother Johnson and took exception to something I said. He was an experienced debater and challenged me to meet the issue. He wanted to debate only one proposition which read as follows: "Resolved, men are saved by faith and not by work."

Never having debated in my life, I rather dreaded to meet this man. I immediately wrote Brother Isaac M. Smith, who was working in that field, and asked him to come to help me. To this request Brother Smith informed me he could not come, but advised me to go ahead and hold the discussion, and if I failed he would prefer charges against me for being incompetent. Of course he was only joking about the charges.

The night came for the discussion and people came out in large numbers to hear it. My opponent proved to be a perfect gentleman, and never at any time reflected in the slightest on our church or any man connected with it. He tried to prove that man was saved by faith and not by work, while I endeavored to show that faith and works go hand in hand—that faith is dead without works. Each of us made two speeches, and this was supposed to end the discussion. My opponent

By L. G. HOLLOWAY

attempted to make a third speech, and I told him that was unfair.

I offered to continue the discussion the next night if he wished and to this he consented. When the audience was dismissed, some of his church members went to him and told him he was very foolish to continue the debate as he was whipped already, and it would be worse the next night. The next night came and again my opponent attempted to defend his position. He had hard work to fill in his time, and when I replied he found he had exhausted his argument and stated he knew he had failed to vindicate himself, but still believed he was right. He stated I was an experienced man, and for that reason had the best of the argument. He showed his kindness by inviting my wife and me to take dinner with him and his wife the next day, which we did. I regard this man as one of the finest Christian gentlemen I have ever known and wish I could say as much of all I have met in public discussion.

Burlington, Colorado

While laboring in Colorado under the direction of Brother John W. Rush-ton, I was requested by him to meet a challenge that had come from near Burlington, Colorado. A man by the name of Goalen had been holding services in a neighborhood where we had a few members. Night after night he continued to attack our people, until one of our brethren signed propositions with him. The brother who signed these propositions was not an experienced debater, and as a result I affirmed six propositions to my opponent's one. This gave him an unfair advantage over me, but it was all I could do.

I was fortunate in having Brother Jacob Curtis as a moderator, and he rendered very valuable help indeed. I am sure he would have made a much abler defense of our work than I could, as he had met a number of these men in discussion. Be that as it may, I did the best I could under the conditions and believe our cause did not suffer from the debate. We found that public sentiment was strongly against us at the beginning, and many nights Brother Curtis and I expected to be "egged." My opponent was abusive and did all he could to

cast reflection on the church as well as its founder, Joseph Smith.

The chairman of that debate was a man who made no claim of religion but he was a fair and honorable man and presided with dignity and ability. Every night he would turn to me and ask me some question, as he said "in the interest of education," and I would try to answer in a fair and honorable way. Then he would ask my opponents some questions, and for some reason they would find themselves in a hot discussion. In many ways this helped me, as the listeners were friendly to the chairman, and they could see the unfairness of my opponent. The debate proceeded night after night until the Book of Mormon came up for consideration. I affirmed it was of divine origin and worthy the respect and belief of all Christian people. Of course my opponent combated this with all his strength.

One of my defenses of the Book of Mormon was the purity of its teaching on marriage. I pointed out the statement which says, "Truly David and Solomon had many wives and concubines, which thing was abominable before me, saith the Lord." To my great surprise this statement was challenged by Mr. Goalen. Polygamy, he said, was acceptable to the Lord and was not an abomination as the Book of Mormon declared. He made a defense of that accursed doctrine by quoting from the Old Testament where the Lord gave the wives of Saul to David. He used the same argument that a Utah Mormon would use in defense of polygamy. From that time on to the end of the debate he continued to defend polygamy. Among other things I told him was that I had heard all kinds of criticism of the Book of Mormon, but he was the only man in all my experience who condemned it for defending the monogamous system of marriage.

Public sentiment from that moment began to turn in our favor, with perhaps one exception. One night after the debate had closed for that session, a woman came up to me and tried to insult me by asking all kinds of questions that were reflective on the church. I refused to discuss anything with her, so she turned to Brother Curtis; he too refused to debate the question with her. She then went to my opponent and said, "Whip him; skin him alive; tear him to pieces. You are doing a fine job. You are right. Polygamy as practiced by David and Solomon was not an abomination."

I went to my stopping place that night sad and discouraged. I had believed that the public sentiment was

in our favor but seeing this woman endorse the corruptible stand of my opponent made me wonder if she were expressing the belief of the audience. After arriving at the home of a member where Brother Curtis and I were staying, I made some inquiry regarding this woman. I was informed that she had run away with another man a few days before, and had just returned, that her reputation in that neighborhood was very bad, and I should not worry regarding what she said to my opponent because it did not represent the view of the people of the community. Shortly after this the debate closed, but as far as I know, my opponent has never gone back to hold services in this place since. I met him some time afterward in Burlington, Iowa, where he was moderating for W. G. Roberts; he continued to defend polygamy. Brother E. E. Long was meeting Roberts in that city. I stopped for one night to hear the debate.

W. G. Roberts in Nebraska

Brother Frank A. Russell and I were engaged in a series of services near Ough, Nebraska, in which we found a very fine interest developing. The schoolhouse where we were conducting the services would not hold the people who came for miles to hear. After some time we received a challenge from the Church of Christ (nonprogressive) signed by one of their champion debaters. We took the matter up with Apostle J. W. Wight, and he gave his consent for us to meet the challenge. Brother Russell had never debated, and the propositions were signed by that Goliath of Campbellism, W. G. Roberts. It was decided that the task was mine to meet him. He boasted he had met our church twenty-six times in debate. Some of my friends warned me that he was one of the most cunning debaters who had ever appeared against us. I dreaded to meet a man of his reputation and skill and felt I needed help from a divine source.

Before the debate started, I had a dream in which I was told that my opponent would take a position regarding Revelation 14: 6, 7 in which he would claim the angel mentioned was Jesus Christ. As a result I prepared an argument to meet his interpretation. The night came and Brother Russell and I went to the church where the debate was to be held in Wauneta, Nebraska. We were strangers in a strange land, but we believed we had the truth and that the Lord would help us in our defense. The house was packed to the door. Our op-

ponent got up and boasted of his strength and how he was going to give the boy a whipping. He said he did not like to do it, but the job had to be done and he was the man most able to do it.

In my opening speech I had quoted the statement of Scripture already mentioned. In reply, as I had seen in the dream, he said this did not refer to an angel that appeared to Joseph Smith, but referred to Jesus Christ. Then in a boastful manner he turned and asked me, "Aren't you sorry you said what you did? I don't like to give you a whipping, but I am going to do it."

In my second speech that night I informed him that if his interpretation of Revelation 14: 6, 7 were true, then of necessity he must believe in not one but a plurality of Jesus Christs. He looked at me in a surprised manner, and then I gave my reason for saying this. I read the Scripture again to the audience wherein it states, "I saw another angel." The word "another" indicated more than one. Then I read it as he interpreted the passage, "I saw another Jesus Christ fly through the midst of heaven."

From that time on until the end of the debate, I had the good will and confidence of the people, which is a very necessary thing in public discussion. As the debate proceeded from night to night, the confidence of the people in me grew, and it became apparent that my opponent had lost the respect of those present. He resorted to every known tactic that he thought would intimidate me. One night he told the audience I was a Seventy and that no Seventy had a right to wear an overcoat. He pronounced curse upon curse on my head as he declared that the Scripture clearly stated no Seventy should have two coats. He further pronounced a curse upon me for wearing shoes. The anathema of heaven would follow me, so he stated, all my life, for no Seventy should wear shoes. His entire thirty minute speech was taken up in pronouncing these judgments upon my head which he had hoped would win the favor of the audience, but it was very apparent his speech had not accomplished what he hoped it would. In my reply I asked him to give me the Scripture that forbade my having an overcoat or shoes. If he could not do this the audience would be compelled to believe that he had misrepresented not only the Scripture but me as well.

Furthermore I knew he had been fighting our work for years, and that

for each debate he was paid from \$85.00 to \$125.00. Even with the sum of money he was receiving it seemed that he had grown poor and was needing a pair of shoes. He may believe that by telling me the judgments of God would follow me I would get scared and remove my shoes so he could get them. I insisted that he did not need to resort to such tactics, but that if he were really in need of shoes and would come and ask me for mine I would give them to him.

He immediately asked me for them. I asked him if he were poor, and he answered he was. I then asked him if he would put the shoes on now, and he stated he would. The only thing that I could do under the circumstances was to take off my shoes and give them to him. When my speech was ended, his moderator came carrying the shoes back to me. First I declined to take them, but his moderator insisted I must put them on as it was a very cold night, being twenty degrees below zero. I started to put them on, when my opponent came up and asked me if I did not give him the shoes, and I told him I did. He said, "They are mine," and I said "Yes." He continued, "Well, if you want them you must pay me for them." I asked him how much he wanted for them and he said, "Fifty cents." I gave him the money and so purchased my shoes.

There was only one family of Latter Day Saints who lived within a hundred and fifty miles and even this family lived more than twenty miles away. I ate my meals in a restaurant, and one morning after eating I walked to the counter and asked how much I owed for the meal. The man who owned the restaurant stated no money was due him, but there was some due me. I thought he was joking and perhaps wanted to give me the meal. He walked behind the counter and putting his hand on a shelf began to take some money from it. He counted out \$11.25. As he gave it to me, he told me a number of friends had come in and given him the money to give to me and to tell me it was to reimburse me for the fifty cents with which I had purchased my shoes.

Public Sentiment Against Roberts

Public sentiment had turned against Roberts, and he was working hard to regain the good will of the people. He informed the audience it was the entire religious world against Mormonism and named every church in that community. He cried out, "Oh! my

dying friends—you Methodists and Baptists and Presbyterians, I am defending your church against the insidious attacks of Mormonism. I plead with you, stand by me. If I go down in defeat, you all go down with me. I am standing for your mother's blessed Bible. I am your friend, so please do not desert me. It is the Christian world against this accursed religion." When I arose to reply, I told the audience my opponent had made a labored effort to win some friends. I said that I wanted their friendship too, but I did not need to resort to the methods he employed. I said, "I appeal to your fairness and sense of honor which I am sure you will exercise. He calls you his friends and would have you believe he is your friend. But, I ask you, what kind of a friend? I have here in my possession a leading publication of his church in which appear some editorials from his own pen. These editorials were not written in the heat of debate but in the quietude of his office in which he could weigh well the things he was saying. You people of the churches he mentioned in his speech will be interested to know what he said about you."

I then read from these editorials some of the bitter things he expressed regarding the very churches mentioned. He called them "harlots" and "daughters of the old mother of harlots." He condemned them for almost every crime in the catalog of crimes. "This is the kind of a friend he is to you."

He arose and raised a point of order, stating to the chairman that I was trying to poison the minds of the people against him and demanded that I retract my statements. The chairman arose and said, "Mr. Roberts, you are the very man who has attempted to poison the minds of the people against Mr. Holloway. I have thought several times I would call you to order and then again I thought to give the calf more rope and let it hang itself. You are the man who is guilty, not Mr. Holloway." With this ruling of the chair, Roberts ordered the chairman to sit down. The chairman then turned to my opponent and said, "I am chairman of this debate, and I am taking no orders from you."

As the debate continued, and my opponent's church was on trial, he grew more drastic and insulting. Many times he would give the signal, and some of his church members and ministers would attempt to intimidate me. After trying different things, they decided to hiss me as I showed the weakness of their church. The first time they hissed, I stopped in the middle of a sentence and looked straight at a

number of their preachers who were sitting on the front seat. After a few seconds I resumed my speaking without saying anything in the way of rebuke. In a short time they again hissed, and again I looked at them but remained silent. I resumed my speaking, and for the third time they hissed.

This time I turned to the audience and said, "You hear this hissing. If it were coming from the audience, I would feel quite sad. This hissing is coming from this row of preachers who belong to my opponent's church. When I consider all the things the Lord has made, there are only two that hiss. One of these two is a snake, the other is a goose. I would not want to say these hissers are snakes, so I must decide they are geese!" From that time on there was no more hissing.

Meets Roberts in Missouri

I had two debates with this man. The last one was in Worth, Missouri. One Sunday afternoon a large tent seating not less than one thousand people was packed full. The Book of Mormon was under discussion. I had made a presentation of some of the internal evidences of its divinity, especially emphasizing this promise made in the Book of Moroni 10:4, 5:

And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things.

I pleaded with those present to make a test of this wonderful promise. I felt sure the Lord would come to their aid and give them necessary light if they earnestly sought for that which would permit them to know of the divinity of the book.

As my time was called, my opponent arose to his feet and told the audience he had gone to the Lord and had sought to know if the Book of Mormon were true. He stated he had bowed down in his bed chamber and had poured his soul out in prayer. As he prayed he said that the Lord spoke to him and told him the Book of Mormon was a great big lie. He repeated this a number of times, affirming each time that the Lord had told him the book was false.

In my reply I called attention to the fact that all during the debate my opponent had stated time and time again that the last word the Lord had ever spoken to mankind was given to John the Revelator on the Isle of Patmos more than eighteen hundred years ago.

(Continued on page 22.)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

What is the meaning of the statement in Doctrine and Covenants 83: 6: "But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come"? Does it mean that the ordained man who turns down his work and goes back to world affairs cannot be forgiven?

Indiana Mrs. A. M.

ANSWER:

The statement evidently does not so apply. The minister who neglects or gives up his work under the priesthood may suffer great loss in his reward, but not eternal damnation, unless he also forsakes the gospel and yields himself to wrongdoing. Years ago the Lord said:

Many elders have been ordained unto me, and are come under condemnation, by reason of neglecting to lift up their voices in my cause, and for such there is tribulation and anguish; haply they themselves may be saved (if doing no evil), though their glory, which is given for their works, be withheld, or in other words, their works are burned, not being profitable unto me.—Doctrine and Covenants 116: 2.

The language of the passage quoted in the question is not clear as to its application, though a careful study of the paragraph as a whole does admit a reasonable interpretation. The theme of the paragraph is priesthood and the men who function in it. But an interjectional statement referring to others than men of the ministry enters in the midst of it in these words:

And also all they who receive this priesthood [that is, accept and obey the gospel at their hands] receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom. Therefore all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood. Therefore all those who receive the priesthood receive this oath and covenant of the Father, which he can not break, neither can it be moved; and whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.—Doctrine and Covenants 83: 6.

This other class of persons must refer to those who accept the gospel at the hands of God's ministry. It is they who receive Christ, the Father, and the kingdom, having eternal life; and it is they who, having once obeyed, if they turn away and repudiate their covenant, are left without hope of forgiveness in this world or the next. The text goes on to mention still another class who do not accept the ministry of God's servants when it is offered; they, too, are sinning against light and truth, for which there is no forgiveness.

Other Scriptures confirm this teaching of nonforgiveness for these two classes. We quote but two, one applying to church members, the other to nonmembers:

If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.—Hebrews 10: 26, 27.

And if they be evil, to the resurrection of endless damnation; being delivered up to the devil, who hath subjected them, which is damnation; having gone according to their own carnal wills and desires; having never called upon the Lord while the arms of mercy were extended towards them; for the arms of mercy were extended towards them, and they would not; they being warned of their iniquities, and yet they would not depart from them; and yet they were commanded to repent, and yet they would not repent.—Mosiah 8: 84-88.

The warning of nonforgiveness applies to any and every man who, knowing the gospel of salvation, turns back. Whether he who turns away goes from out the temple of God into the world of darkness and sin, or whether, standing upon the threshold under the blaze of divine light, looks in and sees the glory of God's righteous kingdom, yet rejects the divine appeal, the sin of the two is the same, and the result is the same. Both have chosen to reject the only means of forgiveness, cleansing, and salvation.

CHARLES FRY.

QUESTION:

In Doctrine and Covenants 57: 1 we find the statement concerning land purchased "even unto the line running directly between the Jew and Gentile." What does this mean?

Indiana

Mrs. B. D.

ANSWER:

This paragraph in Doctrine and Covenants refers to Independence, Missouri, the Temple Lot, and land westward, which the people were advised to purchase. The western boundary of Missouri from 1820 to 1837 was the parallel of longitude running north and south through the mouth of the Kansas or Kaw River. The progenitors of the Indians, according to the Book of Mormon, came from Jerusalem. The land west of this Missouri line was held by the Indians by treaty. Hence it is this western part of Jackson County they were advised to purchase.

The following publications are recommended if further information is desired: W. Z. Hickman's *History of Jackson County*, 1920; Houck's *History of Missouri*; Walter B. Stevens' *Centennial History of Missouri*, 1921; Violette's *History of Missouri*, and C. H. McClure's *History of Missouri*, 1920.

The Osage Treaty of 1808 placed the line twenty-four miles east of the mouth of the Kaw River, or about six miles of eastern Jackson County. There were several partitions, but the Enabling Act of 1820 placed the western boundary on a line running north and south through the mouth of the Kansas River. The Platte purchase in 1836 added to Missouri the present northwestern counties extending to the Missouri River.

S. A. BURGESS.

QUESTION:

Is it correct for the ministry to teach that Joseph Smith wrote the Book of Mormon by divine inspiration or to make expression such as "While Joseph was writing the book" without any mention of the translation of the plates by the use of the Urim and Thummim? Would not such statements be misleading to nonmembers?

Michigan

H. L. J.

ANSWER:

To teach is to instruct, to cause to know, and it would be misleading to say that Joseph Smith wrote the Book of Mormon, since like the Bible, it is the product of many writers who lived in many centuries. "While Joseph was writing the book" is an inexactitude, for he did not write it. He did the dictating as he deciphered the characters by inspiration, using the Urim and Thummim. Several wrote, but the bulk was written by Oliver Cowdery.

JAMES E. BISHOP.

What Lack I Yet? - By LOTTIE CLARK DIGGLE

IN A RECENT SERMON a young elder stated that there had been a period in his life when he was satisfied with his personal righteousness. Then realization came that he was far from perfection. Through effort he rose above a particular fault, then another, and yet another, only to realize that he must always be reaching up to a higher level.

Lives there a Saint who can afford to rest on his laurels; who can afford to say "Soul, take thine ease"? Stagnation is death in Christian living in its highest sense. Sainthood means effort, growth, progress, and continuous climbing. From baptism until death, there need never be a dull moment in the life of a Saint. He must work, watch, and pray only to rise from his knees for further striving.

To be a regular attendant at church school, preaching, and prayer services is not enough. Added to this must be the filing of an inventory, the payment of tithing, surplus, and offerings, a genuine co-operation in branch activities with a willingness to serve in any capacity. The member who observes these things is making a commendable beginning. Still he must ask himself, "What lack I yet?" as the rich young ruler inquired of Jesus Christ. The answer might well be, "No one can assist in this work except he shall be humble and full of love, having faith, hope and charity, being temperate in all things whatsoever shall be entrusted to his care."—Doctrine and Covenants 11: 4.

Are all the strivings and virtues of the young ruler to be counted as nothing and to be of no avail? Just as biscuits are a failure even though all the ingredients but baking powder have been included, so when a man keeps the letter of the law and neglects the spirit of it, he lacks the essentials and power for kingdom-building.

A HUMBLE MAN gives his alms in secret, refuses self-glorification, sacrifices his desires, his means, and his time; seeking the will of the Almighty, he submits graciously. He realizes that to the Source of all Intelligence, his knowledge is infinitesimal. He studies to improve himself at every opportunity.

Can the heart and mind of man conceive the depth of meaning of the word "love"? Surely Paul must have had some concept of it when he wrote the thirteenth chapter of I Corinthians. He lists the possession of great talents and equally great gifts which he declares are as nothing without charity. According to Paul, sacrifice of means, comfort, and even of life itself is unprofitable without the spirit of love. A Saint cannot permit himself the luxury of reveling in self-pity, gossip, false pride, or envious thoughts.

The first commandment, "Thou shalt have none other gods before me" (Deuteronomy 5: 7), was given a

different wording in Deuteronomy 6: 5: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy might." Jesus called this the first and great commandment.

Children in church school are glibly taught the evils of idol worship. Teachers implant in their students' minds the ridiculous picture of intelligent human beings bowing down before a silver doll or a plaster of Paris image of Jesus and his mother. Nevertheless idol worship in another form can become a hindering force among members of the Reorganized Church of Jesus Christ who worship their hard-earned dollars, the god of popularity, pleasure, comfort and ease, or overweening pride.

There may be those who place husband or children before service for the Lord. An otherwise excellent wife and mother objected strenuously because her husband's duty as a servant of the Lord called him to be absent from home for weeks at a time.

A woman who had been an active worker in her branch, after the birth of her second baby devoted all her time to her home and two little ones, and felt quite virtuous in doing so. An elderly sister and friend told her of a dream in which she had seen the young mother's downstairs spotless but the upstairs neglected. At once the mother replied, "I am keeping my upstairs as spotless as the downstairs which you see. The dream cannot be taken literally. I feel sure that it means that I have been devoting all my time to my home and family and neglecting the higher work, which is service for the Lord."

When she was alone, she prayed, "Lord, if you will show me how to make my work easier, I will give you all the time I have left."

As the days went this mother was given many ideas for modernizing her inconvenient home and was shown how order and planning could lessen the burdens of child care, cooking, and housework.

An individual may worship "work," which is a good thing in itself, but when a person is too busy with his own activities to take time off to go to church, to visit a sick neighbor, to chat with a friend or passer-by, then work becomes an idol and the worker a slave.

ONE OFTEN HEARS the query among Saints, "Is it possible to attain perfection?" Members of the church might indeed become discouraged because their task for kingdom-building has no end; there seems always to be one more obstacle to overcome. No one could accomplish so great a task alone, but Christ goes with his followers all the way. One has but to keep hold of His guiding hand to find renewed strength, encouragement, and direction.

The Triumph of Eternal Judgment

THE NEWSPAPERS of the nation have been printing a great many stories lately about gambling and the men who promote it with the hope of enriching themselves, even if it be at the cost of impoverishing others. The activities of the criminals promoting gambling have become so great that the participants who felt they were immune to the anti-gambling laws find themselves under the necessity of explaining their activities to various courts of the land. These gamblers knew that their activities were against the law, but evidently felt they were immune to punishment.

One man in New York who amassed quite a fortune was finally sent to the penitentiary after living a life of luxury. The reporters said that after he got into prison, he lost his self-assurance, and seemed to be quite confused and depressed at the turn of events. Many of the men engaged in the gambling rings have been distressed that they have been called into account for their activities.

The Lord has declared a day of judgment upon all men, and Doctrine and Covenants 1: 1, 2 mentions the judgments of God upon the wicked:

... for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed; ... the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Truly, the wicked thoughts of evil men are being shouted from the housetops. Many of these people apparently felt free from unwanted publicity, or they would have lived differently.

The same principle of eternal judgment blesses the efforts of the righteous, who sometimes fear that the kind deeds they do in secret will

By **ESTHER BROCKWAY**

be wasted rather than that they will move in power to establish the kingdom. Sometimes, as church members we become unduly discouraged because we are so few in number compared to the great multitudes that dwell on earth. Nevertheless, the Lord has promised us that if we would keep his commandments, he would bless our efforts, so they would be greatly magnified. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."—Matthew 13: 32.

We should do the little, kindly, humble acts that come our way, rather than wait idly until the day arrives when we can do a great work, because it is through our learning to work together in love and patience that we grow in understanding to the place where God is able to bless us as he desires.

A NUMBER OF YEARS AGO I heard Brother John Garver tell about the time someone prophesied to him that he would do a great work for the Lord. He was very much distressed about it, and prayed, "Lord, how can I do a great work for you? I am not qualified for it." The Lord then told him that any work done for his sake was a great work.

If we are actively engaged in doing the responsibilities that come to us each day in a spirit of kindness, patience, wisdom, and a love for all of God's creation, the principle of eternal judgment will operate to see that our works of kingdom-building are magnified for the nations to see, just as surely as the wicked designs of men desired to be kept secret are broadcast.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—Isaiah 2: 2, 3.

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Independence, Missouri

The Use of Olive Oil

By **ELLA LAMBKIN**

SOME PEOPLE have a very strong dislike for the smell of olive oil. To me this strange odor means comfort and relief from pain.

When I was a child if I had a cold, an earache, leg ache, cut finger, anything—out came the oil bottle and that soothing odor which meant sure relief. God was good to us.

I remember one time when a cousin visited us. We were playing out-of-doors when she decided to investigate "those interesting-looking beehives," each sitting on its own foundation in a long row. My sister and I warned her to stay away from the bees or they would come out and sting her. Ethel found a long stick and, beginning at one end, went gleefully down the row, pounding each little house as she went, laughing at us for running away.

We had never really seen the bees come out. My sister and I stopped at a safe distance and watched to see if they really would. Then they came. Ethel's cries brought Mother and Aunt Libby on the scene.

We were long "wagon-wheel" miles from a doctor. The men were all away. The women stripped Ethel, killing bees as they went along. They weretangled in her hair and in her clothes. Her body was swollen an angry red from head to toe, and her eyes swollen shut.

Mother brought out the olive oil bottle, thankful that it was full. Aunt Libby asked if that would do any good. Mother said it couldn't do any harm, and then bathed the child's body in the oil. The swelling went down enough so that the two women could begin the task that was to continue the rest of the day, picking out the stingers.

Late in the evening Mother gave Ethel another olive oil bath. She

went to sleep and slept all night. She lived to grow up.

WHEN I WAS IN HIGH SCHOOL, our family contracted the itch, brought back, it was said, by soldiers from the Spanish-American War in Cuba. The folks got some vile smelling salve, and every night there was a rubbing session. I didn't like it, and anyway I was at that stage of dreamy devotion. I remembered that the Doctrine and Covenants said alcohol was good for bathing the body. I knew that olive oil was good for everything, so each night and morning I gave my spots an alcohol rub and an application of olive oil. I was the first one of the family to be clear of the trouble.

Shortly after this the editor of our small town paper lived near us. When their new baby came, one of our church women cared for it. She brought her own bottle of oil and used it. The mother protested one day. She had supplied a bottle of

olive oil. Our sister explained that she preferred to use her own because it was blessed. She had to explain what she meant. The baby had colic, and the oil always brought relief. When the mother was left alone with the baby, she gave it some oil when the colic pains started. But they were up all night with a crying baby.

I remember the next night. Our family was in bed when a knock came. Dad went to the door. The editor handed him a bottle of oil, explained their difficulty, and said, "Will you please do whatever it is you do to the oil?" They reported later that they had no more trouble.

Doctors of today may smile at some of these things but, lacking knowledge, we found that our faith *worked*.

And that odd odor of olive oil brings me a memory of comforted ills.

The Teacher - By MAUDE D. ANDERSON

WE OFTEN HEAR people say, "Experience is the best teacher," and no doubt this is true.

Would one who had never tasted an avacado know what it is like merely because somebody had told him about it?

Could the person who had never been close enough to an orange tree to smell the fragrance of the blossoms know what was in store for him because someone else had had that experience?

Does a small child know what is meant when he is told that the stove is hot, unless he has had the experience of finding out when it was at least uncomfortably warm?

If you had never heard a coyote howl on a cold winter night, would you know how it should sound?

If you wanted to know what Grand Canyon looked like, would you be content merely to look at a picture if there were an opportunity to see it firsthand?

If it be true of these things, then it is equally important in things of a spiritual nature. Why be content to listen to the experiences others relate when there is opportunity for all to enjoy the same rich experiences?

The Calling of Church Women

By MAY RICHARD HAMM

THE SCRIPTURES show that women have a call to service. They need not be ordained as are members of the priesthood to be helpful in the social order. Yet the church could not do without women who feel the responsibility of their high calling as mothers, helpmates, and teachers.

The command, "Let women keep silent in the churches," (I Corinthians 14: 34) does not mean that God considers the masculine mind superior and has no need of feminine intelligence in the church. He needs the help of good, intelligent women in order to have good, intelligent men in his priesthood. In 1830 God spoke to Emma Smith, giving specific instructions as to how she could best help her husband accomplish his mission on earth. "Let thy soul delight in thy husband, and the glory which shall come upon him. Keep my commandments continually, and a crown of righteousness thou shalt receive."—Doctrine and Covenants 24: 4. Every priesthood member needs the help of his wife just as Joseph Smith needed Emma's help. The best words that any man can say to his wife are, "I am going to need you." To be needed as a helpmate is one of the highest callings a woman can have in the church.

In I Timothy 2: 15, Paul says, "Women shall be saved in child-bearing." By "childbearing" Paul meant much more than simply giving birth to a child. He meant motherhood in its highest sense, for God needs good motherhood as much as he needs good priesthood.

Good motherhood has to learn to share. A young father in trying to get acquainted with his new baby was so awkward that the young mother became alarmed. She was about to tell him that he was too awkward to handle the baby when her own mother took her aside and said, "Don't worry about the baby—it won't break. And stop being so

possessive. Remember, it's his baby too." The young mother took the advice, and gradually her husband became as adept at handling the baby as she herself was. As a result he is a good father to their children instead of a figurehead. Yet a few words would have shown his wife's lack of faith in his ability as a father and may have destroyed what little faith he had in himself.

God did not intend that women should take over the entire care and responsibility of the family any more than he intended that they should take the whole responsibility of the church. In both fields they are called to be partners with their men. Often their share of the partnership is to be a true helpmate in faith. They must have not only faith in God but faith in their husbands. When the husband is a member of the priesthood, the quiet faith of the wife can be a very real help to him in his developing ability to carry the responsibility God has given him.

WOMEN ARE CHALLENGED by the number of things they are required to teach in order to render proper service to God. The older women are to be "teachers of good things" to the young women. Among the "good things" they must teach the young women to love their husbands and children (Titus 2: 4). In Doctrine and Covenants 68: 4 specific instructions are given as to how children are to be taught. Women must be taught by their mothers, then in turn teach other younger women how to "guide the house" and keep it above reproach (I Timothy 5:14).

But more important than all of these things, older women should teach younger women that the power of faith and love can accomplish great things.

Whole Wheat Recipes

WHOLE WHEAT BREAD

- 1 large potato
- 1 tablespoon salt
- 2 tablespoons brown sugar or honey
- 1 cup condensed milk
- 2 cups water
- 1 cake compressed yeast or 1 package dry yeast

Cook sliced potato slowly in 1½ cup of water until done. Mash well to avoid lumps. Add salt, sugar or honey, and milk to potato and potato water, heat until hot. Remove from fire and add rest of water. Cool until lukewarm and add yeast; let set two or three hours or overnight. Stir in as much whole wheat flour as mixture will take; with hands knead in enough flour to make a spongy loaf (do not add white flour). Let rise until double in size. Knead down and put into baking pans. Let rise again and bake for one hour in oven 350°. For a larger batch of bread, add more salt, sugar, and liquids to given recipe.

BUTTERSCOTCH MERINGUE BARS

- 1½ cups whole wheat flour
- 1 teaspoon baking powder
- ¾ teaspoon salt
- ½ cup brown sugar
- ¼ cup shortening
- 2 eggs

Combine dry ingredients and cut in shortening. Mix in egg yolks until crumbly and thoroughly combine. Pack in 7 x 11 pan. Cover with meringue made as follows:

- 2 egg whites
- 1 cup brown sugar
- 1 cup nutmeats (if desired)
- 1 teaspoon vanilla

Beat egg whites until stiff. Add sugar slowly, beating to make a stiff meringue. Spread on first mixture and bake at 325° for thirty minutes. Cut into squares before serving.

SUGAR COOKIES

- ¾ cup shortening
 - 2 cups brown sugar or 1½ cup honey
 - 2 eggs
 - 3½ cups whole wheat flour
 - ¼ teaspoon salt
 - ½ cup canned milk
 - 2 teaspoons baking powder
 - 1 teaspoon vanilla
- Nuts, raisins, or other fruit may be added if desired

Mix all ingredients together and put in pans by spoonfuls. If honey is used, add an extra ½ cup of flour. Also for rolled cookies more flour is required. For a very crunchy cookie, add various kinds of fruit, nuts, and coconut.

Submitted by Mrs. Anna Thiles.

The Home Column

Travelogs

(Continued from page 4.)



While at Honolulu I was quite "taken over" by a young miss of four years, Juliet Clark. Her mother was a Directo, daughter of Sister Directo, one of the much-respected women of the church. Juliet clung to my hand, though occasionally leaving to join playmates. At our farewell meeting she gave me her picture. On the back is written: "To Grandpa Smith, Juliet (Directo) Clark."

My greetings to Juliet. May she ever remain the happy and carefree girl I saw at Honolulu.

At this meeting were a number of Utah Mormon elders whom we met at the close. Result: an argument on church differences. These boys are well intentioned, but they are quite ignorant of material and vital facts as well as the real issue between the churches, that of heretical doctrines now a part of their religious economy.

Among the many personalities at Honolulu held especially in memory is Elder Virgil Etzenhauser, at one time a missionary to Hawaii. Virgil has visited Independence a number of times since he resigned as an appointee, at which times I met him casually. I had not believed that I really knew him. So it was a pleasure to meet him again, see him participating in worship, and hear his testimony. He took part in the ordinances, assisting with ability, his

language and bearing evidencing a safe foundation spiritually. My contact with him is one of the high points of my stay in Honolulu. Virgil is a descendant of one of the first—if not the earliest of the families that settled at Independence after the dispersion.

Another old friend who, noting my presence in the city in the daily press, visited us at Makiki Church, is Frank B. Almond, at one time a missionary to Tahiti. Frank is now doing editorial work for the *Star-Bulletin* at Honolulu, having recently made such connection. His wife was yet in California, but he was expecting her to join him soon.

Just before leaving Honolulu, I had Frank, Virgil Etzenhauser, and Brother Crownover at a noonday luncheon which all enjoyed very much. Frank promised he would at some time talk to the Honolulu Saints about his experiences in Tahiti. (I have learned recently that he did occupy at Makiki since I was there.) He handed me a letter of greetings to the Saints in Tahiti, in the native language, which I was glad to present to them through Brother Butterworth. It was signed "Feranata"—Tahitian for Frank, and it brought cheer to his friends there. Most of them remembered his ministry which in respect to some phases was outstanding from what we were told.

If opportunity offered, I planned to see Brother Almond on my way home. On account of the brief stop at Honolulu on September 7, I was deprived of the opportunity.

When I addressed the Saints at Honolulu on Sunday, July 25, among several nonmember strangers in the congregation was Elmer C. Jenkins, son of Sister E. T. Jenkins of Independence. After the service he introduced himself to me, and we had some conversation during and after the Waller meeting. Later Brother Siegfried and I ran across Elmer in the business section of Honolulu. He invited us to lunch with him at the Commercial Club, and we were pleased indeed to get better ac-

quainted with him, as he is a gentleman of high character and ability, serving at the head of a large loan company.

Almost from the day we arrived at Honolulu, we kept in contact with the plane company to be certain if possible that we would be able to get from Suva (Fiji) to Papeete, meeting with little success. By the time Bishop Miller, wife, and others left on Wednesday, July 5, we had become convinced that it was unwise to go on from Honolulu. Pan-American informed us that the Trapas Line had already discontinued the service we required, and the French consul told us he had received advices from Noumea that all flights into Papeete for July had been canceled and to "book no reservations." We exhausted every source of information with the same result. We counseled with Brethren Miller and Crownover and finally—very reluctantly—we decided to return home.

This decision was not reached without a wireless to Brother Butterworth which brought no reply until a few minutes before plane time, which failed to convince us that he had been advised as to the facts. We hesitated to fly three or four thousand miles without some assurance that we could get to Tahiti. So after arranging for the wireless to Brother Butterworth, telling him we were forced to go home, we left for California.

Brother Siegfried stopped at Los Angeles and I proceeded to San Francisco, arriving at two o'clock on the morning of July 8. I was in bed at the St. Francis Hotel by 3:00 a.m. At 8:00 I received a telephone call from Elder Alma C. Andrews, Berkeley, advising me he had received a message from Brother Butterworth assuring me that if I would be in Suva by the eighteenth of July, I would be able to get to Papeete on the twentieth. I decided I would proceed to Suva and leave the rest with Providence. I made a reservation for a Tuesday plane and spent Saturday, Sunday, and Mon-

day with Brother Andrews, being domiciled at his home.

The time spent in California was profitable. I spoke at 11:00 a.m. on Sunday at Berkeley and at Danvers Street, San Francisco, in the evening. And on Monday, after viewing the new San Leandro church, I addressed about forty of the priesthood at the Andrews' home, Sister Andrews and other sisters serving refreshments. It was a profitable occasion to all, I believe.

Early Tuesday we went to the airport south of San Francisco, and at 9 a.m. I was off again for Honolulu. Word had been sent, and at 4:30 I was again greeted at the airport by quite a number of the Saints. This time I was given a room at the Mission House.

In the meantime Brother Siegfried decided to hazard another try, joining me on Friday, the fourteenth. At midnight on Sunday, the sixteenth, we embarked for Suva (Nandi Airport), arriving late on Tuesday (the next day). Here we registered at the hotel and waited anxiously for the promised plane.

ISRAEL A. SMITH.

Briefs

LANSING, MICHIGAN.—In a branch business meeting held September 9 with District Missionary James Phillips presiding, these officers were elected: Elder Francis H. Boman, branch president; Elder John Luce, junior church pastor; C. W. Sanderson, church school director; Alice Dudley, secretary; Effie Tubbs, treasurer; George Whitmore, music; and Mable Foster, women's department leader.

Missionary Phillips was the morning speaker on the following Sunday.

A social evening was held in the church parlors, honoring Misses Beverly Dudley and Joanne Wilder who have entered the Sanitarium for training; also Mary Hathaway who is attending Graceland.

The annual achievement day and installation program of the women's department was held in the lower auditorium of the church. There were displays of flowers and handcraft.

On September 24 a promotion day program under the supervision of Myrtle Sayers was presented by the pupils of the junior church classes. Elder J. Hodge, Grand Rapids, was the speaker for the 11:00 hour, following the blessing of Sandra Sue, infant daughter of Mr. and Mrs. Paul Sullivan, by Evangelist E. R. Carter and Elder Francis Boman. Mrs. Sullivan is the former Gertrude Carter.—Reported by THELMA LARSON.

MINOT, NORTH DAKOTA.—A preaching service was held September 15 at the Logan schoolhouse with Elders C. Houston Hobart and Nelt Wager in charge, and was followed by another service in the evening in which Elder Hobart showed slides and talked on the findings in the old ruins in Mexico and Central America.

Elder Hobart also visited several of the isolated Saints in this area. All Saints in the area are invited to attend the services at the

Logan schoolhouse.—Reported by VIRGIL D. SMITH.

MOKILEIA, OAHU, HAWAIIAN ISLANDS —Reunion was held at Camp Erdman August 7 to 13. There was a regular attendance of over one hundred throughout the week and a gain of approximately 25 per cent over the previous year. The attendance on the last Sunday was about 160 which was a sizeable increase over the year before. Assisting in the direction and work in the camp were the counselors to the district president, Elders Prescott A. Foo and James M. Kemp. Elder Avon Yap was in charge of registration and physical arrangements. Brother John C. Ledo was business manager and in charge of camp security. Sister Emily Inouye taught the women's class. Sister Maurine Crownover was supervisor of the work for the children. District President A. Orlin Crownover was instructor of the general class and also was in charge of prayer services. Elders Foo and Kemp taught the men's class, and Brother Yap taught the young people's class. Evangelist Charles A. Lee was an active attendant of the reunion. —Reported by ELDER A. ORLIN CROWNOWER.

FARGO, NORTH DAKOTA.—The Red River District of eastern North Dakota and western Minnesota held a priesthood institute September 15, 16, and 17 in the new church home at Fargo.

Dr. Floyd McDowell was in charge of the class discussions. A social hour was held Friday evening.

On Saturday morning the themes were "Why Should Priesthood Be Concerned About Family Life?" and "What Kind of Family Life Shall We Build?" A banquet was given in the evening, followed by a worship service built around the picture, "Head of Christ," by Hofmann. All lights were out except the spot light on the picture.

The institute was planned just for priesthood but all members were invited.—Reported by IRENE E. ROTZIEN.

DINUBA, CALIFORNIA.—District President Lawrence McDonald was in charge of the annual election of officers held September 16. Those elected were Elder G. E. McGoon, pastor; Robert Hurley, counselor; Betty Fowler, church school director; Mae Hurley, secretary; Pete Brown, treasurer and youth leader; and Lula Park, women's leader.

There were two adults baptized during the year, Sister Jane Wise and Brother Harvey Akers.—Reported by LULA F. PARK.

CROSS TIMBERS, MISSOURI.—The homecoming recently held was attended by people who had attended the first meeting here. Brothers Amos T. Higdon and McCrea, who were present, had baptized many of these people. First meetings were held at the invitation of Brother Jamison forty some years ago.

The leader of the group is Elder Everett Mawhiney. Attendance at the homecoming was 134 registered, and about a fourth not registered. Meetings are held at Oak Grove schoolhouse, about three miles southwest of Cross Timbers.—R. L. TILDEN.

STONE CHURCH.—Three people were baptized and confirmed on September 24: William Walter Sumit, baptized by his grandfather, James Gault, and confirmed by President Wallace Smith and James Gault; Victoria Annette Breeze, baptized by Russell Resch and confirmed by L. J. Richards and Clifford Wood; and Bernard Albert McLaughlin, baptized by Russell Resch and confirmed by Glaude Smith and L. J. Richards.

Zion's League Annual No. 4

"Exploring Our Message"

This new source book for Zion's League leaders and officers offers a complete League program for each week in the year. Its 240 pages contain extensive plans for study, service, worship, and recreation, following the aim set up for each month.

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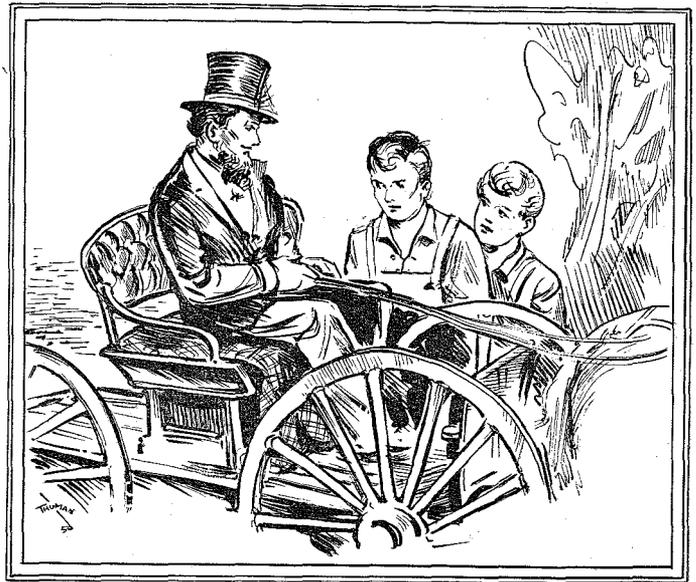
By Marie Gosline

TOO MANY TIMES we look for dark spots in another's character, while instead we should look deep into his heart. This does not mean that we should be taken in by his faults—to "swallow him whole" as some would say—nor even that we should make allowances for him. Rather, we should simply "skip" his weaknesses—step over them as one does a rock on the path—unless we can help him to overcome the dark spot, to erase it from his character, to put a bright spot in its place. For in so many of the lowliest people, God has placed a bit of beauty, just a little ray of light if we will but seek it. There is something beautiful in practically all of us, but sometimes this beauty has become hidden in the mud of our wasted lives. Many of us have chosen, or circumstances and environment have forced us, to walk the dark path.

This puts an added burden on the rest of us. It is not our place to raise our eyebrows a trifle higher or lift our noses in the air; it is up to us as Christian men and women to do what Jesus would have done in like circumstances. He was never self-righteous. He took the sinner by the hand and led him away from sinning. He loved the weak ones and was ready and willing to do something for them. Christ asked them no questions—if they were Jew or Gentile, if they had been to church the previous Sunday, if they had confessed their sins. He simply saw their need—their great need for him—and had charity.

I REMEMBER JOHN, a Lithuanian. Except for one dark spot in his character, he was a good man. He was kind to his wife and children most of the time, and most of the time he was an ideal neighbor. John always kept his garage on the alley unlocked, and if anyone needed a tool he was more than welcome to it. "Don't bother to ask," John always said, "just help yourself." He kept the neatest and by far the prettiest garden on the block. His flower crops were rotated so there was always a profusion of bloom.

But as time went on, this dark spot of John's character grew larger and larger. Without fail, John would go on a drinking spree every two weeks. In the small hours on a Sunday morning, his dented and battered car would be driven up the alley, and as it hit the garage door everyone in the neighborhood knew what his wife had been



Maybe we spend too much time looking for the "cobweb on the hat" as my young brothers used to.

fearing all evening—John had come home drunk again! If John had not cared about this dark spot, things might have taken a different turn, but he loathed himself for it. He was like a gnat caught in a spider's web. Then a neighbor took an interest in John. There flashed through this person's mind a picture of John—not when he was drunk but when he was sober—a picture of him working in his garden. All at once this person knew what to do if the opportunity should come, and one morning it came in the person of John's wife who knocked weakly on the neighbor's door. "You have company?" she asked, her eyes red and swollen from weeping. Such a pleading there was in her voice as she said, "Can you help me? It's about my John."

It was not more than two or three days after this that John became a regular attendant at the Alcoholics Anonymous meetings. Today John has a new car without any dents. He has a new home. But it isn't what John *has* that counts so much. It's what John *is*. He is no longer ashamed of himself. He can hold up his head.

All this happened because a neighbor could see something that was deep inside. This person could easily have said, "Isn't liquor an awful thing? My! my!" and thought "Thank heaven I don't drink" or "I'm glad I was brought up in a home where there wasn't any liquor." But one soul was saved—John's soul, to say nothing of his life and the lives of others—all because John was willing and his neighbor was charitable—charitable enough to make a ten cent telephone call to A.A.

MAYBE WE SPEND too much time looking for the "cobweb on the hat" as my young brothers used to. But I must tell you the story of the cobweb so you'll know what I mean.

New Horizons

When my sister and I were children, we lived in the country about three miles from church. Had my brothers been older, they could easily have walked the distance there and back, but since old Brother Clark, a neighbor, drove to church, it was much easier for the boys to walk to the corner and there "catch" a ride with Brother Clark in his buggy. The boys could hardly wait from one Sunday to the next—not because it meant another ride to church school, but because it meant another ride with Brother Clark! And it was many weeks before we finally found out why that ride was so important to them.

Brother Clark was a good old man, but he was not one to be meticulously dressed, and there was a cobweb that hung on the side of his hat. This cobweb was with him always, and the boys could hardly wait from one Sunday to the next to see if it would be gone or had changed position or been brushed away.

Sometimes I wonder how many of us are looking for cobwebs and giggling behind soiled hats. How many of us are looking for dark spots? How many of us instead look for beauty in another? When we find a cobweb do we brush it off, do we help another get rid of the dark spot, or do we just shrug our shoulders? Do we, perhaps, gossip about the unfortunate ones? As Christians we should be above this. It is easy enough for us to become self righteous, to say to ourselves, "Thank heaven, I and mine are not like *that*," when someone else is having difficulties. Let's not forget to have "faith, hope, and charity . . . and the greatest of these is charity."

Monument

A Florida back-country woman was hoeing out in front of her little weather-beaten house. A neighbor stopped and said: "Effie May, it ain't fitten for you to be hoeing out here today when the whole town knows you just had a letter from the government saying that your boy, Jim, is laying dead in one of those furrin lands. It just ain't fitten."

Effie May looked at her neighbor with bleak, level eyes. "Friend," she said, "I know you mean well, but you just don't understand. This is Jim's land, and it rejoiced his heart to see green things growing, because it meant that his Maw and the young 'uns would be eating. This is his hoe, and when I'm hoeing I can almost feel his big strong hands under mine and hear his voice saying, 'That's good, Maw, that's good.' I can't afford any stone monument for Jim. Working, not weeping, is the only headstone I can give him. So, if you don't mind, neighbor, I'll do my grieving in my own way."—Contributed by Don Blanding.

Know Your Church

By HARRY W. BLACK

MANY PEOPLE have gained knowledge of the church by studying the Three Books, but few have interpreted the instruction, "Know your church," to mean "Know your fellow members better."

As a young Englishman in America, I am surprised and sometimes a little upset at the apparent lack of knowledge members in the States have of the English mission. I do not say this with bitterness, but I am deeply concerned. This concern springs from a desire to unite more fully the peoples of the world in their quest for the kingdom.

Upon arriving in America, I was asked various questions about the British Isles and the way British people live. There are some differences of course, but basically the English are much the same as Americans. By nature they are more reserved. This has led to much misunderstanding on the part of many people in the States. For instance, my Graceland friends gave me three days to catch the meaning of a joke. Even in such a seemingly insignificant matter there is a need for greater understanding. Recreation, transportation, food, and housing differ from the "American way." Numerous limitations in these fields are the result of necessity, not choice. Those who do not know of the problems facing the English people are apt to misjudge them; what may appear to be backwardness is actually conservatism.

I WAS PRIVILEGED to serve as church school leader of my home branch in England. As such I became acquainted with the hardships facing other British church workers. Lack of material presents a much bigger problem there than in America. Financially, the two countries are quite different. Many things considered cheap here are often prohibitively expensive in Britain. The well-planned reunions held in the States cannot be duplicated in England because of transportation and food shortages. In order to judge fairly the growth of the church in Britain, one must take into consideration the many problems facing the Saints there.

Again I stress the importance of "knowing" the church by knowing its peoples. Until each member makes it his business to understand the hopes and abilities and limitations of those in other lands, the task of redeeming Zion will remain a difficult one.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow strong or weak; and at last some crisis shows us what we have become.—Cannon Westcott, of *Heroes and Cowards*.

Experiences of a Missionary

(Continued from page 12.)

If he were correct in that position, I wanted him to explain how he could say truthfully that God had spoken to him and told him that the Book of Mormon was a great big lie. He finally admitted that he had not had any such an experience and at no time had he received from the Lord indication that the book was not true. A deacon in another church came to me and said, "You have exposed that man so many times if he told the truth about you people we would not believe him." Sometimes when I was affirming some proposition, he would wait until his last speech to make statements, knowing I could not reply at that session; this he hoped would leave a bad impression in the minds of the audience at least for a time. At the close of one of our Sunday afternoon sessions, he stated that the Book of Mormon was not satisfied in crucifying Christ once, but taught that Christ was crucified both in Jerusalem and here in America. Many in the audience that afternoon did not know of the unreliability of my opponent, and I discerned that he was making a very great impression on their minds. There was a storm coming, and I knew I would not have all these people present to hear my reply. I turned to my moderator and asked him what could be done. He replied, "nothing."

As I thought the situation over, divine light was given to me how to meet this lying attack. I arose to a point of order, which was my right to do. The chairman, who was a very fair man, asked me to state my point. I asked him if he would permit a statement before I made my point of order, and he gave me that opportunity. I stated before that large audience that at no time had I suggested the thought that Christ was crucified in America. Furthermore, not one hint was to be found in the Book of Mormon that Christ was crucified here in America. Neither was it the belief of our church that Christ was crucified twice. We believed that Christ was crucified in Jerusalem as all other Christians believe. My point of order was that we were misrepresented regarding this matter, and I asked that my opponent be made to retract his statement. The chairman ruled on the point of order and commended me for my stand. Roberts not only withdrew his statement but confessed he had misrepresented the facts.

A Dream of Snakes

During that week of debate I had a dream in which I saw two snakes. One of them was on a high shelf, but the other was crawling around among the people. It appeared very friendly, but I knew it would bite some of the children in the crowd. It was my business to protect the children, therefore I placed myself between the serpent and the children so it could do them no harm. I dealt the serpent blow after blow and injured it severely, but with all the pounding I was able to give it, I could not kill it. It continued to show life, and I knew there was still danger. The interpretation of this dream was made clear. The children were members of my opponent's church, and he and his moderator were the serpents. The one on the shelf was the moderator. I found during the debate it was necessary to be careful not to offend those who were very friendly toward us and who did not approve the tactics of my opponent. He was discredited not only among those outside his church, but also among the majority of his own members, including the pastor of the local congregation. Many times during the course of the debate, the pastor would get up and walk out when my opponent was speaking and would return and listen attentively to what I had to present. I am sure he was our friend, as he refused to endorse Mr. Roberts for another debate in that locality.

(To be continued.)

Christian Education and Leadership Training

(Continued from page 9.)

Church and Home Co-operation—

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The Child Grows Up in Home and Church

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Stewardship Opportunities and Responsibilities

*A Starting Point—*For those schools where no previous training courses have been taken for credit, we suggest as a beginning—

For Leaders: *The Church School Handbook*

For Teachers: *A Short Course for Teachers*

News and Notes

(Continued from page 2.)

Following a twenty-minute opening service by Elder Fred Davies, Seventy J. C. Daugherty spoke to the combined priesthood. Later the three quorums of elders met under the leadership of their presidents, Ralph Freeman, Clyde Baker, and Myron Zerr. The Aaronic priesthood met in three classes: the priests taught by Glaude Smith, the teachers taught by L. J. Richards, and the deacons taught by William LaGrece. District President Charles Graham is in charge of the school.

WICHITA

Apostle D. T. Williams, Bishop Walter N. Johnson, and Seventy J. C. Daugherty attended the Kansas District Conference held September 30 and October 1 at Wichita, Kansas. Brother Williams reports that excellent progress has been made in the building of the new church. The church will have a seating capacity of 500 in the lower auditorium and 500 in the upper auditorium. It is estimated that between 400 and 500 people attended the district conference.

MOVING AHEAD

During the week end of September 23-24 the Kaw River Valley group met at Lawrence, Kansas, under the direction of J. C. Daugherty and J. D. Anderson. The group had a larger attendance than ever before at such a meeting. Prior to the meeting, Brothers Daugherty and Anderson toured the valley and visited Saints.

This area will be organized into the Kaw Valley Missionary Area, and a conference will be held in Lawrence on November 26.

CHRISTMAS IS COMING

The first of nine rehearsals of the Independence Messiah Choir was held in the Auditorium on October 1. Preparations are being made for the network broadcast that will be given December 17 and the Auditorium performance on December 24. Franklyn S. Weddle was in charge. George Hulmes is president of the Independence Messiah Choir.

LEADER, PRESENT AND FUTURE

Roger Deitrick, whose home is in El Sobrante, California, and who is at present a student of Graceland College, received a \$1,500 Scottish Rite scholarship from the Scaife Scholarship Foundation Incorporation. He postponed the scholarship until his last two years of college so he could attend Graceland College.

Before going to college Brother Deitrick was the vice-president of the local Zion's League and president of the boys' league at the local high school. He won a gold cup from the Bank of America for achievement in science and mathematics. He also won a boys' scholarship plaque for having the highest grades among the boys at the school.

POPOL VUH

An article appearing in the September 10 issue of the "American Weekly" discussed the mysteries concerning the "Popol Vuh," sacred book of the ancient Indians of Central America. Members of the church will be interested in reading the conception the author of the article has about this old writing.

"Stepping Stones" Wanted

Mrs. E. R. Davis, 1222 West Linden, Independence, Missouri, would like to obtain a copy of *Stepping Stones* for September 24, 1922.

Seattle District Institute and Conference

An institute for church school workers in Seattle District will be held October 27, 28, and 29 with Apostles Reed M. Holmes and Edmund J. Gleazer, Sr., in charge. Registration will be fifty cents; meals will be as follows: lunch, Saturday, \$.50; dinner, \$1.00; pot lunch Sunday noon to be furnished by the two Seattle Branches. All church school leaders and teachers are urged to arrange for assistants to conduct local church school services on Sunday so that they will be free to attend the institute. Items to be considered at the annual conference on Sunday at 2:00 p.m. are reports of officers, election, annual budget, and recommendations for ordination to priesthood. Those wishing overnight accommodations may write to Mr. and Mrs. Arnold Rhoades, 122 East Sixtieth, Seattle 5, Washington. Meetings are to be conducted at the First and Second Churches in Seattle.

G. L. SWENSON,
District President.

Northwestern Ohio District Conference

The Northwestern Ohio District conference will be held October 21 and 22 at the church in Toledo (2524 Lawrence Avenue), beginning at 7:30 p.m. Saturday with a service for young people. Sunday's schedule is as follows: 9:15 a.m., prayer service; 10:45, business meeting; 1:30 p.m., sermon by Elder Raymond Ashenhurst; 2:30, close of conference. "Make Disciples for Christ" will be the conference theme.

ALVIN C. WADSWORTH,
District President.

"Herald" Wanted

Mrs. W. E. Jacoby, 120 Hinton Avenue, Moberly, Missouri, needs a copy of the May 8, 1948, *Herald*.

Attention, California Members

N. J. Hodges, 103 Leggett Drive, Porterville, California, has been ill for several months and would appreciate having an elder call on him. He is confined to his bed most of the time.

REQUESTS FOR PRAYERS

Mrs. Roland Prather of Lamoni, Iowa, expects to be operated on October 16 at the Methodist Hospital in Des Moines, Iowa, and requests the prayers of the Saints that she may have a speedy recovery.

Mrs. Ed B. Meyers, Bogota, Illinois, requests prayers for the spiritual welfare of her family and for a spiritual and physical blessing for herself.

Stanley Stautenburg, R. R. 2, Ravenna, Ontario, asks for the continued prayers of the Saints that he may regain his health.

Mrs. George J. Webb, Dunkirk, Montana, asks the Saints to pray for the small group of Saints that meet each Sunday afternoon in Dunkirk for classwork. It is hoped these meetings may someday result in the formation of a mission.

Mrs. D. L. Jones, Desert Hot Springs, California, requests prayers for herself and her family. Her husband has cardiac asthma, and she and her daughter are ill also.

Prayers are requested for N. J. Hodges, 103 Leggett Drive, Porterville, California, who has been ill for several months.

ENGAGEMENTS

Rhode-Arrasmith

Dr. and Mrs. M. E. Arrasmith of Kansas City, Missouri, announce the engagement of their daughter, Janice Suzanne, to Harld T. Rhode, Jr., son of Mr. and Mrs. Harold Rhode of Tabor, Iowa. Both Miss Arrasmith and Mr. Rhode are graduates of Graceland College, class of '50; Mr. Rhode is now attending Iowa State College. The wedding will take place in the spring.

Williams-Deal

Mr. and Mrs. Oscar Deal of Cameron, Missouri, announce the engagement of their daughter, Donna Jean, to Merlyn Eugene Williams, son of Mr. and Mrs. David Williams of Kewanee, Illinois. The wedding will take place next spring.

WEDDINGS

Mount-Sample

Melva Lou Sample, daughter of Mr. and Mrs. Walter Sample of Miami, Oklahoma, and John K. Mount, son of Mrs. R. C. Mount of Welch, Oklahoma, were married August 26 at the Reorganized Church in Miami. Elder B. F. Kyser performed the double-ring ceremony. Mrs. Mount is a graduate of Graceland College. They are making their home in Miami, where both are employed.

Kelly-Dougherty

Altabelle Dougherty, daughter of Mr. and Mrs. Howard F. Dougherty of Independence, Missouri, and William Harold Kelly, son of Mr. and Mrs. George S. Kelly of Kansas City, Missouri, were married September 1 at the Englewood Reorganized Church in Independence. Elder Herbert C. Lively performed the double-ring ceremony. Both bride and groom are graduates of Graceland College, class of '48, and both attended the University of Michigan where Mr. Kelly received his degree in engineering last spring. He is now doing graduate work at the university. They are making their home in Ann Arbor.

Holst-Heide

On September 10 at the Evergreen Reorganized Church, Lamoni, Iowa, Mava Joyce Heide was married to Donald Holst, son of Mr. and Mrs. Harvey Holst of Quasqueton, Iowa, and Lois Elaine Heide was married to Gerald O. Lane, son of Mr. and Mrs. Herman Lane of Blythdale, Missouri, in a double wedding ceremony. Elder W. E. Shakespeare officiating. Both brides are the daughters of Mr. and Mrs. Alma Heide of Lamoni.

Potter-Tilton

Ruth Carolyn Tilton, daughter of Mr. and Mrs. A. H. Tilton of Fort Collins, Colorado, and Robert Allen Potter, son of J. C. Potter of Independence, Missouri, were married at the Reorganized Church in Fort Collins on September 3. Elder K. G. Brol-liar officiating. The bride is a graduate of Graceland College, class of '49. They are making their home in Independence where both are employed.

Correction

In the Smith-Phillips wedding announcement which appeared on page 23 of the September 18 issue of the *Herald*, it was stated that the groom was the son of Mr. and Mrs. John Smith. This should read: "Floyd Smith, son of Mr. and Mrs. Lee Smith."

BIRTHS

Mr. and Mrs. Melvin Jones of Hamilton, Illinois, announce the birth of a daughter, Sydra Diane, born August 21. Mrs. Jones is the former Alice Mathews. Both parents attended Graceland.

A son, Kenneth Ray, was born on June 7, to Mr. and Mrs. Glenn Lasater of Seattle, Washington. Mrs. Lasater is the former Marilyn Smith of Nauvoo, Illinois.

A daughter, Carolyn Janelle, was born on July 22 to Mr. and Mrs. Russell Anderson of Seattle, Washington.

Mr. and Mrs. Dale Nelson of Independence, Missouri, announce the birth of a daughter, Karen Linda, born September 22. Mrs. Nelson is the former Mary Clifford.

Mr. and Mrs. Lyle Hartford of Orangeburg, New York, announce the birth of a son, Michael Paul, born September 28.

A daughter, Cheryl Lea, was born to Mr. and Mrs. Herman Lane of Andover, Missouri, on August 12. She was blessed September 17 by Elders William Shakespeare and Bert DeLong. Mrs. Lane is the former Jaqueline Bradley.

A daughter, Susan Kay, was born on August 19 to Mr. and Mrs. Robert R. Yeager of Sylvania, Ohio. She was blessed on September 10 by her grandfather Elder Roy Yeager, and Pastor Harry Ries.

Mr. and Mrs. Lewis L. Howard of Ames, Iowa, announce the birth of a daughter, Cynthia Lou, born September 29. Mrs. Howard, the former Shirley Sanford of Ft. Madison, Iowa, is a graduate of Graceland College.

DEATHS

RENEAU.—David Allen, was born February 24, 1869, at Elgin, Texas, and died August 25, 1950, at his home in Waco, Texas. He had been a member of the Reorganized Church since 1936, having been baptized by Elder J. R. Allen of Marlin, Texas.

He is survived by his wife; seven sons: William H. and M. B. of Waco; Virgil of Arkansas Pass; Horace of Austin; Ralph of Axtell; and Raymond of Marlin; three daughters: Mrs. Ruth Lowry of Lorena; Mrs. Mattie Lea Atkins of Corpus Christi; and Mrs. Cammie Allen of Marlin; a brother, Lee Reneau of Killeen; a sister, Mrs. Mary Larrance of Houston; forty-two grandchildren, twenty-seven great-grandchildren, and two great-great-grandchildren. Funeral services were held at the Wilkerson-Hath Chapel, Elder C. M. Mitchell officiating. Interment was in the Waco Memorial Park.

DAVIS.—Richard W., son of Richard H. and Charlotta, was born February 14, 1869, at Goshen, Utah, and died August 10, 1950, at his home in Olympia, Washington. On March 10, 1879, he was baptized into the Reorganized Church; on May 12, 1889, he was ordained a priest; on April 29, 1892, an elder; and on March 31, 1897, a seventy. His wife Viva preceded him in death six years ago.

He is survived by a daughter, Mrs. Theresa Goodpasture of Olympia, Washington; a brother, James H. Davis, of Kansas City, Missouri; two grandchildren and two great-grandchildren. Funeral services were conducted by Bishop Monte Lasater at the Warnacia Chapel, Olympia, Washington. Interment was in the Masonic Cemetery.

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P.S.

Walter S. Woodward
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*** THE WAR**

There was a story to cause some thinking in the news of September 27. The North Koreans captured a number of American troops. They bound the hands of our men behind their backs, and turned machine guns on them. Two pretended to be dead and so survived in spite of their wounds. For five days they were without food and water. (Try that sometime when you feel like griping.) Then they were rescued.

These two men told a strange story. A North Korean soldier refused to participate in the shooting, so the Communists bound his hands too and shot him. He did not survive. He gave his life in protest against that atrocity.

One wonders: What was his background? What impelled him to that heroic sacrifice? It indicates that there may be many friends of freedom north of the thirty-eighth parallel.

Nomie brings this quip: "The Communists have lost their Seoul."

*** GOING TO KIRTLAND**

It has been like this for days: "Are you going to Kirtland?" No. "Are you going to Kirtland?" No. "Are you going"

Then somebody says you can go, and the money is ready.

You have never been to Kirtland. You have read about it, written about it, but somehow it has always eluded you. You lie awake at night thinking about it, what it must have been in the old days, and what it is today.

Consultations by phone and in person on arrangements, schedules, accommodations. But you can't just go up and buy a ticket to Kirtland. No railroad touches it. You can go to Painesville, Willoughby, and Cleveland, which seem to be in the suburbs of Kirtland. (Like poor Jonah who, ordered to Nineveh, bought a ticket to Tarshish, was bumped, and carried back to Joppa in a water taxi.) Then which? You take the agent's advice and get your reservations.

Look! Which line are you going on? Well, there's a better one—better accommodations and connections. . . . After a while you get all straightened out.

What to take? Will it be warm or cold? No matter what you decide, it will be a mistake. You start piling them up: medium suit, topcoat, slacks, shirts, socks, hankies, undies, notabook, pencils, and pens (a must for editors), toothbrush, shaving kit, hair tonic, shoebrush, and so on ad lib. The suitcase that looked so big is now overflowing. Now, what to leave out?

An experienced traveler kisses his wife good-by, puts on his hat, and takes off for three months with not a worry and hardly any luggage. But Johnny Deskbound goes on a five-day trip and carries half of his possessions.

Train time, farewell at the station, and excitement enough for a trip around the world. So, off you go.

Ready or not—Kirtland, here we come!

*** IDEA**

Here's an idea for the luxury trade manufacturers. In many a family Mr. is hot, Mrs. is cold. Too many covers on the bed for him are too few for her. . . . How about a divided electric blanket, with an individual heat control for each side. Her side could be pink, his blue. It would prevent arguments, hurt feelings, and perhaps even prevent some divorces. . . . The manufacturers could have them ready for the Christmas trade—this Christmas.

Herald House

More Book of Mormon

Story-Builders

In Black and White

Ready now are 6 more sets of Book of Mormon Suede-O-Graphs. The script for each one is contained in the book, "Between the Covers of the Book of Mormon," by Verda Bryant, \$1.25 each. Each plate is printed on a suede finish paper which does not need to be backed with flannel, but will readily adhere to the regular flannel backgrounds. Colors to be used are indicated for each scene and character. Tempera paints are recommended for adults and crayons for children.

No duplications of characters have been made, unless more than one is needed for the same scene. For this reason, later units cannot be used without having the previous sets.

- UNIT 4 - 8 plates - \$1.05
- UNIT 5 - 7 plates - \$1.05
- UNIT 6 - 4 plates - \$.60
- UNIT 7 - 5 plates - \$.60
- UNIT 8 - 5 plates - \$.60
- UNIT 9 - 9 plates - \$1.05

These units cover Chapters 10 to 35 inclusive in the book, "Between the Covers of the Book of Mormon."

**Independence,
Missouri**

THE SAINTS'

Herald

VOLUME 97

OCTOBER 23, 1950

NUMBER 43

"Windows opened out on skies

Where expanse for dreaming lies."

—from the poem, "They Who Build"

by Cleo M. Hantborne



Photo by Ethelyn Dewey

www.LatterDayTruth.org

They Who Build

They who build on Graceland's hill
Need pray direction for their will.
They must lay foundations down
Forty years beneath the ground.
And the towers must from the sod
Mount a million dreams to God.
Walls so flexible be planned
That the strain of growth will stand.
Growing minds will scatter light
Far beyond the breadth and height.
Entrance doors must be so wide
That no learner be denied.
Windows opened out on skies
Where expanse for dreaming lies.
And the trees that separate
Inner love from outer hate
Must for future Graceland house
Beauty in luxuriant boughs.
They build to incubate a kind
That mirrors the eternal mind.
They who build on Graceland sod,
Lay their wood and stone to God.

Graceland College Day is observed throughout the church on October 29 this year. On the cover is a photograph of a portion of the college campus with Walker Hall, women's dormitory, in the background. Cleo M. Hanthorne, Graceland's "Poet Laureate," included the above poem in *The Bell Tower's Eye*, a book of poems about Graceland.

Eternal Life

SCIENTISTS TELL us that the cells composing our bodies are constantly replaced by new cells, so that our bodies are completely renewed about once every seven years. Yet we live on and pursue our life purpose undisturbed by this constant renewal. This is the order of life. We are made that way.

With this in mind it does not seem specially difficult to believe that when the time comes for us to leave this world our Heavenly Father will furnish us with new bodies suited to our new life. Nor does it seem that we need fear this change, for the important part of us—the spirit, the essential person—continues to live and to grow.

Life is full of parallels like this, and they all point toward the great truth of our survival after death. If we believe this multiplied evidence, we have no need to fear. We work for the best that we know, secure in the assurance that we shall live—here or hereafter—to enjoy the best fruits of our best endeavors.

THE SAINTS' HERALD

Volume 97

October 23, 1950

Number 43

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith, ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

NEWS FROM EUROPE

A cablegram received from President F. H. Edwards and Bishop G. L. DeLapp announces that they arrived safely in Rotterdam, Holland, on October 11. En route they stopped at Ireland and at London, England.

GRACELAND COLLEGE

The newest attraction at the Memorial Center is the table games which can be checked out for parties and group activities. Among the games are checkers, dominoes, monopoly, par-chesi, table bowling, and carom.

Other articles may also be checked out for use by students. Tin cups and plates, forks and spoons, griddles for open fires or stove use, and four long-handled frying pans are among them. Punch bowls and ladles and two portable record players with amplifiers are articles which can be used at more formal gatherings.

FORWARD

Miss Nelle Morgan, R.N., director of nurses at the Independence Sanitarium and Hospital, has been appointed by Governor Forrest Smith to the Missouri State Board of Nurse Examiners.

From 1945 to 1947, Sister Morgan was president of the Missouri State Nurses' Association, and since 1946 has served on the Governor's Advisory Council for the Hospital Construction Act.

Sister Morgan graduated from the Independence Sanitarium and Hospital School of Nursing in 1930 and continued her education in Washington University in St. Louis and at Michigan University at Ann Arbor.

PREPARATION DAY

On October 5, the first Preparation Day program for 1950-51 was held in the Stone Church. Services were held in the forenoon and in the afternoon.

Elders Arthur Rock and Ralph Freeman were in charge of the fellowship service. Mrs. Gail Wilson, stake women's leader, was in charge of the devotional period that preceded the fellowship service.

Other speakers and teachers were Mrs. G. B. Wilson, Mrs. John Darling, Mrs. Preston Hubble, Mrs. Lawrence Jones, Mrs. Fred Stevens, Mrs. Paul Kelsey, Mrs. Melvin Benner, Mrs. Frank Hoecker.

There was a nursery for preschool children.

COURTESY AWARD

Two Kirtland, Ohio, women figured in the recent "Courtesy Award" sponsored by the Wiloughby Chamber of Commerce. Mrs. Flora Nutter won a prize for her letter nominating Mrs. Carolyn Davidson as the Courtesy Award winner for the month of August.

The letter told how Sister Davidson had befriended a blind woman, Mary Burgin. Seventeen years ago Sister Davidson found the blind woman wandering in a snowstorm. Since then Sister Burgin has lived with the Davidsons.

Both women are active in church doings in Kirtland.

The Meaning of Brotherhood

"And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren."—Matthew 12: 49.

In all ages and in all lands, the ties of family life have been strong. Wherever they are weakened, one can look for a tragic deterioration in the quality of the individual.

We feel a special love for mother, and a special respect for father. We will do more for a brother or sister than we will do for strangers. We will make sacrifices. If we are the kind of people we should be, and if our homes have been good ones, we will do these things.

It has occurred to many that if the quality of family life could be extended to the larger society, everybody would be better off and happier. It is a thought so common that it must be regarded as a truth. A co-operative society will provide more good for all than a purely competitive society.

* * * * *

The truth of brotherhood was certainly well known to Jesus. He gave it great meaning in his life and teachings.

Jesus was very quick to see the possibilities in a practical object lesson, and he knew how to make use of an incident that was happening before the eyes of his disciples.

One day while he was talking to the people and answering questions, his family came to see him, but the crowd held them away. A disciple, taking in the situation, told him, "Behold, thy mother and thy brethren stand without, desiring to speak to thee."

Here was a chance to teach a lesson on brotherhood. Jesus said, "Who is my mother? and who are my brethren?" Then in a dramatic gesture, he stretched out his hand toward his disciples and said, "Behold my mother and my brethren!"

Jesus had no intention of being rude to his family. He loved them.

But he made a great teaching experience of the occasion. His larger family were the people of the faith—"whosoever," he said, "shall do the will of my Father which is in heaven."

* * * * *

Our need of brotherhood is built into our natures. We need each other. No man can live to himself alone. Nobody has all the skills necessary to provide the means of civilized life. No man can be his own cloth-maker, tailor, gardener, dentist, doctor, printer, or a thousand other things. To be efficient, we must specialize.

Have you ever thought that you, personally, need many thousands of other people and the products that they bring to the market, in order to live the good life? At the same time, your work goes out to many thousands of others in exchange for what you get.

The necessity of brotherhood has its basis in our interdependence, our need of each other.

* * * * *

God put the basis of brotherhood into the natures of his people. He distributed his gifts far and wide. He did not give all wisdom, all talent, or all the good ideas to any one person or group, regardless of what some may think. He gave something to everybody. We are all needed.

That, too, happens to be the basis of democracy. It will take all of us to make the good society. We need our brothers and sisters in the faith, and they need us. Zion, when it is built, will be the result of a great co-operative effort.

Albert Schweitzer, the scholar, musician, philosopher, and medical doctor, who has devoted his life to the poor natives of the colony at Lambarene', West Africa, has said:

All of us live spiritually by what others have given us, often unwittingly, in the significant hours of our life. At the time, these significant hours may not even be perceived. We may not recognize them until years later when we look back. We all owe to others much of the gentleness and wisdom that we have made our own.

We are interdependent spiritually and culturally, as well as economically and politically.

* * * * *

It isn't easy to get the spirit of brotherhood to penetrate very far into us. A lawyer friend recently told me this: "Church people are so intolerant, they attack each other so bitterly. Why is it that a religion of gentleness and kindness makes some people mean?"

One of our own young women recently wrote of an experience she and her husband had in a certain church school: they had proposed some new studies for the class they were attending. The plan was rejected. She wrote:

What made me unhappy, however, was the bitterness with which they denounced the idea. They didn't just say that they didn't like it; they leaped upon it, berated me for suggesting it, exclaimed bitterly that the church school was not for such discussions...

There you have one of the reasons why brotherhood so often fails. That sort of thing should not be possible in the church.

Needless to say, this is one of the things that must be overcome in our effort to promote brotherhood. We must recognize the weakness and danger within ourselves. We must say, "This shall not happen again."

L. J. L.

E d i t o r i a l

Official

WE WOULD like to take this opportunity to call your attention to "Graceland College Day," which will occur this year on October 29. As in the past the response of the Saints throughout the church in its world-wide reach has been very generous toward this worthy cause. With more and more of our young people from all over the world attending Graceland College, the opportunities for service to these young people is extended through this arm of church activity. It is our intention that these contacts shall be of such an enduring nature that they will carry over into the future life of those individuals whose lives are touched in this way, and as a consequence benefit the church immeasurably.

Each district president and branch pastor will shortly receive a letter calling his attention to "Graceland College Day," and we urge that attention be given to this in meetings that day. As in the past the offerings received will be used to further the educational facilities which will be made available to church boys and girls. To the end that we shall have a successful response to this movement, we urge attention to the details of the program, some of which are outlined in the *Pastor's Handbook*.

THE FIRST PRESIDENCY.

Appointments

The following appointments have been made by the Joint Council of First Presidency, Twelve, and Presiding Bishopric:

Donald V. Lents, to continue as chaplain at the Independence Sanitarium and Hospital.

J. C. Stuart, to continue assignment to Chicago.

John F. Sheehy, transferred from Chicago District to Maine District.

Donald E. Harvey, transferred from Maine to St. Joseph, Missouri, as missionary.

Merle E. Howard, transferred from St. Joseph, Missouri, to Southern Ohio District, Columbus, objective.

Wayne Simmons, to the Spanish-speaking people.

Alan Dean Tyree, appointed to the Kaw River Valley, Kansas.

Richard D. Anderson, assignment effective June 1, 1951.

For the Joint Council,
ISRAEL A. SMITH, *President*

Travelogs

WHEN BISHOP SIEGFRIED and I arrived July 18 at Nandi Airport on the Island of Fiji, Suva seaport a hundred twenty miles away, we were informed by the office of Trapas Airline that a plane would arrive the next day and leave for Papeete soon thereafter. This was welcome news indeed, and a confirmation of what Brother Butterworth had assured us by wireless.

Fiji is a British possession, and the inhabitants are mostly Fijians and Indians. We took an auto ride about the area adjacent to Nandi and saw many thousands of acres of cane, sugar being a major industry in Fiji. We also inspected a pineapple canning factory.

We saw native Fijians with their enormous "hairdo," and barefooted policemen with ornate uniforms down to the waist, wearing slashed shirts. The Indians—many of them—wore turbans.

The Trapas Catalina plane arrived on Wednesday, July 19, and at 1:00 a.m., Thursday we embarked. We were two of the sixteen passengers packed into a small cabin made smaller because of our baggage.

At 7 a.m. we stopped at Fileolo on the northern tip of Samoa for breakfast and then proceeded on to Aitutaki where we spent the night.

Leaving Aitutaki at 6 o'clock on the morning of the second day after leaving Nandi (it was still Thursday, July 20), at approximately twelve o'clock noon, we circled the bay at Papeete. Here I lost my sense of direction and remained complete-

ly "turned around" all the time we were in Tahiti.

Of course we were in a state of speculation as to what we would find, who would be at the dock to meet us, etc.

We landed on the bay and taxied closer to the dock. Health officials came aboard: "Was anybody on board from a certain island [rumor had it that there was smallpox there]? No. Then came the city police. Then we were directed onto a launch where we were greeted by Elder John Mervin with a hearty handshake and leis.

At the dock we were met by our missionaries, Elders F. Edward Butterworth and Allen J. Breckenridge and Horahitu, Sister Mervin, her daughters Deda and Joan, and her son-in-law Alexi with additional leis. Soon we were cleared at customs and immigration; our baggage was taken over, and we were escorted to "Tarona," our church, a few blocks from the dock where the Saints were assembled.

Brother Siegfried and I literally had been "cooped up" for two days. We knew we appeared disheveled, and our spirits were drooping somewhat as we were led down the aisle to the pulpit and given places of honor between Elder Mervin, who presided, with our missionaries and Paia a Metuaaro, former appointee, and others.

All the priesthood members were banked behind us, dressed in white with black ties, and all the women and girls in the congregation were dressed in white and wore white hats; it was an impressive sight and one long to be remembered. Our orchestra of about twenty-five pieces was there, and when Brother Mervin began the services, all stood while the musicians, led by Elder Breckenridge, played the national airs of France, America, England, and China. After we were seated, prayer was offered by Elder Mervin and Horahitu, whose name in full is Taruiarii a Tauhiti, who is a real orator, welcomed us to the islands on behalf of the Saints. Brother But-

(Continued on page 22.)

Helps for Graceland Day

THROUGHOUT THE CHURCH on Sunday, October 29, alumni and friends of Graceland College will be participating in the annual observance of Graceland College Day. This material is being presented in advance of that day to assist speakers and program planners as they prepare to minister on that occasion in sermon, song, and story.

Theme

The theme of Graceland College Day for the next two years will be "A Greater Graceland." This emphasis has been authorized by the Board of Trustees of the college with the approval of the First Presidency and Presiding Bishopric of the church. The phrase is intended to describe certain improvements which the college hopes to make in buildings and campus, using funds derived from Graceland Day offering throughout the church.

Background

During the past several years enrollments have swelled, and the need to offer new courses and better facilities for more students has become apparent. The needs have been met in part with splendid additions to campus facilities. Improvements include the addition of a Memorial Student Center which is the worship and recreation headquarters of the campus, a modern heating plant needed to furnish heat to old and new structures on the campus, a classroom building, an enlarged library, a remodeled and redecorated dining hall, conversion of a former bakery into a men's dormitory, conversion of a former dormitory into a music building with practice rooms and studios, conversion of several homes into dormitories. These improvements have been made possible through church appropriations, through alumni and Graceland Day gifts, and in other ways. The Memorial Center was made possible entirely by donations from alumni and

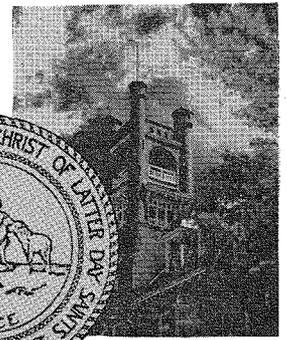
the offerings of the people of the church on Graceland College Days in the past. Currently, financed through General Church appropriation, a new dormitory for men is being erected on the campus.

To make all of these changes possible, it has been necessary to tear up the campus—installing heat, water, and sewer lines, making excavations for the buildings, and so on. While emphasis was being placed on providing these major improvements, made urgently necessary by the times and the swelling enrollments, some other improvements of similar importance to the smooth flow of campus life have had to be by-passed temporarily. Now the time has come, college administrators feel, to give attention to these improvements.

The Need

The need for 1950-51 as seen by college administrators is summarized in the following five basic projects. Funds derived from Graceland Day offerings in 1950 will be used for all or as many of these projects as are possible, depending on the limitations of funds received.

- 1) Development of a Master Campus Plan for the future location of buildings, roads, and other facilities. The campus cannot grow by guess. New parts must relate to an intelligent whole. Recent structures added to the campus have been located in accordance with a preliminary campus plan.
- 2) Beautification of campus grounds which have been defaced as a necessary by-product of the construction of buildings on the campus. The campus sorely needs improved landscaping. The preliminary campus plan calls for an outdoor amphitheater in connection with the Memorial Center.
- 3) Expansion of the library to provide more study space, more room for books, and other library facilities. Books are only one of several items recommended for private study by students in modern library practice.
- 4) Remodeling and redecoration of the Walker Hall reception room. Designated as a reception room for the



women residents of this campus dormitory, the spacious room of late has had to serve as the living room for the entire student body on the campus. Now the Memorial Center takes over this function. The years of heavy use have taken their toll of the Walker reception room. Graceland Day funds will make possible the renovating of this important facility.

5) Changes in roads so that no main-traveled roadway will cut through the campus. Present-day campus planners recommend the elimination of all through streets from main campus areas for purposes of safety and ease of moving student pedestrian traffic from class to class and from dormitory to class. The preliminary campus plan would eliminate bottlenecks and hazard points in present roadways, and send all through traffic around rather than through the campus. Sidewalks also need to be constructed to meet needs created by the erection of new buildings.

The Latest Word

Graceland is continuing its onward march. This year's enrollment of 575 is a slight increase over last year. Three of Graceland's staff members who had been on leaves of absence to work on graduate degrees have returned to the campus to fill their accustomed roles as teachers and counselors to Graceland's students. Jerry Runkle, who teaches business and economics subjects, has returned after two years of graduate study toward his doctor's degree at the University of California. William Gould, who teaches speech and English, has returned after one year at Columbia University where he obtained his Doctor's degree. Mrs. William Gould, who also had a

year's leave, has returned to teach secretarial science subjects after further study at Columbia. More and more students are coming to Graceland, and Graceland's teachers are meeting the challenge by improving their abilities to teach.

Workshops

A milestone in relations between Graceland and the church was passed this summer when members of the First Presidency joined with other general church officers, members of the college faculty and other educators, members of the Board of Trustees alumni, and students to spend several days discussing important ramifications of the general question, "What kind of college does the church need?" The meeting—called a workshop—was held on the Graceland campus. More will be heard about this workshop as committees set up for the purpose continue their studies of problems raised. The college is relating itself more closely to the church day by day as the school discovers more and more about what the college can give in service to the parent organization.

As this history making workshop was being held, another workshop of similar significance was also meeting on the college campus. Musicians and leaders in religious education came together for several days of discussions, lectures, and demonstrations at Graceland. Present planning indicates that other workshops and institutes for church workers will be held on the campus in succeeding summers. The facilities of the college may thus be extended to encompass the educational needs of not only the youth of the church—but the entire membership.

New Courses

Graceland is matching the forward strides in education with steps of her own. This year two new courses were established: basic science and communications. The first, according to the catalog, gives the student "the opportunity to develop

an appreciation of the ever-expanding relationships between man and his environment." Communications is "a laboratory course to develop skills in using our modern language in writing, reading, speaking, and listening." The establishment of these courses puts Graceland in the forefront with other educational institutions that are pioneering in these fields.

New Teachers

There are other changes in teaching personnel this year. Miss Kleta Finley of Kansas City has replaced Miss Ethelyn Dewey, retired, as instructor of education subjects. Miss Finley returns to her Alma Mater as teacher after having studied at Iowa State Teachers College, the University of California, and Columbia University. She has had wide experience as a teacher in the elementary schools of the Midwest, and now she will be educating other young men and women who desire to become teachers. She holds the M.A. degree from Columbia.

Mrs. Thelma Silsby of Lamoni is teaching piano at Graceland this year, as she has done in other years. Hers is a temporary appointment replacing Mrs. Edwin Browne who is on leave this year.

Enrollment Facts

A study of this year's enrollment pattern reveals interesting facts. Thirty-eight states are represented in the student body, and there are students from Canada, England, Hawaii, and Australia. Men outnumber women three to two. There is no shortage of young men and women learning to be teachers at Graceland. That department this year has the largest enrollment it has enjoyed in recent times.

Housing

Men's housing is crowded. The new dormitory for men will not be completed until the fall of 1951. In the meantime men are living in homes throughout Lamoni, in residences converted into dormitories,

and in Baker Hall. College officials are currently investigating the possibility of providing temporary housing on the campus yet this year to relieve the load on other housing facilities. The housing pressure came late this year, owing to the fact that a large number of men did not indicate their intention of enrolling at Graceland until the last two weeks of August.

Modern Methods

Graceland's Teaching Materials Service—also known as the Audio-Visual Aids Department—is housed in new quarters, the area formerly occupied by the Graceland Bookstore in the basement of the Administration building. This department is fast becoming one of the most important at the college as Graceland's instructors take advantage of modern methods of teaching made possible by developments in electronics and other fields.

Thoughts for Graceland Day Sermons

The church has always fostered education. One of the greatest periods of spiritual and numerical growth in the church occurred at the time of the "School of the Prophets" in Kirtland Temple. At Nauvoo the church established America's first municipally-operated university, and originated a system of education which was co-ordinated from kindergarten through college. The first school in Jackson County was established by members of the church. The college itself is the oldest and largest junior college in Iowa. It is considered one of the finest junior colleges in America.

The Scriptures of the church are full of instruction referring to education and its importance for the church member. Such phrases as these have become by-words among church members—"Seek ye out of the best books"—"Seek learning even by study and also by faith."

The college was established by the church to be a place where the learner could go and receive a high

quality of instruction in an environment that would be suitable for saintly growth. The college continues to uphold this standard. The Lord, speaking to his young people today through his servants, has admonished them to attend the church college. Members of the faculty and staff of the college sense the tremendous responsibility which is theirs to be servants of the young in the field of education. They carry a spirit of devotion to the church and devotion to truth in the fields of their specialization which is a unity of beauty and a pillar of strength to the youth of the church who come to Graceland's halls.

Young people of the church come to Graceland to learn, and they return to serve. To the spirit which they bring to the campus is added enlarged vision and improved skills for tasks motivated by divine impulsion. For many of them, Graceland becomes a miniature foretaste of Zion's living.

An investment in Graceland is an investment in the church. Among the aims and objectives listed in the college catalog, this one is named first: "To develop a fellowship of students whose lives are activated by the ideals and principles of Christian living as interpreted by the thought and program of the Reorganized Church of Jesus Christ of Latter Day Saints, to encourage participation in its corporate activities, and to promote the disposition to share in the development of its spiritual and social program." Graceland affirms that religion at its best is education at its best—that education at its best is religion at its best. Graceland is the church at work in the field of higher education. At best, "The Graceland Spirit" is the Spirit of Christ.

Not all may attend Graceland. But Graceland seeks to serve all of the church as she sends her young graduates back to the home branches better prepared to serve, as she makes contributions in research, as her teachers extend the arm of education to points beyond the classroom through church publications, lectures,

and in other ways. Graceland hopes to emerge with a new role in the future, serving as the headquarters for summer workshops and institutes for church workers.

Those who cannot go to Graceland should capture the spirit of the young Jesus growing "in wisdom and stature, and in favor with God and man." Then they will have captured the Graceland spirit, and will in a sense, be a Graceland.

Sources of Material About Graceland

Through the West Door, by Roy A. Cheville, published by the Herald House. A history of Graceland written in an informal style which reads easily. A behind-the-scenes look at Graceland of yesterday and today.

The Graceland Idea, a 36-page book of pictures and information prepared by the Public Relations Office and just off the press. A quick look at life at Graceland and how Graceland seeks to serve the church. Available at the college.

The Graceland Catalog for 1950-51, published in July of this year. Lists courses, costs, and curricula. Contains brief statement on history and purposes of the college. Available at the college.

The Bell Tower's Eye, by Cleo M. Hanthorne. A book of poems about Graceland. Available at the college bookstore and at the Herald House.

Other church publications which contain chapters or paragraphs about the college, are the *Pastor's Handbook*; the *Herald*; *Guide Lines*; and *The Story of the Church* by Inez Smith Davis.

Almost any alumna or alumnus of the college!

Poems About Graceland

UP THE HILL TO COLLEGE

Here in the broad lap of the dormitory
where the year relaxes
and into the vari-colored leaves,
and ripe fruits,
and fading flowers,
here I shall lay my tired head
for a quiet rest and a dream,
a prayer.

Here I give thanks for October's lazy
skies,
for the sun's glow, and the glistening
grass,
and the air's tang.

Here I shall lay my head,
and be a boy mumbing a ritual
farewell to boyhood.

I pray a still, transition prayer.
It is a man's world on top the hill.

Here, with October, I release my hold
on beauty, comfort,
purposeless boyish ease,
and raise a man's head to look at
winter,
and at life.

When I have rested, I shall go up the
hill,
and look not back.

For a moment I shall lie in the broad
green lap,
and sap a full measure of man's cour-
age up.

For the man's world must know me
for a man,
beyond this soft valley
on the sunlit hillside.

Snug, I lie in the long curves of the
lawn—

smug no more.

Within me, restless as the autumn wind,
prophecies of rage and triumph rise
to urge me on.

I shall take up the pain of skepticism;
I shall doubt, and plan, and strive.

Hold me and bless me.

Then I'll stow away your memory, and
go,

with long, straight muscles
that your curves will gall,
I'll stride to meet the sun!

—Cleo M. Hanthorne

More Poems

Note: Marietta Walker has been called the "Mother of Graceland." She donated much of the land on which the college now stands, and she championed the establishment of the college. Two buildings on the campus carry her name: Walker Hall is a women's dormitory; Marietta Hall provides facilities for practice for music students and houses music studios.

MARIETTA WALKER

She loved to see the violets grow,
Yet planted on this violet field
Seeds that when nourished to their yield
Would be a better kind of men,
And women with a clearer view
Of work that they were born to do.

She loved the breeze that swept the hill
Yet saw a vision of the place
With buildings broad upon its face,
Blocking the wind's unbroken path,
To house the kind of men who plan
The partnership of God with man.

The broad green summit of the hill
Was rock to lay foundations on.
She blest the future Graceland son
With visions of his heritage
And such abundant caring that
Out of her loves she cast up stone
To lay the walls of Graceland's home.

—Cleo M. Hanthorne

An Alumnus Looks at Graceland

College Day - By W. REED EMSLIE

EACH YEAR the observation of Graceland College Day brings to mind many happy experiences of my own college years. These are pleasant memories of a period of activity which have left an indelible impression upon everyday thought and action.

Not so pleasant are reminiscences of the critics who caustically suggested that time spent in college would be time wasted. For one in my meager circumstances, time should be more profitably expended in some productive effort—not heedlessly squandered in fruitless academic pursuit.

After three years at Graceland, I announced my plans for attending a university; this precipitated an even higher lifting of eyebrows.

Followers of Christ's teachings who criticize those who seek educational advantages do so because of an overview of Christianity which has been blurred by faulty perspective. One of the many significant statements attributed to the Christ indicates a compelling need for educational and intellectual achievement. He said, "Man shall not live by bread alone, but by every word of God."

INTERRELATIONSHIPS between the word of God and educational and intellectual advancement may not at first be apparent. There are those whose concept of this statement stems from an attempt to interpret it literally. It seems unlikely, however, that such an interpretation was intended. The spoken word is too easily distorted, misinterpreted, or misconstrued. Shades of meaning are lost in translation from one language to another.

A more comprehensive approach to the meaning of the word of God

must be discovered. In his prayer for glorification, the Master more clearly defined the nature and meaning of this all-important element of human life. Petitioning for his apostles, he prayed, "Sanctify them through thy truth: thy word is truth."

It becomes apparent, then, that Christian philosophy embraces the thesis that two major elements should control and guide all activities of human life. These are bread and the word of God, or physical sustenance and truth. When either of these basic elements is lacking, man ceases to live. Without food, physical life processes cannot function. The human body returns to the elements from which it came. Without truth, there is no purpose in living. The spiritual man withers. Life becomes an "eat to live" and "live to eat" existence.

COLLEGE DAY ACTIVITIES are centered around a recognition of the necessity for this second requirement in a well-rounded life. The influence of truth on human activity is and always has been extremely profound. In Doctrine and Covenants, section 90, truth is defined as being "knowledge of things as they are, and as they were, and as they are to come." Others have expressed its meaning to be "steadfast fidelity to order and law." The phraseology used to convey the meaning is of little consequence. Its importance to mankind and the responsibility of institutions of higher learning in regard to truth remain unchanged.

Colleges and universities are dedicated to the task of discovering and disseminating the truth. In so doing, they help provide humanity with an essential element of life. To lose sight of their objective is to fail in achievement of the purposes for

which these institutions have been established.

The relative importance of educational and intellectual advancement in the lives of Christ's followers should be clear. It places upon each Christian a twofold responsibility.

First: Individual responsibility for personal discovery of truth. Through education and the development of mental capacity, we may progress toward a greater comprehension of the laws through which God creates and controls the universe. To accomplish this task, we must establish a definite program of self-improvement and then follow it. Each succeeding year, we should function on a higher intellectual plane.

Second: Collective responsibility for establishment and support of institutions of higher learning from which all may seek and discover truth. Fulfillment of this second objective is a steppingstone toward accomplishment of the first. Perhaps the simplest and most successful means of enhancement of our appreciation of the nature of truth is through study on the collegiate level.

In order to qualify as true followers of Christianity, then, it is imperative that each of us discharges this twofold responsibility. Christians must continually seek improvement and expansion along educational and intellectual lines. Institutions of higher learning must be established and supported in order to provide the facilities for use of all who seek the more abundant life. Continued support and participation in Graceland College Day activities will contribute toward a discharge of these responsibilities. In this way, it will be possible to free mankind from intolerance, fear, superstition, and above all—ignorance—the one luxury we cannot afford.

Experiences of a Missionary - Part IX

Other Debates in Nebraska

AFTER the debate in Wauneta, Nebraska, we went to Ough. There Brother F. A. Russell met Reverend Terry in debate. I acted as moderator for Brother Russell while Roberts acted as moderator for Terry. Public sentiment was very much in our favor there. Brother Russell made an able defense of our work and was especially strong in his negative arguments. His opponent kept referring to our books as being dirty, vile, and vicious. Brother Russell kept insisting that his opponent present what he considered "dirty, vile, and vicious," but Terry declined to do this, saying it was so bad it could not be read before a mixed audience. Brother Russell challenged this statement and offered to read any passage from the Doctrine and Covenants or Book of Mormon which might be selected, without a single blush on the part of anyone in the audience. This was never done, so Brother Russell informed the audience he himself would read from the books that had been denounced by his opponent. He read many fine passages from both books, proving the statements made concerning them were untrue.

Mr. Terry was an addict to tobacco, and each evening would spit on the floor. Brother Russell read that section of the Doctrine and Covenants in which the Lord condemned the use of tobacco and, pointing down to a puddle of spit made by his opponent, said, "It is no wonder that some preachers do not like this Doctrine and Covenants." A roar of laughter went up from the audience, and from that time on to the end of the debate Terry refrained from using tobacco while on the stand.

Bellingham, Washington

Brother S. S. Smith was doing pastoral work in Bellingham, Washington, when challenged to debate. It was decided by the general authorities that I be sent to meet this challenge. I signed propositions with a Mr. Williams, and a time for holding the debate was set. My opponent represented the Church of Christ (Non-Progressive). In his opening statement, he indicated his willingness to make it a clean debate, to which I readily agreed. I found him true to his promise. At no time did he make any statement that reflected on our church or a single man who had ever been

connected with it. As the debate proceeded, my opponent grew weaker in his defense and criticism of our work. Several of my friends came to me and stated they believed he would not be able to continue to the end. I thought he would, but one morning his moderator came to Brother Smith and stated that his man had collapsed, and if the debate were to continue, it would be necessary for him to represent his church. To this I consented, and that night we found a new man opposing us. His name was Bruce, and he was entirely different from my former opponent. Instead of making it a clean debate, he was ready to resort to any method he thought would make it hard for our church. As time passed on he would misquote not only the Scripture, but other books. Many times we exposed him in this, but it did not seem to affect him in the least. When it was made clear to the audience that he had been dishonest, he would laugh but never attempt a defense. One of the things that provoked more discussion than any other was the origin of his church. Like many, he insisted the church was organized at Pentecost and had come down unbroken from that time. I showed from his own histories that their church had a very modern origin. To overcome these facts, it was necessary to get rid of these histories. He arose and addressed himself to the chairman, and asked that I be prevented from using any book but the Bible. The chairman, without hearing from my moderator or me, ruled that the debate must be confined to the Bible and the Bible alone. Brother Smith, my moderator, made a strong plea, showing that the rules which we had signed permitted the use of other books beside the Bible, and we insisted these rules must be observed. The chairman, however, refused to change his decision. As a last resort I appealed to the house which had the right to reverse this ruling. When the vote was taken there were only six people in the entire audience who voted to sustain the chairman, while over three hundred voted that I be permitted to use other books besides the Bible. I thanked the audience for its fairness, and later I discovered that the chairman was a member of my opponent's church, and it had been arranged for him to preside that night so he could make this ruling. It is needless to say that our opponent did not benefit by this method, while our cause won

By L. G. HOLLOWAY

many friends. In his closing remark, he frankly confessed he had made some terrible blunders and if he ever held another debate with our church he would employ a different method.

I am not attempting to give all that came up in the course of public debates, but enough that the reader might get a glimpse of some of the matter that is presented. Every debate has its own outstanding features, and no two are alike. Each becomes distinctive in some of the matter presented.

Cardin, Oklahoma

While I was laboring in western Iowa under the direction of brethren J. F. Garver and F. Henry Edwards, a minister of the Christian Church in Cardin, Oklahoma, made an attack on our work. He took the Book of Mormon and the Doctrine and Covenants, threw them on the floor, and tramped on them. He issued a challenge to our people and went from house to house and dared them to meet him in debate. There was no honorable way out except to meet the challenge. The brethren asked me to attend to the matter, so I went to this man, signed propositions, and set a date for the opening of the debate. One of the largest buildings in the town was used, and we found it all too small to accommodate those who wanted to attend. Mr. Leonard, my opponent, was a highly educated man and a noted debater.

I selected as my moderator Brother Lee Quick. Brother George Harrington also rendered valuable assistance. Our people from Miami and Joplin, Missouri, attended in large numbers. At the opening of the debate my opponent treated me in a very gentlemanly manner, but the longer the discussion continued, the more abusive he became. Many times the chairman would rebuke him for some of the things he said but nothing seemed to have much weight with him. Time after time he would refer to me as an "ignoramus" and say he felt it beneath his dignity as an intellectual giant to attempt to answer some of the criticisms I was offering. I informed him that I did not consider myself equal in intelligence to many in the church, especially those who might be

regarded representative men. I made no claim to the superior wisdom he indicated he possessed, but there was one thing evident and that was everybody knew who was getting the best of the debate. One could hear the people talking in the stores, upon the streets, in fact everywhere, and they all said the Latter Day Saints were winning. He might continue to call me an ignoramus, but what I wanted him to answer was this: even though he regarded me as being mentally beneath him, if he could not meet an ignoramus what would he do if he were to meet an intelligent man? That was one of the strongest indications that his church was so weak and its doctrines so out of harmony with the plan given by Christ that no one could defend it.

At the close of the debate, I had the pleasure of baptizing some of the people who were faithful, devoted members of his church at the opening of the discussion. There was one thing I was sure of, and that was he would never again go from house to house and challenge our members to meet him. He had found out to his sorrow that he had not succeeded in overthrowing our work, and had lost some of his own members as a result of the discussion. It was not long following this debate until the members refused to sustain this minister of their church, and so it was necessary for him to look for another pastorate. He learned by the bitter experiences of life that it does not pay to make an attack on the work of Christ.

Andover, Missouri

For some time the members and especially an evangelist by the name of William Campbell of the Church of Christ (Non-Progressive) had desired to engage us in debate at Andover, Missouri. At the suggestion of the stake authorities I signed propositions in which Mr. Elmore was to represent his church, and I was to represent ours. As the time drew near for holding the debate, Mr. Elmore decided he could not come, so Mr. Campbell was chosen to take his place. Four propositions were to be debated.

1. Resolved: The Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the Bible in origin, organization, doctrine, and practice. I affirmed this while my opponent denied.

2. Resolved: The Church of Christ is in harmony with the Bible in origin, organization, doctrine, and practice. This my opponent affirmed while I denied.

3. Resolved: The Book of Mormon is of divine origin and worthy of the respect and belief of all Christian people. This I affirmed while my opponent denied.

4. The Bible is the final and complete word of God to man. This was affirmed by Mr. Campbell while I denied.

Brother J. F. Garver acted as my moderator and Reverend Partridge, pastor of the local Methodist Church in Lamoni, acted as chairman. Mr. Campbell did not use abusive methods, and proved to be well informed as far as a knowledge of the Bible was concerned.

The Man McClure

One thing he did, however, that proved to be of no benefit to his church, was to send for a Reverend McClure to help him. He had begged me to cut down the time in the number of sessions on the Book of Mormon, saying he knew so little about it he could not even fill in the time. After he pleaded with me to reduce the time, I consented out of my desire to be fair with him. Mr. McClure was an old antagonist of our church and had done everything he could to injure it. When I learned this man had been sent for, I informed Mr. Campbell I would expect him to stand by the original agreement we had signed and continue the full allotted time. This he refused to do.

On the closing night of the discussion, McClure arose and read some unfair proposition in which he wanted an opportunity to strike at our church, but refused to allow his church to be examined. He stated if we did not meet this challenge he was going to expose us during the next three nights. Brother Garver asked him if he could furnish endorsements from his church, and he took from his pocket an endorsement and read it to the audience. Brother Garver then asked him for the date of that endorsement and it was many years old. We insisted he bring it up to date. We knew his church would not endorse him. I offered to meet him, using the same propositions I had used with Mr. Campbell, but he refused to do this. It was later determined by a statement by Mr. Campbell that he was furnishing a tent in which Mr. McClure would give his expose', thereby connecting him with this unfair attack. Brother Garver and I attended this expose', and of course our work was misrepresented and maligned by this unscrupulous man. Brother E. E. Long prepared three sets of propositions offering to meet McClure on any one

of the three sets but he took to "tall timber" and was not seen after this in Andover. It might be of interest to our readers to know that the chairman of the debate, Mr. Partridge, and his wife later united with our church and were faithful, devoted members. After coming into our church, Brother Partridge was ordained an elder and did a fine piece of work. This debate no doubt was the opening wedge that permitted him to see the work under fire and in some measure helped him to find the truth.

Some years later when I was on my way to General Conference in Independence, I met Mr. McClure in St. Joseph, Missouri. He made a further attack on our work at that time in which I defended our church and called his attention to the cowardly assault he made on the church in Andover, and how he refused to defend himself or his church at that time. I never met him after this as he soon passed away and now awaits the day of final judgment before which he and all men must finally stand and answer to the Great Judge for their conduct while here in mortality. Every time and every place I met him, he showed the same hatred that characterized his attitude in Andover.

Wakenda, Missouri

In Wakenda, Missouri, we had a few members who carried on church work as a mission. Some of our missionaries had held services in that locality; among them were Brother Charles May and others. Their preaching had attracted the attention of the members of the Church of Christ (Non-Progressive). One of their ministers, William Freeman Jones, especially desired to engage in debate. Brethren Garver and Edwards were in charge of this field and asked me to take the matter up if I thought it advisable to meet the man. I made some investigation and found there was considerable interest on the part of the general public as to the differences in the two churches. Propositions were signed, and in a short time the debate was under way.

Hardly had it started when I received a letter from some members of the Church of Christ, informing me that Jones had been a representative of their church but had been found guilty of lying about another minister and was expelled from their organization. This letter was signed by a number of their members and was accompanied by sworn statements to the effect. On receiving this information, I called my opponent and his moderator, also the pastor of their church in Wakenda, and handed them this letter. I further

informed them I had agreed to meet this man as an accredited minister of their church, only to learn that he was expelled; and that unless he could furnish me with proper credentials showing he was endorsed by his church, it would be necessary for me to go before the people and tell them he had been expelled and withdraw from the discussion.

After talking the matter over, the pastor and others of his church offered to sign any endorsement I wished, and agreed that they personally would become responsible for what he would say and the matter in which he conducted the debate. As a result of the signing of this latter agreement, the debate continued. Of course the public was not informed as we did not care to discredit him, but this had a very wholesome effect upon him during the debate. For fear of being exposed himself, he never attempted to drag in anything that was reflective on our church.

Near the close of the debate, he did indicate he thought that I had mistreated him, and that I would suffer for it some day. In reply I stated I had tried to treat him with all consideration and fairness. I told the audience I could have been hard on him had I desired to do so, and no one knew this any better than my opponent. He immediately arose and begged my favor. He apologized for everything he had said and stated he had no reason for making the criticism he did. I believe he thought I was going to produce the affidavits and letter telling how he had been expelled from his church. This I had no intention of doing. Everybody knew he was not equal to the task of defending his church, so why should I discredit him further.

It was not personal victory I desired; I wanted only to show the weakness of the church he represented. Many friends were made to our cause and after several years some who attended still mentioned the debate and showed an interest in our church. Brother Richards acted as my moderator and rendered excellent help.

I considered my opponent one of the weakest men I have ever met in public debate. He could neither make an argument nor answer one. At one time he failed so miserably in defending his position that the people of the town got out a petition asking him to answer some of the questions I had propounded. Several of the members of his church came to me and informed me they were leaving the church as they were convinced it could not be defended. I felt sorry for them but believed I had done them a favor in showing that their church never had

met the approval of the Master and was man-made from the very beginning of its existence.

One of the strong texts I used against them was made by Paul: "Having a form of godliness, but denying the power thereof: from such turn away." I challenged my opponent to name a single thing in his church that indicated Christ had in any way endorsed it or had anything to do with it. There was nothing to be found in it that could not be duplicated by man. The longer the discussion continued, the weaker my opponent became. The members of his church showed every evidence of dissatisfaction and discouragement. Instead of growing in number as was expected to be the result of the debate, their congregation lost members. The nonmembers who attended were convinced my opponent had failed in his defense and that largely because of the weakness of his church.

Church of Christ (Temple Lot)

While laboring in Wisconsin, I came in contact with some Church of Christ (Hedrickite) representatives. They were eager for debate and challenged us wherever they appeared. After some time I signed propositions with Elder Clarence L. Wheaton, an apostle in that organization. The debate was held in Lancaster, Wisconsin. Brother J. F. Curtis acted as my moderator, while Mr. Moler acted as moderator for Elder Wheaton. The debate was largely attended by members of the two churches involved. As far as I know this was the first debate ever held between these two organizations. Our church was put on trial first. Its history was carefully presented, as the proposition read, "Resolved: The Reorganized Church of Jesus Christ of Latter Day Saints is the true and lawful continuation of the church organized on April 6, 1830, and the same in origin, organization, doctrine, and practice." Elder Wheaton affirmed a similar proposition for his church. The Church of Christ does not accept a president of the church while we do, and much of the discussion centered upon this feature of church organization. Lineage also came in for a careful examination and was hotly contested. A climax came, however, when it was pointed out that section 83 of the Doctrine and Covenants had been endorsed by the Hedrickites in their General Conference, and this section not only provides for high priests, but also provides for lineage. When Elder Wheaton's attention was called to this he remained silent, and at no time could we get him to even mention this

endorsement of his church. It might be well to state that at different times Elder Wheaton's organization has endorsed the 1835 edition of the Doctrine and Covenants only to repudiate it later on.

At one time Mr. Hedrick occupied as prophet, seer, and revelator of that church. As such he gave a revelation setting forth some of the things that would take place in the history of this nation. One of the most important things mentioned in this so-called revelation was the overthrow of this government in 1878. Mr. Wheaton defended this statement and attempted to prove the government was overthrown in that year. It was made clearly evident that this did not happen and therefore the so-called prophecy was false. Following this debate, another one was held in Dekalb, Illinois, between Brother J. F. Curtis and Elder Wheaton. It is needless to say Mr. Wheaton did not meet with success in this debate, while Brother Curtis was able to maintain our cause by a clear presentation of our beliefs and the history of the church. Since these debates, no further discussions have taken place between that church and ours.

Rochester, New York

The last debate in which I took part was held in Rochester, New York. A Mr. Page of the Non-Progressive faction of the Church of Christ (Campbellite) represented their church. Brother A. L. Loving acted as my moderator. Page was very anxious to engage in debate and expected to reap a harvest in additional members to his church as a result of it. Our church was first placed on trial, and for four sessions it came under the hammer of our opponent. He proved to be very poorly provided with the facts of history relating to our work. He boasted of being an experienced debater, but as far as relating to the conflict was concerned, he did not indicate he had outstanding ability.

As the discussion continued, he grew weaker in his criticism, and by the time the first proposition ended, it was apparent he was about through. As his church was placed on trial, he stayed as far from the proposition as it was possible to do. He gave me nothing to criticize so far as his speeches were concerned. I gave him fair warning that if he did not come out and take a stand and debate the proposition he had signed, I would be compelled to bring out the facts of the origin, or

(Continued on page 18.)

Report to Mid-Century White House Conference

The following is a copy of the report compiled at the request of the committee for the Mid-Century White House Conference on Children and Youth. In it the major services given the children and young people of the church are outlined. This action should result in a better understanding of the functions and purposes of the Reorganized Church on the part of those attending the conference in December.—Editors.

By **CARL MESLE**

To: Elma Phillipson, Consultant in Public Co-operation

FROM: Carl Mesle, General Director of Young People's Work

SUBJECT: Report of the Reorganized Church of Jesus Christ of Latter Day Saints on services rendered to children and young people in the United States

INTRODUCTION

As one of the smaller non-Protestant denominations, of about 140,000 members in 800 congregations, the Reorganized Church of Jesus Christ of Latter Day Saints is limited in its resources and in personnel giving leadership in the area of youth work. Yet it is avidly interested and straining every resource to minister to its children and youth. This fact is perhaps best certified by the constant growth of church membership, which includes congregations in the United States, Canada, Europe, Britain, Australia, and the islands of the Pacific. In the United States, membership is widely scattered, with the largest concentration in Missouri, Michigan, and California. The predominant leadership of the church is supplied by volunteer ordained ministers, including many of professional status, in a ratio of about one hundred to one with the full-time ministry.

OBJECTIVE

The objectives of the Reorganized Church of Jesus Christ of Latter Day Saints in its work with children and young people are essentially spiritual. The keynote of Latter Day Saintism is trusteeship, and the objectives include the development in each child of a sense of expert trusteeship in those areas covered by his inherent possibilities. The aim of the church

is to open the eyes of youth to their God-given potentialities and to create in them standards of values which, being spiritual, will endure. The method is to bring them to a recognition of a personal communion with a living and purposeful Deity through the paths of worship and study, and by means of the experiences growing out of wholesome recreation and service to one's fellow man.

COMMON AREAS OF SERVICE TO CHILDREN AND YOUTH

(1) Church School

A progressive program of instruction is provided from kindergarten through college age. Quarterlies, workbooks, and weekly periodicals are provided by the church's own publishing house. Flannelgraphs, Story-O-Graphs, and other visual aids are used regularly in instruction, which is given entirely by volunteers. Teacher-training is provided with credit for proficiency.

(2) Church Membership to Children and Youth

Church membership is conferred with baptism, which is provided for from eight years up. Participation in church activities, worship, and in business meetings, where they have voting rights, is encouraged. Instrumental, vocal, and speech expression are provided by individual participation and, where numbers permit, through the formation of children's and young people's choirs and orchestras.

(3) Literature

Literature for children and youth is provided each age range in the form of books, pamphlets, periodicals, and even the comic style picture books for biblical, Book of Mormon,

and church history reading. A youth department in the church's family magazine provides both special materials for youth and opportunities for creative writing by the young people.

(4) Reunions

Over forty family-type camps of a week or more duration are conducted each summer throughout the nation. Attendance may vary from two or three hundred to two thousand, with a proportionate percentage of children and youth present. In addition to recreational and worship opportunities, the reunion program includes daily classwork for each gradation in age. It is conducted in the church school style but with emphasis upon activity.

B. MINISTRY IN THE HOME

Probably the most unique service offered by this church to its youth is provided through its program of ministry in the home by lay members of the priesthood and women's department workers. Both of these groups of volunteers receive training as continuously as possible in ministering to the spiritual and material needs of families. Financial assistance and personal counseling are available where needed. Services offered by the church to children and youth are described in homes not taking advantage of them, and encouragement, never coercion, is used to lead the children back to church. A deep spiritual ministry which provides a rich neighborly relationship is thereby provided all members, young and old.

SPECIAL FEATURES IN WORK WITH CHILDREN

(1) Junior Church

On three Sundays out of four, junior church services are offered for children through junior high school age.

(2) *Vacation Church School*

Vacation church school of one to two weeks duration each summer represents a rapidly growing field which serves not only a great number of member children but also a large number of nonmembers. Special literature and helps are prepared for each year by the Department of Religious Education of the church.

(3) *Children's Prayer Services*

Children's prayer services, while not universal, are conducted in some areas on Wednesday evening at the time of the adult services. There, within their own group, under devoted volunteer leadership, children learn to pray vocally and to bear testimony to God's goodness to them.

(4) *National Programs*

National programs, including Cubbing, Boy Scouting, Girl Scouts, Camp Fire, 4-H, etc., are used in many of our congregations to serve the everyday needs of children and young people. The church also has its own girls' programs: The Skylarks for girls seven through ten, and the Orioles for those eleven to fifteen. These are activity programs which include in their requirements the study of church doctrine, history, etc., and the practice of devotions. To supplement the Boy Scout program, the church pioneered in the development of the God and Country Award, which is the church's award to Scouts who qualify in service to and knowledge of the church. A similar award termed the "Light of Life" is available for girls and has been approved by the national organizations. These two programs add much of spiritual value to the activity program.

SPECIAL FEATURES IN WORK WITH YOUTH

(1) *The Zion's League*

The Zion's League is the name of the program for youth of our denomination from age fifteen through twenty-four. Every congregation of any size has a Zion's League. The program is supported by a *League Annual* issued yearly, which includes helps for leaders and program sug-

gestions, based on monthly themes, for every week of the year. The local League operates on a commission plan which involves the division of all members into four basic commissions: worship, study, service, and recreation. Each commission, with adult guidance, develops a program a month and guides the special activities of the League in the area designated. The program is sufficiently flexible to serve neighborhood nonmembers as well as members. It is an excellent aid to the teaching of the democratic principles as well as spiritual values upon which the church depends for its growth and effectiveness.

(2) *Youth Retreats and Youth Conferences*

Short-term youth retreats and youth conferences serve young people throughout the nation, including those in isolated areas.

(3) *Youth Camps*

Youth camps for teen-agers are now located in fifteen states throughout the nation. Again the church pioneered in youth camps, having conducted its first youth camp at the historic site of Nauvoo, Illinois, in 1928. These camps are designed for practice of the good life and for the development of leadership in democratic procedures as much as for the inculcation of church doctrine.

(4) *Ministry to College Students*

Ministry to college students is provided for in the church program. The church maintains a nonsectarian junior college with an enrollment of over 500 students, including nonmembers. The school is highly accredited and has a well-balanced collegiate program. The faculty members are largely ordained ministers who minister to the students through their classes, extra-curricular activities, and personal lives. Several hundred students attending other universities and colleges across the land are bound together through the efforts of a special committee on ministry to college students which, by means of personal contact, conferences, and a regular publication,

serves to help these young members retain their tie with the church and their spiritual life on a high plane during college years. The committee is composed chiefly of university and professional persons including ordained lay ministers.

(5) *Standards*

High standards of conduct are expected from and are usually represented in the lives of active young people of the church. Smoking, abusive language, drinking, and loose morals are not characteristic of the members of the church. High educational, cultural, and vocational standards are encouraged. Marriage is looked upon as a sacrament. All in all, every effort is made to teach and to demonstrate that true religion offers the individual the richest opportunity for happiness in this life as well as the hereafter, and that obedience to divine law and service to others are essential to the achievement of that state. It is basic to the philosophy of the church that its members shall be representatives of the Christian way of life, and that its congregational and community life shall stand out as an exemplary pattern for society.

PROBLEMS FACING THE CHURCH IN YOUTH WORK

(1) The quality and training of leadership is always a number one problem. Our ministry, both lay and full time, are taken from all walks of life on the basis of qualities already demonstrated or the potential indicated. Though many hold advanced degrees in a wide variety of fields, a seminary education is not a requirement for ordination. This is largely overcome by the selection of able, full-time ministers with adequate background. Their training is carried through conferences, institutes, and personal guidance. The training of the volunteer ministry is more difficult and dependent upon their response to the helps offered.

(2) A similar problem exists in regard to nonministerial leadership as given by men and women to

church school, youth activities, etc. Credit courses are offered; literature is prepared; training conferences are held; but the all-important element of close personal supervision by persons qualified is hardest to provide. The solution to this problem is largely dependent upon our success in increasing the quality and training of our ministry.

(3) The problem of equipment for the training and use of our youth leaders is constantly with us. This shortage is measurable in two closely, inter-related factors: (a) finances available to pay the bills, and (b) qualified personnel to do the work. A long-term program of education in the financial responsibilities of church membership is producing results in a more constant income from a larger percentage of members. As fast as the means are assured, the church is reaching out for the best qualified individuals to do the work.

(4) The goal of developing a people guided by spiritual ideals is constantly threatened by the infiltration of nonspiritual influences. To combat this, three steps are being taken:

(a) Programs of activity and ministry for our youth are being intensified.

(b) Ministry to the home, which is recognized as the dominant influence in childhood, is being intensified also.

(c) The movement of families to centers of church membership is underway. The association with youth of kindred standards and the guidance of better leadership is available in these centers. The "gathering" movement is represented in both the history and doctrine of the church with Independence, Missouri, designated as the "Center Place" of this movement.

RECOMMENDATIONS

(1) Let us try to determine what human qualities are essential within the nature of this "perfect" citizen we are trying to create before we begin to discuss how to mold those qualities.

(2) We hope that the White

House Conference will make every effort to arrive at some decisions regarding the forces most common and most dangerous to the well-being of our children and youth and will begin the formulation of a united plan for overcoming them, by all means possible, including legislation and education.

(3) As previously implied, efforts should be made to agree as to those influences best designed to produce the ideal citizen and to unite our efforts in strengthening those influences.

STATISTICAL INFORMATION

a. Membership is conferred by baptism from eight years up. The official membership total is 120,000 in the United States and 20,000 in Canada and abroad.

b. Membership is distributed in all states and territories with the heaviest proportions in Missouri (about one fifth), Michigan, and California.

c. With roughly 40,000 members under twenty-one years of age, studies indicate active participation by about 50 per cent or 12,000 under twelve years of age and 25 per cent or 6,000 from twelve to twenty-one years, for a total of 18,000. Members and nonmembers on the fringe represent probably 2,000 more or 20,000 in all.

d. Our children live for the most part in urban areas, with probably 35 per cent in rural areas.

e. Children of our denominations vary as to those of the nation, except that a larger percentage is white.

RELATIONSHIPS

The relations of our official church body with other churches and with national and local organizations of good repute is generally excellent. The prejudices of the past are rapidly dissolving in the face of wiser moves on our part and a better understanding of our beliefs on the part of others. Our church officials and members are found volunteering their time, talents, and money to every worth-while movement from ministerial alliances and community chests to the United Nations Organizations.

Letters

Helping to "Roll" the Work Along

In my youth I thought I would have to be an ordained minister to help in the work of the church. In 1890 I was married to one of the best girls in Missouri, and planned to build our home in Lamon. However, as I was working on the lot, I heard a voice from heaven say that I should prepare to move to Canada where my father owned a farm. So instead of building in Iowa, I bought Father's farm; this was in 1895. After taking my first crop to market, I went to Bishop Terrel and paid my tithing. Then as I stepped out on the street in Chatham, I heard a heavenly voice say, "You are now helping to roll this work along." The Spirit enveloped me with such power that I had to sing, "Glory to God in the highest." I returned to my farm and began plowing the ground for another planting. As I plowed it seemed to me the very ground cried out, "You are helping to roll the work along." I understood then why the people in Jerusalem could not keep from singing "Hosanna" as Christ rode into the city. This good influence stayed with me for days, and I no longer felt I could not assist the church unless I was ordained. I knew my duty was to farm and pay my tithing.

If everyone does his part, this work can go forward and Zion will be established.

MORONI TRAXLER.

Lamoni, Iowa

The Gospel a Treasure

In the day of sod houses and sandstorms, two little girls walked along a sandy path in Oklahoma. Weary and footsore, they wished they could find a hidden treasure somewhere so they could buy new shoes that wouldn't leak sand. Perhaps the angels heard that wish, for as the younger child walked slowly along the path, she seemed to hear a voice say, "Someday you will find a treasure that was buried on a hill." As she turned, she saw a beautiful hill lit up by the setting sun. Twenty years later, when an elder told her of the Angel's Message and how the Book of Mormon was taken from Hill Cumorah, she knew she had found the treasure promised her. Now as she walks in the old, old path she finds treasures all along the way. Sometimes there are stumbling stones, like sand in the worn shoes of her childhood, but with Christ to bless her and guide her, she goes forward in faith. She has set her course and will not turn from it. Thus she hopes to guide others to the light.

MRS. CURTIS PARMAN.

Denver, Missouri

From an Appreciative Subscriber

Recent articles in the *Herald* have meant much to me; I read some of them several times. Along with many other grateful readers, I want to express my thanks to the men and women who contribute to the *Herald* and *Daily Bread*. The latter is a fine guide to help us worship more intelligently. Our first thought at daily worship is, "Father, bless all who make it possible for us to have this help in planning our devotionals." I am thrilled to read articles by our young people who desire to help in building the kingdom. Their vitality and willingness are an inspiration. May all who contribute be blessed in their work.

VIOLA PAGET.

529 Kauhane Street
Honolulu, T. H.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Please explain Genesis 6: 56, Inspired Version, where it says, "Wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world."

In Deuteronomy 5: 9, Inspired Version, we read, "I, the Lord thy God, am a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me."

Colorado

W. L.

ANSWER:

Genesis 6: 56 refers to a different type of sin than that mentioned in Deuteronomy 5: 56. The first reference is made to the Adamic sin which the blood of Christ atoned for. The second reference is for individual sins, and the evil of these sins is, in the majority of cases, carried to the children.

GEORGE NJEIM.

QUESTION:

What is Babylon and what does the fall of it mean as spoken of in Revelation 18: 2, 3.

Oregon

Mrs. R. W.

ANSWER:

John was a Jew, and to a Jew there was no nation as cruel and wicked as Babylon. The Babylonians destroyed Jerusalem and took her people into captivity where they remained for seventy years. She stood for everything that was ungodly.

The Babylon in question was undoubtedly civil and ecclesiastical Rome. As far as the Jews and the early Christians were concerned, Rome and the Roman Empire stood for all the things that ancient Babylon stood for. It was the Roman soldiery that destroyed Jerusalem immediately after Christ and perpetuated the desolation of abomination spoken of by Christ in the twenty-fourth chapter of Matthew. Hardly was that accomplished until Roman persecution was directed against the infant church. From the time of Constantine's toleration of the Christian Church, Babylon (Rome) became mystery Babylon. Outwardly she masked herself with the garb of Christianity, but inwardly she remained

the unregenerate that she previously was.

When the Roman treasury failed to support the numerous wars of conquest, the empire turned to the individual citizen for financial help. No one citizen had enough money for the great undertaking, so the citizens joined together and pooled their money and gave it to the government. For repayment the rulers levied taxes on the conquered people. Even our modern banking system has its roots in Roman civilization. The colonial wars of the last century were nothing but exploitation wars. Though the ancient Roman Empire—Babylon—was destroyed years ago, her offspring is carrying on in her cruel and ungodly spirit.

This is the Babylon civil and ecclesiastical, that shall fall, and is now falling. In Doctrine and Covenants, section one, paragraph three, the imminence of her fall is clearly stated. GEORGE NJEIM.

QUESTION:

Please reconcile Alma 9: 67; 10: 7-12 with Doctrine and Covenants 83: 4. The Book of Mormon says the Nephites kept the Law of Moses. Is there any record that they received the Melchisedec priesthood?

Michigan

E. L. H.

ANSWER:

To reconcile the citations from Alma and the Doctrine and Covenants, it is well to remember that the holy priesthood was taken away in the time of Moses because the people rejected the gospel message and "hardened their hearts." Apparently they were entitled to receive its ministrations in the time of Alma, because they accepted the message he was sent to deliver to them. His authority was from God and was conferred upon his son Alma (Mosiah 9: 51; 11: 19; 13: 63), who devoted himself wholly to "the high priesthood of the holy order of God," and was called "according to the holy order of God which is in Christ Jesus" and "was from the foundation of the world," Melchisedec being a "high priest after this same order" (Alma 2: 28; 3: 73, 85; 9: 68-73; 10: 7).

A. B. PHILLIPS.

NEW TRACTS:

Here are more new envelope size tracts to be tucked in letters to nonmember friends and relatives:

A SECOND WITNESS FOR JESUS CHRIST (the Book of Mormon) by James S. Menzies

10 for 35c; 25 for 85c; 50 for \$1.60; 100 for \$3

I OPPOSED THE CHURCH by Frances Recklin

10 for 25c; 25 for 50c; 50 for 90c; 100 for \$1.75; 250 for \$4

IS YOUR FUTURE SECURE? by Leonard J. Lea

10 for 25c; 25 for 50c; 50 for 90c; 100 for \$1.75; 250 for \$4

A GIFT FOR YOU by Leonard J. Lea

10 for 25c; 25 for 60c; 50 for \$1.10; 100 for \$2; 250 for \$4.75

Herald House INDEPENDENCE, MISSOURI

Days of Preparation

By **MRS. JOHN R. DARLING**
Stake Women's Secretary

THIS SUMMER was a very challenging one for us—three months of working in reunions and youth camps. Since women's work is my chief interest, I found myself confronted everywhere with the same questions: What are the women of Independence doing? How are they organized? How does their organization function? With this in mind, I am submitting the following information concerning the Independence Stake Women's organization.

Each congregation in Independence might be compared with the individual congregations elsewhere, with the women's leader or supervisor and her roster of workers. Hence, with a group of sixteen congregations, it is very necessary to have stake women's officers who are interested in helping to promote the activities and unification of such a large program. This group of stake women's officers, working with the priesthood in charge of the stake, has been promoting a program the past year, and will continue through this year, whereby the workers from all congregations can meet once a month in a "Preparation Day Program" to train for their specific responsibilities back in their own congregations. The results have been splendid, with all the women's officers concentrating their efforts toward this one day for personal preparation for their responsibilities.

Some may wonder why we chose to call these Preparation Day Programs. For the source of our inspiration, we refer them to sections 141 and 142 of the Doctrine and Covenants, which were given to the General Conference through President Israel Smith: *All are admonished to qualify themselves in spirit by ministry and by witnessing for Christ. . . . The hastening time is upon us. . . . And we are also told that now is the time . . . of unusual preparation for my church as an organization, for my people.*

One women's leader likened the Preparation Day Program to a table which is spread with food, and even as all members of a family gather around to partake of the food so, also, may our women come together and receive the stimulation and inspirational food as offered in classes by priesthood members and leaders, then return to their congregational and home activities better qualified for their responsibilities. It is intended that the congregational programs be an outgrowth of these Preparation Day Programs as the leaders adapt and supplement the prepared materials to the needs of their individual groups.

The Program

At 10:00 a.m. each first Thursday of the month, the women from all over Independence and surrounding territory congregate at the Stone Church in an atmosphere of worshipful music and meditation. After a brief devotional period at 10:30, the morning session is devoted to a stimulating talk by one of the leaders of the church on the theme for the month. At noon the women adjourn to the lower auditorium for a social hour with their "sack lunch," and then reconvene for a short business meeting at 12:45. The afternoon session at one o'clock deals with the individual organizations, with supervisors, Daughters of Zion, visiting supervisors, cradle roll workers, and study guide chairmen all meeting in their respective classes where they receive ideas, stimulation, and materials to take back to their own congregations. Thus we plan monthly for our Preparation Day Programs, arranging to have them planned and printed and in the hands of the women at least a month in advance.

Our Stake Organization

Many women's supervisors have been replaced by new ones for this coming year. Feeling the need for meeting them personally and promoting a sense of unity on the year's program, Mrs. G. B. Wilson, stake women's leader, called a meeting at the Women's Center. The Stake Executive Council also was present to help discuss and plan the work for the coming year.

Mrs. Wilson greeted the women as they assembled around a worship center arranged by two of her associates. A medley of hymns was played as the women gathered. "A Challenge to Christian Ideals" was the thought expressed in the devotional service; this was followed by a selection, "Soft Were Your Hands, Dear Jesus" (O'Hara).

Mrs. Wilson extended a challenge to the supervisors to learn readily their duties and responsibilities, evaluating carefully the privilege of service. She then introduced the officers: assistant women's leader; Daughters of Zion supervisor; secretary-treasurer; music chairman; cradle roll supervisor; visiting supervisor; and study guide chairman. As each was introduced, she stated briefly her objectives for the year's work. The roll was called with each congregation represented by the supervisor or her assistant. Many items of business were presented and discussed, and Mrs. Wilson announced the first Preparation Day Program to be held on October 5 from 10:30 a.m. to 2:30 p.m., and continuing throughout the year on the first Thursday of each month. It was also announced that members of the Daughters of Zion would join in a covered dish luncheon at noon of our first Preparation Day at the Women's Center Building. The following themes were announced for the year's program:

Themes for Preparation Day
Programs

THEME FOR THE YEAR: "The Call of Christ to the Women of the Center Stake."

Daughters of Zion: "I Answer Christ's Call Through My Marriage."

OCTOBER: "All Are Called . . ."

Study: "Behold How Great Is Your Calling."

Daughters of Zion: "What Are the Aims of My Marriage?"

NOVEMBER: "The Art of Living Together."

Study: "The More Abundant Life."

Daughters of Zion: "How Can I Assist My Husband in His Service to the Church?"

DECEMBER: "Teachers of Good Things—Keepers at Home" (Daughters of Zion Day).

Study: "Teachers of Good Things."

Daughters of Zion: "How Can I Assist in Converting My Husband to the Church?"

JANUARY: "We Teach in Our Homes Through Stewardship."

Study: "Slow Leaks—Waste Not, Want Not."

Daughters of Zion: "My Husband and His Job—What Part Do I Play?"

FEBRUARY: "We Teach in Our Homes Through Worship."

Study: "More Things Are Wrought by Prayer . . ."

Daughters of Zion: "How Can I Help My Husband Become a Better Daddy?"

MARCH: "We Teach in Our Homes Through Study."

Study: "Apply Thy Heart Unto Instruction . . ."

Daughters of Zion: "What Is the Influence of My Marriage on Others?"

APRIL: "We Teach in Our Homes Through Service."

Study: "Bear Ye One Another's Burdens."

Daughters of Zion: "Some Special Problems Encountered in Marriage."

MAY: "Our Testimony Is" (Supervisors' Day).

Study: "Out of the Abundance of the Heart the Mouth Speaketh."

Daughters of Zion: "The Deepening of Married Love."

The Happiest Person I Know

By MAUDE D. ANDERSON

MRS. ZANY has a pastime which quite a number of people seem to enjoy, although she is more expert at it than most others. Possibly this is because she devotes more time and effort to it. Her hobby is "fault magnification," and it makes no difference what her neighbors may do, by the time she gets through examining them with her high-powered microscope, the smallest and most insignificant episode becomes a neighborhood scandal. She has completely ruined more reputations than any woman in town, yet for some reason, and despite the fact that she has plenty of this world's goods, she is the most unhappy person of my acquaintance.

Now Mrs. Marvel has a hobby in sharp contrast to that of Mrs. Zany; hers is "fault reducing." If she hears of some episode which is a bit questionable, she is quick to see some plausible reason why the person did not act wrong intentionally.

When Mrs. Marvel's husband died, she was left with the family home and car, but not much more. Since she had a very small income and had led a sheltered life, about the only work which she could do was dishwashing. She soon had a number of jobs washing dishes for various parties and socials. In her spare time she learned to drive the family car, for she was determined to take those long jaunts into the country which had been her greatest pleasure while her husband lived. She never went alone on these trips; usually she was

accompanied by some friend who would not otherwise have an opportunity to enjoy such an outing. They explored every historic spot in the country round about and always brought home some souvenir of their trip—a rock for the cactus garden, an unusual plant, a beautiful butterfly, or something equally interesting. If anyone in the neighborhood should be ill, Mrs. Marvel was the first to lend a helping hand.

Unlike Mrs. Zany (who was always well dressed), Mrs. Marvel could never be considered really well groomed—frankly she had neither the time, the means, nor the inclination. It made no difference to her what the style was, she wore whatever happened to be most comfortable and convenient at the time, providing it was neat and clean. Her large rambling house was a miniature museum. She collected everything from her great-grandmother's prettiest dishes and the first newspaper printed in the state, to Indian arrowheads and broken oxcart wheels. No matter where this lady might go, she always had some interesting bit of information to talk about. Perhaps it was nothing more important than the old tombstone they had seen in some forgotten cemetery, but she could always make the story fascinating. As to her acquaintances, she always had some pleasant bit of news to relate about them which would leave the listener with a more kindly feeling.

Yes, she is without doubt the happiest person I know.

The Home Column

Experiences of a Missionary

(Continued from page 11.)

ganization, doctrine, and practice of his church. He still ignored the warning I had given him, so it became my duty to go before the audience and give the facts relating to Campbellite history. As I showed the origin and belief of his church, Mr. Page tried to ignore them. His moderator was clearly dissatisfied with his defense and asked him to take a stand, but he refused to.

The next night he dismissed this moderator and sent for another one living in Buffalo, New York. This man lasted only one night, refusing to continue longer. The Campbellites had sent for this last man hoping he would be able to help my opponent in his defense, but after listening to one session, he saw clearly that nothing could be done so refused to continue longer as moderator.

The membership advised him to quit and not to debate further, but he persisted in his course. By the next session, however, he indicated he had changed his mind, and began to look for a place to quit. I had challenged him to name one thing that indicated there was any divinity connected with his church. His church had started in the wisdom of man, had continued without divine approval, and was man-made from its beginning to the present time. I then quoted Paul's statement, "Having a form of godliness but denying the power thereof, from such turn away." He claimed this was a reflection on his church and demanded I retract the statement or he would quit the debate. This I refused to do. It was apparent he was using this as an excuse to quit as suggested by the members of his church who were sick at heart because of the manner in which he had conducted his part of the debate. I informed him he was the man who had persisted in holding the debate, and as far as I was concerned I was not a quitter. At the close of that session, he packed up his books and refused to continue longer.

Brother Loving and I decided to continue holding services in our place of meeting, so we invited the audience to meet us there. I am glad to say several of our friends came out to hear what we had to say. Our local pastor, Brother Shay, rendered some valuable assistance as well as other members of our group in Rochester. I was really proud of them for they manifested a Christlike spirit all during the debate. Even in the heat of the conflict when the opposition was

waging a fierce battle, they remained calm and showed every indication of being followers of Christ. That which was true of the debate in Rochester has always been true with every debate in which I have participated as far as our people are concerned. This has always helped our cause.

Historic Grounds

The debate in Rochester was near historic grounds. Hill Cumorah is only twenty-five miles away and Joseph Smith lived only a short distance from the place where the plates from which the Book of Mormon was translated were found. It was here that Joseph had his first vision in 1820 when he went to the woods to pray.

From the very first the church has met all kinds of opposition, and every weapon that could be used against it has been used by the opposition to overthrow the work, but at no time have its opponents succeeded in carrying out their desires.

We have had some very able defenders of the gospel who have been willing to meet the opposition and have gone out in the fear of God and have returned with sheaves for the Master's kingdom.

Value of Debating

At the present time we do not have any who are engaged in this kind of work. Personally I believe much lasting good has come as a result of our men defending our work against the attacks of its enemies. Many have been

converted and have been baptized into the church as a result of hearing a discussion between our men and those outside of our church. These have proved themselves to be excellent timber in the kingdom.

It is true that debating is hard work for those who engage in it. I have spent sleepless hours trying to solve some problem my opponent has presented and to find an answer that would be satisfactory not only to me, but to the audience as well. I am glad to say after having seen the work under fire and every criticism that could be conceived in the mind of its opponents hurled against it, I have found it is defensible and has stood the test.

In each debate the disputants select their moderators, and the two moderators select a chairman who presides during the sessions. The chairman should be neutral, not favoring either side. He decides all points of order, but if either disputant is not satisfied with his rulings, an appeal can be taken to the house. The moderators are assistants to the principals in the debate and in every way possible become aids to the men doing the debating.

Hedge's *Rules of Logic* usually governs in parliamentary procedure. Other rules are agreed upon by the disputants, and the propositions are signed by the individuals doing the debating. I give this information so that our readers might understand how a debate is carried on.

(To be Continued.)

Show the Graceland College Slide Set for College Day

This set of 35 slides in color has been prepared especially for our churches wishing to acquaint their congregations with Graceland College. With the script, this slide set describes the high lights of a year's activities at our church college. Order right away to be sure you receive your set.

\$10

herald house

Independence, Missouri

Briefs

OCEAN LAKE, OREGON.—On September 17, Elder J. L. Verhei and Lloyd Shannon visited the Ocean Lake group and held classes in the I. O. O. F. Hall. In the afternoon, baptismal service for Mrs. Hazel Carver was held at the Wallace Farm at Otis. There on the bank of Salmon Creek this group of Saints was formed into a mission. Officers appointed by Elder Verhei are: Mrs. Lela Ostendorp, superintendent; Mrs. Naomi Ruth Wallace, secretary; Mrs. Rose M. Wallace, treasurer; Elmer Wallace, custodian; Mrs. Hazel Carver, publicity agent; Mrs. Lucille Board, musical director.

Church school will be held regularly in the I. O. O. F. Hall with preaching services once or twice each month.—Reported by MRS. HAZEL CARVER.

ALBANY, OREGON.—A meeting was held September 14 at the home of Brother and Sister James Steinbrink for the purpose of starting a church school. In charge of the meeting was District President J. L. Verhei of Portland, Elder V. E. Chapman of Vancouver, Washington, and Elder and Sister Thompson of Sweet Home. The meeting was closed with a hymn and a prayer by Elder Chapman.—Reported by BETTIE CHAMBERS.

ESCATAWPA, MISSISSIPPI.—A series of services conducted by Elder W. J. Breshears of Pensacola, Florida, and Elder Franklin Steiner of Mobile, Alabama, was held August 23 through September 3. Elder W. J. Breshears illustrated with slides the following topics:

"How to Enter the Kingdom," "The Church That Christ Built," "What Happened to the Church Christ Built," "The Great Restoration," "Ye Must Be Born Again," "Jesus Christ in Ancient America," "Joseph's Land," "The Four Horsemen of the Apocalypse," "Zion," and "Witnessing for Christ Through Stewardship."

Elder W. F. Steiner preached on the following topics: "Scriptures: Past, Present, and Future," and "God's Promises to the Faithful."

All-day services were held August 27, the adults beginning with prayer service in the place of church school at 9:45 a.m. Through the direction of the Lord, Brother Breshears spoke directly to Pastor A. N. Barnes, Elder D. W. Sherman, and Daniel McQueen.

Preaching followed the prayer service at 11:00 a.m., 2:00 p.m., and 7:30 p.m.

September 3 closed the series with a baptismal service at 4:00 p.m. Those entering the water of baptism were Jimmie Roberts, Charles A. Taylor and son Arvis Taylor. They were confirmed by Elders G. C. Gibson, W. F. Steiner, A. N. Barnes, D. W. Sherman, W. J. Breshears, and J. L. Barlow. Each candidate was presented the *Church Member's Manual* by Pastor A. N. Barnes. The priesthood assisted Brother Breshears and Brother Steiner throughout the services.

Special musical selections were by Daniel McQueen, Margaret Ann Davis, Mary Jo Davis, Margie West, and Hildred Thomas. Anthems were sung by the choir under the direction of Mrs. C. L. Barnes.—Reported by MRS. HILDRED THOMAS.

DETROIT, MICHIGAN.—The Detroit International Stake conference was held September 10 at the Northern High School. The sessions began at 3:00 o'clock in the afternoon with a fine prayer service supervised by the Stake Presidency: Elders W. B. McClain, L. O. Brockway, E. V. Osborn, and Apostle C. G. Mesley.

In the following business session, budgets and programs for the coming season were examined and approved thus clearing the way for what appears to be one of the very finest educational and worship endeavors attempted in this area.

Progress and property analysis reports were presented by President McClain and Bishop Updike.

Unanimous acceptance was accorded the recommendation of Elders Willard Shotwell, Randall Hulse, and Herbert Voltmann to high

priesthood. These three were also approved for inclusion in the membership of the Stake High Council which is thereby increased to a current membership of ten.

The conference also approved recommendations of the following: to the office of elder, Paul Crinzi of River Rouge congregation, Vere Rosebury of Detroit East Side congregation, and Robert Voltmann of Lola Valley congregation; to the office of deacon, Roland Curtis of Pontiac; to the office of teacher, Claude E. Cook of Pontiac; to the office of priest, Robert Burger of Plymouth, Albert L. Barr of East Side, and Dahryl McClain of Highland Park.

In the beginning of the evening worship service arranged by Stake Presidency and Apostle Mesley, Elders Shotwell, Hulse, and H. Voltmann were ordained high priests and were then ordained to the Stake High Council by Apostle C. G. Mesley. Apostle Mesley was the speaker in the lecture period in this service.

One high light of the conference was the superb singing of "How Lovely Are Thy Dwellings" (Liddle) and "Fear Not Ye, O Israel" (Buck) by Pauline Frisbie, and accompanied by Doreen Trudell; another was the violin selection by Sister Murray Jones.—Reported by HARRY E. DEPEW.

EVERETT, WASHINGTON.—The Seattle District Women's Institute was held on September 23 and 24. There were sixty-six registrants. The branches represented were Seattle First and Second, Tacoma, Olympia, Bremerton, Puyallup, Everett, Centralia, Bellingham, and Shelton. Sister Gilberts welcomed the members from other branches.

Sister Margaret Johnson led the group discussion on "Are You Witnessing for Him?" the theme of the institute. A representative from each group present gave a report on past activities and future plans in their endeavor to witness.

After a lunch the ladies were reassembled for an afternoon meeting. A worship service was planned and presented by the Bremerton group as a prelude to this meeting.

Sister Ruth Selzer conducted an educational class on meeting procedure. In the second half of the afternoon meeting, Sister Le Baron told of her recent visit to some of our church shrines.

During a period of relaxation the Everett group prepared and served dinner. After the meal the entertainment took on an informal air with group singing and numbers presented by the different groups. A playlet on friendly visiting was presented by Tacoma and Puyallup.

Those staying overnight were entertained in the homes and all met on Sunday morning at 8:30 for fellowship under the leadership of Granville Swenson and Elliott Gilberts.

Sister Florence Gilmore, study chairman of the Rainier group, led the church school on the subject, "How our choices in life determine the way we shall go."

District President Granville Swenson was the speaker for the eleven o'clock service. He followed the theme of the institute in his discourse.

The high light of the institute was the Sunday afternoon service. "Portraits of the Restoration" was presented by the Everett and Seattle First and Second Branches, under the leadership of Sister Frances Inslee.

A fitting climax to the day was a short play presented by two ladies from Puyallup. The playlet, "What Lack I Yet," portrayed an incident in the lives of women at the time of Christ's visit to the earth.

CHURCH DIRECTORY

Issued in 1950

LOCATIONS OF BRANCHES AND MISSIONS
IN ALL COUNTRIES

This new printing of the Church Directory has been revised and brought up to date this year. Listed are the addresses of all the branches of our church all over the world.

25¢



HERALD HOUSE

Independence, Missouri

Formula for Progress

By LOUISE SCOTT WRIGLEY

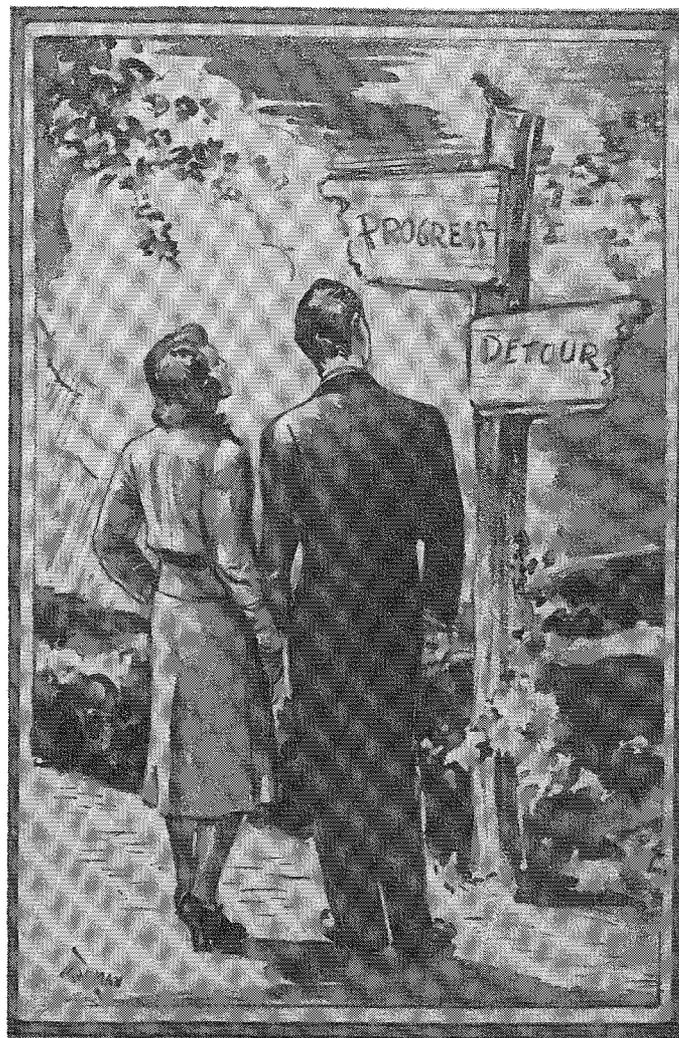
IT HAS BEEN SUGGESTED that "we are growing old when a new idea hurts." While we are smiling tolerantly at this bit of humor, we might well be jolted into realizing that perhaps we are the very ones who are building a shell around ourselves, hugging to ourselves what we believe, and jealously guarding our hearts from any new idea which might seek to creep in. We are needlessly denying ourselves the privilege of growth, which is God's plan for us.

The insidious process of growing into oneself until one can see only his own opinions and can acknowledge no right but that of his own ideas is a destructive process which, in the final analysis, can very well claim us completely. All of us fall prey to it in one form or another, and it requires the utmost diligence for us to weed it out. It is never announced by fanfare, by great trial, or by astonishing circumstances. It is a quiet, slow, year-to-year thing that is content with feeding upon itself.

Were it recognizable at once, it would be less deadly. Instead of that, it suddenly crops up in the most promising people. It takes form in a stubborn resistance, in a rebellion to authority, in contention, in belief that we are being pushed out by someone who wants our job, in a critical attitude where constructive suggestion would be so much more desirable. It assails us all at some time, and is just another clever way Satan has of getting us to deviate from the goal we have set for ourselves. If it does no more harm than enticing us to use precious energy in doing less than our best, then it has still conformed successfully to Satan's design.

THIS WALL OF RESISTANCE to progress is being faced many times by workers in all phases of church life, though it may be said to our credit that we have many, many co-operative members who are willing to work hard to support anything that is better, anything that more nearly approaches the thing we strive for. Still, for various reasons, people resent change. As a result, when a new idea is introduced it almost always has to be "sold" to the people whom it will affect, even though its advantages and merit may be at once apparent.

Time and again, wide-awake young members are confronted with discouragement and misunderstanding in their home branches because of what they feel is a static attitude on the part of other branch members, sometimes (certainly not always) the older members. While these younger members may, in many instances,



be right, there are two sides to the question which must be considered in their proper relationship.

It is certainly true that our young people have gone on with their educations at the behest of older counselors, and have been taught many valuable aids to study, many ways in which to improve upon the old methods of doing things. Now they want to offer those ideas and changes as part of the extended service they may render by way of their training. None of us would want to feel that these young people are being denied the chance to help the church's progress by the very things they were sent away to learn for the benefit of all. We should all be interested in any development which will bring us closer to Zion's living. Yet, in many branches, there is a certain unwillingness to let the young people enter in with their efforts, lest they do something brash and foolish.

Young people, by very reason of their being young, are sometimes impulsive, not thinking through some of their actions. For that reason, older, wiser heads hold back . . . sometimes to their own detriment. The point is, they hold back on principle, rather than after *fair* consideration of the specific proposal.

THERE IS VALUE in both the impulsive vitality of youth and the policy of careful caution with which the older generation moves along, else why should God see that we have them both, one a balance against the other? We need to work together, having charity for one another, that each may bring his contribution, be it stability or vision, to the completed whole. None of us should wish to deprive others of this privilege. Should we attempt it and triumph, still we will be most lonely and desolate, the more so because we denied someone else the joy of participation. Each of us needs every other one of us. There is not a soul living who is not dependent on his friend or his brother for the thing which each of them alone can bring to the effort.

Contention and bickering and selfishness are not of the Lord. They cannot be included in his plan. Neither can the unseeing attitude which some people adopt toward the offering of others be a part of the way the Lord desires for us.

For the inspiration of us all, we have been given the young people with their urgent zeal, their willingness to forge ahead on untried paths. For the protection of us all, we have been given the blessing of experienced associates to guide us. For every heart there is the avenue of prayer to give us reassurance and fill us with the knowledge that we can approach our God, and that his help and his blessings will be forthcoming, and be poured out in overflowing measure.

Because these young people are trying hard to find their niche, and in their uncertain, hopeful, buoyant eagerness are met with a brusque attitude of "what was good enough for father . . ." they are offended, hurt, and bewildered. In their immaturity there is danger of their forming hasty judgments regarding all of their church associates, measured by a few, and the result is their loss, and the church's loss as well.

This loss is a deep one. It is felt not only now, but will be felt increasingly as their generation becomes the older generation and they, with their excellent contributions, are missing from the ranks of the faithful.

THERE IS MORE than enough room for us all in the great and beautiful plan of the Master, and he can use all the creativity of which we are capable. There is no dearth of honors or of satisfaction in his work well done; his blessings are endless to those who work for him. So why should we strive to discredit each other or withdraw our co-operation and our support from others who perhaps need it sorely. Aren't we then, indeed, delaying our own progress? A pack train carrying supplies into the mountains for the sustenance of lost individuals can travel only as fast as its slowest pack animal will plod along. The church, too, can go along the road to Zion and carry the light of the gospel to others only as effectively as our slowest members will allow us to, for we must help them along the way. Yet none of us really want to be a hindering

member. Only the perversity and the wrong attitude, which are the delight of Satan, make us so.

Surely it is a simple thing to say to each other, "What is your idea? Share it with us. Let us hear it and consider it. We will not be resistant and contentious over it. We will be kind, thoughtful, and prayerful about it. We will not condemn it simply because it is new or a different approach, or because it is something we did not think of ourselves. If we reject it, it is not on the basis of prejudice, but on the basis of wisdom and discretion. We all love each other. We share each other's hope for the future. We are working toward the same thing. Let us labor in harmony, in understanding, and with the best methods that we are able to develop through the pooling of our knowledge and experience, that we may, everyone together, realize the fulfillment of our dreams."

Why Be a Porcupine?

I ONCE became excited about a pile of rubbish, and spoke, in a loud and angry voice, to the man responsible for the mess. He met this assault with a smile, promised to remove the trash, and said something rather unintelligible and incoherent to the effect that his religion was love. This novel reception so upset me that I felt a little ridiculous, and bought him a soda. We drank from bottles, seated side by side on a log.

Whether or not the rubbish was ever removed I cannot remember—nor does it matter. The real point is that this man succeeded in winning an argument by avoiding the issues and just being friendly. It was so unfair that I am still mad about it.

The meek have not yet received title to the earth, but they are occasionally handed a bottle of pop. Nobody donates anything to a truculent person.

I never heard of a pet porcupine. He would be an inconvenient pet. He resents every approach, and would not like to be patted. He stands on his own feet and tells the world to go hang. As a result he receives nothing that he does not dig out of a hostile environment, and he is obliged to defend his gains with surly hostility.

It would be easier to throw a cat out a window than to throw a porcupine, but cats seldom take such involuntary flights. They are more likely to be stroked and given a saucer of milk.

It all boils down to this: it is often easier to win your way through kindness than it is through force. We all set up our defenses in the direction from which attack is expected. Kindness flanks this bristling armament and makes it useless and ridiculous.—Paul E. Wylie.

New Horizons

Travelogs

(Continued from page 4.)

terworth sat between Brother Siegfried and me and interpreted for our benefit.

I regret that I cannot remember all that Horahitu said. The emotion one experiences under such circumstances perhaps takes the edge off of one's memory. But a few things I recall:

Horahitu, after salutations to us, the chairman, his associates in the ministry, and the audience, related that for the first time in the history of the mission they had in 1948 sent a woman delegate, Sister Mervin, to the General Conference, and she had accomplished what no other delegate had ever done—that was to get a promise from the president of the church to visit Tahiti. Pursuant thereto, here he was in person in their midst, and with him came one who represented the temporal arm of the church, Brother Siegfried. He was referred to as *Mareto*, Tahitian for Mark, and I soon learned that "bishop" in Tahitian is *epitetopo*—interesting to note that the word "bishop" comes from *episcopos*, meaning overseer, and here the word begins with *epi*, Latin for "over."

Hirahitu drew a vivid picture of the *peresideni* and *perēpheta* and his traveling companion coming through the air and the clouds and dropping down out of the sky to visit them, and "here they are before you" in "our midst," and how happy all of them were! We were greeted with sincere joy.

He related how, as our plane circled the harbor and came down to rest on the water, the wind was blowing violently and the clouds hovered over the city; but the instant I set foot on the shore, the wind subsided and the sun began to shine again. We did recall that the air was quite "bumpy" and the wind was turbulent, but under the excitement of coming ashore we had not noted the change.

These natives, who live close to nature and have read the portents of the sky and water and storm all their lives, noted what entirely had escaped our attention at the time, and it is an evidence of their faith in God that they do note and attach spiritual significance to the manifestations of nature.

My diary shows that after speeches of welcome and brief response by Brother Siegfried and myself refreshments were served in the tabernacle (in the church yard).

Dinner that evening was served by Sister Butterworth; those present were Elder Horahitu and wife, Elder Paia and wife, Elder Breckenridge, Abraham Fauura (a great grandson of John Hawkins), Brother Siegfried, and myself.

Sister Breckenridge at this time was convalescing after the birth of a baby girl. The advent of this baby completed the Breckenridge household, a boy, David, and now the little sister. And the score was balanced at the Butterworth home, where little Garrett has a baby sister who was taking her first steps the day we arrived at Papeete.

While we were in Tahiti, except for the week spent at Taravoa, we were housed at the home of Alexi and Deda Variaarua, where we again "had the run of the house," they with their little girl and boy staying with Deda's parents, the Mervins. Here we could relax perfectly, and we thoroughly enjoyed the privilege. Most of our meals away from "home" were taken at Butterworth's and Breckenridge's, and we shall ever remember the kindness of Lilly Ray and Jean.

In the evening we again assembled in the tabernacle. This was the time of welcomes and gifts. We were at the long pulpit, and group after group from the respective islands came forward, someone, generally their pastor, addressing us, singing songs, and then, passing us to shake hands, leaving presents. The gifts were unwrapped and exhibited to the congregation. Of these I shall write more later.

The Tahitian salutation is *Aorna*. As it is pronounced, it sounds much like "Your honor," the customary way for a lawyer to address "the court." In Hawaii it was *Aloha*, both for greeting and good-by.

Aorna means, "May you have life," and when one addresses a congregation or a group or an individual, it is always *Aorna*. When these spokesmen came forward it was, "*Aorna to peropheta*," "*Aorna to epitetopo*" (Siegfried), "*Aorna*" to other ministers associated with us, and "*Aorna*" to the congregation. Then comes the speech.

Could this greeting be improved? I think not.

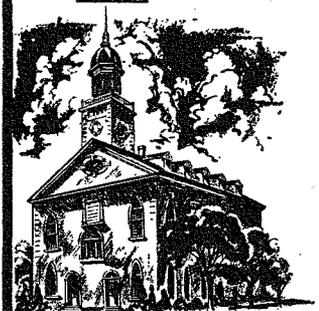
A brother Maru and wife approached and, after the usual greeting and a speech of welcome, they handed a gift to us, this time a jewel case made of pearl shell. "This," he said, "we went down to the bottom of the ocean, and brought up with our own hands to give to you." This certainly added much to the sentimental value of the gift.

Brother Siegfried and I left Tarona church that Friday night with many presents.

ISRAEL A. SMITH.

*Each One
Win One!*

IT BECOMETH EVERY MAN
WHO HAS BEEN *won* TO
win HIS NEIGHBOR



KIRTLAND
TEMPLE

The REORGANIZED
CHURCH of JESUS CHRIST
of Latter Day Saints

Bulletin Board

Home-coming at DeKalb, Illinois

Home-coming services will be held at the DeKalb, Illinois, Branch on Sunday, October 22, beginning with a prayer meeting at 9:30 a.m. President Israel A. Smith will be the guest speaker at 11:00 a.m., 2:30 and 7:30 p.m. Junior church will be conducted in the lower auditorium for the children. There will be special music at all services.

ROY F. HEALY, *Pastor.*

Sault Ste. Marie District Conference

A conference for the Sault Ste. Marie District will be held at Sault Ste. Marie, Ontario, on November 4 and 5. District officers will be elected at this time. Apostle C. G. Mesley is to be present.

REX STOWE,
District President.

Northern Michigan District Conference

The Northern Michigan District conference will be held October 28 and 29 at Gaylord. Services and activities are to be as follows: Saturday, 9:30 a.m., prayer service; 11:00, classwork; lunch; 2:00 p.m., business meeting; 7:30, "Youth at Work in the Church;" Sunday, 9:00 a.m., prayer services; 10:45, preaching; lunch; 2:00 p.m., preaching. Apostle C. George Mesley is to be present for the conference.

HARRY L. DOTY,
District President.

REQUESTS FOR PRAYERS

Prayers are requested for Ellie Ru Beasley, Route 4, Brewton, Alabama, who is suffering from arthritis.

Clara M. Ott, Box 21, Alden, Iowa, asks to be remembered in the prayers of the Saints.

ENGAGEMENTS

Pickens-Westwood

Mr. and Mrs. Frank R. Westwood of Wichita, Kansas, announce the engagement of their daughter, Gay, to Sergeant Bill J. Pickens, son of Mrs. William E. Pickens of Durant, Oklahoma. Miss Westwood is a graduate of Graceland College; Sergeant Pickens is serving in the United States Air Force. The wedding will take place in October.

WEDDINGS

Pickett-Anway

Carol Lee Anway, daughter of Mrs. George E. Anway of Independence, Missouri, and Ellis B. Pickett, son of Mr. and Mrs. Elbert E. Pickett of Independence, Missouri, were married at the Stone Church on October 8 by Elder Howard C. Timm. They are making their home in Little Rock, Arkansas.

Yerrington-Ragsdale

Ann Guyton Ragsdale, daughter of Dr. and Mrs. Allan Kenneth Ragsdale of San Antonio, Texas, and Foster Charles Yerrington, son of Elder and Mrs. E. F. Yerrington of Oklahoma City, Oklahoma, were married September 9 in a garden ceremony at the home of the bride's parents. The groom's father performed the double-ring ceremony.

BIRTHS

A son, Michael Claude, was born on July 18 to Mr. and Mrs. Claude Dayton, Jr., of Brentwood, Missouri. He was blessed on September 24 by his great-grandfather, Elder Charles J. Remington.

A daughter, Janice Yvonne, was born on July 19 to Mr. and Mrs. William Mason of St. Louis, Missouri. She was blessed by her great-grandfather, Elder Charles J. Remington. Mrs. Mason is the former Thelma Remington of Brentwood, Missouri.

Mr. and Mrs. Thurston R. Schoff of Independence, Missouri, announce the birth of a son, Kenneth Mark, born September 15 at the Independence Sanitarium. Mrs. Schoff is the former Olive Peterson.

DEATHS

SEAVER.—Judith Lee, daughter of Donald and Dolly Lewis Seaver, was born June 3, August 10, 1950. She is survived by her parents; her maternal grandparents, Mr. and Mrs. George W. Lewis of Philadelphia, Pennsylvania; and her paternal grandparents, Mr. and Mrs. Joseph L. Seaver of Independence, Missouri. Services were conducted by Elder John T. Conway at the Wilder Funeral Home in Philadelphia. Interment was in Northwood Cemetery.

ODLE.—Etha May, daughter of David and Amanda Adkins, was born May 21, 1883, at Clinton, Missouri, and died September 1, 1950, at her home east of Coodys Bluff, Oklahoma. She moved with her parents to Indian Territory about forty-five years ago, settling in the Ruby community. On December 16, 1904, she was married to Ralph Odle; three daughters were born to them. She had been a member of the Reorganized Church since February 5, 1911.

Surviving are her husband; three daughters: Mrs. W. A. Long of Oklahoma City, Oklahoma; Mrs. Frank Vandergriff of Alton, Illinois; and Mrs. Thelma Dawson of the home; a brother, W. C. Adkins of Yale, Oklahoma; six grandchildren and five great-grandchildren. Services were held at a funeral home in Nowata, Oklahoma, Elder Lee Quick and E. R. Caldren officiating. Burial was in the Nowata Memorial Park.

HOSKINS.—Edsel Milton, son of Richard B. and Pearl E. Hoskins, was born June 15, 1926, at Independence, Missouri, and died September 19, 1950, at the Independence Sanitarium following an automobile accident. He was baptized into the Reorganized Church on September 14, 1934, and always attended Stone Church. He was also a member of Boy Scout Troop 223 Stone Church, for several years. Following graduation from William Chrisman High School in Independence, he enrolled at the University of Missouri, but after a few months was called into military service. For twenty-two months he served in the United States Army, becoming a technical sergeant. Surviving are his parents; two sisters: Mrs. Selma Gibson of Kansas City, Missouri, and Mrs. Ida Marshall of Independence; a brother, Richard Hoskins of Independence; and his paternal grandmother, Mrs. Nannie I. Muers of Independence. Funeral services were conducted at the George C. Carson Chapel, Elders Carl Mesle and Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

LOVELAND.—Leubin H., was born (date not given) near Elkhorn, Wisconsin, and died at his home near Lee's Summit, Missouri, on September 20, 1950, following a long illness. At the age of four he moved with his parents to a farm near Oelwein, Iowa; here he joined the Reorganized Church and was ordained to the office of priest. In 1912 he married Laura Myrton, and a year later they moved to a farm east of Lee's Summit where he spent the remainder of his life. His parents and a brother, John, preceded him in death.

He is survived by his wife; a son, Merton, of Grain Valley, Missouri; five sisters: Cera Spear of Kalispell, Montana; Emma Renz of Waterloo, Iowa; Hannah Jellings of Kansas City, Missouri; Geneva Allin of Independ-

ence, Missouri; and Carlotta Davis of Vallejo, California; and three grandsons. Funeral services were held at the Reorganized Church in Lee's Summit, A. G. Hougas and Otho Clark officiating. Burial was in the Lee's Summit cemetery.

LEE.—Lela Jean, daughter of John and Grace Kendrick, was born February 22, 1925, at Essex, Ontario, and died September 1, 1950, at Holden, Missouri. On October 23, 1946, she was married to Charles Warren Lee at Essex and moved to Holden the following year. After her husband's death in 1947 she completed her high school education at Holden and then went on to Graceland College. She had been a member of the Reorganized Church since she was eight years old.

She is survived by her parents; a sister, Marion; and three brothers: Marvin, Floyd, and Gordon, all of Holden. Funeral services were held at the Reorganized Church in Holden, Elder E. P. Darnell officiating. Interment was in Fairview Cemetery, Holden.

MANN.—Laura, daughter of Hibbert Daniel and Cleda Matilda Simpson, was born February 2, 1881, in Delhaven, Nova Scotia, and died September 27 at the Independence Sanitarium after suffering a heart attack. At the age of five she moved with her family to Washburn, Maine, where she lived until she was seventeen. She then moved to Boston where she was baptized a member of the Reorganized Church. Three years later she married William Ruggles and went to Florida to live. Mr. Ruggles and their adopted son, Hibbert, died, and in 1925 she married Lee J. Mann, a lawyer. They lived in Louisville, Albany, Cincinnati, and Pensacola. Following Mr. Mann's death in 1942, she made her home in Independence, Missouri, with a relative, Mrs. Lillian Farr. For the past two years she had been a semi-invalid.

Funeral services were held at the Roland Speaks Chapel in Independence, Elders Glaude A. Smith, Ephraim Brown, and George Anderson officiating. Interment was in Mound Grove Cemetery.

BEARD.—Edith, daughter of Peter and Nancy Fitzpatrick McCoy, was born in Appanoose County, Iowa, on August 11, 1876, and died at her home in Independence, Missouri, on September 28, 1950. On November 11, 1896, she was married to William Lee Beard; four children were born to them. In 1902 she moved with her husband and children to Stillwater, Oklahoma, where she was baptized into the Reorganized Church the following year. In 1918 they moved to Cameron, Missouri, and in 1934 to Independence. Here she was an active worker at the Campus Shop and later at the Social Service Center. She enjoyed writing poetry and often sent her friends original greetings. Mr. Beard and a daughter, Alberta McEldery, died in 1938.

Surviving are two daughters: Anna Barger of Brunswick, Maryland, and Pansy Stone of Burbank, California; a son, Claude Beard of Chicago, Illinois; seven grandchildren and nine great-grandchildren. Funeral services were held at Stone Church, Elders Donald Lents, Glaude Smith, and H. Russell Roland officiating. Burial was in Mound Grove Cemetery.

Correction

The obituary of John Robert Hackee which appeared on page 23 of the October 2 *Herald* should be John Robert Hacker, and there are seventeen grandchildren surviving rather than fourteen as previously stated.

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P.S.

*** IT TAKES THE CAKE**

Here is an object lesson in something-or-other. Whenever Cousin Lutie plans to go on a diet, she makes a big super-special chocolate cake. Chocolate is her favorite flavor. She eats just one slice of it, and the next day it is forbidden. The rest of the cake remains for her husband, Bill, to eat. Bill always does his duty.

But Bill's favorite cake is vanilla, with white frosting.

*** COTTAGE MEETINGS**

The fine thing about cottage prayer meetings is the fact that you get to visit the people in their homes, and you often learn many good things about them you would never know in church. It is at home that their hobbies, interests, intelligence, and character are revealed.

A very fine couple attends one of our churches. I had always liked them, just on the basis of their friendly attitude, conversation, and manner. Last week I attended prayer meeting at their home. It is well-furnished, in excellent taste. There is a lightness and cheerfulness about it that makes one happy on entering. On one stand there was a vase of roses. They were not of the hot-house variety. Fresh spray, indicating wise care, showed on the leaves. The buds were perfectly formed, and beautiful. The man grew them in his own garden, even late in September. This home represented the best standards of our people.

*** A WORD DOES IT**

The "Lamoni Chronicle" doesn't have an "Obituary" column. For loved ones who have died, it says, "Journey's End." It seems rather fine.

* "A hat goes off, and a cigaret goes out when God walks in."—Buck Harris.

*** REFORM**

I see that Victor Hugo once said, "To reform a man you must begin with his grandmother." Victor Hugo tried to reform the French nation, and he tried to reform the world, with limited success. But did he ever try to reform a grandmother?

* If you must talk to yourself, say something pleasant.

*** SAFETY**

It was a beautiful new Ford, a pretty chartruse (and please don't call it "shart-roose") with black aprons. It was the kind of a thing that makes you green with envy when you have been on foot two years following your divorce from the 1935 model Cost-Plus six. There was only one trouble with it: the front end was caved in, and there was a hole in the windshield the size of a human head—bulged outward. The hole was on the passenger side.

As expensive as cars are, this is a terrible waste. As nice as some people are, it is a shame to batter them up that way.

Some drivers forget: that they have an obligation to save the lives of their passengers; that there are speed laws for the protection of life and property; that the brakes are no better than the ability of the tire to cling to the road; that speed kills, maims, and destroys.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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**Independence,
Missouri**

THE SAINTS'

Herald

VOLUME 97

OCTOBER 30, 1950

NUMBER 44

"Unto the ends of the world."

—D. and C. 1:4



"Unto the ends of the world"

"... that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers."

The above quotation is taken from section one of the Book of Doctrine and Covenants, the section often called "The Lord's Preface." In it the Lord tells why he has chosen to speak again in the latter days through his servants.

On the cover of this week's *Herald* is a photograph of students using the facilities of KGRA, Graceland's student-operated radio station established in 1949. This is one of hundreds of opportunities for experience and growth extended to the young people of the church who attend the church college. Already, former Graceland students who obtained experience in broadcasting on KGRA have won places for themselves elsewhere in the field of radio broadcasting. With the magic of radio, their voices may be heard "unto the ends of the world."

Introducing...

LEROY EDWARD HARRIS, San Jose, California (page 14), was born, baptized, and educated in San Jose. In 1900 he married Olive Amy Bates. To them were born two daughters, Mrs. Ruth Olive Bradley and Mrs. Leah Minnie Thompson. He was graduated from high school in 1917; then took four years in St. Joseph's College. Later studied at the College of Divine Metaphysics in Indianapolis, Indiana, where he received two degrees.

He worked in the mechanical department of the San Jose *Daily Mercury* from 1894 to 1898. He also did newspaper work in Portland for two years and was shop foreman of the *Redwood City Times Gazette* for four years and the *San Mateo Times* for fourteen years. In 1924 he and his wife established the *Menlo Park Recorder* and did job printing until her health failed in 1942. Sister Harris died about a year ago.

He saw overseas service in the Philippines in 1898. He finished his high school course in night sessions and also took an International Correspondence School Course. He was ordained a priest in 1914 and an elder in 1939. He served as assistant pastor of the San Jose Branch, and seven years as its pastor; also four years as pastor of the Salina, California, Branch.

RUSSELL F. RALSTON, Salt Lake City (page 5), was born in McClave, Colorado, May 20, 1913, and was baptized at the age of eight in Wiley, Colorado. He was graduated from Richmond Union High School, Richmond, California, in 1930 and from Graceland in 1934. He also took part-time work at the San Francisco State Teachers College in 1946 and '47, and summer school work from the University of California and Western State Teachers College in Colorado. In 1936 he married Florence M. Gamet. They have two children: Alan F., 6, and Lynne Rae, 4. Brother Ralston taught public school music from 1934 to 1942 when he joined the Armed Forces and served four years. Following this he went under church appointment.

He was ordained a priest in 1933, an elder in 1937, a Seventy in 1948, and a member of the Council of Presidents of Seventies in 1950. He has served as counselor to the district president four years, youth leader three years, church school director two years, and has been associate minister in charge of Utah and Western Colorado for a year and a half. His hobbies are athletics and drama.

THE SAINTS' HERALD

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News & Notes

ATTEND DISTRICT CONFERENCE

Apostle D. T. Williams and Bishop Walter N. Johnson attended the Southern Nebraska District Conference held in Lincoln, Nebraska, on October 14 and 15. Brother Williams presided over the business meeting on Saturday afternoon and the prayer meeting on Sunday afternoon. He also taught the general class on Sunday morning and preached Sunday evening. Brother Johnson preached both Saturday evening and Sunday morning. He also taught an afternoon class on Sunday. They report that the district conference was well attended.

ANOTHER BRANCH

On October 10 at Ottawa, Illinois, a new branch was organized by Apostles D. O. Chesworth and Paul M. Hanson. Others taking active parts were Evangelist Henry Castings, High Priest Herbert Scott, both of Des Moines, Iowa; District President Lloyd Cleveland, Counselor Richard Wildermuth, branch supervisor of young people, and Arnold Settles, pastor of the Aurora Branch.

REPORT FROM BISHOPS

The office of Presiding Bishopric reports that the general financial income for the first eight months of 1950 is 8.25 per cent above that of corresponding period of last year. The number of tithing statements filed for first nine months shows an increase of 12.46 per cent over same period in 1949.

GIRLS' WORK

Over fifty women attended the afternoon and evening classes held at the Women's Center for the purpose of receiving training in the Skylark Program. Over twenty-five of the women completed all the written requirements of the course. Helen Elledge taught both classes.

Similar classes are being offered for women who desire to receive training in the Oriole program.

ANOTHER'S REPORT

The October 9 issue of "The Cleveland Press" carried a column by Press Reporter Frank Stewart, telling about the High Priests' Conference held at Kirtland, Ohio, on the second week end of October. Mr. Stewart gave a frank and honest discussion of the gathering as he witnessed it, and told how he was impressed by the high personal standards of those attending the conference.

MUSIC

The final tryout for participation in Handel's "Messiah" was held in The Auditorium on the afternoon of October 15. About 275 people will take part in this musical presentation at Christmas time. A number of those taking part are new members this year.

THE MOVE HAS BEEN MADE

Bartholomew Hall has become the Center Stake office building. The building has been renovated and decorated for its new use. The offices of the stake officers have been moved from The Auditorium to the new location.

Thanksgiving and Praise

"In the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God."—Nehemiah 12: 46.

You may not think this is much of a time for thanksgiving. War and trouble are in the world, and fear and uncertainty at home. There are heavy taxes, and an incomprehensibly great national debt. There are and the list could go on almost endlessly.

And yet and yet

* * * * *

I met an acquaintance who was grumbling and growling.

"We ought to be thankful," I said to him shortly.

And then in an expansive gesture, he spread his hands apart and asked, "What have I to be thankful for?"

I looked at him. He had on a good suit that was clean and well pressed. *(I saw a picture recently of a young child, naked on a road in Korea, hungry and cold and crying—its parents dead in the ditch.)*

This ungrateful man would ride home in his own car that evening. *(In the great rice fields of the world there are many thousands of poor coolies who spend the day in mud to their knees and walk home to grass huts at night, carrying heavy burdens.)*

That man would go to a substantial and comfortable home that evening. *(American soldiers were sleeping in rain-sodden foxholes under stormy skies and artillery fire that night in a foreign land, just to protect his right to do business.)*

There would be a good meal waiting for him at home. *(In a letter from an American in India, I read of a Hindu mother who had fallen dead of famine in a filthy gutter, one of thousands, and her small baby was trying to draw nourishment from her poor, empty breast.)*

A good wife would meet the man at home and be his companion for the evening. *(I remember that in the concentration camps of the world there are more than twenty million people being worked and starved to death, and many of them will be beaten till their bodies are stained with their own blood.)*

I looked once more at this man with his sour, repulsive, self-pitying face, and I could say nothing. He made me sick. In my heart I said, "Oh, God, how long will you permit this kind of a creature to disgrace your earth?"

* * * * *

One should think every day of what he has to be thankful for. For his work, and for the good people he works with every day. For his home, and the comfort, love, and companionship he has there. For his good wife, and for her loyalty and kindness. For his friends and neighbors, and for his fellow citizens who make America strong and great. Above all, one should be grateful for daily blessings from God—for health and strength, for sight and hearing, for good feet on which to walk and for shoes to put upon them, and for the opportunities of every day.

It reminds one of a Chinese saying: "I complained because I had no shoes until I met a man who had no feet." We ought to think of things like that.

* * * * *

When any person loses his sense of gratitude, he has nothing of any importance left in his life. He had

just as well be dead, for all the good he will be to the world.

Man and the higher animals are capable of gratitude. In *Aesop's Fables*, there is the story of Androclus and the lion. In the desert, Androclus removed a thorn from the paw of a lion. Years later in the arena, when the man was to be sacrificed, the same lion saved his life. Then there is the story of the snake that was frozen, and was brought into a cabin and warmed by the fire. When it revived, it bit the hand of the man who had saved it. These are symbolic of the idea of gratitude.

* * * * *

Some of the greatest blessings of life have become commonplace to us because we take them for granted, and have never known what it is to lack them.

Consider the plight of the cripple, who must walk on crutches. Are you thankful for two good feet?

Consider the case of the blind man. Are you thankful for sight?

Consider the person who is weak and sick. Are you properly grateful for good health?

"In all things give thanks," said Paul, and he was right. No matter what the conditions of our life may be, there are many things for which we should be grateful. Let us think, not of what we have lost, but of all that we have left.

Let us be grateful for the gift of the Son of God and of the hope of eternal life he gave us. Let us be grateful for the gospel, for the church, and for the friendship and fellowship of so many good and noble people. Let us be thankful for the spiritual and physical blessings of every day. Let us be thankful to God, and to our fellow man.

L. J. L.

E d i t o r i a l

The High Priests in Conference Assembled, to The Church of Jesus Christ:

IN RESPONSE to the invitation of the First Presidency, two hundred high priests came together in Kirtland Temple. We were conscious of the prayers of Saints all over the world that the assembly should be blessed with an endowment of the Spirit of God. These prayers have been answered. Through worship, instruction, and fellowship, we have known high communion together with God. The counsel of prophecy has been heard. The spirit of wisdom has abounded. We have been moved to contrition as we have sensed the high stewardship of ministry to which we have been called. We have been strengthened against temptation to self-centeredness and official exaltation. We have reinterpreted the endowing Spirit of God in terms of equipment for ministry.

As we leave the Temple, we carry these affirmations: There is urgency for a ministry of understanding that will equip and motivate the membership to higher levels of participation. There is need that we engage in activities that are significant in realizing the church's mission. We bear witness that the Spirit of God has stirred us to go forth in this kind of ministry. Under the spiritual atmosphere of these days, values of lesser worth have fallen into a secondary position, and the satisfactions of righteous living and effective service to others have risen to their rightful place.

Once again the living Christ has been elevated to the center of our communion. The inspired message of our patriarch of the church brought us this call anew, and we listened to His voice. We have seen how men can share common problems and concerns as we have searched for insights and solutions. Truly can we say our unity is in Christ.

We call upon the Saints everywhere to join us in a rededication of our lives and a revitalization of the life of the church, that we may individually and collectively be equipped for our mission in these times. This conference testifies of the readiness of God to add strength and develop vision in those who will respond.

Kirtland, Ohio

October 8, 1950.

They Attended the High Priest Conference October 5 - 8

TWO HUNDRED THREE high priests registered for the first High Priests' Conference of the Reorganization. Early church history shows that the high priests were called into conference occasionally, and some mo-

mentous experiences were enjoyed. This gathering represented better than 50 per cent of all of the high priesthood in the church. Among those attending were five pairs of brothers: G. E. and P. E. Farrow, J. E. and L. E. Landsberg, W. W. and Israel A. Smith, O. C. and R. A. Henson, and A. F. and W. L. Shotwell.

There were four father and son pairs: E. J. Gleazer, Sr. and Jr., F. T. and

Frank Mussell, J. F. and A. W. Sheehy, and E. L. and Ephraim Squires.

The following high priests who attended had grandfathers or great grandfathers who were high priests: J. D. Anderson, whose grandfather was Alpheus Cutler, Charles R. Hield whose grandfather was Willard Woodstock, C. F. Scarcliff whose grandfather was Willard Woodstock. This same ancestor was a great-grandfather of Lyle W. Woodstock who was in attendance. Presidents Israel A. and W. Wallace Smith and Patriarch Elbert A. Smith all had a grandfather and great-grandfather who were high priests: Joseph Smith, junior and senior. Leslie S. Wight's grandfather was Lyman Wight.

The Detroit International Stake was represented by all but three of the high priests living in the stake. Two of these were ill and unable to make the trip. Those present were: W. Blair McClain, Dr. L. O. Brockway, and E. V. Osborn of the Stake Presidency; L. W. Updike of the Bishopric; D. E. Dowker, R. W. Moore, J. E. Lancaster, C. T. Heaviland, B. E. Brown, Randall Hulse, Herbert Voltman, Willard Shotwell, Alma E. Grant, and William Garnier of the high council. Evangelist George Booth and High Priest J. E. Bishop were also in attendance.

Graceland College sent five high priests who are members of her faculty. Almost all of the men teachers are ministers—something rather unique in a liberal arts college.

The youngest high priest present was Clinton Saxton, of Los Angeles, California, who was thirty last March. The oldest member of the order in attendance was Frederick A. Smith who was eighty-eight last January.

On Sunday morning when the Conference met for a final prayer meeting in the Temple, about thirty high priests resident in Independence who were unable to make the trip gathered in the Auditorium choir room to lend support to the purposes of the Conference. These were presided over by Howard P. Andersen, Henry L. Livingston, and A. Neal Deaver. This gathering was between seven and eight o'clock; good fellowship and spiritual light were enjoyed by these brethren.

C.B.H.

Baptism for the Dead

By **RUSSELL F. RALSTON**

THE POSITION of the Reorganization as to the so-called doctrine of baptism for the dead is well known because of our General Conference enactment on the subject. In 1886 the Conference spoke in the following terms:

Adopted April 9, 1886. No. 308 And the committee are of the opinion that the matter of the presentation of individual opinions by elders, or others of the body, such opinions not having been affirmed by the body as a rule of faith or practice, does not make them a part of the faith or belief of the body; but relate to us individually upon the issue of toleration, which toleration we believe as was manifested in the action of Jesus while dealing with men here in his ministry, should be so broad as to make no occasion for persons to wish to withdraw from the body by reason of these individual differences of opinion.

The committee noticing specifically some of the alleged entertained views set forth in the reasons given, state:

That as to the alleged "temple building and ceremonial endowments therein," that we know of no temple building, except as edifices wherein to worship God, and no endowment except the endowment of the Holy Spirit of the kind experienced by the early Saints on Pentecost Day.

"Baptism for the dead" referred to belongs to those local questions of which the body has said by resolution:

"That the commandments of a local character, given to the first organization of the church are binding on the Reorganization only so far as they are either reiterated or referred to as binding by commandment to this church." And THAT principle has neither been reiterated nor referred to as a commandment.

On account of continual agitation of the question by elders of the Mormon church, it is a matter in which we have interested ourselves occasionally.

That it—at best, or most—was but permissive, in no way a cardinal doctrine or compulsory in its nature, is undisputed, so far as we are concerned.

Recently Elder Russell F. Ralston has given much research to the question, and the following is his treatment of the subject. A careful reading of it is recommended to all our members. ISRAEL A. SMITH.

Preface

THE QUESTION of baptism for the dead has given rise to an increasing concern on the part of many in the past century. Some have passed it off lightly without a thorough examination of its portent, some, after a brief study have been left wondering, while others have fallen prey to the deceptive teachings of man. Because of this, it has seemed particularly important to me that I should spend many hours in study and prayer on this subject. I have been concerned that in my study I should not circumscribe God and his power of revelation, that I should not bring an undue amount of doubt concerning the leadership of the first Prophet of God in the Restoration Movement, and that above all I should not permit myself to compromise the eternal principles of the gospel of Christ. As a result of such study, I present this article prayerfully and humbly for the consideration of all who may be interested. In my research I have greatly appreciated the work of Brother J. W. A. Bailey whose former study has been most helpful.

A doctrine so complicated as this cannot be considered in a few sentences but requires a thorough ex-



ploration of all its possibilities. For those interested in getting the broadest understanding of the subject, I suggest a study of the following Scriptures.

Bible:

Psalm 49: 7-9
Malachi 4: 5, 6—see also *Church History*, Volume 1, page 13, and *Utah Doctrine and Covenants*, Section 2
I Corinthians, chapter 15, especially verse 29
Hebrews 11: 40 (compare King James and Inspired Versions)
I Peter 4: 6

Book of Mormon:

Reorganized Ed.	Utah Edition
II Nephi 6: 51-55	II Nephi 9: 25, 26
Moroni 8: 13-15	Moroni 8: 12-14
Moroni 8: 16, 17	Moroni 8: 15, 16
Moroni 8: 25-28	Moroni 8: 22-24
II Nephi 6: 56	II Nephi 9: 27

Doctrine and Covenants:

Reorganized Ed.	Utah Edition
Section 107:10, 11	Section 124:30-32, 35, 36
" 110: 15	" 128: 15
" 98: 4	" 101: 17, 18
" 17: 2	" 20: 8, 9
" 26: 2	" 27: 5
" 34: 3, 4	" 35: 17
" 42: 5	" 42: 12
" 57: 1	" 57: 1, 2
" 83: 1	" 84: 1-3
" 63:8, 10-13	" 63: 24-31, 39-54
" 76: 7	" 76: 73
" 109	" 127

A Basis for Study

In studying the word of God, one must first recognize certain fundamental facts. These are particularly important in this matter, so we present them here.

1. In Christianity, Christ is the standard. Regardless of what men might say, regardless of what a prophet or even an angel might say, if that which is said is contradictory to the teachings of Christ and the nature of God, either it is false or we misunderstand it. God, his Son, and his laws are unchangeable. We note the following: "My covenant will I not break, nor alter the thing that is gone out of my lips."—Psalm 89:34.

2. Inasmuch as the servants of God in times past have warned us as did Paul when he wrote, "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Galatians 1:8. Also Christ spoke to the scribes and Pharisees saying, ". . . *in vain do they worship me, teaching for doctrines the commandments of men.*"—Matthew 15:9. It is necessary that we not only study this doctrine but compare the *interpretations of men* with the known *Gospel of Christ* that we might be sure there is no discrepancy, that we might know we are not worshiping in vain.

3. If any principle of the gospel is to mean anything to us in eternity, we must not only thoroughly understand it but likewise know its proper application. It is not sufficient merely to know the laws of mathematics if we are to reach the correct solution of a given problem in arithmetic. We must know the laws, and we must also know the proper application of these laws toward the solution desired. This is equally true with the laws of the gospel of Christ. Even though a law may be true, if we apply it *for the wrong purpose* and without a knowledge of its proper application, it will be without effect for good. For example we know that water has an effect on fire, but if we try to use water to

make fire burn, our efforts fail. Thus, baptism for the dead will avail us nothing if used for the wrong purposes or in a way that makes its use contradictory to the laws and power of God and his Son, Jesus Christ.

With these principles in mind, let us examine carefully all that we can find concerning the principle of baptism for the dead. We note that some of the prophet's writing on this subject was the result of revelation, some was personal opinion. If the two conflict, we must give precedence to that which he claims as revelation.

Limitations

In our study of baptism for the dead, we find that it was to be practiced under strict limitations: (all Scriptures here quoted are from Reorganized Edition, for like quotes from Utah Editions, see preface to article).

1. It was to be practiced in "my house" and after a sufficient time was granted for the building of "my house" (the temple), it was not to be acceptable elsewhere. (Doctrine and Covenants 107:10.) The Lord gave a definite period of time for the completion of "my house," (the Nauvoo Temple), which house was to be built because of the revelation of God and in accord with the plans given of God.

The Nauvoo Temple was never completed before its destruction by fire. There is much evidence available on this subject; however, we here quote only Brigham Young as he spoke at the dedication of St. George Temple in Utah.

I have been spending the winter in St. George. Our temple there is finished, which is *the first temple* built to the name of the Most High in which the ordinances for the living and the dead can be performed, since the one built by Solomon in the land of Jerusalem, that I have any knowledge of.—*Journal of Discourses*, Volume 19, page 220.

We shall not discuss in detail all matters concerning the instruction of God with regard to "temples" and "temple-building." However, inasmuch as baptism for the dead can be performed only in a temple of God,

we must establish one point, *temples of God can be built only by his specific command*. God gave specific commandments to Moses to build the tabernacle in the wilderness, to Solomon to build his temple, and to Joseph Smith to build the temples at Kirtland and Nauvoo. When the people of Far West began to plan the building of a temple there without specific commandment, the prophet stopped them by his counsel, and they voted unanimously that ". . . the building of the house of the Lord be postponed *till the Lord shall reveal it to be his will to be commenced.*"—*Millennial Star*, Volume 16, page 89. That the early leaders of the church clearly understood this is indicated in the statement of Orson Pratt in 1848:

The "house of God" could not be built without new revelation to give the pattern of its various apartments The "house of God" never was in any past age, and never can be in any future age, built without *express commandments or new revelations* being given to the people who build it.—*Millennial Star*, Volume 10, page 264.

Thus we see that no temple should be built without direct revelation. Yet, here is what Brigham Young (who commanded many of the temples of the Utah Church to be built) said:

Some might query whether a revelation had been given to build a house to the Lord, but he is a wicked and slothful servant who doeth nothing but what his Lord commandeth, when he knoweth his master's will. *I know a temple is needed, and so do you; and when we know a thing, why do we need a revelation to compel us to do that thing? If the Lord and all the people want a revelation, I can give one concerning this temple.*—Brigham Young speaking at assembly on Temple Block, Great Salt Lake City, February 14, 1853, recorded in *Millennial Star*, Volume 15, page 391, taken from the *Deseret News*.

Brigham Young did not depend upon the revelation of God for his instruction in building temples. Thus it is evident that there is only one temple on the earth today built by the specific command of God, and that is Kirtland Temple, owned by

the Reorganized Church of Jesus Christ of Latter Day Saints. In this temple God made no provision for baptism for the dead, thus *there is no temple on earth*, where baptism for the dead can be practiced. This is the first limitation on the practice of this ordinance as stated in Doctrine and Covenants 107.

2. The ordinance of baptism for the dead was only to be *permissible* in Zion, her stakes, and Jerusalem (Doctrine and Covenants 107: 11). This raises the questions: "Where is Zion? Is it all of America? Where are the Stakes of Zion?" Let us examine the word of God for our answer.

Hearken, O ye elders of my church saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion.—Doctrine and Covenants 57: 1.

A reading of the revelation given through Joseph Smith the prophet, at Kirtland, Ohio, in August, 1831, shows that in a number of places the Lord commanded the people at Kirtland to "go up unto the land of Zion."—Doctrine and Covenants 63: 8, 10-13. Kirtland, Ohio, is a part of the land of America but was not Zion, for her people were commanded to "go up unto the land of Zion."

The Prophet Joseph Smith writing about Zion said:

The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains, in the thirty-ninth degree of north latitude, and between the tenth and seventeenth degrees of west longitude.—*Times and Seasons*, Volume 5, page 450.

Thus, there can be little doubt that in the days of the prophet, according to the word of God, Zion was not the whole of America, but, "the land of Missouri." Further references reveal that Independence, Missouri, is

the Center Place (Doctrine and Covenants 57: 1; 83: 1). However, let us consider more of the word of God.

Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion.—Doctrine and Covenants 98: 4.

... behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion.—Doctrine and Covenants 98:4.

There is no temple in Zion (as appointed by God), or in any of her stakes (as appointed by God) or in Jerusalem, where baptism for the dead can be practiced. Therefore, under the second of the limitations of the ordinance, placed by the revelation of God, there is *no place on earth* where this ordinance can be *legally* practiced.

Is Baptism for the Dead Essential to Salvation?

We come to a most important aspect of this ordinance, for the question arises; "Is baptism for the dead essential to the salvation of either the living or the dead?"

Considering this logically, I believe that if baptism for the dead is essential to their salvation, then God is unjust. My grandfather, who may have been a very good man but who had no opportunity to hear the gospel and thus was not baptized, does not need to depend on me for his salvation! I am not his savior; there is but one Savior, Christ the Lord. If my grandfather had to depend on me and if I were a rascal, then his judgment would not be by his works but by mine. This not only is unjust but is not in accord with the teachings of Christ.

Joseph, the prophet, had a vision concerning his brother Alvin who

had passed away without having the opportunity of being baptized. We quote from this vision as found in *Church History* (Reorganized) Volume II, page 16, or *History of the Church* (Utah) Volume II, page 380, as follows:

All who have died without a knowledge of this Gospel, who would have received it had they been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die hence forth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desires of their hearts

Joseph, in this vision beheld his brother Alvin in the celestial kingdom, and no one had been baptized for him.

On this same subject the Psalmist has said, "None can by any means redeem his brother: nor give to God a ransom for him that he should still live for ever, that it ceaseth not for ever to see corruption. For the redemption of their souls is through God . . ."—Psalm 49: 7-9.

Referring to the Book of Mormon, (II Nephi 6: 51-55, and Moroni 8: 13-28) we note these facts:

1. Those who knew no law can have no punishment.
2. Those who have no punishment have no condemnation.
3. Where there is no condemnation, they are saved by the atonement of Christ, ". . . for the atonement satisfieth the demands of his justice upon all those who have not the law given to them . . . and they are restored to that God who gave them breath." To postulate that baptism for the dead is part of the atonement of Christ is a very questionable supposition.
4. To those who have no condemnation, baptism serves no purpose for, ". . . the power of redemption cometh on all they that have no law, wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and unto such baptism availeth nothing."

5. In this case, baptism is (baptism for the dead), “. . . *mockery before God denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in dead works.*”

6. And definitely, “. . . *this thing ought not to be.*”

Furthermore, Moroni says that little children who die without baptism are saved just the same as those who were baptized, and he says, “. . . he that supposeth that little children need baptism is in the gall of bitterness, and . . . should he be cut off in the thought, he must go down to hell.”

In connection with this, Moroni says, “. . . *all little children are alive in Christ and also all they that are without the law.*” Thus he makes no difference between the salvation of little children who die without baptism and the salvation of adults who die without the law. This being true, baptism for the dead is *not essential* for the salvation of the dead who died without a knowledge of the law. In fact, Moroni says, “it ought not to be” because “it is mockery before God” as it “denies the mercies of Christ and the power of his Holy Spirit” and “*puts trust in dead works.*”

7. For those who die having had a knowledge of the truth and rejecting it, we find that their state is awful. From that which is found in the Book of Mormon, we find no indication, much less a commandment, that baptism for them after they are dead will have any effect upon them. Peter indicates (I Peter 4: 6), that Christ went to preach to the spirits in prison (some of whom were disobedient in the days of Noah [I Peter 3: 18-20]); that these, though they must be judged according to men in the flesh, yet might live according to God in the spirit. There is no indication here that would cause us to believe baptism for the dead would have any part in this action. We also know (Doctrine and Covenants 76: 7), that these shall at best inherit the terrestrial glory, thus they shall not inherit the kingdom of God

(celestial glory) but rather the kingdom which receives not of the fullness of the Father but of the Son (Doctrine and Covenants 76: 6).

Nowhere in the Bible, the Book of Mormon, or in the revelations of God to man today do we find a commandment that someone living should be baptized for these or that such baptism would alter the effect of the judgment.

Considering the above facts, we can but conclude that baptism for the dead is *not* essential to the salvation of the dead.

Is Baptism for the Dead a Basic Principle of the Gospel of Christ?

In modern revelation God has told us a number of times that the Book of Mormon contains the fullness of the gospel. We refer now to Doctrine and Covenants 17: 2; 26: 2; 34: 3; 42: 5. These references leave little doubt that the Book of Mormon *as we now have it* contains the fullness of the gospel, and that Joseph Smith brought forth the fullness of the gospel in 1830. We quote again:

“I have sent forth the fullness of my gospel by the hand of my servant Joseph Smith.”—Doctrine and Covenants 34: 3. This statement was made in December, 1830. The fullness of the gospel had been sent forth at that time, however, baptism for the dead had not been mentioned.

“And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel. . . .”—Doctrine and Covenants 42: 5. Neither the Bible nor the Book of Mormon “. . . in the which is the fullness of the gospel” teaches baptism for the dead.

In the Bible, Paul mentions the fact that some people practice baptism for the dead (I Corinthians 15: 29). A careful study of this chapter will reveal that Paul was not talking about Christians. In this fifteenth chapter, Paul is expounding the truth of the Resurrection. Talking to the

saints (members of Christ’s church) at Corinth, he says, “. . . Else what shall *they* do, which are baptized for the dead, if the dead rise not at all? why are *they* then baptized for the dead?” You will note carefully that Paul does not say, “. . . why are *you* (members of Christ’s church) baptized for the dead,” but specifically talks about *they*. Who are *they*? There is no indication that *they* are Christians. Inasmuch as in all the rest of the gospel of Christ, as it is found in the Bible and Book of Mormon, there is no mention made of baptism for the dead, and as the Book of Mormon, which God tells us contains the fullness of the gospel makes no mention of it at all, the assumption that Paul was teaching baptism for the dead to the Corinthian saints is a far stretch of imagination.

After a consideration of these Scriptures, and with a knowledge that God is unchangeable, the same yesterday, today, and forever, we feel the only logical conclusion is that baptism for the dead is not a basic principle of the doctrine of Christ.

What of Sections 109 and 110?

In the Doctrine and Covenants (110: 15), Joseph Smith referred to a statement made in the King James Version (Hebrews 11: 40) which says “. . . they without *us* can not be made perfect . . .” This statement is sometimes used in support of the necessity of baptism for the dead as a means of salvation for the dead. However, we note that in the Inspired Version of the Bible, which comes to us through the inspiration of God to the Prophet Joseph Smith, God has caused the verse to be corrected to read “. . . without *sufferings* they could not be made perfect.” The word “sufferings” being substituted for *us* removes any possibility of interpreting this Scripture to indicate that we must be baptized for the dead. Thus God himself has clarified that Scripture for us.

It is important to note that the only writing Joseph Smith did con-

cerning baptism for the dead which he claimed as revelation is found in Doctrine and Covenants 107. Other sections of the Doctrine and Covenants on this subject are letters of Joseph Smith and not the revelations of God. In Doctrine and Covenants 109, he does say God commands that a recorder be present to make records of the baptisms for the dead. However, we note that in no revelation has the Lord said that baptism for the dead was essential, in no place has he made it a commandment. Where Joseph speaks of it as being essential he does so as a man, not in the name of the Lord.

In this regard we would like to quote the last writing recorded by the prophet concerning baptism for the dead. His statements found in the Doctrine and Covenants were written in 1842, but we find this statement in the *Millennial Star* dated May 12, 1844, "We may be baptized [for our relatives or] for those whom we have much friendship for; but it must first be revealed to man of God, lest we run too far."—*Millennial Star*, Volume 23, page 487. This statement would indicate that the prophet, after two years of observing baptism for the dead in the church, saw danger in that the church might ". . . run too far" with this matter. Thus he said that baptism for the dead should and could be performed *only* when God revealed this specifically to an individual (*to man*). If this be the case, there is no need of geneological research in connection with this ordinance, no excuse for its promiscuous application.

Young Joseph, the son of the martyr, and the second prophet of the Restoration Movement, made this statement in agreement with the last statement of his father on the subject of baptism for the dead.

Those who were baptized for the dead should live so nearly in accord with the spirits in the better land, that there should be revelation of a desire that the living should personate for the dead. If anyone supposes that an indiscriminate and careless administration . . . would answer the end of this complicated theory, he certainly mistakes the ordinance and its effects.

Baptism for the dead is not commanded in the gospel; it is at best only permitted; was so by special permission, and we presume that should we ultimately prove worthy, it may again be permitted.—*True Saints' Herald*, Volume 21, 1874, page 435.

Was Elijah to Teach Baptism for the Dead?

Since Malachi 4: 6 is often misunderstood and sometimes used to indicate that Elijah would come in the last days to turn the "hearts of the children to their fathers," that is, cause the children to be baptized for their fathers, it is well for us here to consider this Scripture not only as it is found in the Bible but also as it was quoted by the angel Moroni to Joseph Smith in the vision of 1823. This is found in *Church History* (Reorganized), Volume 1, page 13, and Doctrine and Covenants 2: 1-3, Utah Edition. Moroni's interpretation of this Scripture puts it in quite a different light; it reads as follows:

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to the fathers. If it were not so, the whole earth would be utterly wasted at his coming.

The children here referred to are the Jews and the children of Israel. The fathers are the prophets. Thus the Scripture really reads: "The hearts of the children [Jews and lost sheep of the house of Israel who departed from the ways of the Lord] will be turned again unto the promises God made to the fathers [his prophets and early leaders of the house of Israel]. This being true the children [Israel] will turn their hearts to the fathers [prophets] and accepting their leadership again, will be saved the destruction that comes to those who reject the teachings and laws of God.

Summation

Since we have discussed a number of things in connection with this subject let us now sum up our findings.

1. Baptism for the dead at best is very strictly limited, as it can be performed only in a temple built by the specific command of God—such temple to be in Zion, her stakes, or Jerusalem.

2. Kirtland Temple is the only temple now in existence built by the express command of God. Inasmuch as it is not in Zion, her stakes, or Jerusalem, and since God made no provisions in its planning for baptism for the dead, there is no temple on the earth where baptism for the dead can be practiced according to the limitations of God.

3. Baptism for the dead is in no way essential to the salvation of either the living or the dead. Its practice for this reason causes men to worship in vain and trust in dead works. The teachings of the Book of Mormon, ". . . in which is the fullness of the gospel," establish clearly that baptism for the dead thus practiced ". . . is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit."

4. The doctrine of baptism for the dead is not a basic principle of Christ's gospel for the Book of Mormon, which contains the fullness, does not teach it.

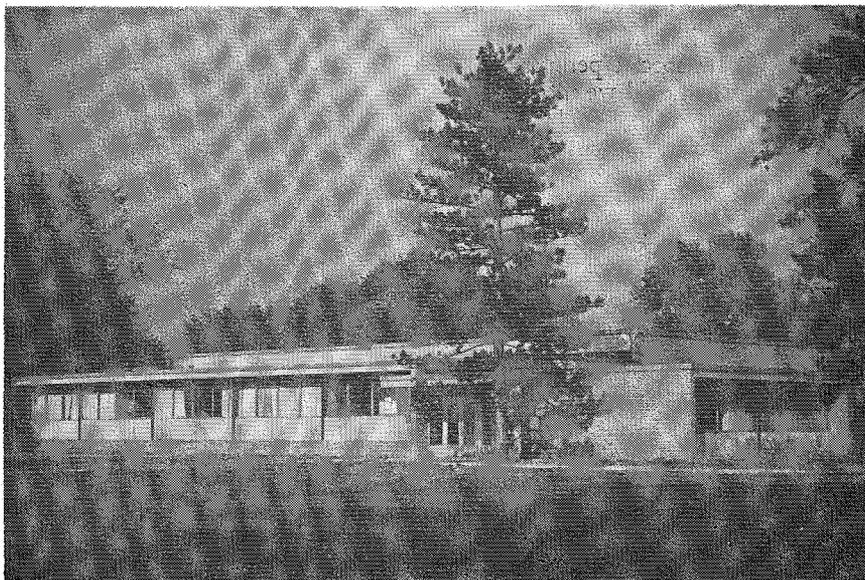
5. This doctrine is at best permissible, and this only under very specific conditions. Its obedience has never been commanded.

6. Inasmuch as God has called the world (through the Restoration) to come out of confusion and vain worship by hearing the voice of Christ ("This is my beloved son, hear him"), and since at the present time there is no interpretation of this ordinance and its purposes that can be made consistent with the voice of Christ, members of the Reorganized Church of Jesus Christ of Latter Day Saints cannot feel justified in accepting or practicing it, nor can we rightfully do so unless God in his wisdom shall reveal it in such a way and with such a purpose that it will be completely consistent with him, his Son, and his gospel.

THE NEW GRACELAND

THIS IS A PAGE of pictures from Graceland College. They are presented as an aid to the member of the church who wishes to visualize what his contribution on Graceland Day does for the college.

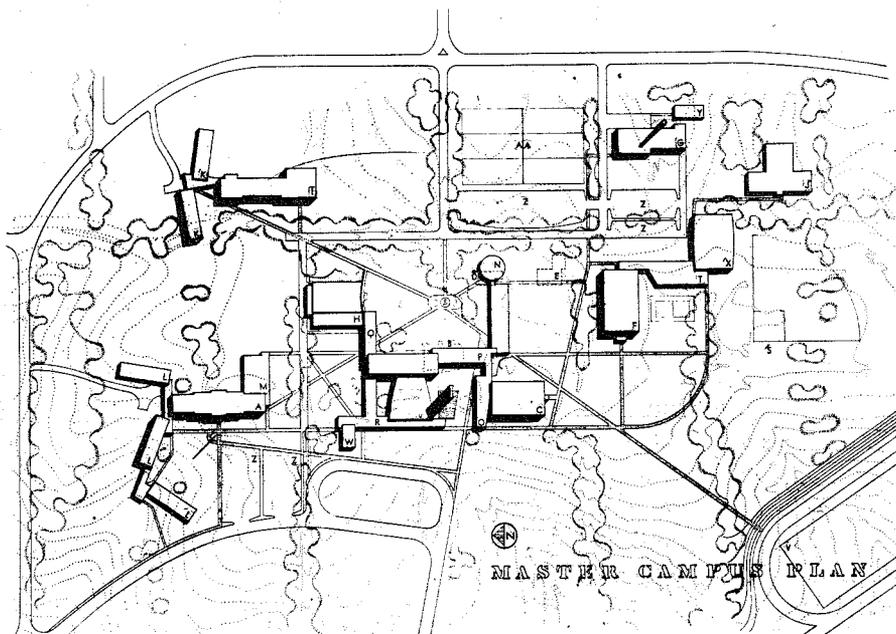
The MEMORIAL STUDENT CENTER represents the most tangible evidence of what Graceland Day gifts do for Graceland. This serviceable modern structure was entirely the result of gifts from alumni, members of the church, and friends of the college who contributed to the Graceland Day offerings in recent years. This building is now Graceland's assembly hall. In it are her bookstore, post office, "snack shop," and lounge. Here the student council meets. Here all-school parties are held. Here the students meet on Sunday mornings for church services, and on Wednesday nights for the traditional Graceland fellowship services. Today's student feels that it would be difficult to get along without the Center. If he is not in his dormitory, in the classroom, or in the library, you will probably find him in the Memorial Center.



The preliminary CAMPUS PLAN is presented to give evidence of the kind of changes that have already occurred or may be expected to occur soon. This is not a final plan. It represents preliminary study on campus needs. You will note that the old Administration building is not shown. Does this mean that this historic structure will be torn down? Not at all. Probably it will stand as long as it can safely stand and adequately serve. This is preliminary study number one. Other studies may show the "Ad" building left in the center of things. This preliminary plan is meant to be provocative, to promote discussion and further study, so that as the campus changes and expands, it will be an orderly expansion and a progressive change. Already the Center and the men's dormitory have been located according to this plan... Before other needed structures are erected in the future, further study is needed. Graceland Day offerings of this year will finance these studies.

Graceland Day offerings will do other things for the youth of the church who come to Graceland. It is hoped that the offering will be substantial enough this year for the college to do the following:

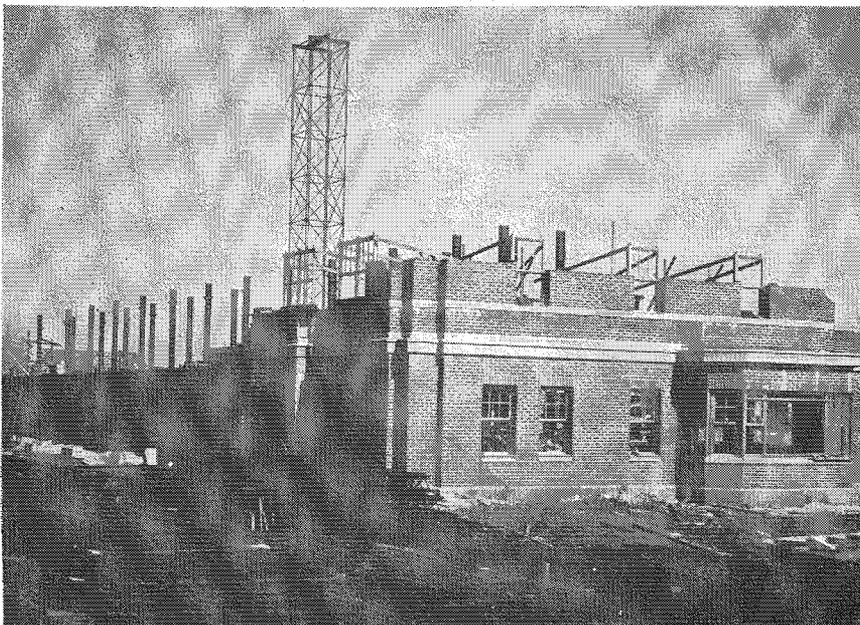
(Continued on opposite page.)



- | | | |
|-----------------------|------------------------------|---|
| A walker hall | e O library | p |
| B administration | e P music dept. | p |
| C briggs hall | e Q student center expansion | p |
| D marietta hall | e R business offices | p |
| E college shop | e S play field | p |
| F zimmerman hall | e T natatorium | p |
| G heating plant | n U auditorium | p |
| H memorial center | n V stadium | p |
| I men's dorm | n W administration | p |
| J kelley hall | e X gymnasium | p |
| K future men's dorm | p Y laundry | p |
| L future women's dorm | p Z parking | p |
| M dining-campus | p AA tennis | p |
| N science dept. | | |

LEGEND

n—new e—existing p—proposed



The MEN'S DORMITORY looked like what you see in the picture, when the photograph was taken on October 8 of this year. As you read these lines, the building will have grown. This structure is being made possible by church appropriation. It is presented here to give you background for the present Graceland Day gift. It gives evidence that the college is growing. With growth comes the need for careful planning. With growth comes wear and tear on the campus. With growth comes changes which are needed to meet changing times. All of these things require money.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Some people believe that, according to Doctrine and Covenants 17: 13 (and other passages), delegates to Conferences are to be elders (elders as explained in passage 125: 8). We have the Rules of Representation in Doctrine and Covenants 125: 7-9, and because of these are led to believe God intended a somewhat different procedure. Please explain and cite passages referred to in the first line of 125: 7.

Indiana

Mrs. B. C.

ANSWER:

My servant was directed to present to the church rules of representation, and he so stated to the body at different times that he was so led; but the conferences of my people saw proper to change these articles and rules of representation, and propositions are pending that they be still further changed.—Doctrine and Covenants 125: 7.

The question to be decided is, what were the rules of representation the prophet of the church presented to the "conferences of my people" which the conferences rejected?

After an exhaustive searching of back numbers of the *Herald* containing General Conference minutes, I failed to find the original statement. I appealed to Patriarch F. A. Smith, Elder Hubert Case, and Historian A. B. Phillips for help. The following is the history of the delegate system as supplied by these brethren.

History of the delegate system of the church:

At the General Conference of April, 1880, Joseph Smith named H. A. Stebbins, E. L. Kelley, M. H. Forscutt, and

J. R. Lambert to serve with himself as a committee on rules of representation.—*Church History*, Volume 4, page 310. At the September, 1880, Conference, Joseph stated the committee was not ready to report. At the April, 1881, Conference he gave the report which was adopted with some amendments (shown on pages 352-354 of *Church History*, Volume 4). The resolution is number 234 of General Conference Resolutions.

At the April, 1882, Conference, a committee composed of Joseph Smith, E. L. Kelley, J. W. Gillen, J. C. Crabb, and W. C. Caldwell, was appointed to revise and enlarge rules of representation and make them adaptable to districts and branches (*Church History*, Volume 4, page 402). At the Conference of April, 1883, Joseph Smith as chairman reported (*Church History*, Volume 4, pages 420-422, with footnote number 1). This report was adopted with changes named at the Conference of April, 1884, and is General Conference Resolution number 278. The 1882 Conference amended the rules as to delegates to one vote for each six members instead of twenty (*Church History*, Volume 4, page 392).

After the 1901 revelation was given (Doctrine and Covenants 125) the April, 1913, Conference adopted resolution number 703 on basis of representation. In 1922 resolution number 821 on discontinuing alternates was adopted. In 1923 resolution number 831 on excess delegates was adopted, also resolution number 832 on certifying delegates by the Credential Committee. The 1920 Conference resolution number 811 on limiting number of votes per delegate was adopted.

In *Church History*, Volume 4, pages 352, 353, at the General Conference held at Plano, Illinois, on April 6, 1881, the committee on representation reported. The first two sentences are as follows:

"Whereas, the method and fact of church representation in General Conferences, as at present practiced, seem not to be within the law, and are made inadequate to secure the common consent contemplated in that law, therefore, be it resolved that a more clearly defined method of representation should be adopted, and to secure that method

your committee recommends the adoption of the following rules of representation."

Then follows six paragraphs of recommendations. Joseph Smith, chairman of the committee, signed the report.

This report was adopted at the Conference of April, 1884 (General Conference Resolution, number 278).

None of the brethren could locate the original recommendation made by the prophet of the church regarding the delegate system. If it was ever written, it apparently has been lost. Elder Hubert Case remembered that Brother Floyd T. Rockwell, president of Southern Ohio District, had made a study of the subject and wrote to him. The following is his reply:

Some years ago, after considerable research on the subject, I came to the conclusion that the only conference provided for by resolution is the elders' conference. Section 17: 13 seems to be the only inspiration on the subject on record preceding section 125: 7. Here I am dependent upon personal testimony which I fear was never documented. Elder Gomer T. Griffiths informed me that the references to previous statements by the prophet were recommendations of elders' conferences. Incidentally Elder Griffiths was strongly in favor of elders' conferences. Subsequently the Southern Ohio District adopted this form of conference.

In the presence of Bishop Evans of Grand Rapids, Michigan, President Smith said, "I agree with you that we should have elders' conferences; but we have a long tradition to overcome." Again, "I think we should start this movement in Independence."

If these references do not fully answer the question, it is because we do not have the rules of representation presented by the prophet to the church upon which to comment. It would be interesting to know who rejected the prophet's professed inspired recommendation regarding elders' conferences. Was it the priesthood or the laity?

Evidently our present rules of representation are not perfect, but we practically do have elders' general conferences today. The responsibility for conducting the affairs of the church lies largely with the Melchisedec priesthood. The Joint Council is composed of the Presidency, the Quorum of Twelve Apostles, and the Presiding Bishopric. Weeks before a General Conference, these quorums meet and carefully and prayerfully consider the various needs of the church. Nearly all legislation presented to the General Conferences originates with this Council of the Melchisedec priesthood. Still it is possible in our present delegate system for the delegates to out-vote the priesthood at General Conferences. The rights of the people are not ignored.

C. ED MILLER.

The Preliminary Campus Plan

(Continued from opposite page.)

- (1) Remodel and redecorate Walker Hall reception room.
- (2) Beautify the campus, worn and torn by the building program and heavy enrollments.
- (3) Expand the library and its services to students.
- (4) Improve and relocate roads and sidewalks.

Certainly these are projects worthy of the generosity of the people of the church. May you be blessed as you give on Graceland Day by the knowledge that others will be blessed by your gift.

R. Edwin Browne.

Experiences of a Missionary - Part X

Visits to Historical Places

IT is a splendid privilege to visit places in which outstanding events have occurred in the history of the church. It has been my good fortune to visit some of these places. I am happy to present a brief description of them and relate some of the experiences that came to me.

Kirtland, Ohio

Several years ago Brother and Sister Gard Kirkendall of Columbus, Ohio, invited me to attend a reunion at Kirtland, the Mount Sinai of Latter Day Saintism. It was a pleasure to accept their invitation and to visit this historic place.

I shall not forget the first time I was permitted to enter the Temple, the only one standing in all the world today that was built by divine command. Other temples have been built, some at the command of God, but these have been destroyed. As I entered in the dusk of the evening, there came over me the warmth of the Spirit of Christ, and I felt I was on holy grounds. I walked up the aisle to the pulpits in the west end of the building, and there bowed down before the Lord and earnestly sought his favor. I pleaded for strength that I might be permitted to accomplish all he had desired of me. In doing this I dedicated my life to the service of my Master. I felt a divine assurance that this was acceptable to the Lord, and if I would remain faithful to the covenant I had made, I would succeed in my ministry. I am sure the same spirit that was present at the dedication of the Temple was present then—not in the same degree, but sufficient to permit me to understand the wonderful manifestation of the power of God which characterized the dedication of that holy house. As the reunion convened, the same divine power was present and was felt by those in attendance. A different time as I have attended other reunions held in this place, I have witnessed this same outpouring and know men under this enlightening power of God have spoken words which penetrated the hearts of those present and caused them to examine themselves and put away all things that were out of harmony with the will of Christ.

In Kirtland the church owns the former home of Hyrum Smith. It stands south of the Temple and is

used as a residence at the present time. Just across the street from the Temple is the home of Sidney Rigdon. This church-owned home is in fine condition and is occupied by the guide of the Temple and the district missionary. Another historic building is the store formerly owned by Bishop Whitney. It was in this building that Joseph Smith III was born on November 8, 1832. It is located northeast of the Temple not far from the Chagrin River.

Niagara Falls

Leaving Kirtland, Brother and Sister Kirkendall, their daughter, and Jesse Harden, president of the Northwestern Ohio District, and I journeyed toward Niagara Falls, New York, reaching that city late in the evening. We found it difficult to find lodging for the night but after some effort succeeded. The next day was spent in viewing the falls and other places of interest in that vicinity. We saw the barrel in which a man passed over the falls some years before and was taken out of the river alive.

One of the most interesting things we saw was a flatboat which at one time was towed by a steamer on the Niagara River above the falls. Its history was related to me by an aged man who was very much concerned that the facts might be made known. This flatboat was used to haul freight on the Niagara River and Lake Erie. One day it broke loose from the steamer and began drifting down stream toward the great falls. Six men were aboard the boat, and their fate depended on their being able to stop the boat before it reached the falls. The steamer made a desperate effort to rescue the men but failed. Swiftly the the boat continued down the river. The sun was fast setting in the west, and soon darkness would prevent anything being done for these men. Nearer and nearer they drifted toward the falls. It became apparent no earthly hand could save them from destruction. They could hear the roar of the mighty cataract in the distance and knew they soon would pass over the falls, thus ending their mortal existence. These men were not religious and had never asked their Creator for help before. However, one of them suggested that they call upon God, knowing no other power could save them from destruction. They bowed on board the flatboat and, for the first time in their lives, pleaded for divine favor that they

By **L. G. HOLLOWAY**

might be spared to their families and friends. Evidently God heard their prayer and when the boat was less than a mile from the falls it suddenly ran upon a large rock in the stream. With the forward end of the boat high in the air and the back part in the water they continued to call upon their Maker for deliverance through the silent watches of the night. The boat was tossed back and forth, but the rock seemed to hold it secure. Minutes seemed like weeks, but finally streaks of gray began to illuminate the eastern sky. This gave the men new hope and courage. Surely the Lord had extended their lives for a few hours.

On the Canadian side was a life-saving station. As some of the officials looked out over the river that morning, they saw the boat anchored on the rock and the six men on board. No boat could go out as it would be swept over the falls, yet if these men were left marooned, they could not survive long. Finally an air gun was used to shoot a rope across to them. Directed, no doubt, by the hand of Divinity, the rope fell across the boat and one end was made fast. The other end was tied to the life-saving station. A basket was sent out, and when it reached the boat, a man was placed in it and pulled back to the station. Thus they were rescued. As I stood looking at the boat, I could not help believing the Lord had heard the prayers of these men and had come to their rescue.

I have visited the falls several times since then, and each time I have looked up the river and the old boat is still there. It continues to bear witness to mankind of the value of prayer and how the Lord came to the rescue of these men, saving them from destruction because of their faith in him. The aged man who related this story has no doubt gone to his reward, but the story still lives, and future generations will repeat it to those who may have the privilege of seeing the boat.

Hill Cumorah

From Niagara Falls we drove to Palmyra, New York, and for the first time I visited some of the historic grounds that mark the Restoration Movement. Going to Hill Cumorah, we climbed to the crest. Not far from where tradition tells the plates of the

Book of Mormon were found, we bowed before the Lord in prayer. There we thanked our Heavenly Father that we had been permitted to live in the land where the marvelous work and a wonder had come forth. There was not a dry eye in our group as we stood that day on historic Cumorah. We tried to picture the scenes related in the history of the church when Joseph came to this place once each year that he might meet with the Angel Moroni and receive further instructions regarding the coming forth of the work, until 1827 when the plates were given to him for the purpose of translation. Leaving the Smith Homestead we went to the home where Joseph and his family lived. It was our privilege to see the fireplace under which the plates were hidden so as to escape being found by evil and designing men who sought to destroy the work of God. We entered the room where Joseph talked to the Angel Moroni during the greater part of the night on September 21 and 22, 1823, Joseph receiving further instructions regarding the work in which he was to have such an important part. Among other things the angel informed Joseph that his name would be had for both good and evil; this has been literally fulfilled. As I stood in this room, I could not keep back the tears. It was one of the most solemn moments of my life, and I felt to thank the Lord that I had lived to see the coming forth of this wonderful work.

Sacred Grove

From the Smith home we went to the sacred grove where the young boy in his fourteenth year went to pray in the spring of 1820. He had a desire to serve God, but he did not know how to do so acceptably unless he was given light. In going to the grove, we crossed a stream in which some of the early baptisms in the church took place. On reaching the grove we found the spot pointed out as the place Joseph prayed. Here we again had prayer, and again we felt the enlightening Spirit of the Master testifying to us that the experience as related by Joseph was true. Many thousands have been made to realize that they have not followed "cunningly devised fables," as the truth of the Restoration Movement has been verified to them. It was here where the Father and Son appeared in answer to Joseph's prayer and gave instructions as to what he should do. We felt as Moses must have felt when he was told to remove his shoes as he was on holy ground. Here in the silence of the forest, where only the voice of God was heard, the great Restoration had its

beginning. It was a glorious privilege to visit the place and to relive as far as possible, the story that tells of the coming forth of the work.

Oakland, Pennsylvania

Among the places of historic interest is Oakland, Pennsylvania. This small town lies just across the Susquehanna River from the town of Susquehanna, Pennsylvania. At the time Joseph resided there, the town bore the name of Harmony. Here was where he first met Emma Hale. Their friendship grew and finally resulted in marriage. Joseph's father-in-law sold him thirteen acres of land where he and Emma made their first home. It was in Harmony he received the first ten revelations. Joseph went from his father's home in western New York to Harmony, taking with him the plates of the Book of Mormon. Here the translation of the Book of Mormon began with Emma and Martin Harris serving as scribes. Soon after this beginning, Oliver Cowdery, acting under divine impulses, joined Joseph, and from that time until the work of translation was finished did the writing.

On our arrival in Harmony, in company with President John F. Garver, we began a search for the location where Joseph lived. We were helped by an aged man who had lived in that community many years. We found in our investigation that the house where Joseph and Emma lived had burned some thirty-five years before. The foundation, however, was plainly visible. The Susquehanna River lies to the west about two hundred yards.

During the translation of the Book of Mormon, Joseph and Oliver came to a place in which baptism was mentioned. Not fully understanding the statement they decided to go to some secluded spot and seek light. Leaving the house they went down to the river, and there in a small grove engaged in prayer.

They had not prayed long until a heavenly messenger appeared. This messenger announced that he was an angel sent from God, and that his name was John, the same as is known as John the Baptist in the New Testament Scripture. He laid his hands upon Joseph and Oliver and ordained them to the Aaronic priesthood. He gave further instruction that they should baptize each other. Joseph was to first baptize Oliver, and then Oliver was to baptize Joseph. This instruction was faithfully carried out. Following the baptism, Joseph ordained Oliver and in turn Oliver ordained Joseph, for they were so commanded.

After they were baptized the gift of

prophecy was given to both men, and they prophesied of many things that would shortly come to pass, especially the rise of the church. History further records that Samuel H. Smith, brother of the prophet, was baptized the same day by Oliver Cowdery. The following is part of his description concerning this wonderful event:

The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously-looked for message, and the keys of the gospel of repentance! What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the blaze of day, yes more—above the glitter of the May sunbeam which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow servant," dispelled every fear. We listened—we gazed—we admired. 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in vision of the Almighty! . . .

But dear brother, think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed (for who would not have bowed the knee for such a blessing?) when we received under his hands the holy priesthood, as he said, "Upon you my fellow-servants in the name of Messiah, I confer this priesthood and this authority, which shall remain upon the earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!" . . .

Man may deceive his fellow-man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease.

I have given the words of Oliver, believing they will help the reader to understand more fully how we felt that day as we visited this place where the priesthood was restored and where the first baptisms of the Restoration took place. Certainly it was a day well spent.

(To be continued.)

Feed My Sheep — By LeROY E. HARRIS

AT THE LAST General Conference many fine reports were heard, but none caused more joy than the one giving the number of baptisms for the past year. The Conference was not informed that over a period of say ten years only one out of four of this 4,738 total would still be active members, and that many of these would not be members at all.

There may be reasons for this loss of new members, or the children of old and faithful members, or even the old and faithful members themselves. It would be well to study these reasons which in many cases can be corrected. The Master tells us in Matthew 10: 12 that if one sheep is missing those that are safe should be left and the missing one sought out and returned to the fold. This task is the work of the priesthood in general and the pastors in particular. In many cases a visit or two by the pastor will save the drifting member to the church. These visits need not be long, but a word of love and an attitude of patience will work wonders.

BROTHER JOHN W. RUSHTON was asked on one occasion how he preached and taught, and he answered something like this: "By my experiences." That is what all members of the priesthood should do.

A family meets with the sorrow of having one of its sons sent to a state penal institution. Does the pastor regularly visit and try to assist this good father and his family over this rough spot?

Another family, feeling that it is estranged from the branch, owing to unfortunate circumstances, fails to come to church. Does the pastor, as head of the branch, visit them and help get them straightened out?

New members, especially those just baptized, move into the branch, and their names are transferred to the local branch records. Does the pastor make it his business to visit them or call them on the telephone and encourage them or inquire about their health and welfare?

Does the pastor visit the sick and administer the sacrament of the Lord's Supper to them when they are confined to their homes? One good sister who was very ill for several years was seldom visited and never had the Communion brought to her.

These are but a few of the reasons why members, especially new ones, drift away from the household of faith, but they can all be corrected. On one occa-

sion Christ told Peter: "When you are converted strengthen the brethren."—Luke 22: 32. So our priesthood must be converted in order to strengthen the lay members. Again we find in John 21: 15-17 that Christ asked Peter if he loved him, and on Peter's reply that he did, Christ gave the instruction, "Feed my lambs." On two succeeding times the instruction was repeated: "Feed my sheep." There is no doubt that the lambs referred to are those who have not entered the waters of baptism and need some help; but the instruction to "Feed my sheep"—members of the fold—is given twice.

WHEN WE ACCEPT a call to the priesthood and are ordained, God and the church have first claim on us and our services. If the job is too big, we should not take it. Men of God, let us rise up and stop this loss which is due to our lack of effort. Let us "render unto Cæsar that which is Cæsar's and unto God that which is God's"; this is our just and "reasonable service."

And for these many generations, even since the day that I created them, have they gone astray, and have denied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments which I gave unto their father Adam. Wherefore, they have forsworn themselves, and by their oaths they have brought upon themselves death. And an hell have I prepared for them, if they repent not.—Genesis 6: 28-30, Inspired Version.

Whosoever, therefore, shall break one of these least commandments, and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven; but whosoever shall do and teach these commandments of the law until it be fulfilled, the same shall be called great, and shall be saved in the kingdom of heaven.—Matthew 5: 21, Inspired Version.

Brethren, let us do all we can to prepare the people to redeem Zion, that we may set them as a light on a hill to guide the honest in heart to that city where there is no night and no tears. Let us take Christ's admonition, "Go your way and sin no more," that we may all work together in harmony and brotherly love to that great purpose for which we were called and ordained.

The Church School



Here's to the parent on whose heart we trace,
The lines of love and care;
A partner with God, reproducing the race,
An infinite privilege you share.

Here's to the one who superintends
The work of the school as a whole;
Who guides in plans toward desirable ends,
And leads the school toward the goal.

Here's to the one who writes in a book
The record of each precious soul;
Who knows every child, gives each a kind look,
And credits each step toward the goal.

Here's to the one who plays or who sings,
Whose heart is in tune with the Word;
Who leads in the praise of the Father, and brings
Great joy to the house of the Lord.

Here's to the teacher, who, faithful and true,
Comes to his task well prepared;
In mind and in heart, full service to show,
In teaching the truths of his Lord.

Here's to the pastor, the shepherd of all,
Who guides in the path toward the right;
Whose heart is aflame with the Great Shepherd's call,
And who seeks to lead all to the light.

Here's to all those in the school of the church,
Who would always be true to their trust;
Who are willing to see, and to hear, and to search,
And who say with a will, "I MUST."

—S. W. HUTTON.

Briefs

MOLINE, ILLINOIS.—Election of officers was held August 16. Officers are Richard W. Martens, pastor; John Harrington, director of religious education; Joyce Sheppard, secretary; Leslie Davis, treasurer; Helen Olson, department of women's leader; Jack Waddell, librarian and attendance recorder; Ruth Shock, minister of music; Lillian Gamet, supervisor of children; Leo Sheppard, supervisor of young people; George Waddell, Sr., supervisor of adults; Melville VanBuskirk, Jack Waddell, and Donald Mitchell, auditing improvement and finance committee; Inez Martens, flowers for the sick; George Sheppard, solicitor; Leslie Davis, book steward; Florence Cady, historian; Edna Sheppard, W. E. Shaffer, flower decorating committee; Richard Martens, publicity agent; Ora Burgess, *Herald* correspondent.

George Waddell, Jr., will attend Graceland College this year.—Reported by ORA BURGESS.

DAVIS CITY, IOWA.—The women's department has a threefold purpose for the year: to study, to be friendly, and to earn money for the church basement. They have set a goal of \$500 for the basement fund.

Meetings are held twice a month. At each meeting there is a short devotional, a study period of "Each One Win One," and a quilting and sewing period.

Nine food and handwork sales have been held, cookbooks have been published, and three Stanley parties have been given. At the annual business meeting the women's department gave \$500 to the basement fund.

The women's department adopted a girl in Germany. They gave her a bridal shower last fall and a baby shower this summer. Besides these gifts they have sent her six boxes of food, soap, and clothing. They have remembered sick members of the department with flowers, fruit, or gifts, sent flowers and served dinners when there were deaths in the branch, and gave a gift to each new baby.—Reported by IDA MAE HILL.

STONE CHURCH, INDEPENDENCE.—Ronald Vance Link, son of Dr. Vance E. and Margaret Katherine Link, was blessed October 1 by Elder Glaude Smith and Dr. Charles F. Grabske.

GULLIVER, MICHIGAN.—District President Rexe Stowe was in charge of the annual business meeting held September 5. The officers elected were George Backman, pastor and publicity agent; Mrs. Evelyn Backman, branch clerk and women's leader; Leroy Swayer, church school director, adult supervisor, book steward, and custodian of building; Mrs. Hilma Bauers, treasurer; Perry Rosebush, young people's leader; Mrs. Eula Ann Rosebush, music director; Margaret Swayer, children's supervisor; Loretta Swayer, librarian.

An all-day meeting was held September 17. Brother Stowe presided. Brother Kesmick of Kirtland Lake, Canada, spoke at the 9:00 a.m. prayer meeting that day. Elder Edwards of Sault Ste. Marie, Ontario, spoke on the Restoration at the evening service. Dinner was served by the women's department at noon.

The afternoon was devoted to classwork. Brother Stowe was in charge of the men's class, Sister Oris C. Flood of the women's class, Sister Dorothy Routledge of the young people, and Margaret Swayers and Sister Welch of the children. Following the classes, a spokesman from each group presented a report to the combined groups.

There were several people administered to at this time. Branches represented were Gladstone, Sault Ste. Marie of Michigan, Sault Ste. Marie of Ontario, Grand Marias, and Kirtland.

A harvest supper was held September 26 at the church when 114 meals were served at one dollar a plate. The proceeds are to be used for the lining of the church with celotex.—Reported by GEORGE BACKMAN.

ST. LOUIS, MISSOURI.—Officers elected at the annual business meeting on September 11 are Frank McDonald, pastor; Paul Counts and Charles Johnson, associate pastors; James Myers, church school director; Charles Johnson, young people's director; Winsome McDonald, director of women; Elde Amick, branch secretary; Wayne Dillion, branch statistician; Eldon Woodery, treasurer; Eugene Fox, Floyd Moore, J. Cedric Evans, William Sterling, Lloyd Parker, finance committee; Henry Eilers, book steward; Lovie Oelklaus, music director; Don Hunstein, *Hevald* correspondent; Elston Lotz, Lila Gough, Virgil Noakes, C. L. Archibald, Eugene Fox, building committee; Helen Blackwood and Mathel Archibald, flower committee and decorations; Charles Johnson, Edward Joy, Herb Tourville, auditing committee; Mathel Archibald, chairman of special days committee composed of heads of departments.

District young people's activity was finished for the church year by a retreat at Belleville, Illinois, the week end of September 23, 24.

A Saturday afternoon and evening of games began the retreat for some thirty-five Leaguers at Bellevue Park. The balance of Saturday evening was given to a songfest and campfire circle devotional led by Seventy Cecil Ettinger. The Leaguers had spent the night in the homes of Belleville Branch members.

Brother Ettinger led the early Sunday morning fellowship service. A large percentage of the group participated in the testimonial section of this service. Elder Charles Johnson, young people's director of St. Louis Branch, conducted the class following on the theme of the retreat, "Fall In." The group then joined the Belleville congregation at the church to hear Brother Ettinger's 11:00 sermon.

The closing session Sunday afternoon was held at the East St. Louis church, under the direction of District Young People's Supervisor Eldon Dickens, who also planned the retreat. Hymn and picture interpretations were given by League members, and Brother Ettinger ended the retreat with a summary of the two days' activity.—Reported by DON HUNSTEIN.

FAIRLAND, OKLAHOMA.—At the annual business meeting held September 6, the following officers were elected or sustained: Elder C. D. Wilson, pastor; George Moore, church school director and branch auditor; R. L. Montgomery, branch treasurer; Georgia Blaylock, branch secretary; Juanita Moore, church school secretary; Dorothy Shepherd, women's leader; Fleyce Dale, young people's leader; Esther Wilson, special day program chairman; Patsy Moore, publicity agent; Oka Montgomery, music director; and George Moore (chairman), R. L. Montgomery, Henry Matthews, Joe Jones, and Albia Hudson, building committee.

The Zion's League elected their officers September 17. Those elected were Bill Radford, president; Argel Gross, vice-president; and Virginia Matthews, secretary-treasurer; Betty Goins, worship service committee chairman; Orson Goins, study-recreation committee chairman.

The women's department elected officers September 19: Dorothy Shepherd, president; Minnie Roberson, vice-president; Mae Gross, secretary, and Lorene Moore, treasurer. The committee chairmen haven't been selected.

Elder C. D. Wilson baptized five children at the Spring River district reunion grounds at Racine, Missouri: Sherry and Laverne Wilson, Gary Lee Shepherd, and Ralph and Roland Williston.

"Forward With the Living Christ" was the theme for a youth retreat September 23, 24 at Cedar Bluff Lodge near Coffeyville, Kansas. Stephen Black, district president, and Arthur Dixon, district youth supervisor, were in charge of the services. Six young people from Fairland attended.—Reported by PATSY MOORE.

KANSAS DISTRICT CONFERENCE.—The Wichita, Kansas, Branch was the hostess of the Kansas District Conference, September 30 and October 1. Conference opened at 7:30 Saturday evening with Apostle D. T. Williams as speaker. A social hour concluded the evening.

Sunday morning services began at 6:15 when the young people met in a prayer service that was outstanding. General services began at 8:30 and included a period of meditation; the confirmation of three new members to the Wichita Branch: J. C. Thorstenberg, Raymond Gann, Jr., and Marilyn Gann; the sacrament of the Lord's Supper and a period of testimonies. Bishop Walter N. Johnson of the Presiding Bishopric was speaker at the 10:45 service. A wonderful spirit prevailed throughout these meetings.

The conference assembled in business session at 2:30. Seventy James Daugherty presided over this session which included the annual election. The reunion committee as elected is Elder Earl Sheppard, Elder Clyde Shannon, Deacon Frank Westwood, Sr., and Elder Virgil England. The finance committee as sustained includes Elder C. S. Gose, Deacon Westwood, and Evon Kueker.

The following ordinations were approved: Dale Cohen to office of priest, Ralph Cohen to the office of deacon, John Fariss to the office of teacher, and Ernest (Bill) Hardy to the office of deacon.

Elder Ronald Manuel was elected district president. His choice of Elder Clyde Shannon and Elder C. S. Gose as counselors was approved by the conference. Dorothy M. Sheppard, district secretary; Frank Westwood, Jr., sustained as district treasurer; Marian Manuel, district director of religious education; Mary Robinson sustained as district director of music; Elder J. J. Wilson as district auditor; Hazel Gose sustained as district women's leader; Priest Francis Vickery, district Zion's League supervisor; Deane Holder recommended as district historian.

Kansas District conference was adjourned with the conclusion of the business session.—Reported by DOROTHY M. SHEPPARD.

SAN DIEGO, CALIFORNIA.—At the annual business meeting held September 6, the following officers were elected: Peter S. Whalley, pastor; Gladys Hawley, secretary; Russell Tooze, church school director; Ann White, treasurer; Alice Clow, musical director; Thelma Curtis, supervisor of young people; Mae Gillen, women's leader; Joe Curtis and Ralph Thompson, public relations, and Ruth Hada, bulletin editor.

Brother Engle, district president, David Carmichael, and Brother Whalley were in charge of the meeting.—Reported by JOE CURTIS.

GOODLAND, KANSAS.—At the annual business meeting, August 13, the following officers were elected: Dick Marolf, pastor; Inez Been, branch clerk; Ken Stobaugh, treasurer; Dorothy Graybill, director of women; Ken Stobaugh, music director; O'ella Marolf,

publicity agent; Glen Middleton, youth director; Bob Cowan, caretaker; Shirley Cowan, librarian; Conrad Graybill, solicitor; Bob Cowan, church school director; Byron Graybill, assistant church school director; Libby Stapp, church school secretary; Gertie Ingram, branch historian.

Elder J. R. Graybill has been pastor for approximately thirty years. Although he will no longer be actively in charge, his service will in no way be lessened except by the relief of some of the detailed tasks he has formerly performed.

The branch is looking forward to a new church building as the present facilities have been outgrown.—Reported by O'ELLA MAROLF.

RICH HILL DISTRICT.—The conference convened at Rich Hill, Missouri, September 24. The opening service was in charge of the district president, Donald L. Kyser. A boys' quartet sang a hymn and Apostle D. O. Chesworth brought the evening message with an illustrated lecture with slides on "Stewardship."

Sunday morning at 9:00 a.m., the Saints assembled for the prayer service. The theme was "Fall In." Following the prayer service, Elder Chesworth delivered the conference sermon to a congregation of 335 people. Because of the lack of seating accommodations, chairs were placed outside and a public address system was used. At this service a quartet, composed of Maxine Beckham, Bertha Rogers, Lawrence Beckham, and Wilbur Smith, sang. A basket dinner was served at noon in the church annex.

The business session was called to order by Apostle Chesworth at 2 o'clock. Reports of the district officers were read. An election of the reunion committee was held, and the following were elected: Brother Melvin Ingram, Elder B. F. Kyser, and Elder Donald Kyser, district missionary. The budget for the next year was approved. The following men were approved for ordination: Homer McAllister, teacher; Algie Sutton, Arthur Goettle, and Dewey Stukesbury, priests. Large charts concerning the number of baptisms over a period of ten years, four years, and for 1950 to date, were made by Elder D. L. Kyser and helped the Saints to get a clearer vision of the increase or decrease.

The election of the district officers was then held. The chairman announced that due to D. L. Kyser's ordination to the office of seventy, he would not be available as district president, and he, representing the First Presidency, submitted the name of Elder LeRoy Beckham, pastor of Butler Branch, who was elected unanimously. A rising vote in appreciation of his services as district president was extended to Brother Kyser. The other officers elected were: counselors to district president, Elder Marion Goodfellow, pastor of Nevada, and Elder Arthur Dennis, pastor of Mapleton, Kansas; director of religious education, Dale Crown; young people's director, Arthur Goettle; leader of women, Sister D. L. Kyser; secretary, Sister Melvin Ingram; treasurer Carmie Burg; music director, Sister Kenneth Rogers; auditor, Harry Allen; bishop's agent, Arlie Allen, was sustained and the historian, Sister Frank McCollam, was also sustained.

The business session was then closed, and the services continued with the ordinations of the men mentioned above. Sister Alice Milligan of Nevada sang a solo before the ordinations.

A week's series of gospel sermons was begun by D. O. Chesworth.

A Labor Day week-end gathering of the Saints in the Southern Missouri District was held at Kennett, Missouri, September 1 to 4. Approximately 200 attended the gathering, and visiting Saints from Memphis, Tennessee, points in Arkansas and St. Louis came for the Sunday and Monday services. Apostle D. O. Chesworth was in charge and was assisted by Seventy Cecil Ettinger, Seventy Donald Kyser, Elder Sylvester Coleman, and Elder G. Wayne Smith of the general church ministry, Elder J. A. Phillips, president of Southern Missouri District, and Brother Gomer Malone, district director of religious education.

Prayer services were held each morning and divisional classes were held following the prayer service and in the afternoon. Sister Marie Malone was in charge of the children's division and was assisted by a corps of workers from the district. Sister Hazel Kyser, Miami, Oklahoma, was leader of the women's classes.

"Witnessing for Christ Through the Restoration" was the theme used, and sermons were preached by Elders Chesworth, Kyser, Ettinger, Coleman, and Smith.

ODESSA, TEXAS.—On February 12 the isolated Saints in and near Odessa gathered at the home of Brother Iral Parker. Meetings will continue to be held here until a church can be secured.

After Brother and Sister Parker returned from General Conference, there was a temporary organization to help get the church school started. Later this was officially organized into a mission by Brother Ralph Wilt and under the direction of Apostle Reed M. Holmes. Brother Wilt appointed Iral Parker as pastor. Elected officers are Otis Baker, church school director; and Sister Pauline Parker, women's leader.

Present membership is twenty-four, but attendance has been averaging about forty. The ways and means committee of both the church and the women's department are working toward the building fund.

Guest speakers have been Douglas Church and Carl Lenard of Station, Texas; Ralph Wilt

of Claude, Texas; and W. F. Page of Andrews, Texas.

Four babies have been blessed. Jean Griffis and Mr. and Mrs. Otis Baker have been baptized.

Nine members attended the Central Western Oklahoma reunion. Otis Baker was ordained to the office of priest at the reunion.

Saints who are interested in attending this mission should contact Iral Parker, 1335 South Alleghany, Odessa, Texas.—Reported by EDNA BAKER.

HOUSTON, TEXAS.—The annual business meeting was held August 30, and the following officers were elected: Roy Vandel, branch president; Elsie Hedgwood, secretary; Burdette Root, treasurer; Fred Banta, church school director; Clarence Wright, adult supervisor; Vera Barksdale, young people's leader; Dorothy Lilleux, children's supervisor; J. V. Suggs, junior church pastor; Crete Arnold, women's leader; Nell Funk, book steward; Jessie Banta, music director; Lucile Crooker, publicity agent; Jimmie Grubbs, librarian; Margarite Crooker, church school secretary; Lynn Mitchell, branch solicitor.

The following have been baptized recently: Wanda Sanders, Ray Spiller, Lee Spiller, Johnny Arnold, Jimmy Arnold, Marian Hoyt, Emil Sanitz, Bonnie Lee Leamon, Evelyn Crooker, and Charles Knott.

Brother Arthur L. Funk was ordained to the office of elder at the August Communion service.

Twenty-three Houston young people attended the youth retreat at Bandera over the Labor Day week end. The retreat was climaxed by the baptism of Jautassa Bishop.

Apostle Farrow visited the branch on the week end of June 11.

A dinner is given each Friday evening at the home of Brother and Sister Charles Tischer with the building fund as the main objective.

Brother Alfred Yale, missionary for the Central Texas District, and his wife and three daughters are now living in Houston.

"Let Us Give Thanks"

Filmstrip for Thanksgiving Worship

A complete Thanksgiving worship service visualized with beautiful photographs of the harvest. Hymns, Scriptures, responsive readings, meditations. Time: about 20 to 30 minutes. (30 frames, filmed in sepia color-tone, guide)

\$3

herald house

INDEPENDENCE,
MISSOURI

Church school, worship, and preaching services are being held in the home of Brother and Sister Roy Vandel.

Brother John G. Wight, missionary for Southwest Texas District, was guest speaker on August 31.—Reported by LUCILE CROOKER.

KNOXVILLE, IOWA.—The election of officers was held September 18, and the new officers are: Gerald Toney, pastor; Don Slocum, church school director; Mrs. Delbert Moelher, secretary; John Caswell, treasurer; Mrs. Don Slocum, women's leader; Mrs. Jack Jones, music director; Jack Jones, young people's leader; Mrs. Ervin Ultican, Zion's League leader; Mrs. John Caswell, book steward; Mrs. Archie Dixon, flowers; and Mrs. Charlie Emry, publicity agent.

Mrs. Jack Jones, music director, is fifth grade teacher in the public schools at Knoxville. Mr. and Mrs. Ultican are newcomers to the city. Mr. Ultican is a deacon in the church and also a coach and teacher in the public schools.

The women's department held its election of officers September 21. New officers besides the leader are: Mrs. Gerald Toney, assistant leader; Mrs. Wilber Fee, secretary; Mrs. Charlie Emry, treasurer; Mrs. Ed Willets, worship; Mrs. Charlie Hull, teacher; Mrs. George Smith, membership and invitations; Mrs. Harry Willets and Mrs. Fred Box, foods and bazaar; and Miss Mildred Noftsgger, cards.—Reported by FRANCES EMRY.

WINNIPEG, MANITOBA.—On September 16 the church school picnic was held in Assiniboine Park. The weather was perfect, and prizes were given for games.

On September 19 Seventy Z. Z. Renfroe visited and approved a house suitable for a place in which to hold church meetings. Brother Renfroe was also in charge of the Wednesday evening prayer service.

On September 24 the annual business meeting was held instead of the usual preaching service. Brother Reginald Gosling was sustained as treasurer; Brother Jim Pike, church school superintendent; Sister Marian Pike, book

steward; Brother Cyril Clark, publicity agent; Sister Irene Gosling, women's leader; and Sister N. Gloyns was appointed as secretary.

After the business session, Brother Jim Pike was called to the office of teacher.—Reported by CYRIL CLARK.

GRAND RAPIDS, MICHIGAN.—Election of officers was held September 12. New officers are A. F. Shotwell, pastor; Homer Harvey and Alma Dieterman, counselors; S. M. Newman, pastor at Galewood Mission; Alma Dieterman, treasurer; Grace Fitch, librarian; Leah Smith, branch clerk; Ray Smith, church school director; Fred Kuhn, co-ordinator of activities; Keith Harvey, young people's supervisor; Grissa Griffin, children's supervisor; Dorothy Willoughby, church school secretary; Gladys Hodge, auditor; James Grutter, Fred Kuhn, L. Burch, Charles Babb, finance committee; Fred Curtiss and Glenn Wright, custodians; Fred Kuhn, publicity agent; Gressa Griffin and Joy Earl, church reporters; William Webber, music director; Garnett Smith, solicitor; Frances Osborne, women's leader.

Elder and Sister James Phillips and their children have moved to Grand Rapids from Sandusky, Michigan.

Work on the building of the new church was started a few weeks ago. At the present time the basement is completed. Pledges have been taken, and many fund-raising activities are going on to raise \$13,000 for the building fund by March, 1951.—Reported by GRESSA GRIFFIN.

SIOUX CITY, IOWA.—The annual business meeting was held September 6. Brother C. E. Burnett was sustained as pastor, his new assistants being Charles Smith and Frank Smith. The new choir director is Mrs. Nadene Law Howard, and new women's leader is Mrs. Ruth Kilker. Other officers were retained.

Brother Burnett was ordained high priest by F. H. Edwards on September 4.

The theme for the coming year is "I will grow spiritually this year."—Reported by VELMA FLOYD.

He Enters College

By a Mother

MY EIGHTEEN-YEAR-OLD SON went out last week in the way of a man. He finished high school last spring. I am glad he did not have to go to war—not yet anyway—because he is so young.

He was thrilled to begin a new phase of life; youth is vivacious, active, excited, happy, and hungry for new adventures. That is the way God wills it.

Being without my son in the home is not quite as I thought it would be. I anticipated being lonely, and I do miss him, but knowing he must be happy is a compensation. As he has a multitude of tasks and pleasures to fill his days, so I can spend my time in worth-while and enjoyable activities.

MY SON IS A MAN NOW, though as yet a very young man, tender in years and with only a few experiences in life. I hope he will be able to act wisely. I have tried to train him to be clean, frugal, sympathetic, and Christlike. Now that he has gone from his parental home to do his work and choose his companions, I do not worry too much. If he chooses to continue living the way I have tried to show is best, I shall be happy. If he chooses another way, I shall be sorry. But if that be his choice, he will still be my son, and I shall hope to be ready to help when he needs help.

He has reached the point in life when he will, of necessity, make his own decisions, but that does not mean he must do so without seeking advice from his parents or others qualified to help him. He has been taught to balance facts and evaluate results before making decisions. No doubt he will make some mistakes; I only hope they will not be too serious and that they can be used as steppingstones toward his ultimate goal.

"God, bless my son and be with him wherever duty may call him to go. Amen."

Other Sheep

An Explanation of the Book of Mormon

by Roy Weldon

An examination of the rich and convincing evidences in the Bible, Egyptian, and American archaeology, history, literature, and native legends relating to the Book of Mormon and the early inhabitants of America.

This material was first published in the "Saints' Herald." Because of many requests from those who read it, the author has made a few revisions and prepared it for publication in this form. Paper bound.

35¢

Herald House Independence, Missouri

Example - By MRS. H. I. VELT

THE IMPORTANCE OF EXAMPLE in the lives of growing children cannot be overemphasized.

The home must provide the fertile soil of good environment. Like a seed that must live in good soil in order to produce its best flower or plant, a child must have a good home environment if his inherited qualities are to develop to their full extent. A small amount of care given lovingly each day produces better results than long periods of neglect followed by violent weeding which bruises the roots of plants and may even uproot them out of the ground. Plants that are transplanted take longer to grow and produce than those left in their original bed of seeding.

The scriptural instruction, "Train up a child in the way he should go and when he is old he will not depart from it" (Proverbs 22:6), should have the same meaning and significance to us today as in the day it was spoken.

It is an accepted fact that in education the closer one gets to the cradle, the greater is his opportunity to influence more effectively the growing child. It is too late to wait until Mary is fifteen years old. The making or marring of the child is in the hands of his parents from the day of birth; or as some writers have said, it dates back even to his grandparents. We dream of what we want our children to become, but their future is *now* in the making. The foundations through example we are laying today in our homes will determine largely the quality of life tomorrow.

THE EXAMPLE OF PARENTS—those the child knows and loves best—is of utmost importance. They are his ideals of life. Through them he

sees life at its best or worst. He wants so much to be like Daddy or she to be like her mother. And why shouldn't he or she? The first conception of God's love comes through the love of parents. One's whole life pattern is woven into his very soul from what he sees, hears, and feels. Children are very sensitive to reactions of their elders.

Patience, calmness, poise, serenity, and control of self under trying circumstances are caught and imitated as surely as temper, irritation, and impatience. In listening to our children play, many times to our amazement we not only hear the tone of our voices, but see in them our actions and attitudes as well.

A child surrounded with the virtues of truthfulness, honesty, refinement, correctness of speech, faith in God, prayer, and regular church attendance is very fortunate indeed. In the formative years he absorbs the goodness of that home until it is a natural part of him. It is only because our children associate with us that they learn the language we speak and acquire our habits. It is as natural for them to follow the family pattern as it is for them to breathe.

WE HAVE THE CONTRAST of examples in the Book of Mormon (Jacob 2:46) and Bible (Timothy 1:5; 3:15). The Nephites, because of their wickedness, "did break the hearts" of their "tender wives" and "lost the confidence" of their children, because of their "bad example before them." Timothy because of his home environment, was ready to be used of the Lord at an early age. Paul wrote, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and

thy mother Eunice; I am persuaded that in thee also." From childhood he had known the Holy Scriptures which Paul said had made him "wise unto salvation through faith which is in Christ Jesus."

Sister Stephen Black once told a class that her little girl had been to see the play, "The Family Portrait." In the play the people were very hateful and unkind to Jesus. This disturbed the child very much, and when she arrived home, she asked her mother why people were so unkind to Jesus. Her mother told her that all people had not been taught as she had been about Jesus. She said, "Why Mother, you did not teach me; I have always known." She had unconsciously absorbed the Spirit of Christ that had been in her home since her birth. No greater compliment could have been paid to her parents than hearing her say that.

IT IS NOT EASY to set the right example always before our children. It requires self-discipline, energy, consistent effort, and hard work day by day. It takes faith in God and lots of prayer. It takes intelligent understanding of child nature, and the awareness of the needs during the ever-changing years of the child's life.

There is one thing that should give us courage and that is that God does not wait until we have learned all of life's lessons before he gives us the opportunity to teach our children. We grow in spirituality as we give. We gain as we use what we have. We develop faith in the very day we are training our children to have faith.

We have heard the saying, "He is a chip off the old block." This can be interpreted in two ways. It may mean the child has inherited traits similar to those of his parents, or that he is imitating the parents. Too often it is believed that all the traits of behavior are inherited, and the parent mistakenly believes that the child's behavior is, therefore, not controllable. As a matter of fact being "a chip off the old block" is

The Home Column

the result of imitation as much as inheritance. To convince yourself of this, notice how many of your mannerisms are duplicated in the behavior of your child.

Children are responsive to smiles and frowns. If a mother arises for the duties of the day with a prayer in her heart, a song on her lips, and a smile on her face, her disposition will radiate through the whole household from father down to the smallest child. On the other hand if she is not feeling well and it is reflected in her disposition, making her grouchy, irritable, frowning, and unhappy, it is not long before she has ill-behaved children. They are only imitating her.

Teachers in elementary schools notice that children in their classes adopt gestures, words of expression, and even methods of walking from their teachers. It is very important that parents and teachers discipline themselves, make good models, and set good patterns for their children.

Care should be taken in the choosing of hired help and baby-sitters. Many children in their formative years are left with associates about whom the family knows very little. Their behavior is often undesirable. As a result these children develop undesirable behavior traits, which, unless corrected in the early stages, may prove to be the foundation for adult behavior. The need of wholesome example cannot be treated lightly. It is beautifully expressed in the poem—

LITTLE THINGS

By Naomi Russell

Two little ears can hear a lot,
So think before you say
The smallest thing you wouldn't want
To hear again some day.

Two little eyes can see a lot,
And everything you do,
By some small someone, someday will
Most surely be done too.

Tonight the little lad that waits
To climb upon your knee,
Tomorrow is a picture of
The man you used to be.

Picked From the Periodicals

By Aarona Booker Kohlman

Crisp fall days are here; most families are home from vacation travels, and the children are back in school. Many homemakers feel the urge to do something about the house, and most of us have more ambition for cooking. October magazines cater to these interests, and others, too.

American Home offers several "How To" articles, among them "How to Re-upholster a Chair," and "How to Make a Lamp Shade."

If you are planning any redecorating or furniture buying, you'll enjoy "Our American Way," *Woman's Home Companion*, which shows color illustrations of new ideas in furnishings. "Handbook of Home Decorating," *Good Housekeeping*, is especially good also, for it contains thirty-one pages of suggestions for all tastes.

If you are the least bit less-than-professional as a seamstress, "Sewing Know-How," *Woman's Home Companion*, and "Finishing Touches in Making Dresses," *Good Housekeeping*, will give you some sewing tricks that will help you to turn out a speedier, better job, and make it easier to do.

"The Obliging Casserole," *Woman's Home Companion*, gives several recipes for new and different casserole dishes. Other delicious-sounding recipes for spaghetti and desserts occupy the following pages. "Quick Toppers for One-Dish Meals," *Family Circle*, contains some variations for old favorites.

"The Golden Coin," *Good Housekeeping*, deals with the blessedness of giving. The golden coin which makes you richer than you think you are is appreciation.

All parents should read "Cad's Paradise," *Good Housekeeping*, which is a pretty forthright article about young people and the way they make love.

Just for fun—are you a little bit "fed-up" with experts who tell you

what is wrong with you? If so you will feel a certain kinship with the author of "Get in There and Relax," *Women's Day*.

If, however, you feel a truly righteous indignation, an excellent little article is "The Art of Getting Angry," *Woman's Day*.

"I Think You Are Wonderful," *Woman's Day*, is a nice reminder that "children, as well as men and women, dogs and cats, like to be praised."

One of the most important recent articles on any subject is "Are We Letting Television Go To—?" *McCall's*. Its implications are much greater than the title suggests and concerns every one of us.

"Leave It to the Kids," *McCall's*, tells the story of the growth of a revolutionary kind of playground that every community should have.

Dr. Arthur H. Compton is the author of the thought-provoking article, "God and the Atom," *American Magazine*.

If you missed out on college, and don't know how to start self-education, "Get a College Education at Home," *Parents' Magazine*, will help you.

"Be Glad to Let Them Grow Up," *Parents' Magazine*, is for parents of adolescents or near-adolescents. Wise parents know when to keep hands off.

"How to Encourage Self-reliance," *Parents' Magazine*, suggests that even very small children should be allowed to help with household tasks. They need to feel useful and appreciated.

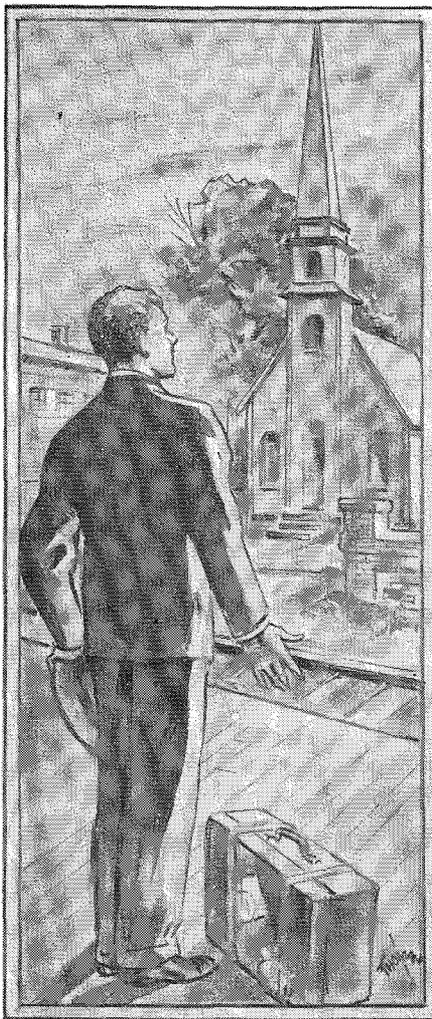
MOTHER LOVE

The love of a mother is never exhausted. It never changes, it never tires. It endures through all; in good repute, in bad repute, in the face of the world's condemnation, a mother's love still lives on.

—Washington Irving.

"Welcome Home, Son"

By CHARLES KORNMAN



THIS IS A TRUE STORY. It is a story of a mixed-up young man who wanted to know. He listened to ministers—to a lot of them (just like another young man of another century)—and most of the things they told him were good, but none seemed to be able to answer the questions he had in his heart. The questions weren't about doctrine—those were to come later.

What he wanted to know had to do with a strange feeling that somewhere just beyond his grasp was something that was being hinted at, even promised, but never fully realized. He wanted to feel the peace "that passeth understanding." He wanted to *know* and not just hear someone talk about it. He was alone and lonely—even when he was with his girl friend. He wasn't satisfied even though he was vice-president of the young people's group of

the church he was attending. He wanted to feel secure—he wanted to know whether THIS was what God wanted him to do. And he didn't feel that way. Insecure, restless, undecided about life—this young man came to reunion at Nauvoo. He came expecting to find just another convention—another round of activities to keep a person busy. He came expecting another series of classes on the Bible, afternoons of volleyball, and evenings with other young people. He came seeking—but not especially expecting—to find the real thing he was looking for.

Charlie came in that eternal quest for the Spirit of the Almighty. He came expecting the "usual" sort of thing, but he found the Spirit of God.

This feeling of insecurity and loneliness that Charlie felt—and countless thousands like him—has its genesis in the great spiritual truth that we are made for fellowship with the God of heaven. And we are restless and dissatisfied until we find that companionship with him. He has made us for himself, and as we wander along, walking beneath our possibilities, sensing something of the greatness of creation, it is no wonder that we feel lost and alone until we realize there is a power in the universe that we can utilize to transform us into a son of God.

And so it was with this kind of a search that the reunion began for Charlie. He saw something in his friends. He felt something in their very presence, and before the reunion was over, he gave his decision.

CHARLIE'S BACKGROUND is that old familiar story of a branch that couldn't get along with itself. His concept of the Restoration was one of dissension and argument, and it didn't taste right. God is a God of peace—the spirit of contention does not come from him. Yet these peo-

ple claimed to be followers of Jesus Christ. Something was wrong somewhere. And so Charlie began going to another church. He became interested in a girl in that church, took an active part in the young people's activities, and was elected vice-president. Finally he was urged to unite with them and become a member, but his folks were good Latter Day Saints. They believed that the Spirit of the Restoration would do for their son what it had done for them, and so they asked Charlie to wait for a while. He was an obedient son and took their counsel.

Then he came to reunion. The young people met for their classes and talked about things that mattered. They talked about the "little" stewardships that are theirs—including the stewardship of dating. Apparently nothing of real vital importance was discussed, and yet the very stuff out of which life is made was the subject for discussion. As the reunion progressed, the young people began to feel something—to sense that this business of God and man working together had some meaning for them. They came to an early morning prayer service, and the Spirit of God was there to greet them. Charlie felt it. He was spoken to under the inspiration of the Almighty and told something of the great work ahead of him if he is obedient to the counsels of God.

On Thursday he gave his decision to join the church of Jesus Christ. He went home from reunion full of the wonderful things he had felt and came back a week later to be baptized at the place where he had found God.

THAT SUNDAY was a peaceful day. The Spirit of God pervaded the atmosphere, making it a privilege to breathe and even more of a privilege to recognize that this thing had divine approval. The baptismal serv-

God Is Concerned - By GERALD GABRIEL

For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life.—John 3: 16.

A FEW YEARS AGO a mother visited her son before he went to the gallows. She went crushed with grief as any mother would be. Each time in the preceding years when he had made headlines for some crime he committed, she was heartbroken. She was concerned when he was just a lad, for it was then his father died, and upon her shoulders rested the responsibility of earning their daily bread and rearing her boy to become a good citizen and a child of God. Now she would gladly give her life if her son could have another chance. When Christ came into the world to give his life to redeem man, it was not a last-minute attempt, neither were the three years of ministry here on the earth an adequate portrayal of the true love and concern of a Heavenly Father. He has been continuously concerned because of sinful man. Jesus was "the Lamb slain from the foundation of the world" (Revelation 13: 8). He made his presence and teachings known even to the first man which would bring about everlasting life. He was concerned in the time of Adam, and when mankind drifted from these teachings, it became necessary for him again to make an appearance and re-establish the work. And so he did in the time of Enoch, Noah, Abraham, Moses, Joseph Smith, and many others.

ice and the confirmation service all gave evidence of the stamp of Divinity. But perhaps the final touch of the Master Artist in this poignant scene from the kaleidoscopic canvas of Charlie's life was when his father greeted him following the confirmation service with, "Welcome home, Son."

God in heaven must have smiled at that moment and echoed those words: "Welcome home . . . my son."

Still Concerned

Now when our world is threatened with cancerous outbreaks, when our communities are torn with disintegrating influences, when our family circles become mere segments, when our individual lives become a hodgepodge of inconsistencies, God is concerned. He is concerned about the salvation of individuals, groups, and nations—concerned enough that he gave his Only Begotten. Too often we think of this giving in terms of martyrdom alone. He not only gave his physical life on the cross, but *he gave his life in living*. He gave it in living from the very beginning of time and is giving still today.

We are reminded of others who have given their lives as martyrs also. Stephen's choice of physical death was testimony of the real thing for which he lived. Abinadi chose to die to remain true to his testimony—that Christ would come and that there is a hope in the Resurrection. Joseph Smith's death is a living testimony of the thing for which he gave his life in living and the willingness in which he gave it in physical death. Each of these with many others gave their lives, knowing that God was and is concerned. We, likewise, need to be concerned enough to give our lives in living—and if need be, in death.

The Full Price

Ananias and Sapphira also gave their lives, however, they gave short of their all; withholding for a rainy day. They gave in part, hoping for a full return. They made several mistakes: (1) They sold a possession (not possessions) which was probably a surplus; this was as it should have been according to law, but they

gave only a part for the furtherance of the work of the church. (2) They lied to God and mankind. We would say today that they were pharisaical, wishing to appear as devoted church members but unwilling to pay the full price. However, the offering they made must have been a considerable amount. (3) Probably they were unwilling to take the remaining possessions and become good stewards over them. Had they done so, they would have had their "just needs and wants" plus tithes, offerings, and surplus which in turn would have furthered the work of the church in the years ahead. (4) Probably they wanted a reputation of giving liberally so in time they could be on the receiving end—to be cared for by the church without going to the trouble of becoming good stewards over that which they possessed.

In the junior church morning service the children became intensely interested when the teacher asked what they would do if she gave each of them three dollars. One little girl said the first thing she would do would be to pay her tithing which would be thirty cents. That would, of course, leave two dollars and seventy cents. Most of the children had visions of the candy, ice cream, pop, and shows that the remainder of the money would buy. They were then asked if it might not be better to invest that money in some stewardship project. One might take the money to purchase a small pig, another a few chicks, another a rabbit or some garden seeds. Then after six months of good management and with God's help the three dollars might grow to thirty dollars—ten times the original amount. In the meantime there may be some expense for feed and other necessary items—perhaps ten dollars for that—which

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would leave twenty dollars. One of the children then said he would owe two dollars for tithes, leaving eighteen dollars, which would be an increase of sixfold—even better than the men in the parable of the talents. Now such a project with so great a return in many cases would be only wishful thinking. It is, however, challenging to know that these children are concerned. At the close of the class, they expressed a desire to give the first fruits to God and to shoulder their responsibility as stewards over what God had made them possessors.

All for the Building of the Kingdom

The thirty cents these children wanted to give would be consecrated to the building of the kingdom. Then when they accepted the responsibility of stewardship, the two dollars and seventy cents also became consecrated, whether it be a pig, chickens, rabbit, small garden, or homemade garment.

All our time must become consecrated to this cause—every twenty-four hours, every 1,440 minutes of each day must be devoted toward this great cause of kingdom-building. The time we spend at rest must be for the renewing of our bodies for greater participation. The forty or seventy-two hour work week, or whatever it might be, must be consecrated too. If that work is kingdom-promoting or has a place in the kingdom, it becomes more than the mere giving of time and talents in return for a salary to purchase things desired. If that work does not lend itself toward kingdom-promotion, then it is time to begin looking for something that will, and to the extent that it can be fully consecrated. The same would be true of education, recreation, and worship. It should become a criteria for the movies we attend, the social life we live, where and how we spend our vacations, the hobbies we enjoy. It should find itself interwoven into all of

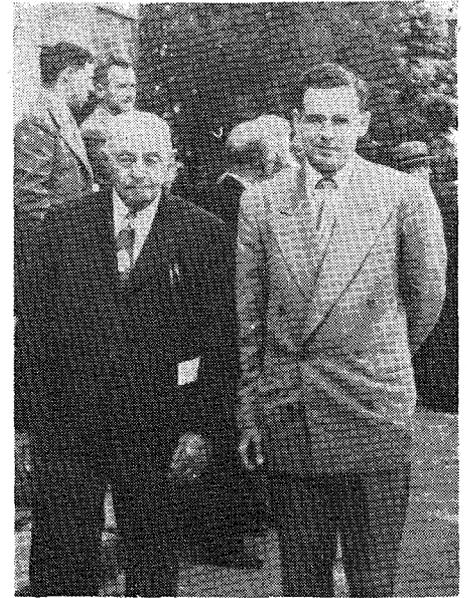
life. This would be true consecration—paying the price as Christ paid, and wants us to pay. It would be the price that Paul pleads for in his Roman letter, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." That reasonable service is the consecration of *our all*.

Good for Evil

It is, of course, the most easy and understandable impulse to return blow for blow, and lie for lie. But no man can strike his neighbor without suffering from the blow himself, in some measure. The one who returns evil for evil suffers from the evil he returns as much as the one for whom the evil was intended. There is but one safe procedure, if we really care for our own soul, in any case, and that is to accord better treatment to the world than we receive from the world.

ROY L. SMITH, *Zion's Herald*

The Oldest and Youngest



Frederick A. Smith, oldest high priest at the conference, with Clinton Saxton, youngest high priest in attendance.

—Photo by Lyle Woodstock

I could prove God statistically. Take the human body alone—the chance that all the functions of the individual would just happen is a statistical monstrosity.

—George Gallup.

NEW TRACTS:

Here are more new envelope size tracts to be tucked in letters to nonmember friends and relatives:

A SECOND WITNESS FOR JESUS CHRIST (the Book of Mormon) by James S. Menzies

10 for 35c; 25 for 85c; 50 for \$1.60; 100 for \$3

I OPPOSED THE CHURCH by Frances Recklin

10 for 25c; 25 for 50c; 50 for 90c; 100 for \$1.75; 250 for \$4

IS YOUR FUTURE SECURE? by Leonard J. Lea

10 for 25c; 25 for 50c; 50 for 90c; 100 for \$1.75; 250 for \$4

A GIFT FOR YOU by Leonard J. Lea

10 for 25c; 25 for 60c; 50 for \$1.10; 100 for \$2; 250 for \$4.75

Herald House INDEPENDENCE, MISSOURI

All of the Wheat Flour

Since the publication of the Word of Wisdom articles in recent weeks, we have had a few inquiries from persons desiring to know where such wheat flour could be obtained. One of our readers has suggested that those interested might write to Nu-Meal Mills of Apple Creek, Ohio, for a price list. The owner represents his as "organically grown products." The *Herald* does not endorse commercial products but gives this for the convenience of readers.

Northwestern Iowa District Conference

The Northwestern Iowa District conference will be held October 22 at Logan, Iowa, beginning with a prayer service at 9:30 a.m. Apostles D. T. Williams and Charles R. Hield are to be present.

MRS. W. R. ADAMS,
District Secretary.

Central Illinois District Conference and Priesthood Institute

A joint conference and priesthood institute for Central Illinois District will be held November 3, 4, and 5 at Taylorville. Apostle D. O. Chesworth and Seventy Cecil Ettinger are to be in charge of the institute. Members of the priesthood are urged to meet on Friday evening and all day Saturday for classwork. Sunday will be devoted to the conference with the business meeting being held in the afternoon. Reports should be sent to Acting Secretary Helen Hunt, 722 East Cleveland, Taylorville, Illinois.

ARTHUR HENSON,
District President.

Books Wanted

John L. Stohel, Box 74, Clearfield, Utah, would like to obtain a copy of the Inspired Version of the Holy Scriptures that was printed prior to the 1944 "corrected edition."

Burton S. Freer, Rural Route 6, Galt, Ontario, would like to obtain a copy of *Presidency and Priesthood* by W. H. Kelley. Please state price and condition of book before sending it.

Old "Heralds" Available

Mrs. H. J. Wise, Mount Dora, Florida, has a collection of *Heralds* dating back to 1930 and will be glad to send them to anyone desiring back issues.

"Each One Bring One" Pamphlets Available

There are a number of "Each One Bring One to Church School" pamphlets left over. Those people wanting extra copies may order them, free of charge, from Herald House. Orders will be filled until the supply is depleted.

DEPARTMENT OF RELIGIOUS EDUCATION.

Central Missouri Stake Conference

The fall conference for Central Missouri Stake will be held in Warrensburg, Missouri, on Sunday, November 12, beginning at 8:45 a.m. President Israel A. Smith will be the speaker at 10:40. Special music is to be presented by the combined Holden and Warrensburg choirs. The business meeting is scheduled for 2:00 p.m., at which time reports will be received, stake officers elected, priesthood recommendations considered, and other matters of business taken care of.

H. J. SIMONS,
Stake President.

REQUESTS FOR PRAYERS

Clifford Browne, 1856 North Douglas, Springfield, Missouri, requests prayers for his wife who is suffering with arthritis.

Mrs. Josie Trim, Lamesa, Texas, asks the Saints to pray for her son, Kenneth, who is in the hospital awaiting an operation, and for herself.

Biddie Walker, Route 2, Wilburton, Oklahoma, requests prayers that she may regain her health. She suffered a stroke soon after the death of her husband.

Mrs. Olcott Cummins, Box 186, Crescent City, California, requests prayers for the spiritual welfare of her daughter, Lois.

ENGAGEMENTS

Voltmann-Bullard

Mr. and Mrs. S. F. Bullard of Wray, Colorado, announce the engagement of their daughter, Phyllis Irene, to Floyd M. Voltmann, son of Mr. and Mrs. Maxwell Voltmann of East Aurora, New York. Miss Bullard is a student at Graceland, and Mr. Voltmann, a 1950 graduate of Graceland, is attending Denver University. No date has been set for the wedding.

Wolfe-Prater

Mr. and Mrs. George E. Prater of Kansas City, Missouri, announce the engagement of their daughter, Helen Louise, to Raleigh E. Wolfe, son of Mrs. J. F. Wolfe of Kansas City. The wedding will take place in the spring.

WEDDINGS

Kolling-Truman

Donna Lee Truman, daughter of Loren F. Truman, and Ronald Kolling, son of Mr. and Mrs. Lewis G. Kolling of Wray, Colorado, were married September 10 at the home of the bride's sister, Mrs. Bruce Miller, Elder Stephen F. Bullard officiating. They are making their home in Sterling, Colorado.

Patton-Jack

Mrs. Ida Jack of Proton Township, Ontario, and Edward Patton of Dundalk, Ontario, were married September 16. They are making their home in Dundalk.

Leitch-Batchelor

Lois Evelyn Batchelor, daughter of Mr. and Mrs. John Batchelor of Proton Township, Ontario, and Dennis Alexander Leitch, son of Mr. and Mrs. Harold Leitch of Honeywood, Ontario, were married September 30 at the Reorganized Church in Proton. The wedding ceremony was performed by Elder Louis Zonker assisted by Elder Robert Black.

Robinson-Edwards

Erlene Winnifred Edwards, daughter of Elder and Mrs. G. A. Edwards of Sault Ste. Marie, Ontario, and Richard R. Robinson of Echo Bay, Ontario, were married August 10 at the Reorganized Church in Sault Ste. Marie, the bride's father officiating. They are making their home in Sault Ste. Marie.

Taylor-Heide

Patricia Heide, daughter of Mr. and Mrs. C. L. Heide of Independence, Missouri, and Kenneth H. Taylor, son of Mr. and Mrs. Arthur B. Taylor, also of Independence, were married October 6 at the Stone Church. Elder John Blackmore read the double-ring ceremony. The couple will live in Independence.

Brister-Carene

Dorothy Marie Carene, daughter of Mr. and Mrs. Emanuel Carene, and James Brister were married September 23 at Pascagoula, Mississippi. The ceremony was performed by Elder A. N. Barnes.

Matthews-Surridge

Daisy Loretta Surridge and Max Matthews were married September 10 at the Reorganized Church in Taylorville, Illinois, Elder Arthur Henson officiating. They are making their home in Champaign, Illinois, where the groom is a student at the University of Illinois. He attended Graceland College in 1947-48.

BIRTHS

A son, Richard George, was born on May 26 to Mr. and Mrs. E. G. Hannah of Sault Ste. Marie, Ontario. He was blessed on July 16 by Elder G. A. Edwards.

A daughter, Janice Irene, was born on August 17 to Mr. and Mrs. L. Nott of Sault Ste. Marie, Ontario.

Mr. and Mrs. Ray V. Trimble of St. Joseph, Michigan, announce the birth of a daughter, Janet Louise, born October 9. Mrs. Trimble is the former Betty M. Hutchins.

A son, Michael Reed, was born on October 6 to Mr. and Mrs. Ernest E. Crownover, Jr., of Englewood, Colorado. Mrs. Crownover is the former Iva Jewell Reed.

A daughter, Marilyn Marie, was born on October 10 to Mr. and Mrs. August H. Witte of Independence, Missouri. Mrs. Witte is the former Alta Thorburn.

Twins were born on August 1 at the Independence Sanitarium to Mr. and Mrs. Clarence Rudd; they were named Deane Scott and Deyanne. Mrs. Rudd is the former Barbara Scott. They were blessed on October 1 by Elders John Zion and Cecil Walker.

Mr. and Mrs. Joseph T. Knoche of Independence, Missouri, announce the birth of a daughter, Anne Louise, born October 10. Mrs. Knoche, the former Bethel Davis, is a Stone Church radio organist.

Mr. and Mrs. James R. Reynolds of Brielle, New Jersey, announce the birth of a daughter, Linda Lee, born October 6. Mrs. Reynolds, the former Charlotte Engle, and Mr. Reynolds are both Graceland graduates.

DEATHS

WALSH.—George Ithel, was born February 16, 1886, in Cobden, Ontario, and died August 25, 1950, at Sault Ste. Marie, Ontario. He was baptized in the Reorganized Church on March 4, 1917, and on November 21 of that year was married to Mary Elizabeth Miller. He was ordained a priest on September 7, 1919, and an elder on July 22, 1928.

Funeral services were conducted by Elder G. A. Edwards. Burial was in the Greenwood Cemetery, Sault Ste. Marie.

MATHEWS.—Rebecca Jane, daughter of Joseph and Susan Polan, was born May 12, 1863, in Mercer County, Illinois, and died February 17, 1950, in Harvey, Illinois, at the home of her sister Nora Mitchell with whom she had lived since the death of her husband William on June 3, 1942. Her only child, Fred E., died in 1937. She had been a member of the Reorganized Church since May 15, 1910, and was a faithful supporter of the work to the end of her life.

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Walter S. Woodward
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Independence, Missouri

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*** THE HELPER**

This story is brought to us from the Enoch Hill congregation by Herman Fultz. The pastor, Sanford Downs, is justly proud of his son Howard who has just received his Master's Degree. Howard preached his first sermon at the church, and Sanford introduced him. Herman says it was an excellent sermon, and those who know Howard will believe it was.

At the end of the service, Sanford said, "Well, I'll have to admit I helped him," and left a long pause. Then he finished, "I mowed the lawn while he studied!"

*** SHOP TALK**

Lillie has just accepted a name for her typewriter—"Alpha Betty." . . . Typewriters sometimes coin new words, and this one came in from a contributor: "Troubulations." Like it? Use it the next time you want to toss a dash of color into your vocabulary. . . . We have just figured' out a meaning for the term "Free Verse." It is the kind nobody wants to pay money for. And please don't criticize that "preposition-at-the-end-of-a-sentence." Webster and others say it's all right. . . . Now we are scanning the literary market for a small, sharp ax to split infinitives with! But we can never split an infinitive without the guilty feeling of a small boy coming into the house without wiping the mud off his shoes! . . . Perhaps this is the time and the mood for reading Browning's "A Grammarian's Funeral."

*** FATHERS AND CHILDREN**

A few days ago a father was playing with his children early in the morning. He was pushing them in a swing, and they were having a very happy time. It made a lovely family picture.

A passing friend called, "That looks wonderful!" But he grumped, "It would be okay if I had time for it."

This man was missing something. He regarded this as an unpleasant duty. He was missing all the splendid fun he might have been enjoying. He was robbing himself of the pleasure that belonged to him. Nothing he had to do that day was more important than those few minutes spent with his children. Nothing else could have such lasting value.

There are parents who do not seem to love their children. They provide food and shelter a-plenty. But they spank and scold too much, and are always cuffing the little ones around. They lack the graciousness of love and kindness. They live and govern too harshly.

That attitude creeps into other relationships. Sometimes one meets a man who does not love his wife enough. He brings home the money, but he does not bring home love and kindness. He does not speak gently. He expects too much work and service. He is often rough and critical.

One thinks how much these people are missing, and how much they could enrich their lives and the lives of their families, if they would add love and kindness to all the rest that they do.

The last paragraph of the Old Testament contains these significant words: "And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers." John said, "Little children, love one another." There is no better advice.

Herald House

Special Serviceman's Rate

for

Daily Bread

Every family with a loved one away from home in the service can experience the joy of daily spiritual fellowship by sharing the same devotions in "Daily Bread." When your young people go into service, help them keep in close spiritual contact with home and church through daily devotions. Give them a subscription at our special serviceman's rate, and we'll mail them "Daily Bread" each month.

\$1 a year

(12 issues)

**Independence,
Missouri**

THE SAINTS'

Herald

VOLUME 97

NOVEMBER 6, 1950

NUMBER 45

Joseph Smith III

Prophet and president of the church
1860 - 1914

Born in Kirtland, Ohio
November 6, 1832

Died in Independence, Missouri
December 10, 1914



Testimony of President Joseph Smith

SUNDAY, NOVEMBER 6, 1910

In commemoration of the 118th anniversary of the birth of Joseph Smith III, the "Herald" is publishing this testimony. It speaks with firm conviction which was typical of Brother Joseph.

I AM THANKFUL for this opportunity to meet with you and partake of the solemn ordinance of the Sacrament on my birthday. I may never again be permitted to do so, and I do not remember when this has occurred before.

I desire to manifest by my presence and by my partaking of the Sacrament with you that I have nothing to prevent me from offering a gift at the Altar. I have no remembrance that I have wronged anyone. I have no remembrance that others justly have cause for complaint against me. If they have, they have failed to make manifest to me in order that there might be a reconciliation.

I need not say that I love the gospel. I believe that it is the power of God unto salvation, and if my belief is sufficiently strongly grounded, I feel that I have no cause to fear. What my merit may be at the close of my life and when the judgment takes place, I do not know. It is not for me to say; it will be for the Judge that sitteth upon the throne and before whom I must answer, to determine whether I am to receive the reward of merit or whether I am to suffer the loss of demerit, having come short of doing what I should have done in my day and in my calling.

Now, praise God, I have eaten with you the bread, I have drunk with you of the wine, emblems of Him whose service we thus record. It witnesses to you that I have no charges to prefer against any of you, either in public or in private. I have no word of faultfinding, I have no right to speak ill of you, or to call your defects up in private conversation with any, by which it might be possible to hurt you. I have publicly partaken of the emblems of peace with you. None of us have a right to carry out from this assembly any cause of faultfinding, any cause of ill will or any reason to bring the church or the courts of the church against a brother or a sister, or reiterate any tale of evil that we may have found or heard, of which we have not made a practical complaint before the proper officer.

Too many of us forget that in this sacred ordinance we put to our hands and witness before God that we not only remember him whose flesh suffered upon Calvary's Cross for us, and whose blood was shed for us, but that we should also remember those with whom we are associated, and blessing them by our life, by our precept and our example as we were striving to walk uprightly, fully answering unto the understanding that we have, that in thus partaking of the emblems before each other and before God and the angels, we have partaken of that that increaseth and sustaineth our spiritual life, and retaining thereby a remission of our sins from Sacrament time unto Sacrament time. I believe that to partake of this Sacrament service is for the purpose of giving us spiritual food, partaken in the

(Continued on page 22.)

News & Notes

FIRST PRESIDENCY

President Israel A. Smith and Patriarch Frederick A. Smith attended the home-coming held at DeKalb, Illinois, on the week end of October 21, 22. Both participated in the services.

APOSTLE MAURICE L. DRAPER

The Cincinnati, Ohio, Branch was reorganized on October 22 at a large gathering held in the Sinton Hotel. Apostle Maurice L. Draper and District President Floyd T. Rockwell were in charge of the meetings assisted by local elders. Many visiting Saints from other branches attended the services. Everett L. Smith was made the pastor of the branch. Other offices were also filled.

APOSTLE D. O. CHESWORTH

A series of six evening meetings was held at Rich Hill, Missouri, during the first of October by Apostle D. O. Chesworth. The average attendance was 168, many of whom were nonmembers. Four decisions for baptism were given at these meetings.

Brother Chesworth also reports that Elder Sylvester Coleman has recently baptized thirty-six people in the Southeastern Illinois District. During a two-weeks series of services in Springerton, Illinois, twenty people were baptized. At a series of services at Brush Creek, Missouri, sixteen were baptized. Baptisms to date in the district total eighty-six. During the year of 1949 there were only twelve baptisms.

PRIESTHOOD IN ZION

Elder Charles V. Graham, president of the Independence Stake, reports that the attendance at the priesthood schools is constantly increasing. When the schools opened on October 2, there were 140 members of the Melchisedec and 220 of the Aaronic priesthood enrolled. Meetings are held every Monday evening at the Stone Church and in the Kansas Street Church.

OUTSTANDING

The "Des Moines Register" of September 10 carried an article and photograph of O. Kelley Anderson, formerly of Lamoni, Iowa, and now a prominent broker in Boston. He is the son of Oscar Anderson, and the grandson of Apostle William H. Kelley.

LECTURE ON SOUTH PACIFIC

Mark Siegfried spoke at the October meeting of the Men's Club held in the Laurel Club dining room of the Auditorium. He used colored slides he had taken on his recent trip to the South Pacific to illustrate his lecture.

Five Hawaiian girls who are student nurses at the Independence Sanitarium and Hospital participated in the program.

THE SAINTS' HERALD

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EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith, ASSISTANTS: Leonard J. Lea, Associate Editor; Chris E. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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"Go Away, Jesus!"

"And, behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts."

—Matthew 8: 34.

We find it difficult to believe that even the Gergesenes would come in a body to ask Jesus to go away. We may think, perhaps this is one of the errors that has crept into the King James version. Perhaps a modern translator would clear it up. There must be a mistake.

But no, the moderns have it the same way. Goodspeed says, "They begged him to go away from their district." Moffatt says, "They begged him to move."

The people of Gergesa didn't want Jesus. They were afraid of him. They didn't know what would happen next.

* * * * *

It seems incredible now that anybody would reject Jesus. He healed the sick. He comforted the discouraged. He taught people to love each other. He helped those who were overburdened. He even restored to life some who had died. But to the people of Gergesa, on the east shore of the Sea of Galilee, where he had caused the devils to enter into the herd of swine and destroy them, Jesus was not welcome. The people respected his power, but they did not like what he did with it. Although they knew he did some good, they didn't want him around. He had destroyed the source of so much ham and bacon, spareribs and sausage, that they didn't think they could afford to have him at work in their community.

* * * * *

Who were those people who wanted Jesus to go away? The commentaries say that they were mostly Gentiles. They would have no aversion to the eating of pork, which explains the presence of the large herd of pigs in the

vicinity. To the Jews, the pig and his meat were unclean. The act of Jesus came into conflict with local interests. The destruction of the pigs was a loss. Therefore the people came out in a body to say, "Go away, Jesus."

* * * * *

There are many businesses in the world that say, "Go away, Jesus!" Some are: the liquor and tobacco businesses, the narcotics traffic, gambling and vice, some patent medicine concerns, false advertising, fraud, deception, dishonesty, and exploitation of all kinds. One could include a certain kind of politics, and some of the traffic in arms. If the list were specific, the entries would run into the thousands.

I once lived in a large city where I saw something in a shop window and went in. Inside was a sickly looking child, barely of school age, but with a face prematurely old, carefully paying to the proprietor a number of pennies for a few capsules that were taken from under the counter. I thought something was wrong, and afterward learned that this was a kind of narcotics traffic in which some shopkeepers made victims of school children. Certainly, that was abominable. Such a man would say, "Go away, Jesus!"

* * * * *

In considering standards of personal conduct, morality, and ethics, there are many people in the world who, if approached on the subject of their sins, would say, "Go away, Jesus!" They could not reconcile their conduct with Christian stand-

ards. They are not willing to make a change in their way of life. They do not recognize the harm they do to others. They do not face their own sins. When the Master comes toward them they see that in his presence their way of life is in danger and under condemnation. And so they say, "Go away, Jesus!"

* * * * *

Perhaps there is some part of your life in which you are saying, "Go away, Jesus!" At first you will reject the idea. But have you examined yourself honestly? Have you admitted your mistakes? Have you considered those areas in your experience where the ways of the world still prevail—the unredeemed parts of your character and personality?

It may be the business you follow. It may be the way you conduct your business. It may be the way you treat your employees, or the way you talk and act in public. It may be the way you treat your wife and children. It may be the way you fail to get along with the people at church. Your manner of life may be such as to say, "Go away, Jesus!"

Even in the lives of good people—those who appear to be pious and kind—there are things that one dare not bring before Jesus. There are dark stains of sin that would look terrible in the light of his love. As long as we cling to these things we say, "Go away, Jesus!"

We hurt each other. Some of us hate each other. We say things that are mean and petty. The dark hand of hell has a firm hold upon some corner of the heart. It is in an area like this that we say, "Go away, Jesus!"

For every one of us repentance is possible. The spirit of evil can be cast out of us, so that we shall say, "Come, Lord Jesus!"

L. J. L.

E d i t o r i a l

Organization of Benton Harbor, Michigan, Branch

The Northern Indiana District Conference on October 15 approved the recommendation of the district president that the mission at Benton Harbor, Michigan, be organized into a branch. This has the concurrence of the apostle in charge of the field, and the necessary steps will be taken for completion of the organization at an early date.

THE FIRST PRESIDENCY,
By W. Wallace Smith.

Book of Mormon Institute

This will serve as an official announcement of the proposed Book of Mormon Institute to be held January 7 to 14, 1951, inclusive, in Independence, Missouri. The majority of the meetings will be held in the Stone Church, and attendance will be limited only by the seating capacity of the church.

It is not our intention that this should be considered a church-wide call for attendance at a Book of Mormon Institute, but we are not going to refuse anyone admission who cares to come from whatever area in which he may live.

It is not intended that we shall attempt to make arrangements to house or feed those who come from a distance, as there will be no registration fees, no attendance records kept.

Later announcement will be made of detailed programming and subjects to be covered, but there will be many distinguished speakers who are well-versed in Book of Mormon facts and information, both from its internal and external evidences of the authenticity of the book, and considerable attention will be given to the archaeological significance of the evidence supporting the historical background of the writings in the Book of Mormon.

Apostle Hield will be in charge of the detailed arrangement and carrying out of the program. Any additional information which may be desired can be gained from writing direct to the office of the First Presidency.

THE FIRST PRESIDENCY,
By W. Wallace Smith.

Notice of Appointment of Bishop's Agent, London District

Notice is hereby given of the appointment of Elder William George Leney, 4 Louise Street, Stratford, Ontario, as bishop's agent of the London District. In this office he will labor under the general supervision of Bishop Joseph E. Baldwin.

Solicitors are hereby notified to send their reports for the month of October and each succeeding month thereafter to Brother Leney at the above address.

We are pleased to have Brother Leney accept this responsible office. We have appreciated the support given Brother Leney in his excellent services as solicitor of the Stratford Branch and take this opportunity of commending him to the Saints for their support as he enters into a wider field of responsibility in the London District.

THE PRESIDING BISHOPRIC,
By W. N. Johnson

Approved:
The First Presidency,
By W. Wallace Smith

Death of N. T. Chapman

We regret to learn of the sudden death of High Priest Nephi T. Chapman of Santa Barbara, California, on August 3. Brother Chapman served in the Melchisedec priesthood for forty-eight years. In 1926 he was ordained to the office of high priest. He was under General Church appointment as a missionary to Oregon and Southern California from 1916 to 1920, though he gave much more time to missionary endeavor while traveling at his own expense. At the time of his death he was pastor of the Santa Barbara, California, Branch. We hope to get a more extended statement soon for publication.

This excerpt is from a letter from Brother A. W. Powell, president of the Washington, D. C., Branch:

We are now happy to report that a contract has been entered into for the purchase of a church site located in the 3500 block on Massachusetts Avenue, Northwest, Washington, D. C. This location is just one block west of the spacious grounds of the United States Naval Observatory. The large British Embassy is located in the first block east of the Observatory grounds. Massachusetts Avenue is referred to locally as "Embassy Row."

Special factors and unique opportunities which we have considered wherein each might share as an ambassador of the Restoration and good will in the world's busiest capital, will be, in addition to providing a suitable place of worship for the immediate congregation:

(1) Leading representatives from every nation in the world are a part of our immediate community.

(2) Many visitors from home and abroad will have an opportunity to see and visit these new quarters.

(3) Because of the nature of employment in such a large government center, many families from over the nation will have an opportunity to worship and serve in this location.

Thus we envisage widespread interest, and hope and trust that the many who will come under the influence of this endeavor will assist in the work toward its completion and find a true satisfaction in the work of the Master of all mankind.

This item received from Alma C. Andrews, Berkeley, California, indicates the growth of the work in that place:

On September 24, a Rally and Decision Day was observed. I spoke in San Leandro and Brother Lynn spoke in Berkeley, with a baptismal service being held in the afternoon for Berkeley, San Leandro, Vallejo, and Richmond. There were four baptisms from Berkeley, three from San Leandro, and one each from Richmond and Vallejo. On another day two were baptized from First San Francisco and one from Golden Gate as a result of the missionary effort of Elder Herbert Lynn.

Seventy George Njeim will begin his services in First San Francisco on November 12, and will continue through December 17.

Zion and the Birthright Heritage

By W. E. WAKEMAN

THE DOMINANT EMPHASIS of The Restoration has always been Zion. The kingdom of God in our day has been the hope and dream of our grandfathers and our fathers as well as of the present church membership. However, while our goal eludes us, we are "saved by hope." It keeps us striving for that perfect social order, that "city which hath foundations, whose builder and maker is God."

This article deals with some of the reasons why the early Saints failed, and why all those who have followed them have had their hopes deferred. The Fishing River revelation (section 102) makes it clear that disobedience and disunity were the twin evils of offense. In December, 1833, the Lord (section 98:10) pointed out that the failure to build the kingdom was not the lack of money nor of material stores, neither was it due to insufficient man power. Many of the same shortcomings exist today as hindered the coming of the kingdom in the days of the Martyr. In a general way these might be classified as:

1. The tendency to blame others, and
2. Putting all our hopes in external forces.

It is so easy to see where the branch officers and others on up through the administrative line to Bishopric and Presidency have miserably failed until we, by the grace of God, are able by spiritual understanding to stand where their feet are planted, and to see with their experienced eyes. This is not to say that their work has been done without mistakes, but that we will become less critical and less inclined to create disunity.

Even more subtle but just as harmful is the tendency in which many

indulge to build up their hopes through wishful thinking rather than disciplining themselves according to "the principles of the law of the celestial kingdom." This expectancy from external sources stems from certain misunderstood scriptural prophecies. Prominent among these are:

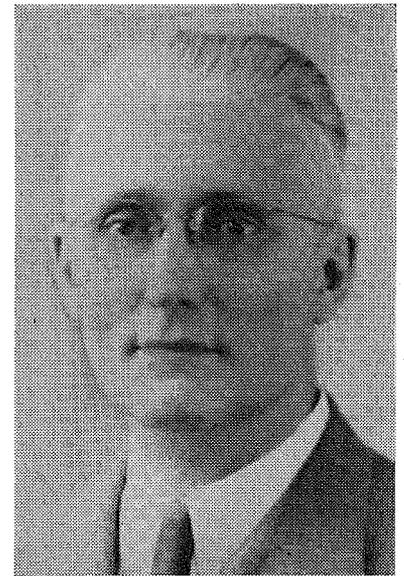
1. The endowment of spiritual power to come near the end,
2. The belief that the Indians will come with wealth and spiritual power, and that
3. The people from the north country shall march down prepared to dwell in Zion.

It is not our purpose to discuss the place nor value of these three aspects of kingdom-building at this time. We do feel there is need to point out that only harm can come to the church by expecting others to do those things the Lord requires of each one of us. The hopes of "Zion in our day" are sure to be deferred until each church member seriously asks, "What can I do now to advance the cause of Zion?" Therefore we shall try to show that the reality and fortunes of the kingdom are in the hands of those who have been called out from the many nations of the earth and are in fact latter-day Israel.

IN THE "Pilgrim's Vision," Oliver Wendell Holmes seemed to have some prophetic vision.

*O trembling faith, though dark the morn,
a heavenly touch is thine
While feebler races melt away and solar
orbs decline
Still shall the fiery pillars ray along thy
pathway shine
To light the chosen tribe which sought
this western Palestine.*

The "pathway" still is lighted to the people of the chosen tribe. "Thou



art my servant, O Israel, in whom I will be glorified" (Isaiah 49:3), pledged the Lord through his prophet Isaiah. The "chosen tribe" still persists; the promises of Israel's God are unchangeable and immutable.

The people of Israel were chosen for service to all humanity. God still calls Israel to convey the blessings of peace, happiness, and true progress to all mankind. While performing that service, Israel is guaranteed the reward which every faithful servant should receive—the benevolence and protection of the Master. The Lord says, "No weapon that is formed against thee shall prosper . . . this is the heritage of the servants of the Lord and their righteousness is of me."—Isaiah 54:17.

God chose a family to do "a marvelous work and a wonder" in the latter days or near the time of the end of the world. This family was to descend from Abraham and Sarah. God covenanted with it in his unchangeable way: "I will make of thee a great nation . . . and in thee shall the families of the earth be blessed."—Genesis 12:2, Inspired Version. The father and mother were to be of a posterity to whom a saving work for all humanity of the latter-day generations would be entrusted. Peter referred to this when he wrote of this racial heritage: "Ye are a chosen generation, a royal priest-

hood . . . a peculiar people: that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.”—I Peter 2: 9.

LET US TRACE this racial priestly heritage. Isaiah was the only son of Abraham and Sarah. To him was transferred the promises of this priesthood which under God’s authority would continue to confer spiritual blessings upon mankind. Latter-day revelation informs the reader that “Abraham received the priesthood from Melchisedec: who received it through the lineage of his fathers, even till Noah.”—Doctrine and Covenants 83: 2. The Lord renewed this covenant to Isaac, saying: “I will perform the oath which I swore unto Abraham thy father . . . in thy seed shall all the nations of the earth be blessed.”—Genesis 26: 3, 4.

This birthright heritage, in due time, was given to Isaac’s son, Jacob. One memorable night he was given a new name. An angel said to him: “Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.”—Genesis 32:28. Later God appeared to him again, saying, “Israel shall be thy name, and . . . a company of nations shall be of thee.”—Genesis 35: 10, 11, Inspired Version. He received the same blessing and priesthood as his father and grandfather.

Jacob was the father of twelve sons. The sacred records tell us that Israel conferred the birthright on his beloved son Joseph. Judah was accorded the scepter or kingly line, and Joseph was given the priesthood of his fathers. “Judah prevailed above his brethren,” and of him came the chief ruler; but the birthright was Joseph’s. Reuben was Israel’s firstborn son, yet the record states: “His birthright was given unto the sons of Joseph the son of Israel.”—I Chronicles 5:1, 2. Though Judah was given a glorious blessing, the priestly birthright was given to Joseph which was to be the dominating force in blessing the nations. This

spiritual birthright was to hold the “Keys of the kingdom of heaven” (Matthew 16: 19). In addressing his son Joseph, Jacob prophesies that his brethren “shall bow down unto thee from generation to generation unto the fruit of thy loins forever.”—Genesis 48: 10, Inspired Version.

In tracing the descent of this birthright, we come to the scene where Joseph presented his two sons, Manasseh and Ephraim, to their grandfather Jacob for his blessing. In conferring this blessing Jacob placed his name upon his two grandsons and gave the birthright to Ephraim the younger. (Read Genesis 48: 13-26, Inspired Version.) Thus he set Ephraim before Manasseh. This act had divine approval. Under divine impulsion nine hundred years later, the prophet Jeremiah stated that God approved Jacob’s blessing. “For I [God] am a father to Israel, and Ephraim is my first born.”—Jeremiah 31: 9. This and other similar assurances indicate the Lord showed a preference for Ephraim.

We know that the twelve tribes were scattered because of sin throughout the earth. After a long period of captivity and punishment, they were to be gathered again in the latter days. The responsibility of this latter-day regathering of Israel would be upon the shoulders of Ephraim, the birthright people. Moses, the man of God, blessed all the tribes of Israel before his death. He spoke at length regarding the house of Joseph and its latter-day mission.

“His horns are like the horns of unicorns [wild horses or bulls]; with them he [the Lord] shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.”—Deuteronomy 33: 17.

The prophet Zechariah states: “They of Ephraim shall be like a mighty man.”—Zechariah 10: 7. Ezekiel promised that in the latter days Israel would be restored or gathered again. He clearly prophesied that the sacred records or covenants would be combined in one

hand—that of Ephraim and his descendants (See Ezekiel 37: 16-27). The glory of the house of Joseph (Ephraim and Manasseh) would reside largely in the posterity of Joseph’s son, Ephraim.

THE BOOK OF MORMON describes clearly the destiny and heritage of Ephraim the birthright people. They are referred to as the house of Israel. Nephi the son of Lehi was shown many visions, some of which are related to the present inhabitants of North America. In one vision Nephi saw many waters (the Atlantic Ocean) which divided the Gentiles from the posterity of his brethren. He saw the Spirit of God work upon multitudes of these Gentiles who went forth out of captivity, crossed the many waters, and stood upon the land of promise. In explanation of this event, Nephi perhaps saw the migration of people from Europe cross the Atlantic Ocean and colonize North America. This is the partial fulfillment of Isaiah’s prophecy (Isaiah 27: 6) “that Israel shall blossom and bud and fill the face of the world with fruit.” Also the prophecy where it says: “thou art my servant, O Israel, in whom I will . . . cause to inherit the desolate heritages.”—Isaiah 49: 3 and 8. In a vision Nephi saw part of this promise to Israel fulfilled many generations later (Book of Mormon, page 34, paragraphs 145 to 155).

Jesus Christ the redeemer of Israel, after his crucifixion and resurrection first visited the descendants of Nephi upon this hemisphere. These people were the children of the covenant, a part or branch of the house of Israel. (Book of Mormon, page 660, verse 64.) Jesus explained to the Nephites that after their blessing the covenant the Father made with Abraham would be fulfilled which was, “in thy seed shall all the kindreds of the earth be blessed.” (See verse 65). He referred to the latter-day Restoration work to come to pass many generations after the Nephite Zion.

This later blessing was to be accomplished by the outpouring of the

Holy Ghost upon the Gentiles among whom would be the seed of Ephraim. At this time Christ would gather his people from their long dispersion to the four corners of the earth into one fold. The sign of the gathering would be that the Gentiles would be given the things Jesus was prophesying to the Nephites. At that time he promised to establish among them "my Zion" (Book of Mormon 662: 86).

THE SAVIOR explained that it would be "wisdom in the Father that they [the Gentiles] should be established in this land" (Book of Mormon 662: 89). The wisdom of this establishment of the Gentiles upon the North American continent was later explained by Jesus. He said to the Nephites, "My people, who are a remnant of Jacob [the twelve tribes] shall be among the Gentiles."—Book of Mormon 663: 99. This statement is very important for a correct understanding of the latter-day work. The Lord told the prophet Amos, "I will sift the house of Israel among all nations."—Amos 9: 9.

They (the children of Israel) would be "set up as a free people by the power of the Father that these things [true points of my doctrine] might come forth from them [the House of Israel] unto a remnant of your seed."—Book of Mormon 662: 90. By saying "your seed," Jesus meant the descendants of the Nephites, the modern-day Indians or Lamanites.

The children of Israel sifted among the Gentiles would come to a knowledge of their identity and responsibility, and if they would "repent and hearken unto my words and harden not their hearts, I will establish my church among them."—*Ibid.* 664: 1. Then he promised that they (the Gentiles) shall assist his people to build a city "which shall be called the New Jerusalem" (664: 2, 3). The correct interpretation of this latter-day work must revert to Deuteronomy 33 in which Moses promised the gathering of Jacob would be brought to pass by the ten

Experiences of a Missionary

Part XI

By L. G. HOLLOWAY

Historical Tour

THE OFFICIALS of Lamoni Stake arranged for a tour of some of the points of interest in Far West Stake for the young people of Lamoni. Leaving town early on the morning of June 15, 1947, nine cars wended their way toward Independence. The caravan was well-organized with Stake President Robert Farnham and Bishop Lewis Landsberg in charge. I accompanied them.

Fishing River

Our first stop was on Fishing River about six miles from where the Saints made their camp in 1834. Highway 69 crosses the river at that place. Since the site of the camp is off the main highway, those in charge thought it unwise to attempt visiting the exact place where the Saints were located. However it may be of interest to give some history of what took place at Fishing River.

While the early Saints were in camp, cholera broke out among them and many died. It was under these trying conditions that the Lord gave them what is known as the Fishing River

thousand of Ephraim and the one thousand of Manasseh.

The Lamanites (of tribe of Manasseh, Book of Mormon 335: 3), if they will repent will be privileged to assist Ephraim of the birthright to build up this city, the New Jerusalem, in that place where the house of Israel gathered from their long dispersion. Here they would gird up their loins and be looking for the return of Israel's God, Jesus Christ (Book of Mormon 750: 4-8). Therefore because of the unchangeable covenants of the Lord to the house of Israel (Ephraim and Manasseh) the modern-day Indians or Lamanites are destined to have only a minor role in the building of Zion, Ephraim still has the birthright, and it was among them the Lord established his church in 1830.

revelation found in Doctrine and Covenants 102. This is regarded as one of the important communications affecting Zion's redemption and the gathering of the Saints.

Independence

Our stop was a brief one, and soon we continued on our way to Independence. Arriving at the headquarters of the church, we visited the Auditorium. Apostle George Mesley and Elder Gomer Wells were kind enough to pilot the young people through that edifice. These two brethren gave much information concerning the Auditorium. Just across the street they pointed out the place dedicated on August 3, 1831, for the building of a temple. That temple has never been built, but someday it will be erected, and the glory of God will rest upon it. There are many points of interest in the Center Place, but time would not permit us to remain there long.

Liberty

We returned to Liberty, Missouri, which stands on the north bank of the Missouri River and there visited the site of the old jail where the prophet was restrained for many long and weary months. The old jail has been torn down and a modern home erected in its stead. However the basement still remains. It was on the stone floor of this basement that Joseph made his bed of straw. Here Emma, Joseph's faithful wife, visited him with Young Joseph. During one of these visits, Joseph blessed his son who would some day be his successor in the prophetic office. It was not for committing crimes that Joseph was arrested and thrown into jail but rather for the testimony he had borne to mankind. Sometimes we think our lot is hard and much is asked of us, but as we go back over the history of the church and its people, we soon discover we have been favored and are most fortunate in not having to pass through many of the trying times that were the heritage of the early Saints in the formation period of the church. Where once the Saints were persecuted, now they are respected.

Richmond

During this tour we visited Richmond, Missouri, where David Whitmer, one of the three witnesses of the Book of Mormon, lived and is now buried. On the monument that marks his last resting place appears this inscription: "The Record of the Jews and the Record of the Nephites are one. Truth is Eternal." Located in the northeast part of Richmond is an old cemetery where many of the early Saints are buried. In this cemetery is the grave of another of the three witnesses to the Book of Mormon—Oliver Cowdery. He was not only a witness but also the scribe who wrote the greater part of the Nephite record as it was translated from the plates by the power of God. On the monument that stands at his grave is engraved the testimony of the three witnesses found in every copy of the Book of Mormon. These men in the very sunset of their lives bore testimony to the divinity of the sacred record of the Nephite people. As these young people visited the graves of these men who never under any circumstance failed to testify of their knowledge concerning the Book of Mormon and the truth of the message it contained, they were happy in knowing these men had remained true to that testimony. If there is ever a time when people will be honest with themselves and with God, it is near the end of their lives. These men on their deathbed gave as a dying testimony what they knew regarding the truth of that record. Since they knew that in a short time they would stand in the presence of the Great Judge at the eternal bar and answer to him, it is reasonable to think they were honest and sincere and believed that testimony.

We were deeply impressed at what we saw and have every reason to feel grateful for the experience of that day.

Far West

Leaving Richmond we drove to another place of historic interest, Far West. At one time many homes of the Saints were located here, and a temple was contemplated. The excavation where it was to be built is still visible.

When Joseph arrived from Kirtland, Ohio, he advised the Saints to cease building for the reason no temple should be built without a commandment from the Lord. Since such a revelation had not been received, the people immediately stopped work on it. One of the stirring scenes of the early church was the arresting of some

of the leading men, including Joseph. An order was given that these men, without trial, should be shot on the public square in Far West. It was through the kindness of General Doniphan, who refused to carry out this murderous plot, that their lives were saved. During this time Governor Boggs issued his famous "Extermination Order" in which General Lucas was told to either drive the Saints from the state or exterminate them. At Haun's Mill, located about sixteen miles from Far West, some of the Saints were shot down in cold blood. Today all is peace and quiet, and the Saints are regarded as among the best citizens of that community. The words of the prophet, "I will give unto you favor and grace in their eyes, that you may rest in peace and safety," has been literally fulfilled. At the present time there are several farm homes on the original site of the town site where Far West stood. Near the temple site we have a church in which regular services are held.

The Inspired Version

After the Saints had been driven from Jackson County, they settled in some of the counties north of the Missouri River. Persecution continued until they were forced from the state, and took up their abode in Nauvoo. Emma with her children clinging to her skirt and the manuscript of the Inspired Version of the Bible safely tucked away in her clothing, made her way to Quincy, Illinois, where she was later joined by Joseph. Wading the snow over the prairies of northern Missouri with her little children was not an easy task. Joseph had entrusted her with the manuscript, and to this trust she ever proved faithful. She kept it in her custody until 1867 when she turned it over to a committee appointed by the Reorganized Church of Jesus Christ of Latter Day Saints to be published to the world. The Lord had instructed Joseph as follows:

Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety: and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment that then ye shall teach them unto all men: for they shall be taught unto all nations, kindreds, tongues, and people.

Emma Smith

Were it not for Emma, it is possible that we today might not have the Inspired Version of the Bible. She protected the manuscript until she was convinced the church would publish it to all the world. She carried the manuscript from Kirtland to Missouri and

from there to Nauvoo, where it was given to the church.

She was one in whom the Lord placed his trust. She is the only one referred to as "an elect lady whom I have called." During the period in which the Saints suffered persecution in Missouri, she was true not only to her companion but also to the church. After they had reached Nauvoo, one of the children died from exposure suffered while in Missouri.

Alexander Smith

Alexander was born at Far West in 1838. For many years he was one of the leading men in the church, occupying in the Quorum of Twelve where he was called by revelation in 1873. He was also president of that Quorum from 1890 to 1897. In the latter year he was called to act as counselor to his brother Joseph in the Presidency and also to act as Presiding Patriarch. He was released as counselor in 1902 but continued as Presiding Patriarch until his death on August 12, 1909, at Nauvoo. It was under his hands that I received my blessing on February 27, 1904. In this blessing are many prophetic statements that have been of great help to me in my years of ministry.

Nauvoo

After the Saints were driven out of Missouri, they sought shelter in Illinois. It has been my privilege to labor in Nauvoo at different times over a period of years. Perhaps a brief description of it will be of interest to those who have never visited this historic place.

The original tract of land was purchased by the church from Hugh White. On it is located the building known today as the Homestead. At one time this building was an Indian trading post called the Blockhouse; it was occupied as early as 1805 when Zebulon Pike visited the place. As far as we know it is the oldest building in Nauvoo at the present time. Joseph and his family occupied it from 1839 to 1842 when they moved into the Mansion House across the street. During the time Joseph resided in the Homestead, he built an addition to the house. The old blockhouse was built of logs but the part added by Joseph is frame. Just east of the Homestead is a well that was used by the Smith family. It still affords an abundance of good water. This building is now owned by the church and is used as a museum.

Relief Society

On the northwestern corner of the Homestead tract is the site of the store of Joseph's. When I first visited Nau-

voo nearly forty years ago, this store building was still standing; today nothing remains but the basement, which is clearly marked. It was in the upper room of this building that the Relief Society was organized with Emma Smith as its first president. Some years ago I was in a Masonic library in Cedar Rapids, Iowa; while there I examined a daybook used in this store. This book is now the property of the Masonic lodge and is regarded as a very interesting and valuable document. I spent several hours examining its pages and found many interesting items recorded there. Men such as Brigham Young, Heber C. Kimball, Parley P. Pratt, and others had accounts in this book. One item I am sure some of the ladies of our day will be interested in was an entry showing that in 1842 Emma Smith purchased two pairs of silk hose for \$1.25 per pair.

One important matter took place in this store which we must not fail to mention. Joseph blessed his eldest son to take his place as president of the church. There were other times the father blessed his son, and at different times he pointed him out as his successor. Had the church heeded this call it would have protected many thousands of Saints who were deceived by false leaders. The Utah Church asked consent of our church to erect a monument commemorating the organization of the Women's Relief Society, which was granted; as a result there stands near the site of this building a creditable marker giving some of its history.

Old Graves

Located on this same block are several graves, some of which are marked. The graves of the father and mother of Joseph the Seer are to be found here. The exact location of many of the other graves is unknown.

It was by accident several years ago that I learned of the exact location of these graves. In company with Mr. Kendall, a brother-in-law of Alexander Smith, I visited these burial grounds. He took me to the spot where Joseph and Lucy Smith are buried. It was identified at the time by a grave dug for Emmeline Smith, first wife of Young Joseph, son of the Martyr. While digging, Mr. Kendall found another grave and took from it some of the articles in the casket. These articles he showed to Emma, wife of the Martyr, who said they had belonged to Lucy who was buried beside her companion. Mr. Kendall informed me that he did not disturb these graves but simply started digging

the new one about four feet west. This grave is clearly marked, so we have the identity of the last resting place of the father and mother of the prophet. The home of Lucy Smith still stands in Nauvoo and is in a very good state of preservation, being occupied as a residence at the present time. However she died in 1855 at the Mansion house where she had moved so that Emma might take care of her. Her husband died on September 14, 1840, as a result of exposure suffered in Missouri. It was indeed fortunate that these graves were discovered as no one in the family was familiar with their location.

Graves of the Martyrs

Each year many hundreds of people visit Nauvoo. Among the places of most interest are the graves of the Martyrs located only a short distance from the Homestead. Often I have stood before their graves and related the story of their martyrdom to many visitors. I have seen tears course down the cheeks of some who listened.

Joseph and his brother Hyrum were shot to death in Carthage; then their bodies were brought back to Nauvoo where they lay in state in the Mansion House. Some of the enemies declared they would have the head of Joseph. To prevent this Emma had the bodies buried in the basement of the Nauvoo House which was being constructed at the time. For a short time they were permitted to remain there. Emma, fearing they might be molested, decided to have them removed to a more secluded place. This work of transferring the bodies was entrusted to an old colored man who worked for the family. In the darkness of night he made a grave in the basement of the spring house several feet below the surface of the ground; then the bodies were taken from the Nauvoo House and placed in the grave side by side, Joseph on the south, and Hyrum on the north. The only persons present at this second interment, as far as is known, were Emma, Lucy, Young Joseph, possibly Alexander, and the old colored man.

Here the bodies lay for nearly eighty-five years. In 1928 they were transferred to the spot where they now rest. Those who knew where they were buried kept the secret.

As I have related this story with other items of interest concerning these servants of Christ I have witnessed a marked impression on the visitors, and I have every reason to believe many have gone away believing Joseph to be a true prophet of God. I consider Nauvoo to be one of the finest places to tell the gospel story.

The Mansion House

The Mansion House, home of Joseph Smith, Jr., and his family, still stands and is visited by nearly all who come to Nauvoo. It was in this home that Joseph lived from 1842 until the time of his death. Emma continued to reside there for several years, but when her sons were married, she let them have the home and she moved into the Nauvoo House where she died on April 30, 1879. The Mansion House is a well-preserved frame structure of Colonial style. At the present time it is not as large as it was during the life of Joseph, as a part of it has been removed.

Other Property

The church owns the following properties in Nauvoo: The Homestead, William Marks property, Joseph Smith home, Nauvoo House, and the Sidney Rigdon home which also served as the first post office in Nauvoo. Some of the homes of the leading men in the early church are owned by present members. The following homes, still standing, are owned by nonmembers: Brigham Young, Heber C. Kimball, John Taylor, the Snow Brothers, Orson Hyde, and the Masonic Temple. Most of these homes were built of brick, and although over one hundred years old they are still well preserved. There is every evidence that the Saints expected to remain permanently in Nauvoo. Following the death of Joseph and Hyrum, the church broke up in factions and scattered in different directions. In one of the revelations given to the church, the Lord said:

"If my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, They shall not be moved out of their place." It was the false leaders who led them away from Zion, while Young Joseph gathered up the broken fragments and lead them back to Zion.

At one time not one Latter Day Saint could be found in Nauvoo, but today a thriving branch is there, and the waste places of Zion are being built up as the Lord has said. As one walks the streets of Nauvoo, he feels sad as he realizes some of the terrible mistakes that were made; but he also can feel happy to know the work is being permanently established once more, and Nauvoo will yet become a cornerstone in the building of Zion.

(To be continued.)

Finding God Through Neighbors

THERE IS AN OLD FABLE that tells about God's creation of man. All the angels in heaven helped God create man in his own image, and from them came all the gifts and abilities that man has today. One angel touched man on the lips and gave him the gift of speech. Another touched his throat and he could sing. Another touched his fingers, and into his hands came the power to make things. Every gift the angels had they gave to man, except one. They withheld from him the gift of contentment, because, as God is supposed to have said, "If man is content, he will be satisfied with his lot, and will not seek after higher things."

That is supposed to be the reason why we are never satisfied with what we have, but are always striving after something else and constantly yearning after higher things. This is the reason we are constantly seeking God and his righteousness, finding him in many ways and in many places.

This yearning after higher things is reflected in the lives of men like Columbus, Sir Francis Drake, and Captain Cook, whose discontent took them over the horizon to new worlds. It is found in the lives of people like Madame Curie, Louis Pasteur, and Dr. Reid of yellow fever fame, whose search took them into the unknown fields of the healing power of medicine. It is found in the lives of men and women like David Livingstone, or Mary Slessor, Joseph and Beatrice Burton of latter-day fame whose divine discontent took them, and the light of God with them, across the horizons of ignorance to reveal the truth to those who were hungering after righteousness, or those who were quite unaware that righteousness existed.

This yearning is reflected also in the lives of people today who look

for satisfaction and contentment in their search for God through worship and communion with him.

WE ALL KNOW that the pinnacle of our aim is to love God. This is the greatest commandment. But in order to love God we must know him, and before we can know him, we must find him.

There are many ways in which we can find God. We can find him through our neighbors if we wish. It is a well-known fact that our lives are very closely tied with those of our neighbors. We can't live without them in material things. They help supply our food, our clothes, our homes, our every need. We, in turn, help to supply their needs by the things we do and make.

It is also a well-known fact that our instinct draws us close to our neighbors. A person who goes away into isolation to live by himself is regarded as odd. Robinson Crusoe's whole outlook on life was changed when Man Friday came to the island where he had lived for many years in solitude and loneliness.

Spiritually, too, we must live close to our neighbor. We need each other. There is a story told of a monk who was so disgusted with the sordid conditions of life in the city where he lived that he went to live on a mountaintop to be near God. But Christ, who came to this man in a vision, told him that only by going back and giving ministry to the people in the valley could he serve God. Yes, to find God, we must help our neighbors.

Consider the parable of the sheep and the goats, as recorded by Matthew. "Lord, when saw we thee hungry, and fed thee?" the righteous asked. And the answer came, "Inasmuch as ye did it unto one of the least of these my brethren [your neighbors], ye did it unto me."

By **ALAN S. FRATER**

THERE IS A BEAUTIFUL PAINTING by Harold Copping called "The Healer." It shows a missionary with his kit of medicine and bandages attending to the needs of a sick African boy. The boy's mother is there helping him. Near by are two other natives, watching anxiously. All around is the thick African jungle. Overshadowing all is the visionary figure of Jesus, the Great Healer. As we gaze upon this painting, we can sense that through the helping hand of one of God's servants stretched out to succor a neighbor in need, Christ can be found.

THOU SHALT LOVE THE LORD thy God . . . and thou shalt love thy neighbor." On every hand we get constant reminders that through service to our fellow men we can reach God. The philosophy of the Good Samaritan is as applicable today as when the story was first told. The example of Jesus, who went about "doing good," is a constant reminder to us who are so often satisfied with "just going about." The whole aim of the church, the establishment of Zion, is bound up in this fact—that we can find God through our neighbors.

Who is thy neighbor? He whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.
Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim.
Oh, enter thou his humble door
With aid and peace for him.

Fire and Spirit

You can quench a fire in one of three ways. You can leave it alone. You can pour water on it. You can put on it what will not burn. Just so you can quench the Spirit by neglect, by willful sin, and by a life of selfishness and worldliness.

—DR. M. A. COOPER.

The Auditorium

A Measuring Stick for Church Growth

By JOSEPHINE MONTGOMERY

PERHAPS NO OTHER BUILDING in the church is so well known or has caused so much perplexity as the Auditorium in Independence. When it was first begun in February, 1926, men shook their heads and wondered how we could ever use it to get our money's worth.

They had good grounds for their apprehension. In 1926 the church was getting along all right in small quarters. Conference crowds were beginning to overflow, but it would be extravagant to build a huge meeting place that would be used only once every two years or so. Office space could stand to be expanded a little perhaps, but certainly not to the extent of a building with a frontage of 250 feet and a depth of 270 feet. The gaping basement hole looked like a chasm into which would be thrown good money to erect a white elephant of brick and cement and steel.

But the years between 1926 and 1950 have given the Auditorium time to prove itself. Today Conference crowds are again beginning to overflow so that two services are necessary for the Communion on opening Sundays. Between Conferences the main auditorium does stand idle for long periods of time, but there are several occasions each year when it must be used for community projects which no other building is large enough to house. Each spring high school graduation exercises are held here, and the Kansas City Philharmonic Orchestra programs for the school children can be accommodated in no other building in Independence. In 1945 when President Truman "came home" to Independence for the first time since he had moved into the White House, the tremendous civic welcome was held in the Auditorium.

Other parts of the building are used more frequently. The lower

auditorium is left open for volleyball and other recreational activities, and the rooms surrounding it are used every Sunday morning for classes from the Stone Church. The dining room, which many Conference visitors will remember because of good food and the throngs of hungry diners, is used many times each year as the Laurel Club of Independence caters for church and civic groups.

AND EVERY WEEK DAY the offices of the General Church are open for a busy eight hours in the Auditorium. There are between fifteen and twenty suites of offices, with about fifty people on the staff. In addition to these employees, thirty-five general church officials occupy the offices. "But," says Bishop Johnson, "it's a rare occasion when we have all thirty-five of them in the building at one time."

This year it became increasingly apparent that the office space was getting cramped again as it had in 1926. Many of the offices were in temporary quarters, and parts of the building intended for office space had never been completed to useable form. As soon as General Conference was over in April, a large-scale program of revamping the Auditorium was begun. In a grand "shift to the left" a new and larger suite is fitted up, the department moves in, and the old quarters thus vacated are fitted up for the next department.

At present one corridor is blocked off as a temporary record room while the old record room is getting a much-needed face-lifting before it becomes the new library. A look at the "before" picture showed a bare room with ugly red tile walls. Along two sides were rough wooden shelves

filled with dusty books and bundles of unbound *Heralds* wrapped in brown paper. The center space was filled by a long table piled high with old ledgers, quarterlies, reports to General Conferences, *Autumn Leaves*, and one book entitled: *A Study of 985 Widows Known to Certain Charity Organization Societies in 1910*. A feather duster lay across one end of the table, but from the look of the rest of the room it had not been used recently.

The "after" picture will be much different. The walls will be plastered and tinted a light color. The rough shelves will be moved out. (One workman lost two bottles of coke betting on whether or not they would have to be dismantled before removal through the narrow passageway.) They will be replaced by finished bookcases built into the walls and tables to hold the books on church history and the rare, out-of-print documents and books, as well as a complete file of church periodicals.

THE MILE OF RAMPS is busy with workmen coming and going all day. A small, motor-driven vehicle passes pedestrian workers while the driver grins and calls "Taxi?" as he moves files of old business records down to the new records' room in the basement. Meanwhile, as soon as the library is complete, the old suite of rooms will be fitted up for the new offices of the Quorum of Twelve. Their old offices will be overhauled and given over to the Department of Religious Education. And so on down the line until the job of revamping and reallocating offices is completed.

In spite of the activity and rush of getting the job finished, a stranger

in the building will be tantalized at ten o'clock in the morning and three o'clock in the afternoon as the employees take a friendly few minutes out for sandwiches and coffee.

In the midst of renovating these offices, a few new ones will be set up to heighten the efficiency of work being done. The Central Stake offices are being moved out of the building completely, a storeroom for maintenance and repair supplies is being set up, and the new record room will make it possible to file away business papers from the office of the Presiding Bishopric for several years without crowding or confusion. Plans also call for improvements to be made on the dining room in the lower auditorium—putting in a new ceiling, new lighting system and air conditioning. And on the fifth level there is to be a council room at the front of the building.

IN JUNE of this year the job of putting the stonework around the dome was completed after almost thirteen months of labor. The work of putting the copper covering on the dome is now in process. A few sheets are already in place and approved by the architect. All the sheets will be fitted in the shop and then brought to the Auditorium and put in place. The biggest job will be to get the permanent covering put on the exterior. At present it is just brick with concrete piers, and the material for the permanent finish has not been chosen. Architects have submitted studies showing alternate methods of treating the front of the building. These were hung in the lobby during last General Conference, and so varied are the ideas that the sketches look as if they are of entirely different buildings.

Inside the auditorium is a hodgepodge of complete and incomplete portions. The labyrinth of corridors with their rough tile walls seems even uglier in contrast to the finished offices. The walls of the corridors

and both upper and lower auditoriums must be plastered. The permanent platform must be built in the upper auditorium and permanent seats installed to replace the rented chairs which are used at Conferences. And the uneven cement floors of the ramps must be covered with asphalt tile so that visitors won't have to stumble over the rough spots as in the past.

THE task of completing the Auditorium to the state of beauty in which it should be will take both time and money. Funds already appropriated are expected to finance the alterations planned for the present, but the greater task of finishing the exterior and interior appointments will still remain. At the last General Conference action was taken to authorize the Presiding Bishopric to

raise money toward the completion of the building. This fall the fund-raising campaign will begin. No more improvements will be possible without the immediate help of the membership.

One of the thrills for the General Church officers in Independence through the years has been the active interest taken by Conference delegates and visitors in the gradual changes being made in the Auditorium. The happiness expressed by visiting members as they walked through the halls noting what had been done in the intervening time since the last Conference has been a big factor in encouraging the church officers to push the work forward as rapidly as possible.

Much has been done since February, 1926. Much can be done. Much will be done.

The Stars Are Still Shining

By Marcella Schenck

FOR THREE MONTHS nature came to me—an abundance of flowers in the hands of the aged, the youth, the children, and the babies! I appreciated this loveliness of God's handiwork and the thoughtfulness of my friends. It was an additional joy when I could step outside to see it growing.

At the end of the fourth month I had the privilege of riding with some good neighbors to attend the church services at Liberty Home where there are no steps to climb. When we returned, darkness was settling over the town, and I looked up and saw the stars for the first time in many nights. They were so beautiful that I caught my breath and exclaimed, "The stars are still shining!"

My good friend Chloe answered, "They have been shining all the time." I said good night with, "They are still pretty."

Then I walked into the house and enjoyed King David's appreciations again. I felt like saying:

I will sing of the mercies of the Lord . . . I will make known thy faithfulness.
The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.

And the heavens shall praise thy wonders, O Lord.

I hope, too, that God's faithfulness shall be spoken of "in the congregations of the saints." But if you are not one of those who can stand and speak before many others, maybe you can do what several have done for me this past summer: sit by a bedside and bear a testimony that will give strength and courage to the one who needs that trust and faith which is within you.

Let us not leave it to the heavens and the stars, the flowers and the birds to do all the praising. And if you happen to be feeling a little low, go out in the velvet darkness of night and look up. The stars are still shining.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Do you understand the Ten Commandments to be those found in the twentieth chapter of Exodus? Do you believe them to be carnal? Do you believe they are done away with?
Saskatchewan J. A.

ANSWER:

Yes, the Ten Commandments are found in Exodus 20. They are also found in Deuteronomy 5. In the latter place they are stated as written by the Lord (verse 22, also chapter 10: 3-5).

A little difference may be noted; especially as to the reason assigned for keeping the Sabbath of the fourth commandment. In Deuteronomy 5:15 it reads:

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day.

This position is supported by Exodus 12:16, 17, 42; 13:3; 20:2; 31:17; Deuteronomy 5:2-6, 15, 16; 6:20-24; and II Chronicles 2:4.

The ten-commandment law with its precepts, statutes, and judgments does seem to be referred to as the law of a "carnal commandment" (Hebrew 7:16).

Apart from the gospel law, it was "weak," "imperfect," and "unprofitable" (Hebrews 7:18, 19). It did not contain the power of regeneration, therefore was not intended for salvation in the kingdom of God. (See Galatians 2:16; 3:11, 21; and Romans 3:20.) It was especially designed as a check against sensuality and carnality.

Death by stoning was the penalty for breaking any of the Ten Commandments. It was therefore called by Saint Paul, "the law of sin and death." He said, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans 8:2.

The gospel law was preached before the ten-commandment law was given. "But the word preached did not

profit them, not being mixed with faith in them that heard it." (See Galatians 3:8; Hebrews 4:2.) The ten-commandment law was given for the first time in Sinai. "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."—Deuteronomy 5:3. (See Exodus 34:27, 28.) The words are the covenant, the Ten Commandments. It was an "added" law of enforcement—a "schoolmaster" to discipline people who had not faith to do right.

Wherefore then serveth the law? It was added because of transgressions till the seed should come to whom the promise was made But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster.—Galatians 3:19-25.

As a code to be enforced, it was not intended to remain after Christ. People no longer are stoned to death for breaking the law. The following Scriptures are significant: Matthew 5:17, 18 (fulfilled in Christ); Galatians 3:25; 5:18 (no longer under); Hebrews 7:18 (disannulled); Romans 7:6 (delivered from); Romans 10:1 (ended); Romans 8:2 (freed from); II Corinthians 3:7 (done away); Romans 7:6 (dead). See also II Nephi 11:45-51.

However, all the sentiments of self-discipline and restraint contained in the Ten Commandments are embodied in the gospel law with its higher objectives and ideals.

Harold I. Velt.

QUESTION:

Who was the last known apostle or person holding the Melchisedec priesthood between the time of Christ and the latter-day restoration of the gospel?
Missouri E. F.

ANSWER:

Who last held the Melchisedec priesthood between the days of Christ and the Restoration is not recorded, so far as I know. The apostasy was apparently

a gradual process over a considerable period of time, the details of which are not fully stated either in Scripture or history.

A. B. PHILLIPS.

QUESTION:

Please explain the priesthood from Moses to Christ. Was Aaron, who was the head of the Aaronic priesthood, later made a high priest of the Melchisedec order? Who could enter the holy of holies?

F. S.

ANSWER:

Normally there are two orders of priesthood operating together in the church of Jesus Christ, these priesthoods having been given to Adam and coming down by lineage when not under suspense. In the founding of the Israelite nation at Sinai, these two priesthoods were established in Israel, the Melchisedec having been previously given to Moses through his father-in-law, Jethro, under which he officiated as leader of Israel; and the secondary order being conferred by divine direction upon Aaron and his sons, from whom it was called the Aaronic priesthood. Because of Israel's sin and rebellion against the higher law of the gospel, the Lord permitted the higher authority to lapse with the death of Moses, no successor being appointed for that office, thus leaving the Aaronic priesthood dominant until Christ came. (See Doctrine and Covenants 83:2-4)

Aaron and his successors were high priests but not of the Melchisedec order. The leading officers in both orders were called "high priests" but held differing powers of authority. We know of no Scripture which suggests that at any time the high priests of Aaron became high priests of Melchisedec. The Scripture noted shows that the Lord caused the Aaronic priesthood "to continue with the house of Aaron among the children of Israel, until John."

The inner sanctuary of the tabernacle, or holy of holies, was first entered by the Moses who heard the voice of the Lord speaking to him (Numbers 7:89), and since Hebrews 9:7 speaks of the high priest entering there once a year, it is probable that men of the Aaronic order were privileged to officiate there. Whether their functioning was the same as that belonging to the Melchisedec order we do not know.

Charles Fry.

Letters

Notes of Thanks

I wish to thank the Saints for their cards, letters, and prayers for my recovery while I was in the hospital at Nogales, Arizona. Since there were no elders near, I wrote and asked Sister Knussman of St. Louis to have the members at church to pray for me. From then on I suffered little pain, and my fractures began to show immediate improvement. I know God answered those prayers.

I am not completely well yet, however, and I ask for continued prayers that, if it be God's will, I may recover entirely. I could then go about encouraging others to see the light.

I have a son in Prescott, Arizona, who is trying to start a mission there. If anyone has some tracts or other church literature he could use, he would be glad to get it. (Address: W. C. Welch, Box 15, Prescott.) I should also appreciate having the Saints pray for my other son who is suffering from a lung infection and is now a patient at the Elks Hospital in Tucson, and for my daughter who is at Mayo Clinic for treatment of anemia. They do not belong to the church yet.

MRS. J. A. WELCH.

Third Street
Troy, Missouri

I wish to thank my many friends in the United States and Canada for their prayers, get-well cards, and letters during my recent illness. I am sorry I can't reply to all of them.

I am now very much improved and have been assigned to labor as district president in the state of Maine.

JOHN F. SHEEHY.

1624 West Walnut
Independence, Missouri

Wants Correspondence

Ruby Gross, 209 Cass Avenue, Dowagiac, Michigan, will appreciate receiving letters from other members of the church.

A Little Child Shall Lead Them

When the child was born, she appeared to be a very normal baby. Her parents were happy, of course, and so was the grandmother, who said she should be named "Mary" because that is a blessed name. However, when little Mary reached eight months old and still could not sit up, her mother began to grow apprehensive, and her silent prayer was ever, "Please, God, I have tried to do thy will, so grant this one request. Spare my daughter the tragedy of being an invalid." But two months later a specialist said there was no hope for her. "Is there nothing that can be done? We'll get the money—somehow—" pleaded the young parents, but the physician again said, "I am sorry. There is no hope." They took the helpless child in their arms and walked down the corridor, their hearts filled with a sense of futility. Alone in her room that night, the mother poured out her grief to God. Then came the words: "Let not your heart be troubled. Ye believe in God; believe also in me."

The next evening she asked her husband, "Dear, why don't we take God at his word? We've tried everything but the Great Physician—why not call on him? We are told to call the elders of the church when there are any sick among us."

Later two of God's servants anointed the child and, placing their hands upon her head,

sought a blessing for her. It was not a spectacular incident, but it left the conviction with those young parents that whatever happened, God would love and care for them and their child.

The next morning Mary smiled—the first smile since she had been born. As months passed she continued to grow and develop, and when she was six years old she, like other children, said elatedly, "I'm going to school!" Tears of gratitude welled up in the eyes of her mother as she watched her child leave for her first day at school, and her prayer was one of thanksgiving to the Savior who had said, "Let not your heart be troubled . . ."

N. W.

Sweet Home, Oregon

Report on Bend, Oregon

Last year about this time I visited the Saints at Bend, Oregon. There were only fifteen or sixteen at the service, and one elder to prepare and serve the Communion emblems. This year there were forty in attendance and four officers on the stand—two of the Melchisedec and two of the Aaronic priesthood. It made my heart rejoice to see such growth in the group.

A VISITOR.

A New Life

Thirty years after I first met a member of the Reorganized Latter Day Saint Church, I was baptized by that same man. The example he set has lived in my heart ever since he brought the true gospel to me during a round-up we rode in together. I was troubled because I had nearly killed a man while trying to protect the interests of my employer. As he wavered at death's door and I feared my freedom was almost over, I felt that I didn't have a friend in the world. Then I met this young cowboy who taught me to pray and sing when we were alone on the hills at night. At first I thought he was a reckless, scrappy kid, but I later found that he was brave and kind—a true follower of the Nazarene. The more I read his books and tried to pray, the more I wanted to be like him and his Christ. When he left the outfit, he gave me his pocket Bible and promised to pray for me always. I found many markings in that little Bible, and I often wept as I read over those passages. I had hoped to see the boy again, but each year my desire to make money and keep busy kept me from looking him up. I did continue to study, though, and I visited church people whenever I could.

This spring my health suddenly gave out. I sold my business and went to the Springs to rest. There I was advised to go to the specialists in Minnesota. First, however, I decided I wanted to see Independence and visit The Auditorium. I was too weak to stay long, but while I was there I learned that the Latter Day Saint cowboy I had known on the range lived in Iowa. My driver took me to the town where he lived, and we asked directions at the city hall. He seemed to be well-known and respected by those we asked. I called him on the phone, and he came for us and took us to his country home. His wife and son were away, but he showed me their pictures and I felt as if I knew them too. How much sweeter my life would have been if I had had a home and loved ones to care for instead of living only for myself.

My friend looked younger than his years. As he fed me toasted homemade whole wheat bread with honey and gave me milk to drink, we talked of the Word of Wisdom. We also reminisced about our first experience together on the range. I told him how I had studied and how much joy I had received from trying to be as kind to others as he had been to me,

He seemed surprised that I knew so much about the church yet had made no attempt to join. I told him I was waiting to retire so I could live near one of the churches. I proved to him that I knew all the standards of Saint-hood and asked him to take me to the pond in the woods I had seen as we drove in to his place and baptize me there. He said that he could baptize me but could not confirm me a member as he held the Aaronic priesthood. He tried to call his pastor but could not get him, so he said he would baptize me and sign a statement to that effect so someone of the Melchisedec priesthood could confirm me when I returned—if God so willed.

I put on some clothes that were much too large for my wasted body, and we walked over to the beautiful spring-fed pond. After I was baptized, he picked me up as if I were a child and set me on a log, wrapping an old army blanket about me to keep me warm. Then he told me that it was one of the blankets he had loaned me the first night of the roundup.

I felt that I was at last a true brother to him, and asked him if he would sing something as he used to out on the range. He sang the Lord's Prayer. Never have I heard anything so wonderful. As his great voice echoed through the woods, I felt that angels were there with us. Then he prayed, and every word he said went deep into my soul. I was happy—happy whether I lived or died.

In parting he asked me to return and make my home there so I could worship with them. This is my earthly desire; my other desire is that I can someday be with God.

L. L. HARRIS.

Albert Lea, Minnesota

From a Michigan Member

I can look out to the road and vividly remember the cold March day when I and my young wife drove a team hitched to a covered wagon to Rose City. That summer we heard David Smith preach the restored gospel in the old Chase schoolhouse and listened to the Scott-Braden debate. Two dozen of the town's leading citizens were baptized after hearing Brother Scott's rebuttal. Things have not always gone well for the branch since then. As in other groups, the members must strive to "come up higher" if they would hasten the redemption of Zion. I ask the prayers of the Saints for my loved ones and myself. My prayers are ever for God's people.

ROSS INGLERIGHT.

West Branch, Michigan

From a Free-lance Missionary

I shall appreciate having the Saints pray for the people I have given church literature to that they may see the gospel light and accept the Restoration Message. For the past four years I have been in more than a hundred homes and left our books for people to read. There have been three baptisms as a result of this. I need to be remembered in prayers also that I may have the physical and spiritual blessing I need to carry on this work.

I should like to hear from any members who care to write.

GEORGE H. ROBERSON.

120 West 6
Hutchinson, Kansas

Letter of Appreciation

On October 17 I celebrated my thirty-first birthday, and I want to thank all the Saints who remembered me with cards and letters. They mean a great deal to me and give me courage. I cannot answer each one individually as I am totally paralyzed. I have not walked nor used

my hands for four years. Perhaps someday, if the Lord sees fit to heal me, I shall be able to acknowledge the mail I have received. I believe the prayers in my behalf are being answered as I feel better and strength seems to be coming back in my legs. May God bless you all.

WALTER B. PENNY, JR.

Veterans' Hospital
Ground West S
Wadsworth, Kansas

Grateful for Prayers

It has been a long while since I wrote and asked the Saints to pray for me—almost eleven years. Recent X rays show that my lungs are completely normal now. Another blessing has come, too; both our daughters have been baptized. I hope they will go to Graceland when they are old enough for college.

There are over 11,000 members of the Utah Church in this area, and we have found several good friends among them. We attend their church suppers, bazaars, and special activities, but not regular services. We also know a nice couple that belong to the Christian Science Church. They are good musicians, and although they are sold on their present faith, we can't help wishing that someday they will join our church.

We hope that if any of our people are living in this territory they will contact us.

MRS. TED DEXTER.

1727 North Fifth
North Las Vegas, Nevada

Finds the Gospel in America

I came about four thousand miles from Sweden to America to hear the gospel. I was brought up in the Lutheran faith, but after living some years in Detroit, Michigan. I met a member of the Reorganized Church who asked me to attend services. In a short time I was baptized in the Detroit River. It was in January, and the ice on the river was about six inches thick. Following the baptismal service, Elder John Shippy and I walked about two blocks, and many people thought we would take cold, but we didn't. I am glad I found the gospel. It has saved me from lots of trouble, and I feel that I owe my very life to it. I am now seventy-five years old, and although there is no church in the city where I live, I go as often as I can to Buffalo Branch. May God bless all the Saints and save them for his kingdom.

CHARLES ANDERSON.

58 Newman Street
Springville, New York

Gardner Lake Retreat

During the Labor Day week end I had the opportunity to attend a city-wide Zion's League retreat at Gardner Lake not far from Independence. I noticed that the first two days were used mostly for recreation but on Sunday was different. At 11 o'clock Apostle Charles Hield delivered one of the best sermons I have ever heard; he spoke on faith in the time of trial, pointing out that we cannot expect God always to intervene and save us from suffering, because we have the free agency to do as we will. If we do not choose to live in harmony with the laws he has placed in the world, we cannot know the joy of obedience.

Climaxing the retreat was a fellowship service attended by more than two hundred young people. Nobody seemed to be lingering outside the tent. At first we did not seem to be in the right spirit for such a service, but after one young man arose and said that he realized the reason for this feeling of darkness in him

was his reluctance to do God's will, others expressed similar shortcomings and humbly resolved to do better. This seemed to change the whole meeting, which lasted for two hours. Near the close of it, a member of the priesthood stood and delivered a spiritual message in which we were admonished for our slothfulness and indifference. We were also told that God was wanting to send the endowment promised us, but that we were not yet ready to receive it. There were many sincere testimonies, dedications, and re-dedications. I left feeling that I had gained much knowledge and spiritual strength I would not have received had I decided to work instead of attending the retreat.

ANNANDO KRAMER.

4140 South River
Independence, Missouri

Why I Believe in God

I believe in God because my parents taught me to do so, because of the testimony of others, and because of my own experiences. I look at the beauties of nature and see the work of God. I know he has placed these things on the earth for our good and that each has its proper place. When danger arises, I know God has the power to answer a prayer for protection. Once I watched a tornado change its course as I prayed for the safety of my family and neighbors. I have seen loved ones receive administration, and, whether they lived or died, I have sensed that God's will was being fulfilled. I have walked into God's house and felt that he was meeting me there. Such peace and assurance could come only from a loving Heavenly Father.

MRS. JACK COOSE.

Box 127
Silex, Missouri

Tribute to California Groups

The members of Santa Ana Mission were a real inspiration to me when I was associated with them, and I found it difficult to leave there. However, since I have worshiped with the Saints at Santa Paula, I have come to feel very close to them also. Their love and devotion to the church, as well as their concern for each other, is a challenge. These virtues plus their tireless work has meant rapid growth for the congregation. The mission started with only one family several years ago, but now the group is hoping to build a church. The hall in which it meets is becoming quite inadequate. Surely the devotion, sacrifice, and prayers of these good people will be rewarded.

VERA M. HAVEN.

336 Wolff Street
Oxnard, California

Much to Be Thankful For

We are enjoying our work in the Ozarks and meet with the scattered members of the church as often as is possible to talk about the gospel. With the reactivation of Fort Leonard Wood, we are having another influx of "temporary residents"; and in the past few weeks we have found several couples who are members of the church.

God has been good to us and is still good to us, and we find much to be thankful for all about us.

C. R. REMINGTON, SR.

16 Green Acres
Rolla, Missouri

Appreciates Church Publications

I wish to express my appreciation for the *Herald* and *Daily Bread*. Many times I have found the answer to a question or been strengthened in an hour of weakness by reading them. *Daily Bread* is a splendid means of establishing family worship in the home, and the *Herald* helps to keep all followers of Christ in closer contact with each other.

MRS. ALBERT PIERT.

Route 1, Box 178
Kennewick, Washington

Whatever Is, Is Best

"All things work together for good to those who love God." Sometimes when we have to face the loss of loved ones, the destruction of our homes, or the failure of things we have worked hard for, we may not find it easy to believe that whatever happens is for the best. However, if we want God's purpose to be fulfilled in us, we must trust his wisdom. If Abinadi had not been burned at the stake, Alma and the people he led out of captivity may never have known the teachings of this great man. If Paul had been delivered from prison, his epistles which now appear in the New Testament may never have been written. Often the things we suffer help us to develop sympathy for others who are enduring troubles. Christ himself was made perfect through suffering.

Whatever our misfortune, others before us have had similar trials to bear. We can allow our troubles to make us despondent and miserable, or we can use them to help build foundations for more perfect lives. We must learn to pray, "Nevertheless thy will be done." If we waste our years in rebellion and self pity, we shall eventually look back on them with regret.

MAY RICHARD' HAMM.

1205 East South Avenue
Independence, Missouri

A Healing

Through the kindness of our Heavenly Father I have received a great blessing. For the past fourteen years, following a thyroid operation in which my parathyroid glands were accidentally removed, I've taken calcium intravenously. Because of this, other organs in my body were disturbed causing the tendons in my right arm and leg to contract. Gradually this condition grew worse, and my physician urged me to go to the University of Michigan Hospital at Ann Arbor to have these tendons stretched and my arm and leg placed in a cast. However, while attending Park of the Pines Reunion, I received administration and was healed of this affliction. The report of calcium determination in my blood following reunion showed a little above normal. I no longer need to take additional calcium, and my arm and leg are now perfectly straight.

This has been an outstanding experience for me and a testimony to my friends and neighbors.

BETH JOHNSTON.

Onaway, Michigan

(EDITOR'S NOTE: Accompanying the letter was this statement from the writer's physician: "I treated Miss Johnston every two weeks for about a year. Her fingers were developing contractures and tendons were shortening. Calcium was the only thing that gave her relief. Then all at once the shots were unnecessary, and the calcium level was normal. Only a miracle could have brought this about.")

First Things First - By LOUISE WRIGLEY

*God set small children on the earth
To play,
And then by night and day
He set his shining angels at a watch
. . . . And mothers too, you know,
To love them, keep them, guide them,
As they grow.*

*But sometimes, danger strikes with speed,
And square!
And even with the angels close about
Sometimes their mothers, first,
Are there.*

MOTHERS HAVE SOMETHING to do. God has given them, outright, the most marvelous gift of all—children. Rearing them in love and obedience to his commandments is the most important single contribution that member-mothers can make to the growth and progress of the church.

They are, in effect, being given the privilege of helping to shape the church of tomorrow.

However, when they are sidetracked by too many other responsibilities, sometimes the finished product is not as desirable as one might wish.

As some mothers assume for their first task the caring for their children in all phases of their development, this fact is naturally and easily accepted by all. When other young mothers who have been very active in church work do this same thing, there seems to arise the feeling that they aren't trying hard enough to serve when they are needed.

DO WE FAIL TO CONSIDER that these mothers, to keep up with their active little ones, need extra rest? They also need freedom from too close schedules so that they may be flexible to respond to the sudden whimsies of their growing, searching children. Who doesn't remember with warmth, the mother who would play make-believe for a cherished

hour, or sweetly and graciously find the time for an extra story, very often one of the boy Jesus and his sweet, charitable way toward every man?

This is not to say that the mother of young children wants to cut herself off completely. Certainly there are services she can render, peculiar to her situation as a mother. There are many small things she can dispatch with ease, and yet avoid the constant demand which drains her of much-needed strength. This is not to say that she intends or desires to forego the joy of church attendance or that she would deny for an instant the blessings of fellowship. Naturally, she wishes to continue to be a pulsing part of church life, encouraging by her attendance, and in many cases, still assuming moderate responsibilities in accordance with her abilities to *make* time for these things. She will not readily *find* time. There is probably little actually "left over." She is glad to *make* time, knowing there is nothing more richly rewarding than this.

THERE IS UNDENIABLE EVIDENCE that God gives us all the strength we need. Yet, is it fair for us to ask this mother to push her physical body out of all proportion to her human resistance? God's laws govern these things, too. Is it wisdom to break down in youth the health which she will find a priceless asset for service in her freer years?

Certainly many a mother is active—and blessed beyond measure by the welling up in her heart of the desire to do still more. Sometimes though, in spite of her careful planning, there seems not quite enough time for proper attention to the children, so these children suffer in some inexplicable way. It is rarely

physical neglect. It is so much more often mental or spiritual neglect which is harder to isolate. We wonder how such a lovely mother could have such mixed-up children. Perhaps it is because she failed to recognize the most important task God set for her. Perhaps it wasn't as much to her liking as public appearances, as counseling others—perhaps she felt she really didn't have the talent for it. She forgets that she was created, first of all, to care for the Zionite home which results from the combined efforts and aspirations of the whole family.

THEN THERE IS THE MOTHER, also really *desiring* to be of tangible help, who takes on too much because some people make her feel that by turning down their appeal for assistance she has been guilty of inflicting a personal injustice, that she is failing the branch membership and is a slothful laggard for not making enough more time to include this task. Is it right to make young mothers feel ashamed and hurt that they haven't the physical strength to accept and discharge every obligation every person would require of them? They should be helped through this period until their children are definitely growing in the right direction and thriving as the flower thrives in the warmth of the sun. Then they can again, safely and happily, channel their energies into the more varied aspects of church service.

Of course there are many projects which really need the mother's special kind of support or talent. But what is the wiser thing, her support of all these church activities to the point of frazzled nerves and discontented children, improperly nourished in a more subtle sense, or making her feel free to give to her home the balance it needs and let her open her heart in the quiet of her meditation to God's Spirit that it may course through her to bless her family? Her able help may be missed. It is dif-

The Home Column

difficult to find far-sighted, spiritually endowed people who will willingly, happily, and *gratefully* accept the opportunity to help keep branches going forward. Yet there are always people everywhere, wanting in their hearts to help, hoping to be asked, too timid to volunteer or without confidence in their own training or suitability. They need help. These are the reserves that must be tapped. In the tapping a branch may discover a whole new reservoir of potentiality.

IN A VERY PRACTICAL VEIN, have you ever transported a twenty-pounder, wiggling and jumping in his baby exuberance, to a baby-sitter that you might fulfill a need in branch work? The trip to the baby-sitter involves also carrying bottles, diapers, toys, training seat perhaps, blankets, a change of clothing in case of an accident. It is to be remembered that all of these things have to be planned for and gathered in advance.

If you are driving, Precious leans precariously out of his car seat, grabbing the wheel in a tremendous baby grip. This is one way not to prevent an accident. Or perhaps he wants to love you, which is a warming thought, if a little out of place. He throws his arms jubilantly around your head, completely covering your eyes. It is hard to drive in this fashion. Or, if you put his car seat farther away from you, he knows a fascinating game to play called "Throw it out the window." This is played with diaper bag, bottle, or just any old thing handy—like Mother's purse, especially, or her notes for the Daughters of Zion council meeting. This, somehow, seems unsettling to the nerves.

Roll up the window? Precious can roll it down again. After months of rushing from baby-sitter to engagement, Mother is probably not as effective as she should be any place along the line.

Nor should one expect to rely on good old "Mom" as a baby-sitter all the time. This is quickly run into the ground. She needs to participate

herself. These are her bountiful years.

THIS IS ONLY THE HUMAN side of a serious question. Where do a mother's loyalties primarily lie—with the church God gave her or the children God gave her? For the mother who has such a hard time saying, "I'm so sorry. I just can't right now," it presents a real problem. The answer is not just "Do what you feel you can do." Sometimes the need is so great and the desire so strong and the leaders so insistent that she accepts unwisely, unable to do anything else and feel right in her heart.

Can we, then, develop more understanding of her problems? Surely we cannot help being cognizant of her opportunities for training her little ones. Surely we realize what a wonderful privilege she might be denied if she spreads herself too thin. Let us not, in any way, spoil or take from her her own special ministry. Let us say, in all sincerity and love, "We will have a place for you when your more pressing obligations are discharged. Help as you can, and where you will. We welcome your assistance, but as far as devoting the *majority* of your time right now, we'll wait—because you will come back into active service a better mother, a better member."

Traitors

By Ella Lambkin

AN ALIEN has to go to a lot of bother and work before he can become a citizen of the United States. This is probably true of other countries as well. He must know something about the government before he can be sure he wants to become a citizen and before he can become an active citizen.

The final act of the alien is a pledge of allegiance and loyalty to the country of his choice. This pledge is a serious thing. After it is taken, if the person should work with the enemies and against his adopted country, he is a traitor.

Just so, we who join the church of Jesus Christ have some work to do. We must know of its organization and doctrine: we must know what will be expected of us before we can be sure we want to join. We make our decision carefully, prayerfully. In our baptism and confirmation, we pledge our allegiance to God and his way of life. If, after we take the pledge of allegiance to God, we let ourselves slip back into the enemy camp and work against God, we are traitors.

You Can Take It With You

By MARGARET BURKEY

MANY TIMES you have heard the expression, "You can't take it with you." Your first reaction might be that of doubting Thomas, or you would think, "Here is a miser, or an atheist." Actually, that person could be right, because there are some things you can take with you.

Remember the time your neighbor next door was in bed with a new baby and there was no one to care for the other children? You went to help and also took some food along. Or perhaps in your constant witnessing for Christ, you "won one." And the member who never had time to come to church until, because of your patience and understanding, he decided to put first things first and became a devout worker. There are the children you taught in church school, and because you took time to prepare their lesson and make it interesting for them, you helped them to build on the rock. These are the things you can take with you.

Let's each live and pray so we shall have such experiences to take with us as our passports to heaven.

Briefs

BRUSH CREEK, ILLINOIS.—The reunion, held south of Xenia, Illinois, August 5 to 13, was better attended than any previous year. Approximately 250 people camped on the grounds in cabins, tents, and dormitories. Many others attended the services each evening and especially on week ends. Over 400 were present for the Sunday services.

It is the general opinion that this was not only the best attended but most uplifting reunion ever held at Brush Creek. The St. Louis, Southeastern Illinois, and Central Illinois Districts were represented.

The staff, headed by Apostle D. O. Chesworth, included High Priest F. M. McDowell; Seventy Cecil Ettinger, Nauvoo, Illinois; Seventy Donald L. Kyser, president of Rich Hill District in Missouri; Sister Donald L. Kyser, leader of women in the Spring River and Rich Hill Districts in Missouri; Elder Sylvester Coleman, president of the Southeastern Illinois District; Sister Sylvester Coleman; Sister Aleta Runkle, Independence, Missouri, and Brother Alcide M. Pelletier, Lamoni, Iowa.

Apostle Chesworth brought to the reunion a great ministry, not only in his preaching services, but in conducting the general class on "The Restoration Story," at 11:00 a.m. each morning and also in conducting the general prayer service each morning at 8:30 a.m. He was also in charge of the priesthood meeting on Sunday afternoon.

Dr. F. M. McDowell taught the men's class for one period each day, and brought to them a new experience in the meaning and functions of the priesthood.

Brother McDowell, assisted by Brother Coleman, was in charge of the young people's early morning prayer service which was held on the bluffs, about three quarters of a mile from the reunion grounds. The theme was "What Does the Church Mean to You?" Afterwards breakfast was cooked out in the open.

Seventy Cecil Ettinger directed the evensong activities, and was assisted by Sister Aleta Runkle. The recreation for youth and the entire camp was under the capable leadership and direction of Seventies Ettinger and Kyser, and consisted of: softball, horseshoe, pingpong, volleyball, and swimming. Brothers Ettinger and Pelletier shared in instructing a class at 6:45 p.m. each evening on "Stewardship Opportunities and Responsibilities."

Brother Pelletier preached and operated the Herald Bookstore, and he gave the reunion a ministry through that avenue that was appreciated. He and Brother Kyser assisted each other in teaching the young people's class each morning on "Witnessing for Christ Through Stewardship." Brother Pelletier also acted in the work of the Bishopric at the reunion and surpassed his quota in filing inventories.

The church school for children was under the leadership of Sister Glenna Jackson, and a large group of teachers and assistants. The achievements of the children were presented in a program Saturday evening. The children numbered approximately seventy.

The women's class was under the direction of Sisters Aleta Runkle and Donald L. Kyser. The women also enjoyed their annual tea during the week.

Sister Aleta Runkle instructed a class on "Congregational Singing" every afternoon, and shared with Brother Ettinger and Sister Chesworth in directing the inspirational singing each evening before the preaching service.

Evangelist O. C. Henson was present during the entire reunion and was kept busy giving blessings. He was also in charge of the experience meetings held several afternoons during the week.

Each Sunday, the young people had their early morning prayer service under the direction of Brothers Coleman and Kyser, respectively.

Sister Coleman supervised the special music numbers for the various services, and Sister Arthur Henson directed the choir. Doctor Roy Mortimore, instructor at Graceland College and Graceland representative, was present with Sister Mortimore.

A ladies' quartet composed of Sisters Coleman, Chesworth, Runkle, and Kobler furnished several inspirational numbers.

Nine candidates were baptized in an impressive service Saturday afternoon in the pond near the Harry Henson home. Brother McDowell gave the opening remarks, and the quartet responded with a beautiful number. Those baptized were: Noel Feather, Deloris Feather, Joyce Walker, Harlene Kyes, Raymond Henson, Phylis Cocke, Lewis Wolfe, Clarabelle Wolfe, and Wanda Allen.

Brother and Sister Coleman brought a great ministry. Their teachings and leadership were such that a calm sense of peace and security settled over the entire camp.

Seventy Cecil Ettinger, Seventy Donald Kyser, and Elder Sylvester Coleman assisted in the preaching. Brother F. M. McDowell closed the reunion with an inspiring sermon.

The general theme was, "We Witness for Christ in the Restoration." The daily themes were: Saturday, "The Testimony of Christ in the Restoration;" Sunday, "The Kingdom of God in the Restoration;" Monday, "The Holy Spirit in the Restoration;" Tuesday, "The Church of the Restoration;" Wednesday, "Authoritative Priesthood in the Restoration;" Thursday, "The Scriptures of the Restoration;" Friday, "Revelation in the Restoration;" Saturday, "The Just God of the Restoration;" and Sunday, "The Restoration in Prophecy and History."—Reported by BERNIECE ANDERSON.

ESCONDIDO, CALIFORNIA.—The annual mission business meeting was held September 21 with Pastor Peter S. Whalley in charge, assisted by Associate-pastor Benjamin Sanders. Officers elected or appointed were Benjamin Sanders, pastor, treasurer, bulletin editor, tract committee, and building fund committee; Lee K. Day, bishop's solicitor, auditor, custodian, and tract committee; Mildred Arkley, church school director and secretary; Ethel Tarling, music director; Mary L. Wing, women's leader, reporter, and building fund committee; Clarence Zickafoose, Zion's League director; Kenneth Arkley, auditor, and tract committee; and Cora B. Dumphy, historian.—Reported by MARY L. WING.

JACK'S CREEK, TENNESSEE.—A series of services conducted by Seventy J. H. Yager ended on September 3. Nine people were baptized during the series: Georgia Beecham, Mr. and Mrs. Alton Johnson, and Kathy Bailey were baptized August 27 and confirmed at the evening service; on September 3 Mr. and Mrs. Robert O. Bailey, Mr. and Mrs. Irey Bailey and Peggy Pollock were baptized and were confirmed that evening. The six children blessed by Brother Yager during the series were Janice and Jerry Wayne, children of Mr. and Mrs. Alton Johnson; Larry Don and Carolyn, children of Mr. and Mrs. Irey Bailey; and Diane and Darlene, daughters of Mr. and Mrs. George Pollock. There was a record attendance throughout the series.—Reported by MINNIE BAILEY.

MADISON, WISCONSIN.—The following officers were elected at the Wisconsin District conference: Frank Mussell, district president; Elders Fred Moore and Philip Davenport, counselors; Leda Colbert, secretary; Mrs. Frank Mussell, director of women; Marlin Moe, church school director; John Longsdorf, young people's leader; Harry McCornac, district treasurer; Marabeth Ford, music director. The name of Alma Brookover was recommended to the general historian for district historian.

Apostle Paul M. Hanson, Missionary Merle Guthrie, and Evangelist Harry Wasson were present at the conference.—Reported by LEDA COLBERT.

MARLIN, TEXAS.—Elder Alfred H. Yale of Independence, Missouri, and Houston, Texas, conducted a series of preaching services September 10 to September 17.—Reported by MRS. RAYMOND RENEAU.

WICHITA, KANSAS.—Bernice Clark, Minnie Flynn, and Bobbie Westwood were baptized by Elder Myron LaPointe at Lake Afton on July 28 during the Kansas District reunion.

Dennis Earl Padberg, son of Mr. and Mrs. Philip Padberg, was blessed by Elders Myron LaPointe and Chester Richards on August 6.

Mrs. Orpha Myrtle Jantzen, Mrs. Vivian Gould, Jacqueline Corey, and Calvin Newman were baptized at the morning services, August 27, and were confirmed that evening by Elders C. R. Richards, Myron LaPointe, Earl Shepard, and Ronald Manuel. Ivan and Dolly Lloyd were also baptized at the morning service and were confirmed at the Wednesday evening prayer service by Elders Myron LaPointe and Ronald Manuel. Sheryl D., daughter of Mr. and Mrs. Richard Knight, and Jess Albert Queen, son of Mr. and Mrs. Earl Queen, were blessed by Elders LaPointe and Manuel at the evening service on Sunday.

Phyllis Jeanette, daughter of Mr. and Mrs. Omer Prather, and Gregory Dean Dawson, son of Mr. and Mrs. Bob Dawson, were blessed at the morning service on September 10, by Elders Manuel and Richards.

A co-op supper was held September 13 in the church basement, followed by the annual election of officers for the branch. The following were elected: Elder Myron F. LaPointe was sustained as pastor; Lindon Robinson, director of religious education; Mrs. Essie Shepard, adult supervisor; Frank Westwood, Jr., young adult supervisor; the branch presidency will supervise the young people's group; Mrs. Marian Manuel, children's supervisor and publicity supervisor; Clayton Marker, branch clerk and statistician; Ralston Jennings, branch treasurer; Mrs. Vera Westwood, music supervisor; Mrs. Katherine Slawson, dramatics supervisor; C. C. Jacquith, church auditor; Kenneth Ward, branch historian; Loyd Martin, Herald book agent; Virgil Weaver, branch solicitor; and Virgil Weaver and A. C. Seery to the building committee. The following committees were appointed with the approval of the branch: Oriole committee, Mrs. Roma Richards, Mrs. Erma Stillwell, Mrs. Donna LaPointe, with Mrs. Marian Weaver as the leader; Skylark committee, Mrs. Aletha Tilden, Mrs. Betty Dunham, and Mrs. Goldie Rowlett, with Mrs. Vera Allen as the leader.

J. C. Thorstenberg, Raymond Gann, and Marilyn Gann were baptized at the Wednesday evening service, September 27, by Elders Manuel and LaPointe, and arrangements are being made for their confirmation.

The Zion's League presented a half-hour radio program over KFJH on September 3 on the "Youth Church on the Air" program. Their theme was on the Holy Spirit, and Mrs. Elaine Cavin was the director of the group.

Promotion day exercises were held on September 24, and Paul Mengel presented certificates to those children being promoted. Mrs. Grace Tennery, children's supervisor, was in charge.—Reported by MARIAN MANUEL.

BRENTWOOD, MISSOURI.—Election of officers for the coming year was held September 15. District President Frank McDonald was in charge. The officers are: Elder Edwin C. Kent, pastor; Pat Dayton, secretary; Charles May, treasurer; Larry Watson, church school director; Lucille Miller, women's leader; Vi Dickerson, music director; Naomi Langguth, dramatic leader; Marge Kent, publicity director; Blanche Cook, flower chairman. As yet a young people's supervisor has not been chosen.

On October 1 Lillie Harms was baptized at Sullivan, Missouri, by Elder David Cooke. She was confirmed by Elders Cooke and C. J. Remington. Thirty-seven Saints and friends, some from St. Louis and Brentwood, were there for the occasion.

At the 11:00 service on September 24, two babies were blessed, Janice Yvonne Mason and Michael Claude Dayton. They were blessed by their great-grandfather, Elder Charles J. Remington.—Reported by MARGE KENT.

UTAH-IDAHO DISTRICT.—The youth conference was held at Ogden, Utah, on September 23, 24. Thirty-five young people from Provo, Salt Lake City, Ogden, Utah, and Malad, Idaho, attended. James Everette, Beth Fife, Adda Marie Smith, Jean White, Barbara Knight, and Lorraine Vaughn, from the Ogden Branch, were on the committee for planning and organizing the activities.

The conference started Saturday at three in the afternoon when the young people met at the Ogden R. L. D. S. Church to register. After the registration had been completed, the group went to the Ogden mountains where they played a number of exciting games. Later, they went on a "treasure hunt." The "treasure" consisted of stage money, jewelry, curious looking figurines, a rubber spider, and a variety of candy suckers.

After the "treasure hunt," a wiener roast was held. When the group had finished eating, they sat around the campfire and sang songs and a number of young people, representing various cities, put on skits.

Sunday morning, prayer meeting and church were held in the church. After church, dinner was prepared and served by the women's group. When everyone had eaten, the young people went to Salt Lake City to attend the baptism of Lorraine Vaughn, from Ogden, which was conducted by James Everette. After the service was over, class was held and the group was allowed to view the books which are in the custody of Russell Ralston. They saw the *Millennial Star*, *Journal of Discourses*, *Times and Seasons*, and many others. They also saw an original photo of Joseph Smith, Jr.

When class was over and they were ready to depart to their cities and homes, many expressed the desire to attend the next Zion's League conference which will be held sometime during the Christmas holidays.

BRITISH ISLES.—Well over 300 people traveled from various branches throughout the British Isles to attend the Mission Day services held at Nuneaton on Sunday, September 17. The Nuneaton church is quite small. The Saints fortunately were able to hire a large hall to accommodate the people and were glad of the opportunity to meet with so many.

The opening thirty minutes was a period of hymn-singing led by Gertrude Allen. This united the thoughts and paved the way for the prayer and fellowship service. Inspired by the

theme, "Launch Out Into the Deep," three of the presiding ministry led the prayers, followed by many earnest and reviving testimonies.

Apostle Blair Jensen then made known the call and approval for ordination of Brother Arthur Munslow, pastor of the Birmingham Branch, to the office of an evangelist and, under his hands, assisted by Patriarch J. W. Worth, Brother Munslow was ordained.

The afternoon program was divided. For the first hour the children were taught by Violet Worth, the young people by Eric Rowe, and the adults by Doris Oakman. For the second hour, Sister Oakman had a combined group of children and young people and showed them a most interesting series of films, mostly taken by herself, of the church and some of its personnel and activities in the Center Place. Brother Frank Fry addressed the adults in keeping with the theme.

The evening preaching service was at 5:30, when Apostle Jensen gave the address. He drew some vivid word pictures of conditions in the German Mission as compared to those in England.

Lunch and tea were provided by the Cogans, as well as beverages and cakes for the return journey. The canteen facilities at the hall are most convenient and help tremendously in serving a large group in a short time.—Reported by VIOLET WORTH.

GRAND ISLAND, OREGON.—A mission was organized September 15 by District President J. L. Verhei. The name, Grand Island Mission, was selected temporarily. Elder Charles H. Asher is pastor in charge and Brother James Clevenger is the church school director. Brother Clevenger and Brother Tim King are in charge of the building committee. They have made arrangements for the use of a schoolhouse in which services will be conducted. The meeting at which the mission was organized was held at the Tim King home near Grand Island. A sermon was delivered by J. L. Verhei and was followed by a general discussion and the electing of officers. Mona Worthington was made secretary and Martha King, treasurer.

Services at present are cottage meetings being held in the homes under the direct supervision of the district president. In the near future, services will be started in the schoolhouse which has been obtained for this purpose.—Reported by MONA WORTHINGTON.

FLINT, MICHIGAN.—An addition to New-all Street Church was agreed upon at the annual business meeting on September 20. This addition will provide more classroom space, a new chancel including baptistry, choir, and priesthood rooms, and a new entrance to the church with roomy narthex. Tentative plans were also made for a community building to be used for dramatics, recreation, banquets, and dinners. This building will be a city-wide project for the use of all our churches in Flint. Apostle C. G. Mesley was in attendance at the meeting.

Eighteen have been baptized in Flint thus far this year. Recently three young adults were added to the church.

Six young people are attending Graceland College: Nancy and Gordon Sears, Kent Bennetts, Barent Eliason, Herbert Hutchins, and Reta Russell. Carl Pohly is a senior at Michigan U., and Gerald Riegle will soon attend DeForest Training School in Chicago. The choir recently held a dinner honoring those of their members who were leaving, most of them to enter college.

"Your Church and Mine," a regular half hour Sunday afternoon radio feature over Flint radio station WMRP, was recently in charge of Pastor R. Melvin Russell. The story

of our church was told, with appropriate music by Gladys and Ellen Langdon. Many good comments were received.—Reported by ELEANOR RUSSELL.

FIRST CHICAGO, ILLINOIS.—Officers for the coming year are: Elder E. W. Chandler, pastor; Robert O. Brown, director of religious education; and Miss Velva Castins, *Herald* correspondent.—Reported by RUTH SKINNER.

MOBILE, ALABAMA.—Members of the priesthood and their companions met in the annex auditorium on September 15 for the sacrament of the Lord's Supper. Elder J. A. Pray, pastor, presided, being assisted by his two counselors, Elders Franklin Steiner and Brewton Greene, with Elder R. L. Booker, church school director, reading the call to worship. Following a hymn of consecration, the prayer of invocation was offered by Brother Steiner. Priests Jarvis Grace and A. V. Peavy served the Communion. The pastor gave an address to the ministry regarding their responsibilities as undershepherds of the flock. After the singing of "I Would Be True," Elder Steiner gave the charge to the companions present. A concluding hymn of affirmation was sung, and Elder Greene offered the benediction.

Missionary endeavor in outlying areas is increasing and especially in the vicinity of Chic-asaw, a suburb of Mobile. A weekly prayer service has been conducted there since last November, and the average attendance has been fifteen. Elder Alma Dungan is in charge of missionary cottage services, and Priest J. Grace the visiting program in that area.

A series of sermons will be preached at the church by Apostle Percy Farrow, October 29 through November 5.—Reported by JULIA M. WILSON.

HUMBER BAY, ONTARIO.—On September 3, Phyllis MacLean, wife of Brother Jack MacLean, was baptized by Elder James Daddon.

On September 23, the annual harvest home services were held. Speakers were District President John Booth, Elders Fred Long, and J. L. Prentice, all of Toronto. The senior and junior women's departments served the meals.—Reported by DORENE MOORE.

PROTON, ONTARIO.—A series of meetings was held during the month of September by Bishop Joseph C. Baldwin and Elder Louis Zonker of London. There was one baptism performed.

Several from the branch attended the Port Elgin reunion during the latter part of July.

Many members of the priesthood have visited and spoken at services during the summer months: District President Gordon Farrow of Warton, J. L. Prentice of Toronto, Bartley Farr of Woodbridge, Aubrey Mason of Warton, and Harry Davis of Ravenna.

On June 11 Wendy Georgina, daughter of Mr. and Mrs. Edward Batchelor, Dundalk, was blessed by Elders Gordon Farrow and Robert Black.

The business meeting was held October 4. On account of ill health, Elder W. P. Ellis was forced to resign and Elder Robert Black was appointed branch president.—Reported by DELL BLACK.

CORRECTION: In the Freesoil, Michigan, report in the October 19 issue the name Saugle River should be Sauble River and the name Floyd Tubbs should be Lloyd Tubbs.—Reported by BLANCHE HILL.

Minus Into a Plus - By RUTH SELZER

WHEN MARGARET FULLER SAID, "I accept the universe," Carlyle's retort was "Gad! She'd better!" Accepting the universe is for most of us a very simple matter as compared to the more difficult task of accepting ourselves. The beginning of all wise ambition lies in our power to accept ourselves as we are and not as someone else, and in trying to make the best of what we actually are. Always behind a personal triumph lies an act of self-acceptance. Too many times personal triumph is thwarted by tension between our actual and desired selves, and unhappiness results.

There are various causes for this tension. Parents often project aspirations into the imaginations of their children's ambitions which are utterly out of keeping with the abilities and aptitudes of their progeny.

Apart from the influence of unwise families is social pressure. We all desire to be appreciated, and no matter what the culture might have been in our span of life, we desire to meet its demands and succeed according to its standards. But despite the fact that culture makes us do a lot of things, we may discover we do not want to swim the middle of the stream, and so we deny everything we were meant to be and do. Tension thus caused is as much a tragedy as unwise parental influence. Fortunately in a free country where one may identify himself with various groups whose appreciations may be sought, the wise individual can handle this problem. Once a psychologist found a farmer, whose father was a farmer, who was born a farmer, who expected to always be a farmer, who was trying to be a good farmer but who wanted ever so much to paint pictures. When he was past forty, he dared

to accept himself; he did paint pictures, and they were exhibited in leading galleries.

TENSION ALSO ARISES between our actual and desired selves from high moral ideals. To have high moral ideals is commendable, but they, too, are projected pictures of ourselves as we feel we ought to be or strongly want to be. We might aspire to be of public service. We might read all we can about our ideal, study, and prepare—yet be as poorly fitted for the job as

Here Is the Writer . . .



Ruth Meehan Selzer, a native of Washington, attended high school and college in Iowa, was married in Florida, and then returned to her home state. For four years before her marriage she taught school in Boone County, Iowa. She and her husband, Joseph, and their two children,

Richard and Donna Jean, make their home in Seattle and attend Rainier Branch, where she is director of religious education. She also serves her congregation by arranging special programs. For relaxation she writes poetry and skits, plays the piano, and does fancywork.

basswood to a battleship. Disappointment often looms in the face of misfitted idealism. Granted there are general ideals that apply to Peter, James, and John. Yet, if Peter tries to be John, or James to be Peter, trouble begins. Each accepted himself to begin with. Didn't Jesus say to Peter when he inquired about another man's lot, "What is that to thee? Follow thou me."

AND QUITE APART from the influence of families, social pressure, and high moral ideals, tension between the actual and desired selves

becomes poignant in the presence of handicaps. The human story has nothing finer to present than to the lives of handicapped men and women who have illustrated what Dr. Alfred Adler called "the human being's power to turn a minus into a plus." Alec Templeton entertains millions over the radio, and he is stone blind. Dr. Edward Livingston Trudeau, driven from his profession in New York City by tuberculosis, wrote, "The struggle with tuberculosis has brought me experience and left me recollections which I never could have known otherwise and which I would not exchange for the wealth of the Indies!" Gunga Din in Kipling's poem was a humbly situated man of lowly endowment, but he was a real person. "You're a better man than I am, Gunga Din." To say Demosthenes became a great orator in spite of his stammering is an understatement. He became a great orator because he stammered. As the story goes he filled his mouth with pebbles and spoke against the noise of the waves until he actually orated. Theodore Roosevelt started with a frail physique and so successfully overcame it that he became a Rough Rider and a lion-hunter. And who in our day will deny that infantile paralysis can keep a man from becoming president.

Yes, obstacles can be so arousing and stab us so wide-awake that we do

*Resolve to be thyself; and know that he,
Who finds himself, loses his misery.*

Solid Footing

There is nothing which God will not do for a man who dares to step out upon what seems to be in the mist; though as he puts down his foot he finds a rock beneath him.—F. B. Meyer.

New Horizons

Security With Peace - By STEPHEN BLACK

A RECENT NEWS RELEASE proclaimed to the world that men no longer want to be rich, no longer want to be famous or to have power over others. What men want today is security. Security means different things to different people, but if you ask the average man who talks about security what he means by the word, he'll probably tell you he wants to experience the feeling of being secure from hunger, the elements, sickness, danger, and all physical discomforts. He wants an assurance of safety or certainty; he wants freedom from anxiety and doubt. Now if that is what man wants, what are his possibilities of obtaining that kind of security? What would happen to him if he had it?

Everywhere you go you hear people talking about security—"security from the cradle to the grave." But do they really want this? I don't think they do? Would you want it at the price of freedom? Would you exchange your God-given agency for it? No, you wouldn't. You start to resist the efforts of your parents to keep you safe and secure at a very early age.

Would you have, for instance, security in childhood? True, a child likes to feel secure as to his home and his physical comforts, but try to protect him from all danger, and you will find childish rebellion even to the extent of leaving home. Not always does a child's rebellion result in his giving up security, but that thought is perhaps uppermost in his mind from the moment he becomes conscious of his right to choose for himself. Absolute security is in opposition to God's law. The child senses this and instinctively turns against parents who try to keep him too secure. Parents who try to do the thinking for their children in an effort to keep them secure find later that they have spoiled them and left them unprepared for life. The late historian,

Hendrik Willem Van Loon, said that if he desired anything special for his grandchildren, it was that their early life may not be too easy. He knew the harm that might come of letting children feel too secure.

WOULD YOU BE SECURE in your religion? When you accept the creed of a church, does it give you a feeling of intellectual security? Do you feel that you have the whole of God's law, and God can reveal no more to man than that which is contained in one book? Or does the Bible teach you that what God has done in the past and what he has revealed in former times he can reveal today or at some future time? If your creed in any way limits God, then you do not have intellectual security; you have intellectual stagnation.

Perhaps this illustration will clarify the point. Two artists were asked to paint pictures portraying their conception of security. The first chose for his scene a lake hidden among the mountains. The second painted a thundering waterfall, with a fragile birch tree bending over the foam. At the fork of a branch, almost wet with the cataract's spray, a bird sat on its nest. The first painting showed only stagnation. The lake was beautiful to behold in its mountainous setting; the waters were securely hemmed in by the towering peaks, but they were stagnant. Only when the waters were released to tumble down over the boulders and fulfill their God-given purpose were they really at peace. They found security as they irrigated the parched plains and valleys below. But more important in the second painting was the position of the bird on its nest in the frail birch tree which extended out over the foam below the gigantic falls. Here was real security, for in spite of the precarious position of the nest, the bird felt secure. Few of its enemies would dare disturb its home beneath the

ever-crashing falls, and as the bird sat on its nest its instinct assured it in some mysterious way that God's purposes were being wrought. Here was portrayed security with peace.

DO RICHES BRING SECURITY? Two men were moderately wealthy during the boom days of the late nineteen twenties. Neither one needed to work another day for the rest of his life. They believed they had security in this world, but when the stock market crash came, they tried desperately to hold on to their security; as a result they lost their entire fortunes. Was their security gone? It was for one of them, because he jumped from a window on the twenty-sixth floor of the office building that was named after him. When he lost his worldly security, he had no peace. However, the other man after the first shock of finding himself broke once more, was quite relieved—he found greater peace than he had ever known before. He re-evaluated his life and its purpose and started over again—a wiser man than he had ever before been. He learned from bitter experience that it is useless to have security without inward peace.

WHAT IS IT, then, that men really want? Is it security? A certain kind of physical security, yes. But I believe there can never be real security without inner peace—the kind of peace that comes to each of us when we know we are like the bird in the slender birch tree beneath the pounding waterfall; the kind of peace that comes to us when we obey the laws of God. "Great peace have they which love thy laws: and nothing shall offend them." As long as there are men who do not accept the perfect law of liberty as proclaimed by Christ, there can be no physical security. We find security with peace as we find our true

mission in life and work at it in harmony with the law that governs all things.

The security that is talked about in political speeches, in sociology classes, and on street corners is a security without peace. It is unstable and stagnate. Men could not bear it; they would become useless and be as miserable as a child tied to his mother's apron strings. Jesus saw this truth and tried to teach his disciples not to trust in the things of this world. His message was one of social righteousness, not worldly security. He said, "He who doeth the works of righteousness shall receive his reward, even peace in this world and eternal life in the world to come." The man who does righteousness will find security with peace, for he will have the peace Jesus promised those who kept his commandments. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you In the world ye shall have tribulation, but be of good cheer, I have overcome the world." The peace that comes to men when they break loose their worldly fetters and live in harmony with God's eternal law is the only real security possible to man. If you want security, find your godly purpose in life, work at it, and you will find peace.

Testimony of President Joseph Smith

(Continued from page 2.)

spirit of the emblems and the office work of the Holy Spirit in attending upon it. I believe that.

Hence, today, I renew my covenant before God and before my brethren, and hope to stand steadfast whether my life now be long or short from this time; and so, desiring that I may walk carefully the ways of life with each and every one of you and when the time shall come for my departure I shall be able to look up, and

conscious of all my defects, of my shortcomings, of my secret sinning, I have the confidence to put myself in the hands of a just God and trust him for what may await me.

May God, in his infinite mercy enable each one of us to understand the sacred character of the work we have been doing this day in thus partaking of these emblems, that they may be blessed to each of us, that we may walk the ways of life with such carefulness that we may indeed witness to them that are without and those that are within, that our lives are before Him and that they may be known and read of all men—all things of lovely repute, things that are lovely, of good repute and of good report, that we may think upon them and make them a part of our inner life and our manifest life before each other and the world. May God add his blessings as he sees that we need, in Jesus, our Lord. Amen.

Dr. Torrey's Prescription for a Revival

I can give you a prescription that will bring a revival to any church or community or any city on earth. The prescription is as follows: First, let a few Christians (they need not be many) get thoroughly right with God themselves. This is the prime essential! If this is not done, the rest that I am to say will come to nothing. Second, let them bind themselves together to pray for a revival until God opens the heavens and comes down. Third, let them put themselves at the disposal of God for him to use as he sees fit in winning others to Christ. That is all!

This is sure to bring a revival to any church or community. I have given this prescription around the world. It has been taken by many churches and communities, and in no instance has it ever failed. And it cannot fail!

—R. A. TORREY.

Bulletin Board

Rock Island District Conference and Young People's Institute

The Rock Island District conference will be held November 5 at the Masonic Temple, 420 Eighteenth Street, Rock Island, Illinois. The schedule is as follows: 9:30 a.m., prayer service; 11:00, preaching; 2:00 p.m., business session; departmental meetings immediately after the business session. All pastors and priesthood members are urged to attend the priesthood meeting to be conducted by Apostle D. T. Williams at the Moline, Illinois, church, Fourth Avenue and Forty-sixth Street, at 8:00 p.m., November 4. The audio-visual aids committee and all interested in visual aids are requested to meet at the Rock Island church, Eighteenth Avenue and Tenth Street, at 10:00 a.m., November 4, for a two-hour session. There will be demonstrations and an election of officers at this meeting.

A young people's institute will be conducted at the Lend-A-Hand Club, 105 South Main Street, Davenport, Iowa, on November 4 and 5. Carl Mesle, general church young people's leader, will be guest instructor and speaker. Saturday's activities include classwork for leaders and officers at 2:00 p.m., classwork for all young people and leaders at 3:00, a workshop at 4:00, and a banquet at 6:00. On Sunday there will be a fellowship service at 7:30 a.m. in the Rock Island church. The registration fee is \$2.00; banquet alone, \$1.25; classwork alone, \$1.25.

Notice to Members in Nevada

Mr. and Mrs. Ted Dexter, 1727 North Fifth, North Las Vegas, Nevada (phone 890-W) would like to contact other members living in or near Las Vegas.

Tract Wanted

Frank S. Hawkins, 80 Savannah Street, Rochester, New York, would like to obtain a copy of the tract, "The Atonement of Christ and the Final Destiny of Man," by F. M. Smith.

Changes of Address

Lewis E. Landsberg
517½ Francis (office)
719 North Twenty-fifth (residence)
St. Joseph, Missouri

Until further notice personal correspondence may be addressed to me as follows: 1337 West Forty-second Street, Los Angeles 37, California. Evangelists mailing copies of blessings may send them as before to my address at The Auditorium, Independence, Missouri, but each package should be marked "Copies for filing."

ELBERT A. SMITH.

Church Literature Wanted

Jesse Emerson, 904 South Wayland Avenue, Sioux Falls, South Dakota, will appreciate receiving old *Heralds*, tracts, or other church literature for use in missionary work.

Notice to Servicemen at Sheppard Air Base

Elder R. W. Bunch, 3301 Holliday, Wichita Falls, Texas, will make provisions for men stationed at the Sheppard Air Base in Wichita Falls to attend church. Those knowing of members in the Air Corps who may not see this notice are requested to send names and addresses of servicemen to Elder Bunch. (Phone 3-1523.)

West Virginia Institutes

Two institutes will be held in West Virginia District, the first on November 25 and 26 at Parkersburg, the second on December 2 and 3 at Wheeling. The theme of both institutes will be "Tell the Restoration Story." Schedules are as follows:

Saturday: 2:30 p.m., class, "Distinctive Beliefs of the Restoration," M. L. Draper, instructor; 4:00 p.m., class, same topic, J. S. Menzies, instructor; 5:00 p.m., supper; 7:30 p.m., sermon, "The Latter Day Glory," illustrated with color slides of church history, M. L. Draper.

Sunday: 9:00 a.m., Fellowship service with Samuel Zonker, district president, in charge; 10:00 a.m., class, "Distinctive Beliefs of the Restoration Movement," J. S. Menzies; 11:00 a.m., sermon, "The Hand of God in History," M. L. Draper; 2:00 p.m., general forum, "Beliefs of the Restoration"; 3:30 p.m., Communion, dedication service.

Meals will be served at the church.
MAY R. GRIFFIN, Secretary,
West Virginia District.

Southeastern Illinois District Institute and Conference

An institute and conference will be conducted for the Southeastern Illinois District on November 18 and 19 at the church in Flora, Illinois (Locust and Washington Streets). Theme for the institute is "Make Disciples for Christ." Apostle D. O. Chesworth, Bishop Leslie Kohlman, and Elder Sylvester R. Coleman will conduct the classes which are to begin at 10:00 a.m., Saturday, and continue throughout the day. There will be a preaching service at 7:30 p.m. On Sunday there will be a prayer service at 9:00 a.m., preaching at 10:45, a class at 2:00 p.m., business session at 3:00, and preaching at 7:30. District officers and branch secretaries should send their reports to Ruby Ellis, 519 South Twelfth Street, Mt. Vernon, Illinois, prior to the business meeting. Meals will be served at the church Saturday noon and evening, and Sunday noon. Those desiring overnight accommodations may contact Mrs. Sylvester Coleman, 234 East Fair Avenue, Flora, Illinois.

SYLVESTER R. COLEMAN,
District President.

Books Wanted

Leslie R. Leutzinger, 700 Mt. Pleasant, Ann Arbor, Michigan, would like to obtain all four volumes of *Church History*.

Kirtland District Conference and Women's Institute

A women's institute and district conference will be held at the church in New Philadelphia, Ohio, on November 11 and 12. There will be classwork on Saturday afternoon and a banquet Saturday evening for the women. Sunday's schedule is as follows: 9:00 a.m., prayer service; 10:45, sermon by Apostle M. L. Draper; lunch at noon; 2:00 p.m., business meeting.

E. NORMAN COX,
District President.

Northern Saskatchewan Priesthood Institute

An institute for priesthood members in northern Saskatchewan will be held in Saskatoon on November 10, 11, and 12. Theme of the institute is "I Am Determined," and Seventy Z. Z. Renfroe is to be the principal speaker. It will open at 6:15 p.m., Friday, with a banquet and program. Saturday's activities will begin at 9:00 a.m., and Sunday's at 8:30 a.m. with a prayer service. Further information may be obtained from F. A. Gendron, 1117 Avenue A North, Saskatoon, Saskatchewan.

Maine District Conference

The Maine District conference will be held at Jonesport on November 18 and 19, beginning at 7:30 Saturday evening. Sunday's services will be as follows: 9:30 a.m., prayer meeting; 11:00, preaching; dinner in the church vestry; 2:00 p.m., business meeting; 7:00, preaching. Apostle M. L. Draper and High Priest John Sheehy are to be present.

REQUESTS FOR PRAYERS

Lucy Brown, Johnsonville, Illinois, requests prayers for her husband, who has been in poor health for several years, and for herself.

A friend requests prayers for the spiritual welfare of George H. Roberson, 120 West Sixth Street, Hutchinson, Kansas.

Hortense S. Cramer of Arlington, Virginia, (c/o Capt. H. P. Coloney, 4623-B South Thirty-sixth, Fairlington) asks to be remembered in prayer. She is eighty-nine years old and has been ill since last March.

Mr. and Mrs. G. D. Davis, 451 Harrison Street, Twin Falls, Idaho, request prayers for the physical and spiritual welfare of their son.

Prayers are requested for the spiritual blessing of Wallace Leshly, Toledo, Oregon.

ENGAGEMENTS

Nelson-Tripp

Mr. and Mrs. Ralph E. Tripp of Nauvoo, Illinois, announce the engagement of their daughter, Cheryl, to Jalmer G. Nelson, Jr., son of Mr. J. G. Nelson, Sr., of Independence, Missouri. Miss Tripp will graduate from Graceland College next spring. The wedding date has been set for June 17.

Grant-Morford

Mr. and Mrs. Kenneth Morford of Independence, Missouri, announce the engagement of their daughter, Betty Jo, to Joseph L. Grant of Wadsworth, Kansas, son of S. R. Grant of Topeka, Kansas. The wedding will take place in the spring.

WEDDINGS

Cook-Beecham

Hazel Beatrice Beecham, daughter of Mr. and Mrs. Dorsie Beecham of Huron, Tennessee, and James Howard Cook, son of Mr. and Mrs. Hafford Cook of Henderson Tennessee, Mississippi. Hoyt D. Jobe performed the ceremony.

Goddard-Edwards

Mona Mae Edwards, daughter of Mr. and Mrs. Peter Edwards of Fulton, Iowa, and Griffith George Goddard, Jr., son of Elder and Mrs. Griffith G. Goddard of Muscatine, Iowa, were married September 29 at the Fulton Reorganized Church, Elder Goddard officiating. The bride attended Graceland College last year. They are making their home in Muscatine.

BIRTHS

Elder and Mrs. Wayne Simmons announce the birth of a son, Dana Allen, born September 27, at Cameron, Missouri.

A son, Stephen Hunter, was born on October 3 to Mr. and Mrs. Harold M. Fogler of Ferguson, Missouri. Mrs. Fogler, the former Betty Jane Hunter, was graduated from Graceland in 1942.

Mr. and Mrs. Norman Hinderks of Stewartsville, Missouri, announce the birth of a son, Ronald Clayton, born October 8. Mrs. Hinderks is the former Velva Hampton. Both parents attended Graceland College.

Mr. and Mrs. Lorin Dunham of Shenandoah, Iowa, announce the birth of a daughter, Ann Elizabeth, born September 23.

A daughter, Susan Eileen, was born on June 6 to Mr. and Mrs. Donald Wagler of Muscatine, Iowa. She was blessed on October 8 by her grandfather, Elder Philip Wagler, assisted by Elder Griffith Goddard.

A daughter, Cathy Lynn, was born on October 1 to Mr. and Mrs. George Courtoise of Muscatine, Iowa.

A daughter, Loretta Marion, was born on September 27 to Mr. and Mrs. Howard Fisher of Birsay, Saskatchewan.

A son, Michael John, was born on September 15 to Mr. and Mrs. John Rutherford of Toronto, Ontario. Mrs. Rutherford is the former Nadine Yager.

Elder and Mrs. Herbert C. Lively of Kansas City, Missouri, announce the birth of a son, Brent Charles, born September 25.

DEATHS

CASSELL.—Della M., daughter of Henry and Lucy Bowman, was born June 19, 1868, in Knox County, Ohio, and died July 21, 1950, at Cameron Hospital. On March 29, 1885, she was married to George D. Cassell; one son was born to them. Throughout her long illness, which lasted eight years, she was cared for by her husband.

Besides her husband and son Floyd, she leaves two grandchildren, two great-grandchildren, and four sisters: Ollie Doubt of Union City, Michigan; Effie Locke and Bertha Balkom of Coldwater, Michigan; and Sadie Stoehr of Fort Wayne, Indiana. Funeral services were conducted by Elder E. R. Carter at the Weicht Funeral Home. Burial was in the South Scott Cemetery.

VOLZ.—Mary Farley, was born October 6, 1881, at St. Louis, Missouri, and died September 26, 1950, at Los Angeles, California. On June 25, 1904, she was married to Alec F. Volz; the one child born to them died in infancy. In June, 1920, they made their home in Los Angeles. For the past fourteen years she had been paralyzed and unable to speak, but her mind remained keen and alert. A member of the Reorganized Church since June 27, 1890, she gave this final testimony: "The church means everything to me."

She is survived by her husband and many friends. Funeral services were held at Wee Kirk o' the Heather, Evangelist Louis J. Ostertag officiating. Interment was in Forest Lawn Cemetery, Glendale, California.

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*** FLOORS**

The church I was visiting was prettily decorated, and the floor was waxed until it shone. It was so slick I skidded, but managed to keep my feet. Then an elderly sister came in, slipped, and fell. She was in great pain. When the ambulance took her to the hospital an X ray revealed a fractured hip. . . . Do you suppose that the people who waxed that floor will think for a minute that they are responsible for the woman's broken hip? No, the type of mind that indulges in that kind of vanity rarely thinks of others. Such people go right on waxing floors so that others may break their bones. Why is it necessary for a public building—or a home either, for that matter—to have a dangerous floor? . . . These may seem like harsh words, but shouldn't something be said to remind people of their responsibility to others?

*** HOW TO PREACH**

Young men entering into the ministry could do worse than consider this advice by an old preacher: "Bred'ren, I tells you how I does it. I takes ma tex' and I 'splains hit; den I mystifies hit and sprangles hit out for a while. Den I puts in de rousements!"

*** THE HUMAN ANIMAL**

This was at Union Station. A little man with big whiskers and an enormous broom was sweeping up an area of the floor. Dust and dirt, mingled with all the odd little items a civilized life makes it necessary for us to discard, littered the floor. He was gathering it up for his trash can on wheels. There were containers where the public could put these things, but few bothered. They just threw them on the floor. What would their homes look like? Behavior in public reveals what kind of people we are.

A big man with heavy jowls, his eyes set in a porcine stare, crossed the place. He dropped some torn tickets and a gummy cigar stub. There was something about him like the fourth prize in the hog exhibit at the county fair. A small boy romped at his mother's side, dropping popcorn; he was definitely a frisky pup. Then a girl in her teens, as perky and nervous as a squirrel; she could have climbed a tree right then. She dropped some Kleenex smeared with lipstick. A young woman, twenty-odd, slick as a model in a store window, flitted by like a canary; all she lacked was a cage. A faint, bewitching perfume trailed hauntingly behind her, disturbing nothing but the senses, and them violently. Finally a collegiate youth, scattering gum wrappers, smiles, a cigarette butt . . .

The little man with the broom looked back at the floor, so soon dirty again. He sighed, said nothing, and swung his big broom.

How much like animals—coarse and untidy—some human beings are. In South Africa, hunters judge what kind of wild creatures have passed by the character of the "spoor"—the traces and signs on the trail. What would the people of the future judge of us by examining our "spoor"?

*** FOOTNOTE**

And that pale sustenance,
Despair!
—Emily Dickinson.

How to Be a Church School Missionary



WHEN JANE PARKER went to call on her new neighbor, Mrs. Fields, she found that someone had been there before her.

"I've heard about you, Jane," said the lady, speaking gently so as not to disturb her six-month-old daughter who lay in her crib by the window. "Mrs. Porter who lives next door has told me what a wonderful faith you had when your baby was so sick and everyone was afraid he wouldn't pull through."

Jane Parker stood back on her heels. Sister Porter certainly hadn't let any opportunities slip by her to bring in something about the gospel.

Mrs. Fields was talking. "I have never lived any place where I've found such a good neighbor as Mrs. Porter is. She took my washing last week and did it for me when my baby was cranky with her teething. And she has talked to me about your church. I'm going to start coming to church school and bring the

kiddies. Any religion that makes as good a neighbor as Mrs. Porter and creates as strong a faith as you have must have something to offer."

Jane lost no time in offering her own invitation and giving some information about where to take the kiddies. She made plans to come and go with Mrs. Fields the next Sunday so she would know just what to do.

COULD YOU BE A MISSIONARY LIKE MRS. PORTER AND JANE?

THE HOOVERS were isolated. That is to say that in a young city of 50,000 they were the only members of the Reorganized Latter Day Saint family. There was Dad Hoover and Mother, and the four daughters, ranging in age from seven to fifteen. The Hoovers were sold on their religion and were not going to let it become a nonentity in their lives, even if they couldn't associate with other Saints.

The first Saturday after they got settled in their new home in Ebansville, Mother Hoover came up with the suggestion, "Let's go to church school tomorrow."

Everyone looked at her as if they thought she were crazy. But that's just what the Hoovers ended up doing. All six of them dressed up in their Sunday best, and they had a church school class and a worship service too, right in their own living room, taught by Dad Hoover.

Before more than three Sundays had passed, one by one the girls began to bring their friends to their home. Then the parents of the friends came too.

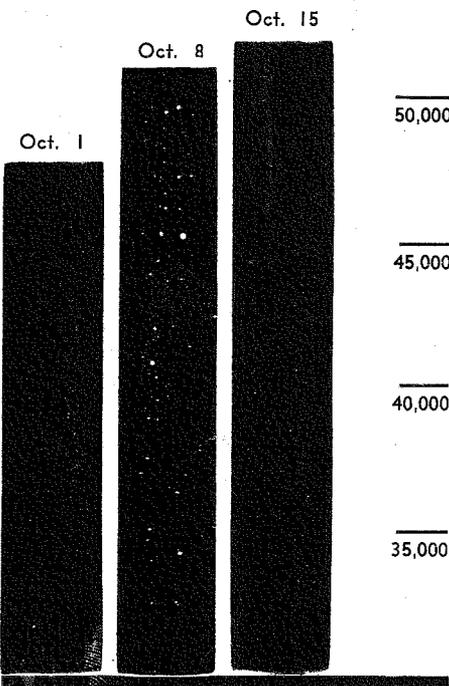
That was just the beginning. By bringing one and two and three to their home church school, they soon filled the room.

The next step was the family worship. At first it was just a family affair, but soon, as the neighbor children stopped in on the way to school to walk with one of the Hoover girls, they were invited to join in. After a while they came early on purpose. Then the parents called to find out what the Hoovers had at their house every morning that was such a big attraction.

And that is the beginning of how there came to be a branch in Ebansville today. The best part of this story is that *it is true.*

COULD YOU BE AN ISOLATED MISSIONARY LIKE THE HOOVERS?

Each One Bring One Attend-O-Gram



THE SAINTS'

Herald

VOLUME 97

NOVEMBER 13, 1950

NUMBER 46

Toi Toi Grass

New Zealand

*And the earth
brought forth grass;
every herb
yielding seed
after its kind.*

—Genesis 1: 16, I. V.

Photo by Charles S. Van Eaton



PRESIDENT W. WALLACE SMITH writes:

Information comes to us from the Statistical Department that baptisms in September total 505, which is the largest number for September since 1929. This leaves us, however, a few short of the total for the same period last year.

We all know that in our great work of evangelizing the world, there are many other things to consider along with baptism. It alone is not enough. But other things, without baptism, are not enough either.

Let's think of it this way. When someone is converted, and his baptism is delayed, his blessings attendant upon membership are delayed too. We are keeping him separated from the Lord.

Conversion is a continuous experience. It should not be interrupted for a long period of time, or it has to be commenced all over again. We do not stand still and wait. The candidate grows, or withers. There is no logical stopping point until maturity is reached and the candidate has obeyed the spiritual law.

God is reaching for the hearts, and seeking for the souls of all the people in the world. Their fullest blessings await the time when they have obeyed the gospel and accepted Christ. When they accept him, he accepts them. The time is when baptism and confirmation have taken place.

If you were rescuing a cold and hungry child on a winter day, you would not leave him standing on the steps outside the door in front of your home. You would swing the door open and urge him to come in.

There are people near you standing at the door of the church, exposed to the spiritual cold of the world. Bring them in—now!

Introducing...

GLADYS MARIE PARKS, Independence, Missouri (page 16), was born, baptized and educated in Independence, Missouri. She graduated from high school in 1940, and was a member of the National Honor Society. In 1941 she married Paul M. Parks. They have two daughters: Janice, 7 and Carol, 3. Her special interests are music, teaching in the children's department, and studying.

EMERY E. JENNINGS, St. Joseph, Missouri (page 5), was born in Holden, Missouri, in 1910. He was graduated from Andover High School in Kansas and then attended Wichita Business College and St. Joseph Junior College. He is now working towards his A. B. degree at William Jewell College. From 1931-1936 he was an accountant for the Federal Land Bank. In 1938 he married Mary J. Sterling. They have four children: Ruth Ellen, 9; Jane Alice, 7; Paul Emery, 5; and John Elwood, 3. Brother Jennings was ordained a priest in 1935, an elder in 1936, and a high priest in 1938. He first went under appointment in 1936 as missionary to Far West. In 1938 his appointment was to Northern California District. In 1940 he was assigned to the Berkeley, California, objective. In 1942 he was appointed to Independence, Missouri, and since 1944 has been president of the Far West Stake.

THE SAINTS' HERALD

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EDUCATION FORWARD

Apostles Edmund J. Gleazer and Reed M. Holmes have just completed holding two Religious Education Institutes. The one at Spokane, Washington, was held October 14 and 15, and the other at Portland, Oregon, was held October 21 and 22.

Brothers Gleazer and Holmes' agenda calls for Religious Education Institutes at Seattle, Washington, and Vancouver, B. C.

NAUVOO DISTRICT

Apostle D. T. Williams attended the Nauvoo District institute and conference held at Nauvoo on October 28 and 29. Brother Williams taught the three general classes that were held on Saturday. They were directed primarily to the priesthood members, but everyone was invited to attend.

Elder D. J. Williams, who is pastor of the Burlington Branch, was re-elected district president at the conference.

A NEW EVANGELIST

On October 15 at Louisville, Kentucky, Apostle Percy E. Farrow and Evangelist Arthur Gage of Indianapolis ordained Wesley H. Burwell of Louisville to the office of evangelist.

ORDINATIONS OF FATHER AND SON

On October 22 at Logan, Iowa, Apostles D. T. Williams and Charles R. Hield ordained Elvin Baughman to the order of evangelist and his son Alma to the office of elder. A special service was held for the occasion.

GRACELAND

The annual Alumni Association business meeting was held October 28 in the Memorial Student Center. Dr. Robert Brackenbury of Ann Arbor, Michigan, was elected president to succeed Mrs. Dean Butler Edwards. Dr. Brackenbury is an educational counselor at the University of Michigan and also travels throughout the state of Michigan examining schools for accreditation purposes.

The two vice-presidents elected were Harry Lorange and Ruth York, both of Lamoni. Brother Lorange is the superintendent of schools in Lamoni and was recently ordained to the office of high priest. Miss York is a member of the Graceland faculty. Mrs. Jack Mercer of Creston, Iowa, was elected secretary. Jerry Runkle, instructor of economics and business at Graceland, was elected treasurer. R. Edwin Browne, public relations director of Graceland, was elected the executive secretary.

SOLOISTS SELECTED

The four people who will sing the solo parts in the local presentation of the "Messiah" this Christmas season are Eldoralynne (Mrs. John) Dunaway of Joplin, Missouri, soprano; Donna (Mrs. Frederick O.) Weddle of Independence, contralto; William Ferguson of Independence, tenor; and Robert Downs of Kansas City, Missouri, baritone. The Independence Symphony Orchestra will accompany the 280-voice chorus when the local performance of the "Messiah" is presented in The Auditorium on the afternoon of December 24.

* Encouragement is like food and light; we cannot grow without it.—Wilber C. Hewitt.

* Another person who makes church work difficult is Ira. Full name, Ira Zign.

The Kingdom of God - Now ?

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, and after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."—Acts 1: 6-8.

The saints of the early days, like some now, were so anxious about the goal of the church that they forgot there was work to be done to reach it. They would by-pass the work and go immediately into the glory. They didn't realize there were changes to be wrought in their minds and spirits, as well as in the political and military situation in Palestine. It is one thing to dream of the Golden City; it is quite another to go there from wherever we happen to be.

* * * *

On two Sundays two different types of preachers spoke at a church. One of them told the people what God was going to do. In glowing words he presented pictures from the drama of the ages. The people were to sit on the sidelines and watch God work. There wasn't much for them to do. They had given their names. They had been baptized. They were to wait for the glory to be ushered in. Being a Christian was a spectator's job. Christ had done it all. The people were washed in the blood of the Lamb. That was what he thought. He made a good lively show of the gospel story. The people loved it, many of them sitting on the edge of their seats. A few thoughtful ones, cold and unmoved, sat back.

The other preacher was an intelligent, devoted type. He had a clear vision of what the people were to do to carry out God's program for the world. He knew that they must improve themselves to become fit material for citizenship in the kingdom.

He told them of great opportuni-

ties for study, work, growth, and achievement that would lay the foundations of the kingdom. Those who had been most interested in the other preacher went to sleep. Some who managed to keep awake remained indifferent. They let the message go over their heads by the simple process of psychologically ducking. But there were also members in the congregation who were alert with hope and anticipation. This was a message they could appreciate. They knew it was practical. Though they were in the minority, they were people who could be trusted in the business of the kingdom.

These are two types of people in the church, and it depends on which takes the lead, whether the kingdom of God will remain a beautiful dream, or become a practical reality.

* * * *

It is hard for people to accept the statement: "It is not for you to know the times or the seasons." Goodspeed translates this passage: "It is not for you to know the times or the dates which the Father has fixed by his own authority." People are always trying to circumvent that principle. They think that, in spite of it, they have received special knowledge and understanding. They conveniently forget the barrier, leap over it, and ask innocently, "Lord, is it now?"

* * * *

Here is something to remember: We are not working on a timetable;

we are working on a chart of progress. Our task is not to mark off certain days and years on the calendar. It is to develop specific conditions and qualities in ourselves and in our society.

* * * *

Jesus didn't answer the question. He reminded the people of their job. He said, "*Ye shall be witnesses unto me.*"

* * * *

What a challenge lies in those few words. How many of us realize their implications—the task that they put upon our shoulders?

What is a witness for Christ?

He is one who tells the story of the gospel—the story that Christ himself taught—the story of God's love for his children, of the fall, and of the plan of redemption and salvation.

The witness is one who lives a changed life, conforming to the obligations of the gospel plan.

The witness is one who dedicates himself to the task of helping to build the kingdom of God.

The witness tries to educate others and recruit them to the work.

The work of the witness may seem easy. It is not. Even if it is confined to talking, it is sometimes hard. It is not easy to reach cold and reluctant hearts and minds with the message. But witnessing must carry over into life if it is to bear fruit. "Truth has consequences," as one of our philosophers has said. "Truth is *for* consequences."

* * * *

Is the kingdom of God coming now? Will Zion be built? Many people will ask those questions.

God's plan is complete. It is all ready, at any time, for a people who can give it life. The kingdom of God waits, not for him, but for his children.

E d i t o r i a l

Missionary Work Among Spanish - Speaking Peoples

The First Presidency has been working very closely with Apostle C. R. Hield in an attempt to make contacts with and promote missionary work among the Spanish-speaking peoples in accordance with appointments made at the recent General Conference. We commend this article to "Herald" readers as reflecting ways in which this attempt is being made and solicit their co-operation.

THE FIRST PRESIDENCY.

Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—John 10: 16.

STUDENTS OF BIBLE and Book of Mormon prophecies have long looked forward to the time when this church would be in a position to give further attention through missionary activity to the descendants of Book of Mormon peoples, as well as others anywhere in the world who speak the Spanish language. The Nephites once had the "fullness" of the gospel.

The last General Conference approved the appointment of the First Presidency, placing Elder Charles R. Hield as apostle to supervise this missionary activity looking toward the establishment of the truths of the Restoration, as preserved in the Reorganized Church, among our friends and neighbors south of the Rio Grande. Elder Wayne Simmons, who has spent several years in Central and South American countries, has been assigned by the Joint Council to assist in this challenging endeavor.

We have a number of church members in several of the countries south of the border: Mexico, Cuba, Venezuela, Argentina, Panama, etc. Correspondence through letters and tracts is being maintained with a number of other people yet not members of the church, in these countries, also in Spain. No doubt there are many others in these countries who are members of our church whose addresses we do not know. The leaders of this project would like very much to be able to contact these peo-

ple, and we also hope that friends and relatives will encourage such members in Latin-America to write us, and also will urge them to become active where they are in the telling of the gospel.

STUDENTS OF THE REORGANIZATION attending our United States universities have accepted the task of winning some of their student friends from Spanish-speaking countries to the message of Christ. It is the "Pearl of Great Price" to us, and many of our students on these college campuses have organized themselves with a project leader and are finding ways to interest their friends from neighboring Latin-American countries in the truths of this church. They are eager to share it. Several groups have written, telling of the power of God's Spirit which has accompanied their efforts, and also how they have felt the destiny of such endeavors, as they think of the future expansion of the ancient Nephite message through Mexico, Central and South America, as also, of course, Cuba, Spain, etc. Many district and branch officials, priesthood members as well as the membership, are assisting the students at these college centers.

Several of our branches already have Spanish-speaking members. These branches are being recontacted, and plans are being made to visit and hold cottage or home meetings in several localities. Three such homes were offered for use in Kansas City as soon as it was announced the missionaries would be available. It is hoped each branch will arrange for at least one home meeting a week among Spanish-speaking peoples if such live in the community. Most of

these Spanish-speaking people in the United States have relatives south of the border.

One devoted young lady, with ardent missionary zeal in her heart, wrote and wanted to know how she could assist. She is now in a capital of a Spanish-speaking country, where she has a fine job, is furthering her education, and writes of the joy and thrill she has received recently, for she has interested a number in her church and its truths. Would that we had hundreds more like that!

Each nation has a different set of laws governing its church activities. In Mexico for instance, "Only a Mexican by birth may be a minister of any religious creed" (Mexico constitutional law, 1917, article 130). This means that only native Mexicans may baptize, administer the sacrament of the Lord's Supper, perform marriage ceremonies, take charge of religious services, etc. All church property must be deeded over to the government, and then the government assigns it back to some trustees for church use, for as long as the laws are obeyed. These trustees must be natives of Mexico. The need of converting citizens of these countries is readily apparent. Therefore, the project continues among Spanish-speaking students, and among Spanish-speaking families in the United States, particularly along our southern border. All our people are called to assist in this endeavor wherever they may be.

Tracts are being prepared in Spanish. Also the translation of the Book of Mormon continues. A number of devoted and intelligent Spanish-speaking converts could assist in these translation projects also.

Elder Wayne Simmons is directing a project whereby students in the United States will correspond with young people and Latin-Americans studying English in American Cultural Centers in cities throughout Central and South America. Some of these may learn of Graceland this way, and, it is hoped, attend our church college. These and other students won to the church may well

(Continued on page 22.)

Fully Persuaded -

By EMERY E. JENNINGS

President of Far West Stake

TODAY, when the hearts of many people are troubled, when their souls are heavy and concerned about the destiny of mankind, we become more anxious about the future of our church and the responsibility it has to bring to pass the purposes of God. Especially is this true when the church has the task of bringing to humanity the way of life not only in theory but also in actual practice.

On every hand we find crime, hate, and bloodshed. Around us everywhere men, women, and children are suffering the results of sin, and some are compelled to endure atrocities and indignities which are more dreadful than death.

Recently I have been reading about the tremendous cost of World War II. The best authorities are saying that the combined sum of money spent on the war effort by all the belligerent nations is one thousand billion dollars for armaments alone. They also say that in the late war the value of the property destroyed equals the sums spent for armaments, and accumulated expenses that must be paid in the future as a result of the war will amount to at least a billion dollars or more. Thus the cost of the warmongers actually amounts to over three thousand billion or three trillion dollars. What three trillion dollars would do if used constructively for the people of the world is illustrated by enumerating things that amount of money could buy for mankind. Three trillion dollars would: (1) build a comfortable, \$5,000 house for each of the world's families, (2) provide a four-year college education for five million young men and women, (3) build a million dollar hospital for over 50,000 communities of 2,000 people or more. There is no question but that when the German people accepted the strutting Hitler, they made the costliest mistake the world has ever known.

IN SPITE OF THIS TREMENDOUS LOSS, however, if money were the only thing war is costing us, we could feel quite fortunate. But men all over the world who seem to know are saying that there have been at least fifty to seventy-five million people killed or destroyed, either through actual combat or by privation or starvation. What a tremendous loss—the equivalent of a whole nation the size of England completely destroyed!

Yet the world has lost more than money and life. It has lost much of its culture and refinement. Morality is on the decline. Appreciation for the better things is being destroyed. The delinquency of youth is on the increase, and many sociologists are saying that the home is being invaded to the danger point. They fear that with the deterioration of the home the very foundations of all nations are being undermined.

It seems the world may be again rapidly approaching another world war. Let no man be deceived, we are actually fighting Russia in Korea and surely no intelligent person believes that peace shall come in our day. Already in this new outbreak, the United States alone has spent ten billion dollars and thousands of lives.

THE FUTURE LOOKS BLACK. But against this darkness the church stands out more brightly than ever as the great task of building the kingdom of God on earth becomes more vital and indispensable. Men and women are becoming increasingly concerned about a new social order, a civilization in which the needs of man may be supplied. As Latter Day Saints we know that the only hope for mankind is the kingdom of God, a kingdom brought about by a group of people willing to subordinate their all to the divine purpose. They will be willing to consecrate not only their monies and

properties but their talents to this kingdom we call Zion.

As we sense more keenly the great need for Zion, we must evaluate two types of thinking. There will be the sincere liberal who will rightfully contend for an immediate Zion program that will give our people economic security, and the conservative who will rightfully question the moral, economic, and spiritual ability of our people to sustain any broad Zion program successfully. The idealist will say that something must be done immediately, and many suggestions will be presented; some of these suggestions will not have been well-thought through.

The realist will be reluctant to accept these plans or suggestions and will contend that before anything can be done much study should be given to any proposed program before it is inaugurated.

I think that neither of these types of thinking will contain the ultimate solution; both will be needed to build Zion. In this task we face problems of economics, sociology, and government. In our attempt to show the way in these fields of social relationship all will be needed—the theorist, the dreamer, and the individualist who possess vision and are ahead of the rest in thought and conviction. Consequently he will need the pragmatist to temper the zeal of the theorist or dreamer. The thinking person will not allow any theorist or idealist or man of vision to claim his allegiance and devotion without much consideration, but he must not lose sight of the fact that it is the task of this church to heal the wounds of a war-torn world.

This is the mission of our institution, and there is too much at stake for us to be dilatory. The church must be victorious and lead the way. Therefore the church must respond to her work with a rapidity that will

give the dying world the hope and guidance it must have. We ask ourselves, Do we possess the moral integrity, the spiritual stamina, and physical courage to make our church the light and beacon, the haven of security, and the instrument of redemption God desires it to be? Do those of us who are leaders possess the spiritual qualities necessary for this type of ministry? Do those who are followers possess the loyalty necessary for the accomplishment of such a great work?

I SEE CERTAIN DYNAMIC IMPERATIVES in the life of Jesus Christ and other great men that are indispensable in the development of such leadership and for the building of the kingdom of God. These virtuous imperatives are costly, so much so that few people have been able to acquire them, nevertheless through constant effort we must develop both as individuals and collectively as a church the spiritual virtues that will make us qualified for our common task.

The life of Jesus exhibited certain definite qualities which, if we acquire them, will make our adventure successful and will give the world the leadership it needs. Jesus really believed that God had given him the responsibility of redeeming mankind. He appreciated this responsibility and clearly saw what it would cost him to carry out his mission, but he made up his mind that regardless of what it would cost him he would remain loyal to what he knew to be true.

Never for a moment did Jesus question his mission. He knew God had chosen him to teach the way of life and to lead humanity back to God. Herein lay the power of his success, and he could not be diverted. He did not dissipate his energy by one day being loyal and determined to carry on and the next day not being sure whether or not he could hold out. With steadfastness of purpose, early in life, Jesus settled that question once and for all, and after

he had decided to represent God, all the forces of organized evil could not change his mind. Jesus could speak with authority because his relationship with God became one of unity and complete understanding.

The people soon recognized that here was a man who actually spoke with authority and were therefore impelled to respect his teachings. Jesus knew, too, that he possessed the message of truth, and that no other philosophy or ideology would save either him or mankind. His own assurance of the truth of what he proclaimed gave him the stamina, will power, and determination to teach all who would listen to him the message of salvation. He was converted to his way of life. Because of these two great factors—first his conviction that God had made him responsible for mankind, and second his unshakable belief in the truth of the message he brought—it was possible for him to go forward with a spiritual power that moved people to activity, swayed the skeptics, and made sinners repent. Jesus' concern for the welfare of humanity was so deep that he was willing to subordinate his all to what he knew was true.

His magnetic love became irresistible. The four Gospels say that all the people marveled at him. More than that, the people were astonished and "amazed at the mighty power of God." They had never seen any teacher "after this fashion," and asked themselves "What kind of man is this?" His enemies thought he was mad, and even his friends accused him of being "beside himself."

ESUS ENDURED every insult man and devil could conceive. Mark tells us, in chapter three, verse seven of his book, that no sooner had Jesus started his work than the "Pharisees went forth" and straightway took counsel with the Herodians against him that they might destroy him. From then on Jesus was a marked man. He was spit upon, stoned, cursed, and humiliated in public. He was called an illegitimate child, a glutton and a wine bibber.

He was mocked, smitten, and subjected to every mean, devilish, and contemptible trick known in that day. Jesus endured these things because he was convinced that God was his Father and that this persecution was part of his appointed task of helping his Father in the saving of men.

I don't think Jesus was a superhuman in any physical sense, and I don't think he wanted to die. He enjoyed living and loved to be among men of good will. In fact, Jesus would have liked a good home with whatever conveniences and luxuries that were available. Undoubtedly Jesus would have been successful in any field of endeavor in business or in the professions because of his knowledge of men and their weaknesses as well as their strength. But he did not lose sight of his main mission. He willingly passed up all other fields of endeavor to fulfill the destiny for which he was born—the saving of mankind. He put first things first, and the pathway for him was no more easy than it is for us. He suffered the agonies of the flesh and spirit many times, so that we could live. This quality of consecration is indispensable to real discipleship as well as to leadership, and people who have actually accomplished things for God not only have believed as Jesus believed but have had the courage of their convictions.

LET US LOOK at the disciples who paid the utmost price for standing in the defense of the gospel. They were not timid souls but men of courage. James and John were called the sons of "thunder." Thomas, the doubter, cried out, "Come, let us go and die with him," and all the apostles except John were eventually called on to die for the gospel's sake.

Paul, the most interesting and spectacular follower of Christ, met the people of the world head on and in his enthusiasm to tell them about Christ endured many persecutions. Once he was stoned in the city of Lystra in Asia Minor (now Turkey),

dragged outside the limits of the town, and left for dead.

On another missionary trip Silas and Paul were preaching in Philippi, the chief city of Macedonia, which is now in Bulgaria. A woman, possessed with a spirit of divination, tormented Paul and Silas for many days, and Paul commanded the spirit to leave. Because this woman had been making gain for her masters, they arrested Paul and Silas and brought them before the magistrates. The multitude rose up against the disciples and beat them with many stripes.

Five times Paul was beaten with thirty-nine lashes, and three times he was beaten with rods. He was shipwrecked while being taken to Rome from Caesarea. The ship was wrecked at the island of Melita, now called Malta. While there Paul was bitten by a poisonous viper and would have died had the Lord not saved him. This miracle caused the natives to consider him a god. Two other times Paul was shipwrecked; once he spent a night and day clinging to a floating spar.

In the days of the early church, the disciples, with headquarters at Jerusalem, traveled over the Roman Empire and the world, proclaiming everywhere that their Master was the author of everlasting life. These men who came from a despised nation preached with such boldness and proclaimed the word of God with such spiritual fierceness that the very people who had most despised them were converted and joined hands in the great religious movement. A new people, a holy nation, was formed upon the earth, and the astonished world beheld in the disciples of the lowly Nazarene a purity and self-denial, a charity and heroism, the spirit of which it had no power to resist. Yes, the world slaughtered the followers of Christ—murdered thousands of men, women, and children who refused to deny their Lord—but in doing so sealed the success of the Christian movement.

TODAY we are called to a task that is sure and certain—a task parallel to the one the saints faced nineteen hundred years ago. It isn't that we do not understand our personal responsibilities and what we must do individually to make our lives the temples for divine expression. It isn't that we do not understand the general goals and objectives to which we should give ourselves. We know we have the responsibility to build spiritual lives worthy of God's approbation and blessings; that we are to erect the stately towers of righteousness in our businesses and professions. We know that we should reveal the love of God and Christ in our society. Moreover, we have the commandment to preach the gospel to all the world, beginning with our neighbors and friends. We clearly comprehend that commandment. Every member of this church knows he should do all in his power to prepare himself for service; that he should live a clean, upright life; that he should study, go to church, invite his friends to go with him, and support the local congregations by contributing to the budget; that he should pay his tithing and refrain from indulging in those things which are of secondary nature. As a matter of fact we know the Lord has commanded us to prepare and organize every needful

thing and to take this world's goods and use it as designed by God.

It isn't that we do not know what to do to assist in the many objectives of the church. What we do lack, however, is the courage of our convictions and the power of the Holy Ghost. We need to develop the spirit of self-denial and courageous living for God in our personal devotion and allegiance to our institution; we need to make our church what God wants it to be. We can do this by emulating the courageous example as set forth by Christ, his disciples, and other men who have been able to bring about great things for God. We *can* have spiritual power. We can demonstrate to the world the potency and efficacy of our gospel. We can build the kingdom of God on earth if we but live courageously by putting into practice the teachings of our Lord.

It is our privilege and responsibility to be the light to a sin-sick world. It is ours to "bring forth and establish the cause of Zion." The world awaits a people who dare to make discipleship real and authoritative, their lives a revelation of goodness, their institutions the embodiment of right and truth by submerging all they have to the will of God and by living the convictions which they have.

Thanksgiving - Nature's Sunset

By W. Blair McClain

ONE of the most impressive things I know is the miracle of our daily sunrise. The promise of new opportunity is blessed with the light of a new day. When the efforts of our day are accomplished, nature's sunset gives the benediction of divine approval in the preparation of another dawn.

Sandwiched between summer and winter is the time of harvest, for the gathering of the sheaves, the sunset of our season making ready for the new dawn in the spring. It is a time especially designed by our Creator for remembering, for counting our blessings, rejoicing, and giving thanks.

Thirty-four hundred years ago Moses instructed his people: "Seven days shalt thou keep a solemn feast unto the Lord thy God; because the Lord thy God shall bless thee with thine increase, and in all the works of thine hands, therefore thou shalt rejoice."—Deuteronomy 16:15. Is there any wonder our Pilgrim Fathers should initiate their existence on this continent with the giving of thanks?

Summer is over, the leaves have fallen, the corn once green is now in shocks, the grain is in the bins, and the bloom of summer has been tucked to bed with the divine blessing of nature's sunset, harvest time. It is not a time for despondency or sorrow, but for rejoicing and getting ready for the new dawn.

Sketch of Life of Nina G. Smith



NINA GRENAWALT SMITH was born on the sixteenth day of August, 1886, in Harrison County, Missouri, about seven miles from the town of Lamoni, Iowa. Her parents were John Grenawalt, of rugged German parentage, and Fannie Robinson Grenawalt, daughter of William Perrine Robinson, one of the best known and most respected citizens of Bethany, Missouri, who, during the Civil War, served as colonel of the Twenty-third Missouri Volunteers in the Union Army.

When she was quite young, her father died and her mother took the children to live in Lamoni; her only sister Nellie, Mrs. Moroni Traxler, then living in Canada. Here at Lamoni, Sister Nina was reared, attended the public schools, and in 1902 was graduated from the music and elocution departments of Grace-land College. She then for a time continued her music and art work at Christian College, Columbia, Missouri, and took a course in domestic science in Kansas State College at Manhattan.

She was married to Israel A. Smith at Lamoni on the fourteenth day of March, 1908, the late President Joseph Smith officiating at their marriage, and she has shared the professional life and labors of her husband up to the date of her death

which came suddenly, though greatly feared for many months, during the early hours of Sunday, October 8.

There were born of this marriage two sons: Joseph Perrine, named after his paternal and maternal grandfathers, born on September 7, 1912, and who died when he was a junior in the University of Missouri; and Donald Carlos who was born on March 4, 1916.

With her infant son Joseph Perrine and husband, she came to live in Independence in May, 1913, and since March of 1916, they have maintained residence at 1214 West Short Street in this city.

After coming to Missouri, Sister Nina continued her studies with instructors at Independence and Kansas City, and her life was devoted, next to her home, to musical and cultural activities. She was a charter member of The Independence Music Club, was its president at times, and served on some of its boards continuously to the time of her death. She also was a member of The Mothers' Club for nearly thirty years and served as its president.

From the spring of 1916-1924, following the death of their mother, she took into her home and mothered the three younger brothers of her husband: Richard, Wallace, and Reginald. For a number of years Sister Smith served with exemplary diligence and faithfulness as director of the Stone Church Women's Department.

When World War II began, she became a Navy Mother and worked with the Red Cross as a Gray Lady until her health failed early in 1946.

She was actively engaged in the work and study of the Delphian Literary Society.

By virtue of her husband's service as a member of the General Assembly of Iowa, she was a member of the Ladies Legislative League of that State, and since coming to Missouri attended some of their reunions.

She had been a member of the Presidents and Past Presidents of Women's Clubs of Jackson County for several years.

When Sister Nina was quite young, her mother became a convert to the Reorganized Church of Jesus Christ of Latter Day Saints, and although she died a few years afterwards, she had brought all of her two daughters and five sons into the church. All of them retained their membership and interest in the church during their earthly tenure. Sister Nina was the last of the family to pass to the beyond, and the loss of brothers and sister—the latter only a few months ago—brought much sorrow to her during recent years.

Sister Nina's outstanding achievements were in the realm of music and song; she became quite proficient as a vocalist and gave freely of her talents to church choral work at Lamoni and Independence. She sang in the Independence Stone Church Choir for a great many years, and took leading roles in the *Messiah* and other recitals rendered by that fine organization for nine of its thirty annual renditions. And she rendered a ministry to the sorrowing by singing at hundreds of funeral services.

In May, 1946, while working with the church women at what was then called the Campus or Commodity Shop, she was stricken with a heart attack, an ailment which terminated her ministry of music, though she maintained her interest in musical activities to the last, attending in person as an auditor the recent *Messiah* recitals and broadcasts.

Her decline in health caused her family and friends grave concern, not knowing when death might strike, but she continued to preside over her household, and insisted on her husband's carrying on his work as president of the church although it often took him from home for various periods, and he was in a distant city when death came silently in her

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If Amos Spoke Today

By EDWARD H. ROBERTS

The following paraphrase of chapters of the prophecies of Amos was read by Reverend Edward H. Roberts, associate professor of homiletics, Princeton Theological Seminary, as a Sunday morning Scripture lesson. We are reprinting it, with permission from "Current Religious Thought" for March, 1949 (page 4). The preparation of paraphrases like this is a difficult task, and must be checked at every point to see that the spirit of the scriptural message is faithfully maintained. But when it is well done, Scripture paraphrasing is a rewarding spiritual exercise. Some of the key Book of Mormon Scriptures lend themselves very readily to this kind of study.

CHAPTER I.

The words of Amos, which he saw concerning America in the days of Truman, President of the United States, and in the days of Attlee, Prime Minister of George VI, King of Great Britain, in the years after World War II.

Thus saith the Lord: For the overflowing number of transgressions of Germany, of Japan, of Italy, of Russia, I will not turn away the punishment thereof; because they have oppressed the peoples, and did cast off all pity: but I will send a fire upon Stalin, which shall devour the palace of the Kremlin.

Thus saith the Lord: For the overflowing number of transgressions of Britain, I will not turn away the punishment thereof; for words of freedom have been in their mouths while they have kept men slaves for their profit; they cry of democracy, yet go trafficking with the hirelings of tyranny: but I will kindle a fire in the wall of London.

CHAPTER II

Thus saith the Lord: For the overflowing number of transgressions of the United States, I will not turn away the punishment thereof: because they have exchanged personal integrity for bribes; they pant after the wages of the poor, and take advantage of the innocent; they go, each man in his own way, and jealously guard their blind spots concerning the evil that lies on their doorsteps; they are skilled in their

shirking of responsibility, and leave others to solve the problems of their day. And they use to their own advantage gifts laid on the altar, and they drink their liquor in defiance of the house of their God.

I brought you up from lands of oppression, and led you from ocean to ocean, to possess the land of the Indian. And I raised up of your sons for preachers, and of your young men for ministers. Is it now even thus, O ye children of the Pilgrim Fathers? saith the Lord.

But ye gave your sons money to squander, cars to drive, liquor to drink, while all the time ye commanded your preachers saying: Stick to the simple Gospel. Behold, I will take from you your luxuries and will break you beneath my righteous judgment like debris under the wheels of a heavily loaded truck.

CHAPTER III

Hear this word that the Lord hath spoken against you, O children of America, against the whole family which I brought out of the lands of Europe, saying:

You of all the families of the earth, have I cared for; therefore I will punish you for your iniquities. Can two walk together, except they be agreed? No.

Proclaim from pulpits and platforms, in the market place and in the temples of government and commerce, in factories and on farms: The day of judgment is at hand.

Hear ye, and testify in the Christian Church, saith the Lord God, the God of hosts, that in the day that I shall visit the transgressions of America upon her, I will also visit your churches. I will smite him who speaks empty words.

CHAPTERS IV-VIII

Hear this, O ye that would say: When will holidays be done that we may sell our goods? and the Sabbath be over that we may set our wares, making the dollar big?

Thus he showed me: and behold the Lord said: Behold I will set a plumb line in the midst of my people in the United States; I will measure their conduct as against the principles they profess to follow.

Then great and influential men in the Church and in the State sent to the President saying: Amos hath conspired against thee. He hath gone about proclaiming his denunciations and un-American ideas: the people are not able to bear his words! So the preacher was told to hold his tongue, for America is a great power in the world, and none can equal her.

Then answered Amos: No preacher am I, but a layman. The Lord God took me as I followed my flock of sheep and said to me, *Go, speak the truth to America.* Now, therefore, thus saith the Lord, Follow your immoralities and sins; continue in your unchristian ways, and America will go the way of nations who by their iniquities have come to a tragic end.

Then Amos went about the land and came into a place where many Americans thronged and milled about in their passionate pursuit of pleasure. And the name of the place was Times Square where he spoke.

Then he went about the land and entered into churches, and temples and cathedrals. And the Lord God spoke thus: Woe unto you that desire the dawn of the new world order! To what end would ye have

(Continued on next page.)

Experiences of a Missionary - Part XII

By L. G. HOLLOWAY

CONCERNING THE HEREAFTER

There are times when we look back over the years and realize God has been very good to us. I wish to relate an experience that affected my father and mother and has been of great consolation to me.

For many years mother suffered from lung trouble. Each time I went to my field of labor I would wonder if I should ever see her again. Father many times talked to me regarding mother's condition and dreaded the experience when she would be taken from him. All of a sudden he ceased to talk to me about her passing, and I thought he had become reconciled to her going.

One day he was talking to Brother Garver and asked him to preach his funeral sermon when he died. Brother Garver informed him he would comply with the request, but suggested that he make the request known to me. Some weeks later Father visited us, and when we were hitching up his team to go home, he asked me to see that Brother Garver should officiate at his funeral. I told him I would see that his wish was carried out, but no doubt it would be a number of years before that event took place. He replied by saying it would not be long. He seemed to have a premonition that he would soon die.

If Amos Spoke Today

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it? Shall not that day be darkness, even very dark, and no brightness in it?

CHAPTER IX

Behold, the eyes of the Lord God are upon the sinful nation, and I will destroy it from the pages of history; save that I will not utterly destroy my people, saith the Lord. For lo, I will command, and I will sift the United States among all nations, like as corn is sifted in a sieve.

In that day I will raise up all the just and righteous out of the ruins of a world laid waste in the destruction their sin has brought, and I will build as in the days of old. And I will plant them upon their land, and *they shall walk in the ways of righteousness*; saith the Lord thy God.

A DREAM OF ETERNAL LIFE

Not long after this I had a dream that stands out vividly in my mind. I had worried somewhat concerning father and mother. I knew them as honorable and upright in all their dealings. They had been faithful in their church relationship, but I had heard them pray audibly only a few times in their lives. In the dream father came to me and asked me to go with him to see a home that was nearly completed where he and mother were soon to reside. He took me to a most beautiful grove of trees that made a wonderful setting for a home. He pointed out the new building being made of the finest material that could be found. The general appearance was beautiful. After looking it over carefully and admiring its beauty, father asked me to go on the inside with him which I did. While I had admired the exterior, I found the interior even more wonderful. As I gazed at its furnishings, I could not help wondering when this place had been erected. I turned to my father and congratulated him and mother on the wonderful home they had constructed, and asked him, "When did you build this home?" He replied, "We have been working on it for years." Then a voice from an adjoining room said to me, "Your father and mother built better than you knew." After I admired it for some time, father informed me that he was going to move in shortly, but mother was to move in a little later on. I said to him, "That is rather a peculiar arrangement. Why don't you both move in at the same time?" He replied, "It has been arranged differently. I am to move in first."

DEATH OF PARENTS

It was only a few months after this while I was working in eastern Iowa that a long distance call came from my wife, informing me that father had suffered a paralytic stroke and he wished to see me. I hurried home and went to his bedside, but he had lost consciousness and never recognized me before he died. From the time this dream was given to me, I never worried regarding the future of my parents. Mother lived two years after father's death. I have thanked the Lord for this dream many times and have every reason to believe that in the final day they will inherit the celestial reward.

LIFE AFTER DEATH

While on this subject I should like to give another experience that may be of

help to those who read these pages. Some years ago while I was holding a series of services in Clinton, Iowa, I was using as a topic, "The Destiny of Man." As I entered into a discussion of this subject, a keen desire came to me to know the state of the dead between death and the resurrection. I sought the Lord in prayer and asked that, if it be consistent with his will, he make known to me the condition of my loved ones who had died. Each evening as I retired for the night, I would repeat this request, hoping some light might be given me. After praying each evening for nearly a week with no results, I decided it perhaps was not wise that I should know the state of the dead so wondered if I should continue to ask for this information. I decided to ask one more time, and if I did not receive what I desired, I would cease to ask. During the night I was granted an answer to my prayer. I saw father and mother and my daughter who had died. As I saw them I knew who they were as readily as I would have known them while in life. My daughter threw her arms around me and was happy to see me. I said to her, "No doubt time passes slowly while here waiting for us to join you." She said, "No, time is measured out to you; but time is not measured to us who have passed the vale."

I was made to realize these loved ones were conscious and understood many things that are mysteries to those of us in mortality. In the final day we will be permitted to associate with them. There the celestial will minister to those less fortunate who inherit the terrestrial glory, and those of the terrestrial will minister to those of the celestial. The love we have for each other will continue on the other side.

My mother for many years dreaded and feared the time of her passing. Turning to me she informed me that had she known the beauty and grandeur of the paradise of God she never would have had any fear. It is impossible to convey to the human mind the joy and happiness that come to those who have entered into a covenant with Christ and remained true to that covenant as they enter into that rest prepared for the children of God.

I was told this dream was given in answer to my prayers. The Lord had respected my desire and had given me something that satisfied my mind. While

many things are still mysterious to me, I do thank the Lord for at least making known to me some things that have given me a better understanding of the state of the dead. I have not the slightest doubt that we will be permitted to meet our loved ones and be associated with them in the final day. I can say in the language of the apostle Paul, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

This experience has helped me, and I have no fear of the future, but shall await the day when I too will enter into rest.

THE MISSIONARY'S FAMILY

The experiences of a missionary who must be away from his home and family are often unpleasant for both him and his companion. His wife must meet the many problems that confront her without his advice and counsel. Sometimes she is at a loss to know what to do. She does not want to interfere with his work, so she must solve some problems alone. If the children are sick she must, as a brave mother, minister to them. As they grow up she must ever give them proper advice so they will be honorable men and women. In a very great measure she must assume the responsibility of bringing them up to respect not only her but the church as well.

It is with pride that I can say my wife did a good work in the rearing of our children. Under trying circumstances she was able to govern them so well that all of them had a desire to unite with the church. In order that the reader may sense some of the responsibility that comes to the wife of a missionary, I relate some incidents that occurred in our home.

THE FAMILY ALTAR

From the beginning of our married life, we made it a practice to gather around the family altar each day for devotions. When children came into our home we continued this practice. After prayer, each of the children would come and kiss us good night. Then they went to bed, believing the protecting care of the Master would be with them during the night. After some time as the children grew up they were also taught to pray, and many times when I was far away in the mission field, they would bow and present their humble petitions to the Lord.

On one occasion our oldest daughter Esther was offering her prayer. She remembered me and asked that I might be blessed in preaching the gospel to those outside the church, and that I

might be protected from harm and permitted to return home safely. She prayed for one of her neighbors who was sick and suffering much. She prayed for her mother and sisters and for her playmates. While praying for one of her sisters, she said, "Dear Lord, please help sister to stop sucking her thumb." The prayer was finished and all at once sister began to cry. Her mother, wondering what had happened, turned and asked, "Dear, what is the matter? What are you crying about?" Between sobs she replied, "Mama, I don't mind you and Dad correcting me about sucking my thumb, but I don't want Esther telling Jesus about it." From that time on, without any further correction on our part, the little girl never sucked her thumb again. Each of us may have his own opinion, but I feel that had it not been for Esther's prayer, it may have taken many months to correct this habit.

THE SAINTS OF MAINE

It was my good fortune to labor in Maine for a number of months. I visited all the branches of that district and met many fine Saints who made life pleasant for me. And here I want to pay tribute to the Saints in all the fields where I have labored who have contributed to my welfare and ministered to my needs.

I shall never forget one of the incidents that took place off the coast of Maine that even today causes me to shudder. I was invited by a fisherman friend of mine, Brother Barton of Vinalhaven, to go on a tour of his lobster traps. I gladly accepted, and early one morning we went out to the places where lobsters were to be found. We visited trap after trap and pulled them from the bottom of the ocean. Some of them were well filled with lobster, while others contained all kind of fish and crab of the smaller variety. We worked nearly all day and accumulated a fine amount of lobster.

As we passed over a buoy that had a rope fastened to it which led to a trap, the propeller caught it and wrapped it around the shaft. The propeller was pulled out of the engine. We were several miles at sea, and it would take hours to row our boat into harbor. The tide was fast coming in, and Brother Barton worked hard to get the rope removed from the shaft but could not succeed. There was very little I could do to help him. I tried to protect him by holding on to him as he hung over the side of the boat working on the rope on the bottom of the boat. After some time I noticed in the distance a low reef of rock. If our boat drifted upon this reef, it would be broken into kindling, and we would perish. We had two oars, but no oar locks so we had

to labor at a disadvantage. Never did two men work harder to keep the boat from going on this reef than we did. The tide kept taking us nearer and nearer to the reef, and after one of the hardest battles I ever fought in my life, we succeeded in steering the boat around the end of the reef. I drew a sigh of relief when the danger was past and offered up a silent prayer of thankfulness for the preserving care of our Heavenly Father. Not long after we had passed around the reef Brother Barton's father, also a fisherman, came to our rescue and towed us into harbor. There the rope was removed that had caused us the trouble. There are hundreds of monuments in the cemeteries of Maine erected to the memory of men who have died at sea and were buried in the depths of the Atlantic. The next day we went out again; this time we exhausted our gasoline supply, but good fortune favored us, as a brother came along and towed us into harbor. The life of a lobster fisherman is a most strenuous and dangerous one. Quite a number of the Saints are employed in this industry on the coast of Maine, and even with the dangers which confront them, they enjoy their work

THE MAINE REUNION

Maine reunions are among the finest on the Atlantic coast. Hundreds of Saints from all parts of the country gather there year after year for a season of spiritual uplift. Those who attend the reunions will never forget the bushels of blueberries brought into camp, converted into pies, or eaten with cream and sugar. One member has a large sailing vessel and takes the entire camp out for a sail during reunion. There is no charge made, but an offering is taken up which is used to help defray expenses of the reunion. Many of the leading men in church are retired captains who have braved the dangers of the sea many years. During the reunion they tell of some experiences in which divine intervention has preserved their lives for a wise purpose. It is indeed interesting to hear them relate these experiences, and one cannot help seeing the evidence of God's protection as they relate the many thrilling adventures through which they have passed. These things make Maine reunions outstanding, and no one will ever regret attending them. I shall always remember the happy hours I spent there. It was indeed a happy privilege to labor with these good people at their annual gatherings, and I trust the ministry rendered was beneficial to those who were in attendance.

GRACELAND FIELD MEETS

I have always enjoyed Graceland field meets. Several times when I have been home, I have had the opportunity of attending these. From some of the activities participated in, I have been able to draw illustrations that were helpful in preaching the gospel. The one I am about to give is typical. Graceland usually has some outstanding athletes who become proficient in different sports. On the occasion I have in mind, Graceland was meeting one of the schools of Iowa that had won the championship the previous year.

THE RELAY RACE

The relay race was one of the closing events, and one that would determine which of the two schools would win. Four young men had been selected to represent their respective schools in this race. These men were stationed at equal distances around the track, and each man was to carry a baton that he would hand to his teammate ahead of him. In this way all four men would carry that baton. The first young man to carry the baton for Graceland was from Wisconsin. I knew him well. He was a clean living student, had no bad habits, and could be depended upon to give the best he had toward winning the race. A pistol shot marked the beginning of the race, and immediately this young man ran down the track. His opponent was not his equal in speed, and when the baton was handed to the next young man, our boy was at least thirty feet ahead. There was a shout from Graceland students as they witnessed what seemed would win the race. When the two second men took the baton, Graceland's man was not as fast as his opponent. In a few short seconds he was overtaken, and by the time the third man was to take the baton, the Graceland representative was several feet behind. Would the third man for Graceland be able to overcome this distance and close the gap between himself and his opponent? Seconds ticked away and, to our great dismay his opponent ran faster. When the baton was handed to the fourth and last man, he was some considerable distance behind. Apparently Graceland would lose this race and the meet as well. The moment the fourth man received the baton, he started down the track with all the speed he could make. While he knew he had a very great distance to overcome, he would not give up in discouragement. I stood near the finish line where I could witness the end of the race. As I looked at the distance between the two men, I thought

it useless for Graceland's man to try to win. I discovered, however, this fourth man was faster than his opponent and if he had only a few more feet of an extension he might win. As these two men came down the track that day, each was doing his best to win. Foot by foot the gap was closing and, oh, how I did wish the track might be lengthened, but I knew that was impossible. Little by little the gap closed and when the end was not more than ten feet away from the wire the Graceland man was less than one foot behind. In an instant a great shout went up. Every student from Graceland it seemed to me gave vent to his feelings. Graceland had won!

Many times I have compared this relay race to the work of the church. Each man gave to the limit of his possibility. Had any one of the boys who carried the baton failed to do his best, the last man could not have succeeded. Each man doing his bit made it possible for the one who carried the baton for the last time to win.

THE WORK OF THE CHURCH

Each generation must build on the foundation laid by its predecessors. It has to begin where the last one leaves off. Joseph, the founder of the church, and those associated with him carried the baton for the first time and advanced it as far as it was possible for them. The time came when they had to lay down the baton or hand it to those who were to carry on. Then Young Joseph carried the baton for more than fifty years before handing it to Frederick M., who carried it until the Lord saw fit to call him to his reward. Other men helped them of course. Today President Israel A. Smith and his co-workers in the ministry carry the baton.

The church must succeed, or the hope of man perishes. Graceland won, and so will the church win. It has been my happy privilege to labor under three different presidents of the church, and I can see much advancement has been made.

LINES OF ADVANCEMENT

This advancement has been along many lines. The church today is upon a much sounder basis financially. Only a comparatively small number of the members were paying tithing fifty years ago, and stewardship was hardly mentioned. The families of the missionaries were receiving a very meager sum to take care of their needs. During the first year of married life, my wife received \$18.00 per month; this had to take care of rent, clothing, groceries, and all other living expenses. Gradually as the family grew larger, the allowance was raised. Today each family is provided for on

the basis of a budget. There have been times when the treasury of the church has been empty and nothing was sent to provide for the wife and children for months. Under these conditions they often were in need of the bare necessities of life. I well remember not too many years ago I came home and found my wife in bed crying. She had no money, there was no food in the house, and the children were hungry. It had become necessary for the business firms to adopt a cash policy, which left my family in a desperate condition. During the years when the church was on the verge of bankruptcy, the families of the men who were devoting their entire time to church work suffered under this handicap. No reserves had been built up to take care of these periods of depression. I have said and believe it to be true that if the church were not divine it would long ago have ceased to exist. The same divine hand has continued to care for it, and no power on earth can destroy it if the Saints continue to do their duty.

Looking back over the years of the past, we see many evidences of advancement and growth in all departments of church work. While there are still many things that hinder our progress, as we have been able to overcome these, so will we succeed in overcoming the ones that stand in our pathway in the future. Perhaps what we need most is a consecrated and devoted people who will sacrifice and share with Christ for the saving of the world. The church has grown as men and women have done this. From my own observations I know that many have sacrificed and the church has gone forward until we are today on a much higher plane than we were years ago. Our Zion program is slowly advancing, and some day we will see the fruitage of that state of society it produces, and Zion will be a living reality. I believe we are nearer that goal today than we have ever been. Since I was baptized more than fifty-five years ago the church has grown in numbers and spirituality. At that time we numbered about thirty-five thousand. Today there are more than one hundred forty thousand members. It is true our progress has been slow, but even though we have not gone forward as rapidly as we might desire, yet there has been a steady climbing upward, and the goals set by the hand of God will some day be reached. We are living in the hastening time. Speed in transportation and communication has changed the affairs of the world, so why not in church work? Surely we are living in a wonderful age.

(To be concluded.)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Please give your interpretation of the identity of the beasts mentioned in Revelation 13. Are they individuals or organizations one might know by name? Do they exist today?

Idaho

Mrs. B. H.

ANSWER:

In attempting to identify the "beast" of Revelation 13, it is necessary to give consideration to the other prophecies dealing with the same matter.

Daniel 7: 1-25 speaks of four beasts that were to rise, representing four great kingdoms—the lion, the bear, the leopard, and a wild beast. The wild beast had ten horns coming out of his head; and after the ten horns had risen, another little horn with eyes like a man's and a mouth speaking great things was to rise up. This horn was to subdue three kings, representing three of the other horns. It was to make war against the saints and prevail against them, was to think and to change times and laws and was to continue, without any divine intervention, for a time, times, and a dividing of time. Daniel was chiefly concerned about the fourth beast, especially this little horn.

When we turn to history, we find these four beasts represented by the four great kingdoms that came on the earth: Babylon, Media-Persia, Greece, and the Roman Empire. The latter was to be divided into ten lesser kingdoms, as signified by the ten horns that were to rise out of the head of this fourth beast. When the Roman Empire was finally destroyed and divided into these ten lesser kingdoms, this little horn was to arise. The disintegration of Rome into these ten kingdoms was finally accomplished when the Lombards invaded Italy, sacked and destroyed the city of Rome, and with it the last vestige of the Roman Empire. Then they returned to the northern part of Italy and set up the Lombard kingdom, the last of the ten to receive its crown. This was approximately A.D. 570.

The historic stage was now set for the rise of the power represented by the little horn that was to take control, subdue the three kings, have a mouth speaking great things, make war on the saints (or the church of Christ), prevail against

them, and continue for a time, times, and a dividing of time. According to Michavelli, a historian of the Middle Ages (*History of Florence*, Book I, page 6) and Cardinal Manning, one of the chief officials of the Roman Catholic Church in England, during the latter part of the nineteenth century (*The Independence of the Holy See*, page 13), it was the papal power of Rome that came to the fore and took control at this time; "The pope took this opportunity to begin to hold up his head."

Did the papal powers subdue three kings? Yes; they were King Henry IV of Germany, who submitted to Pope Gregory VII in a struggle over the grant of investitures about A.D. 1,000; King Philip Augustus of France in a struggle with Pope Innocent III over the matter of his setting aside his wife, Ingabourg, and marrying Agnes of Moran; and King John of England in his struggle with Pope Innocent III over the filling of the vacancy caused by the assassination of the Archbishop of Canterbury. These three kings, as the prophecy indicates, clearly represent three of the ten horns into which the Roman Empire was divided.

This power was to continue for a time (one year), times (two years) and a dividing of time (one-half year) making, altogether, three and one-half years, forty-two months, or 1,260 prophetic days. That this interpretation of the time specified is correct is verified in Revelation 12: 1-6, 14. Here John sees the early Christian church represented as a woman clothed with the glory of the sun. She was to be driven into the wilderness or into oblivion by the power of the Devil, where she was to remain for 1,260 prophetic days or years. In verse 14, this time of 1,260 days is spoken of the same as in Daniel.

Revelation 13 says John saw this beast with the body of a leopard, the feet of a bear, and the mouth of a lion, having seven heads and ten horns, all crowned, rise up out of the sea.

According to Scripture, this beast has identically the same characteristics and is to do the same things as the little horn of Daniel. It came to the fore when these ten kingdoms all had received their

sovereignty; it was to have a mouth speaking great things, to make war against the saints, and overcome them, and to continue forty-two months, or 1,260 prophetic days. Undoubtedly, this beast also represents the rise of the papal power of Rome.

The second beast mentioned, beginning with verse 11, very likely represents the rise of the Jesuit Order, presided over by what is often called "The Black Pope." One of the particular functions of this order for many years was to compel obedience of the papal power by means of persecution and carrying on the deadly work of the inquisition.

ROSCOE E. DAVEY.

QUESTION:

Is it possible to believe and have faith that this is the church of Christ restored, and still not know it? Can one who thus believes, but does not know, be a valuable and acceptable servant of the church?

Ohio

W.T.C.

ANSWER:

Yes. But why stay on that level of belief when knowledge is promised? Special knowledge has been received by various persons, such as Moses, Jesus, Paul, Joseph Smith, and others. Hearing or reading of them one may believe, not merely on their say-so, but by a peculiar manifestation of the Spirit.

To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they might also have eternal life, if they continue faithful.—Doctrine and Covenants 46: 5.

Outside of this provision, everyone is entitled to the assurance of the purposes of God, both as to himself and to the whole family of God. When a person accepts the gospel, it is usually done on the basis of belief, which may even be inspired, and then come the promises and their fulfillment indicating that a person knows what he is about. Finally he has a testimony and becomes a witness.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—John 8: 31, 32.

Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7: 16, 17.

JAMES E. BISHOP.

Count Your Blessings

This unsigned article was addressed to the editor. It carries such a fine spirit and so much wisdom that we feel we must share it with our readers. While we do not choose to appeal from the decision of the writer—some do specialize in remembering to their own disadvantage the seamy side of our life garments—it is possible that the author is too modest. Unless the identity of writers of articles is revealed to the editor, we usually feel that it shows a lack of sincerity.—EDITOR.

LAST NIGHT as I lay down to rest after a hard day's work, involuntarily I murmured these words, "Lord, I thank you for work and rest and loved ones and health and home." Then, before sleep came, I got to thinking—the things I offered thanks for are ordinary things. Most of us have them, or at least some of them, and therefore think little about them. Yet they are not small gifts, they are big and wonderful, bestowed by One who knows what it takes to make us happy.

We have all heard people say, "Oh, if I just didn't have to work!" implying, "Then I would be happy." But such is not the case—idleness never brings contentment. These people would be miserable with no point or purpose to their living. They may think they could fill their days happily with travel or pleasure, but these soon grow old. Most people long for something constructive to do—they need to be needed.

If we will think of the really happy people we know, we will realize they are not idle—the rich—or those who are forever dashing here and there looking for diversion. The happy people are the busy folks—those who have a job to do, and glory in one well done! No satisfaction can compare with knowing we have done a good day's work, and that the task we accomplished was worth while.

ALL OF US have experienced many times the blessedness of rest and the privilege of momentarily laying down our tasks and relaxing mentally and physically. It is a necessary and enjoyable part of our lives.

Then comes the precious gift of loved ones and the joy of belonging to a family to which we can turn for comfort and companionship. There

are those alone in the world who would give their every possession for this one beautiful privilege.

There is no need to dwell on the blessing of good health, a very brief illness is all that is necessary to bring this forcibly to mind. We can get along without many things if each night we are able to sleep soundly, and rise each morning refreshed with zest and vigor for the day ahead.

And then, as we come to the end of our little list is that magic word, "Home." No matter how small or unpretentious, no matter where it is,

If Lincoln Should Speak

(A PARAPHRASE)

By Jennie Z. Elliott

ANOTHER FOURSORE and seven years have passed since the day when a tall, lean man stood on Gettysburg's battlefield, where so many had "given that last full measure of devotion" and proclaimed, not only as he had thought to those who then stood by, but to all men for all time those immortal words beginning "Fourscore and seven years ago."

Once again this same tall figure, in spirit, is standing upon another battlefield. Let us crowd closer so we may hear his words.

Eightscore and fourteen years ago, our fathers brought forth on this continent a new nation; conceived in liberty and dedicated to the proposition that all men are created equal.

Fourscore and seven years ago, your fathers were engaged in a great civil war testing whether this nation, or any nation so conceived and so dedicated, could long endure.

Thrice, now, within this generation, your sons and your grandsons—the grandsons and the great-grandsons of both the blue and of the gray,

no other place can ever look as good to us. Sometimes I think that the real value of taking a trip is in the increased appreciation it gives us for our home. Personally, I've not had to leave home to learn this. Twice lately I've been faced with the prospect of a long journey, and at the last minute, in each case, the plans had to be given up. My feelings of relief and thankfulness were not well concealed, and those who were prepared to sympathize were left with nothing to say when they saw the look of happiness on my face.

So, in accordance with the old hymn my mother sang many years ago, let us "count our blessings, name them one by one," and in no wise think them common. Those not so richly blessed would consider any one of them a treasure beyond any price.

of those then in slavery, all united under one flag—have joined with free men of all lands to prove to all peoples for ages yet to come that, just as truly as one nation could not long endure half slave and half free, neither can one world long endure half slave and half free.

We are come that we might here dedicate the whole earth to these honored dead. It is altogether fitting and proper that we should do this. But, just as we could not dedicate, we could not consecrate, we could not hallow the field at Gettysburg, neither can we dedicate, consecrate, nor hallow our present far-flung battlefield. It is rather for you, the living of this generation, to dedicate yourselves to the unfinished tasks they have so nobly begun—the task of establishing world peace, and world brotherhood within your lifetime—so that these brave men, two generations of our best youth who here gave that last full measure of devotion, shall not have died in vain. May you highly resolve that civilization, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth.

Briefs

NEW LISKEARD, ONTARIO.—Elder Marvin Wickett of New Liskeard has been appointed pastor. He was ordained an elder on September 24 of this year by Evangelist B. H. Hewitt, Albert Shepherdson, and Patrick Bolger. Brother Shepherdson was the former pastor.—Reported by ALBERT SHEPHERDSON.

DAVENPORT, IOWA.—During the last nine months there has been an average attendance of sixty-four for church school, sixty for Communion services, sixty-six for morning preaching services, twenty-six for evening services, and sixteen for prayer services.

Dianna Kay, daughter of Mr. and Mrs. Gilbert Englehardt, was blessed May 21 by Elders E. R. Williams and F. C. Bevan; and Susan Jo Nichols, daughter of Mr. and Mrs. Gale Nichols, was blessed September 17 by Patriarch W. W. Richards and Elder Richard Martens.

On June 18 Mr. and Mrs. Howard Smeds and Robert Erwin were baptized in the Lend-A-Hand Pool by Elder Charles S. Shippy. Confirmation services were held that evening. Elders F. C. Bevan and Charles Shippy confirmed Mrs. Smeds; Elders Charles Shippy and F. C. Bevan confirmed Howard Smeds, and Elders E. R. Williams and F. C. Bevan confirmed Robert Erwin. On September 17 Mr. and Mrs. Darwin Vaughn and their daughters, Patricia Vaughn and Mrs. Mary Collins, were baptized by Elder E. R. Williams at the Rock Island, Illinois, church. At the confirmation services held in the evening at the mission, Mr. Vaughn was confirmed by Elders E. R. Williams and Charles S. Shippy; Mrs. Vaughn by Elders Charles Shippy and E. R. Williams; Patricia by Patriarch W. W. Richards and Elder F. C. Bevan, and Mrs. Collins by Elders F. C. Bevan and W. W. Richards.

The priesthood and men of the group meet once a month to study "The Restoration Story." One night a month is set aside for special priesthood visiting. On August 6 this group had a breakfast at the home of George Shippy, provided by Mr. and Mrs. F. C. Bevan.

In April Mr. Claire Weldon of Iowa City presented his slides and lecture on Book of Mormon archaeology proofs. Special music for the occasion was furnished by Mr. Alan Tyree, also of Iowa City, on his saxophone, accompanied by Miss Doris Gray.

The church school under the direction of Miss Etta Cosner and her assistant, Warren J. Hinkle, has grown and interest is fine with classes in all age groups at present. Mrs. Bonnie Shippy, leader of the children's department, has done an outstanding job and a fine Children's Day program was presented, along with other activities.

Zion's League, under the sponsorship of Gale Nichols, has held regular meetings, sponsored outings, an ice cream social, and presented a program of stunts at a wiener roast sponsored by the women's department.

The Orioles under Mrs. Henry Steinecke have met regularly, made visits to local utilities, visited a farm, and had several handcraft projects.

All the local priesthood have participated in the preaching services and Communion services, and out-of-town speakers have included Roy Benson of St. Louis and B. A. Howard of Oklahoma City, Oklahoma.

The mission has been well represented at the General Conference, and the various Rock Island District gatherings: young adult retreat, reunion, youth retreat, and the visual aids meeting, as well as the young people's camp at Nauvoo, Illinois.

Miss Doris Gray has been leading the choir which meets regularly each Sunday evening.

The women's department, Liahona Circle, have had fifteen study classes and business sessions, seven craft classes, two bake sales, one chicken supper, four baby showers, one plastic party, and sponsored two picnics and one wiener roast for the mission. They also sponsored the women's tea at the reunion.

On May 19 and 20 the Liahona Circle sponsored a Woman's Day for the Rock Island District women. The two-day session opened with a banquet on the evening of the 19th with ninety-seven present. The theme "Follow the Gleam" was carried through in the decorations with a lighted lighthouse as the centerpiece. Miss Etta Cosner was toastmistress, and a program of music and stunts was presented by the Orioles, Miss Doris Gray, and Mrs. Helen Hinkle. Mrs. Doris Woodstock led the community singing. The high light of the banquet was the talk on "Women's Work in the Branch" by Mrs. Lydia Wight of Chicago, Illinois, guest speaker. Miss Etta Cosner gave the benediction, drawing attention to the Christ as the "gleam we must follow."

Saturday's services opened with an inspirational worship service arranged by Mrs. Bonnie Shippy. Music was furnished by Mrs. Helen Hinkle and Miss Jeanne Hinkle. A poem, "Follow the Gleam," written especially for the occasion by Elder Charles Shippy, was read by Mrs. Woodstock. Mrs. Wight's instruction in three class sessions helped all to see the Zion's home and women's part in it. After the luncheon at noon, a short memorial service was given for Mrs. Myrtle Sims whose funeral was taking place at the same hour. Woman's Day was brought to a spiritual climax at a fellowship and dedication service.—Reported by GEORGE C. SHIPPY.

SPERRY, OKLAHOMA.—An ordination service was held September 8. Russell Rumsey and Leonard Lee Hicks were ordained priests; W. R. Bigler, a teacher; and Loyd Williamson and Morton Hampton, deacons.

Church school attendance has reached 147. More classrooms are needed.

The women's department meets every Thursday. On the last Thursday of every month, a birthday dinner is held for all those who had birthdays during the month. Attendance is increasing. Twenty-one attended the last meeting. A quilt is quilted at each meeting, and there is a lesson period and circle prayer held at each meeting.

Attendance is good at the Zion's League meetings. Attendance is also increasing in the music department. Russell Rumsey is director. Nearly eight-five members attended the Wilber-ton reunion.

Evangelist Castings plans on holding a series of meetings soon.

Sister Sally Harper, 83, died on October 25.—Reported by MRS. T. P. GREENWOOD.

PASCAGOULA, MISSISSIPPI.—High Priest Franklin Steiner of Mobile was in charge of the branch business meeting. The new officers are: Elder J. L. Barlow, pastor; Mrs. Gladys Furby, church school director; Mrs. Nina Lea Mason, branch clerk, historian, and publicity agent; Robert Barlow, young people's leader and music director; Clyde H. McCormick, church custodian and auditor; Mrs. J. L. Barlow, treasurer; Mrs. Clyde McCormick, women's department leader; and Pastor Barlow as chairman, Mrs. Gladys Furby, Oscar Goff, Mack Hawley, and Clyde H. McCormick, building committee.

Recent visitors have been Mr. and Mrs. Joe L. Johnson, Mrs. C. O. Taylor, Mrs. Esty Smelzer, all of Independence. Mr. and Mrs. Johnson had the privilege of hearing their son, Captain Joe Johnson, preach his first sermon.

Obie Hawley, son of Mr. and Mrs. Mack Hawley, is still in the Veterans' Hospital in Biloxi, Mississippi. He is much improved now.

A special memorial flag service was held at the morning service of October 15. The congregation made a circle around the flag pole on the lawn of the church where the service was directed by High Priest Franklin Steiner of Mobile. Mrs. Leroy Pigg of Rockford, Illinois, presented an American Flag to Elder J. L. Barlow for the Pascagoula church in memory of her son, John Carroll LeFevre, a Marine. He was killed on Marshall Island at the beginning of World War II. He was seventeen years old and a church member. The congregation stood with heads bowed as Elder Steiner read part of a speech by Abraham Lincoln. The Flag was raised by Mrs. Pigg's nephew, Wayne Hawley, and Captain Joe Johnson. "America" was sung, and the benediction was given by Elder Steiner. Following the service, Brother Steiner spoke on "Am I My Brother's Keeper?"—Reported by NINA LEA MASON.

SANTA ROSA, CALIFORNIA.—Branch business meeting was held September 24. High Priest Robert L. Bishop presided with Walter Budworth as secretary. New officers are: Hyrum Crownover, pastor; Mrs. Rolma Hinton, director of religious education and historian; Mrs. Dolly Turtchel-Kynock, secretary; Walter Budworth, director of young people; Mrs. Edna Warren, leader of women's department; Mrs. Frieda Budworth, director of music; Ira Merrick, treasurer; Glenvil Crownover, auditor and book steward; Mrs. Elsie Crownover, publicity agent; Eva Purcell, librarian; Herbert E. Walker, solicitor; and Glenvil Crownover, assistant solicitor.

At the close of the business meeting the congregation gathered in the dining hall and asked Brother Herbert Walker to join with them. He thought it was some special meeting. When they began singing "Happy Birthday," he discovered it was a celebration for his eighty-first birthday. High Priest R. L. Bishop gave a short talk. A pair of slippers and numerous cards were presented. Lunch was served.

At the August Communion service, Sanford Twitchel, eldest son of Mrs. Ida Twitchel, Hamilton, was ordained to the office of priest by Elders Herbert E. Hinton and Hyrum Crownover.

At the September Communion service, the twin baby boys of Mr. and Mrs. Floyd De-Laughtee of Los Angeles were blessed by High Priest R. L. Bishop and Elder Crownover.

Two work days were held at the church recently when the church was painted on the outside and redecorated on the inside and the front walks widened and cemented. This was under the direction of Elder Lloyd Cline.—Reported by H. E. WALKER.

FIRST CHICAGO BRANCH, CHICAGO, ILLINOIS.—Theme for the month of September, "Fall In," was carried out in the Communion service. Pastor Elbert Chandler presided. Organ interlude was by Miss Ruth Skinner, invocation by Elder A. O. Skinner, Communion message by Elder Buren A. Lenox, and benediction by Brother Skinner. The pastor had special prayer for the boys in military service, and for Harold C. Schultz, the first to leave. He is now at Norton Air Base, San Bernardino, California.

The pastor reported that fifty people from the branch attended the Chicago and North-eastern Illinois Reunion at Lake Geneva, Wisconsin. Apostle D. O. Chesworth presided.

Annual business meeting and election of branch officers took place on July 30. District

President J. C. Stuart and Elder E. W. Chandler presided over the meeting. New officers are Elbert W. Chandler, branch president; H. T. McCaig and Buren Lenox, counselors; Paul Gouty, religious education; Ruth Gouty, children's division; Emerine Gunderson, women's leader; H. T. McCaig, Jr., business administrator; Alfred Wilcox, supervisor of young people; Ruth Skinner, secretary; J. Louis Gauthier and Orville Studtman, auditors; Hulda Edstrom, branch solicitor; Velva E. Castins, *Herald* correspondent; Edward Kohn, adult supervisor; Bob Pawley, book steward; and Junita Stuart, music director.

Speakers for the month were Elder Buren A. Lenox and Patriarch Leslie S. Wight.

On September 24 the children's department under the supervision of Ruth Gouty presented the promotion day services at 11:00 o'clock. There was a processional of nursery, kindergarten, primary, and junior departments. Promotion certificates were presented by Ruth Gouty. Eleanor Chandler was the narrator for the pageant "Sunday Past, Sunday Present." Those taking part were Dick Gunderson, Sonja Rawley, Danney Jones, Frances Mercalino, and John Stuart. Ruth Skinner was the organist for the trio of Barbara Lenox, Delores Jones, and Diane Jones. Benediction was by Elder Elbert W. Chandler.

The women are working hard on the building fund. The Ssenippah held an ice cream social on the lawns of the Henry Herlett and Velva E. Castins homes on July 23. Proceeds were \$50. The North Side Circle sponsored a Sunday night supper on the same lawns September 10. Proceeds were \$109. A book review, "The Way West," by Guthrie, given by Mrs. Harry Hoppe on September 21 was sponsored by the North Side Circle. Proceeds were \$47.

Eleanor Stuart, president of the Ssenippah Circle, was hostess to the guild September 5. A handkerchief shower was given in honor of Bertha Seck, former vice-president, who has moved to Homewood. The guild is studying *Bible Studies*, by Thelona Stevens. The teacher is Veta Kent.

Nancy Jo Hinkle, infant daughter of Mr. and Mrs. Warren Hinkle, was blessed July 9 by her grandfather, Elder A. O. Skinner, and by Elder Elbert Chandler.

The interior of the church building was re-decorated several months ago by Brother Leo Callaci.—Reported by VELVA E. CASTINS.

SCAMMON, KANSAS.—On September 18 Elders Stephen Black, president of Spring River District, and T. W. Bath, pastor of Pittsburg Branch, attended the business session. Brother Bath has had the supervision of the Scammon group the past year. He declared Scammon a mission with authority to transact business. He then recommended Priest Herald E. Summers of Pittsburg, Kansas, as the pastor. He was elected. Other officers are: Melba Moorehead, secretary and superintendent of church school; Ada Westervelt, treasurer; Mary Featherstone, music director; Alice Jones, publicity agent and historian; Opal Dibble, young people's leader; Rose Renolds, superintendent women's department; and Cecil Dibble, bishop's solicitor.—Reported by ALICE JONES.

BERRYDALE, ALABAMA.—On October 3 the women's department met at the church to install its new officers. Mrs. Nathia McCall played soft music for the candlelight service. Pastor J. S. McCall gave the invocation. Elder Ben Jernigan gave a reading, "The Keys of the Kingdom." Bernice Blocker gave a solo. Sister Lula Jernigan, Gulf States district women's leader, gave the charge to the new officers:

Jackie Taylor, president; Faye Bales, vice-president; Bertie Gunter, secretary and treasurer; Wilma Mixon, devotional chairman; Beulah Powell, ways and means committee; Emma McArthur, friendly visitor; Bessie McCall, teacher. Elder L. I. McDonald gave the benediction. Lunch was served.—Reported by BERTIE GUNTER.

FALL RIVER, MASSACHUSETTS.—On Children's Day Pastor Charles H. Pillsbury, Jr., baptized Emily Heap and her three sons, John, Russell, and Raymond. Others baptized were Nancy Eleanor Holt and Mary George. Elder Almer W. Sheehy baptized Charles O. Baldwin at Boston.

At recent business meetings John Foster and Sanford Fisher have come from Boston and assisted the pastor. Brother Sheehy attended the October meeting, and plans were discussed for a new church. It is the desire of the pastor to acquire a large residence with enough land to build a church on later.

Recent speakers have been Eugene Carter and Ralph Hardy from Boston, Patriarch Frederick W. Roberts, of Onset, and Brother Sheehy. George and Beatrice Sinclair are occasional visitors from Onset.

At the September Communion service, Elder Frank H. Dippel from Hazleton, Pennsylvania, blessed his granddaughter, Debra Ann Pillsbury, the pastor's daughter. Elder Dippel always leaves a message when visiting the branch.—Reported by MRS. GLADYS V. COOMBS.

SACRAMENTO, CALIFORNIA.—At the annual business meeting held September 20, these officers were elected: Myron R. Schall, pastor; Elders John Gann and Robert Nephew, counselors; Elma Rolfe, director of religious education; Celia Schall, leader of young people; Mary Honeychurch, women's leader; Edna Burdick, director of music; Mabelle Nephew, director of drama; Myrtle Burdick, secretary-clerk; Ives Honeychurch, treasurer-solicitor; Marjorie Damitz, historian; Hazel Damron, book steward; John Dawson, auditor; Edwin Burdick, James Damron, and Ella Dawson, finance committee. These and the appointive officers were installed by Elizabeth Schall, assisted by Leroy Burdick, at an impressive candlelighting ceremony following Communion service on October 1.

In his annual report to the branch, President Myron Schall notes encouraging progress has been made during the past year. Attendance figures show improvement, but it is hoped that under the slogan, "Each one bring one," the membership will assist in the effort to increase attendance still further, especially at the church school. Eighteen new members have been added through baptism. There has been one ordination, that of John Robert Dawson to the office of deacon.

During the year the branch has had the ministry of Seventy George A. Njeim, Evangelist William Patterson, Apostles Paul M. Hanson and E. J. Gleazer, and Bishop J. Stanley Kelley of the general church. Other guest speakers include Elders Robert L. Bishop of Santa Rosa, Douglas Wright of Stockton, and Priest Robert Colville, also of Stockton. Pastor Schall has been guest speaker on six occasions at other branches in the district in response to invitations; he also spoke to a group of young people from Davis and Dixon in the Community church at Davis, and addressed a group of foreign students known as the International Forum at the University of California at Davis.

An important project of the women's department each year is the operation of a lunch counter at the state fair. This year, although an unusual amount of expense was incurred by the purchase of additional equipment to meet

the growing needs of the project, a net profit of some three thousand dollars was realized.

The choir under the direction of Edna Burdick opened the fall season with a special program of music and readings at the 11:00 o'clock service on October 8. Bishop E. C. Burdick spoke on "The Spirituality of Music." The evening speaker was Deacon Lawrence R. Schall who is leaving for active duty in the army.—Reported by LENA SWANEY.

SPOKANE, WASHINGTON.—District conference and institute was held in Spokane, October 13, 14, and 15. Speakers were Apostle R. M. Holmes, Bishop M. E. Lasater, and District President C. E. Hammel.

Brother Holmes conducted classes Friday evening, all day Saturday, and one on Sunday, and preached at the 11:00 hour.

Bishop Lasater taught class Sunday morning. Sister Evelyn Hight, district women's leader, taught two classes for women on Sunday.

Business meeting and election of officers was held Sunday afternoon. The names of eight young men were presented for priesthood ordinations. For priests: Charles Emslie, Dale Johnson and Ammon Powell; for deacons: Joe Love, Ernest Sprecker, Jack Worthington, and Al Fuller; for teacher, Floyd Dobson.

Basket dinner was served in the lower auditorium of the church on Sunday.

The conference and institute closed with a dedication service conducted by Apostle Holmes, Bishop Lasater, C. E. Hammel, and R. V. Webb.—Reported by ORPHA V. CURTIS.

FRESNO, CALIFORNIA.—District President S. A. McDonald was in charge of the business meeting held September 17. Officers elected and re-elected are E. E. Workmon, branch president; Calvin Nephew, church school supervisor; Walter Eastwood, Zion's League supervisor; Jay Smith, treasurer; Nellie Acker, music director; E. E. Workmon and Eathen Godfrey, adult class teachers; Calvin Nephew, young adult class teacher; Gertrude Slover, junior class teacher; Alice Harrell, primary class teacher; Flora Workmon, kindergarten teacher; Jean Smith and Jane Milla, nursery.

The pastor has recently taught two courses, *Each One Win One* and *The Restoration Story*. Some cottage meetings have been held. Elder William Patterson held a series of meetings in March. Nine have been baptized during the year.

Officers for the women's department are Esther O'Brist, president; Gertrude Slover, vice-president; Opel Godfrey, secretary; Nellie Acker, treasurer; Beckie Nephew, music director; Marguerite Eastwood, ways and means; Martha Madden, social chairman; Charlotte Richardson, sewing chairman; Alice Harrell, hostess chairman; Anne Frank, flower committee; Flora Workmon, visiting committee; Marjory Godfrey, corresponding secretary; and Gertrude Slover, teacher.

The council of women put on a progressive dinner September 24. Meetings were held at the homes of Brothers and Sisters Calvin Nephew, W. A. Slover, Casper Frank, and Austin Eastwood. Proceeds were thirty dollars. So far this year the council of women has earned \$769.75 for the building fund.—Reported by W. A. SLOVER.

OMAHA, NEBRASKA.—Among the officers elected at the annual branch business meeting on September 12 were Elder Charles D. Neff, pastor; Betty Paterno, secretary; Eddie Gool, treasurer; Esmond Crown, church school director; Millard Gollehon, young people's leader; Frances Neff, music director; Valeria Fredrickson, department of women chairman. The following men were approved for ordination:

Esmond Brown, elder; Marlin Constance, priest; John Hansen, teacher. These men together with Ervin Coolman (priest) of Plattsmouth, Nebraska, were all ordained at Omaha Central Church on October 9.

The annual Northeast Nebraska District conference was held in Omaha on September 17. Apostle Arthur Oakman spoke at the 11:00 service to one of the largest audiences ever in the church. Lunch was served in the lower auditorium. At the afternoon business meeting, Brother Neff was re-elected president of the district.

Several young men have left for the service. They were all members of the ushers staff and included George Baker, Richard Oehring, and Duane Finch. Richard Oehring received his Eagle Scout award shortly before leaving.

The first monthly fellowship dinner of the fall season was held on October 6. It was appropriately called "New Members Night" in honor of all who had joined the church during the past year. Each new member was presented with a copy of *A Church Member's Manual*. The attendance was the largest on record, and there was scarcely room to accommodate all.—Reported by C. B. CONSTANCE.

SPRING RIVER DISTRICT, OKLAHOMA.

—Spring River conference was held in Miami, Oklahoma, the first week end in October. Apostle D. O. Chesworth was in charge of the 11:00 service on Sunday morning. Other services of the conference included a presentation of the restoration story illustrated with slides by Missionary G. Wayne Smith of Kankakee, Illinois; a general class on the work of the church school by District President Stephen A. Black, and children's services in the lower auditorium conducted under the supervision of Ruth Ramsey.

The following officers were elected at the business meeting: Stephen A. Black, district president; C. C. Wilson and F. M. Bishop, counselors; Lela Parkhurst, secretary; Norman W. Grav, bishop's agent; B. F. Kyser, treasurer; Arthur Dixon, young people's leader; Sister T. W. Bath, women's leader; Clifford Browne, music director; George Doublee, non-resident pastor; Inez Smith Davis, historian; Lois Shipley, publicity agent; Charles Cadmus, auditor; E. G. Gilbert, director of religious education; Frank Kyser, C. D. Wilson, and Mark Mink, reunion committee; Marjorie Gilbert, F. M. Bishop, Herman Plumb, T. W. Bath, and Mark Mink, finance committee.

Lee Kirk of Miami, Oklahoma, was recommended for ordination to the office of deacon. The recommendation was approved.—Reported by LOIS SHIPLEY.

CRESCENT CITY, CALIFORNIA. — On October 8 the scattered Saints in southwestern Oregon and northwestern California met at Brookings, Oregon. District Missionary Elwin Vest was speaker. Basket lunch was held at the noon hour.—Reported by MRS. OLCOTT CUMMINS.

ALVA, OKLAHOMA.—On October 7 the Zion's Leagues of Western Oklahoma and Eastern Texas Districts met at the Forum for a banquet, the first ever to be given in these districts. Several drove a distance of 500 miles to attend.

The theme for the meeting, "Ambassadors for Christ," was impressed upon those attending by purple banners pinned across their breasts. Upon these were pinned ribboned gold medals for the visiting Leaguers, silver medals for the home Leaguers, and gold star medals for the priesthood. There was a white card attached to each ribbon upon which the wearer wrote his name and home branch.

From a pan of navy beans each person took five beans in order to play a game of answering

questions. Beans had to be forfeited if a question was answered with "No." At the close, the beans were counted and the one with the most beans was awarded a small bag of beans attached to a ribbon as a medal.

The banquet menu was prepared by the women's department and served by the local Zion's League. Fun songs were sung while the young people were finding their places at the tables. Each person introduced himself to the others. Mrs. Margaritte Campbell sang "My Cathedral." Several other special numbers were given.

Pastor Paul Lee introduced the speaker, Bill Dollins, the new missionary from Wilburton, Oklahoma.

Brother Dollins retained the theme, "Ambassadors for Christ," and read Ephesians six for his Scripture. Benediction was offered by District President Ralph Wilt.

A sunrise prayer service was held at Hatfield Park on October 8. The same theme was used. There were sixty present. Several prayers were offered and twenty-five testimonials were given, many of them from the younger ones. After the service a breakfast of bacon, eggs, and fruit juice was served. An outdoor grill was used to prepare it.—Reported by MRS. OSCAR GUSTIN.

CANTON, OKLAHOMA.—On October 15 the Canton group attended services at Eagle City. Leland Diamond, son of Elder and Mrs. Ray Diamond, was ordained a priest.

On October 7 and 8 several from the branch attended the district conference at Alva, Oklahoma. Elder Ray Diamond and his wife accompanied them.

The two branches of Canton and Eagle City held a surprise party for Sally Bateman and Authur Demass, both over seventy years of age, who were recently married. Gifts and a large wedding cake were presented to them. Lunch was served by the women's departments of both branches.—Reported by NINA GOODMAN.

WEST VIRGINIA DISTRICT.—New officers are Samuel M. Zonker, president; Otto Melcher, bishop's agent and counselor; Wayne Wilson, church school director and counselor; Mrs. Blanche Martin, women's department leader; Lawrence H. Phillips, young people's leader; Mrs. Anna Schoenian, music director; Mrs. Margaret Pack, *Herald* correspondent; Mrs. May R. Griffin, secretary-treasurer, historian, and nonresident supervisor.—Reported by MAY R. GRIFFIN.

SANTA PAULA, CALIFORNIA.—Following the Communion service on October 1, a mission picnic was held in a near-by park. Later the group again gathered at the meeting hall where the annual business meeting was held. Rodney Engel, district president, presided. Brother C. C. Burdick was re-elected pastor, and the other officers are: Jack Evans, church school director; Laura Hice, adult leader; Hugh Kensler, young people's leader; Brother and Sister Aubry Merrell, leaders of the young married group; and Bobbie Nell Hice, children's director.—Reported by VERA M. HAVEN.

SWEET HOME, OREGON.—Seventy Arthur F. Gibbs taught a class on personal evangelism on September 13. He also gave a demonstration on missionary material.

The women's group met for their first fall meeting and enjoyed a potluck dinner at the home of Sister Virginia Phelps. Plans were discussed for a bazaar and rummage sale. The study to be taken this fall will be "A Growing Person," by Francis Cole McLester.

Elder and Mrs. Larsen from Portland and Elder Earl Wilcox from La Grande were visitors on September 17. Elder Larsen preached an

inspiring sermon at the 11:00 hour. In the afternoon a basket lunch was held in the Sweet Home Park honoring Sister Mildred Sparks who has been here on vacation from the Independence Sanitarium. She left the next morning and will resume her nurse's training.

The annual business meeting was held September 28 under the direction of Elder J. L. Verhei, district president. The following were elected: Elder Cleo Thompson, pastor; Priest Paul O'Dell, church school director; James Phelps, young people's leader; Shirley Thompson, music director and secretary; Nellie Walberg, social leader and librarian; Vergie Barr, auditor; Virginia Phelps, publicity; Maud Bowser, women's leader; and James Phelps, Paul O'Dell, and Clifton Sparks, building committee.

Brother Verhei spoke at the business meeting.—Reported by NELLIE WALBERG.

ROCK ISLAND, ILLINOIS.—A baptismal service was held at the church September 10. Ralph Largent, James Diedrick Largent, and Linda Marie Largent, of Rock Island, and John Francis McGimpsey, of Coal Valley, were baptized by Elder Leonard W. Stiegel. This brings the total of baptisms to twenty-seven for the church year.

The annual branch business meeting was held September 13. The following officers were elected: Elder L. W. Stiegel, branch president; Elders Seibert A. Chesnutt and Orville Short, counselors; Rose Bowen, secretary; Erwin Gunlock, treasurer; William Seline, attendance recorder; Edward Boyd, custodian; Clyde McKee, church school superintendent; Harold Braun, young people's leader; Virginia Short, women's leader; Dorothy O'Leary, children's supervisor; Maida Seline, director of music; Margaret Braun, historian; Dorothy O'Leary, *Herald* reporter; Laurel Jordan, junior church pastor, and John Stiegel, auditor.

The branch budget was approved at a special meeting held September 27. The branch received its largest income on record and has advanced the goal for the coming year.

Because of increased membership and improved attendance of the branch, the building fund will be the special theme for the year. The branch will add to the church building this year in order to accommodate the increased activity and provide greater facilities.

Elder Clarence M. Beil of Clinton was guest speaker on October 8.—Reported by DOROTHY O'LEARY.

CENTERVILLE, IOWA.—On October 4 Elder John A. Boden, pastor, baptized and confirmed Mrs. Margaret Jean Benz and Kathryn Metz. On October 8 he baptized six more young people who were confirmed as follows: Mrs. Doris Williams by John Boden and Wilbur Prall, Evaloy Freeborn by L. G. Holloway and William Collins, Iladean Freeborn by William Collins and Wilbur Prall, Wesley Metz by Wilbur Prall and L. G. Holloway, Kenneth Metz by L. G. Holloway and John Boden, and Paul Williams by Wilbur Prall and William Collins.—Reported by JESSIE GILLASPIE.

SULT STE. MARIE, ONTARIO.—Mrs. J. Corbett, Marlene Corbett, Margaret Edwards, and Richard Robinson were baptized on June 11 by Elder G. A. Edwards at Sault Ste. Marie, Ontario.

Lorne Mitchell of Thessalon, Ontario, was baptized on September 10, 1950, at Thessalon by Elder W. O. Bushilla.

On September 22, the social committee put on a potluck supper.—Reported by WINNIFRED SPENCER.

The Ministering of Angels

A Story Based on True Experience

By GLADYS PARKS

GRACE ANDERSON sighed wearily as she entered the front door of her home and dropped into the closest chair. At a glance she quickly surveyed the tumbled house with part of the ironing still in the basket waiting to be ironed. "Dear Father," she prayed, "how will I ever have the strength to get this work finished?"

It was Saturday evening. She had spent the greater part of the past two days contacting Saints to help prepare and serve dinner for friends who had lost a loved one. The fellowship and opportunity for service had more than repaid her for what she had given, but here it was six o'clock Saturday night and company was to come for dinner tomorrow. Besides that, she always tried to attend the Sunday morning prayer service at eight, so it didn't give her much time.

She had been sick for several months now, but with the help of her husband Jack and their two little girls, she had endeavored to do as much as her strength would permit. Many days she relied alone on the promise that God would give her sufficient strength as she labored to fulfill the duties of wife and homemaker. "I surely will need strength tonight," she thought, and she prayed again that God would direct her how to do her work in an organized way.

"I must prepare supper first," she thought and jumped up quickly. "I know God can't help me while I sit in this chair."

After supper, Grace brushed and set Judy's hair, while her older daughter, Sharon, set her own hair. She was especially thankful tonight that she had started Sharon early in learning to care for herself; now at eight she did a very nice job.

After the girls were bathed, and the family had had prayer, Grace tucked the children into bed. "Now what shall I do next?" she thought, as she entered the living room and sat down for a minute. As she tried to make her body and mind co-ordinate, such a feeling of despair came over her that she turned to her husband and said, "Jack, please pray that God will send angels to minister to me." This was not the first time Grace had turned to her husband for ministry. He held the office of priest, which office is said to hold the keys of the ministering of angels. "I feel so bad I cannot go on unless I receive help from God." With that, they knelt in prayer. When they had finished, Jack turned to her and said, "You go to bed now, and I'll finish the work."

"You can't possibly do all that has to be done," she protested, but Jack was so firm she yielded.

IT SEEMED as though she went to sleep immediately. Suddenly, as if someone had touched her, she awoke. From somewhere she heard a man singing a sacred song. "That's so beautiful angels must be here," she thought. Then the Holy Spirit came to bear witness. She noticed the light under the bedroom door and jumped up. When she entered the living room, she heard a man singing on the radio. She glanced at the clock. She had been asleep only a short time, but she felt rested and refreshed. Jack had finished the ironing and was in the kitchen doing the dishes. "Jack," she began, "I don't know what it is about that man's singing, but I've been ministered to. I feel so much better. Come to bed now, won't you? I can get up early and finish the rest of the work."

"What a wonderful husband," she thought as they went to bed.

The next morning Grace arose early. She was surprised at how much better she felt, and how easy it was to finish the work and begin dinner.

She and Jack were a little late for the prayer service, but they found seats beside Elder Johnson. During the prayer service, Grace arose to give her testimony. "I can't explain exactly how, but I know I was ministered to by angels last night," she said.

At the close of the service, Brother Johnson turned to Grace, "As you gave your testimony, the Spirit bore witness to me that you had been ministered to by angels."

"Thank you, Brother Johnson, I can't tell you how much it means to have an additional witness like yours," she said.

As Grace went down to prepare for her church school class, she kept thinking to herself, "That just couldn't have been the man on the radio I heard. He was singing popular songs, and the song I heard was sacred. Dear Father," she prayed silently, "I know it's selfish to ask you for more, but it would be wonderful to know just whose voice that was."

After class, Grace left Judy in the nursery room and Sharon in the junior church and went upstairs to find Jack. He was waiting for her in the lobby, so they entered the chapel together.

As she glanced at the bulletin, she noticed a familiar name. "Why look, Jack, Frank Evans is going to sing this morning. We haven't seen him for a long time. It will be nice to hear him sing again."

The service progressed with a beautiful, peaceful spirit. Then it was time for the special musical number. As Frank began his song, Grace

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leaned forward to listen. It was a selection she had never heard before—that is until he began on the second line. Grace's heart leaped with excitement. "That voice! That song! It's the one I heard last night!"

As a final testimony, the Spirit of God once more burned within her to confirm the glorious truth. Happiness flooded her soul as Frank continued singing, "I'm singing for I'm happy, I'm singing for I'm free, His eye is on the sparrow, and I know he watches me."

"Truly God's mercy and love are over each of his creatures, no matter how small or humble," thought Grace. "What wonderful comfort and assurance it gives to know he always watches over us."

With a fervent prayer in her heart, she thanked her Heavenly Father for his wonderful love.

PLAYERS NOT PUPPETS

By EDITH G. BEGGS

He who says that life is drab must surely be color blind—a cynic who has not discovered the beauty of God's creation, nor realized the wonder of his wisdom nor the immensity of his love. To such, this existence must indeed be colorless.

Shakespeare said that all the world's a stage and men and women are merely players.

Players not puppets! What a difference! We have free agency, the right to choose.

If we were but Charlie McCarthys, speechless and motionless until our creator pulled the strings, what a farce this life would be.

But our great Producer has willed it to be otherwise. He has given us intelligence, sent his only begotten Son to teach us the way, and then left us to work out our own destiny. Yes, but not alone. This great Producer and Manager will stand by, constantly prompting in the still small voice of the Spirit. The life drama enacted under this divine management will have a happy and successful continuation in the life beyond, for we are truly players, not puppets.

Begin Now - To Teach the Children

By MAY RICHARDS HAMM

Inasmuch as parents have children in Zion, or in any of her stakes, which are organized that teach them not to understand the doctrine of repentance; faith in Christ, the Son of the living God; and of baptism, and of the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents They shall be baptized when eight years old.—Doctrine and Covenants 68: 4.

The Lord advises us to teach our children these things before they are eight years old—before evil crowds into their minds. Children who bring the greatest worry and grief to their parents are the ones who are taught "too little, too late."

We may try and try and not make much impression. It seems as if a child must be enticed to do good or evil. When he reacts to the stimuli we provide by expressing himself, then he has begun to learn.

Children can learn by feeling before they understand what we say to them. When a baby huddles down in its mother's arms because the mother is frightened, it senses her feelings. And if a mother enjoys a prayer service because of the good Spirit there, a very small child may feel that, too. Most of us can remember things in our early spiritual development that were influenced by "how mother felt about it."

Child musicians, actors, and even "boy preachers" are children like ours that someone has succeeded in teaching before their minds got cluttered up with other things. It is surprising how great an understanding of music little tots can absorb, under the right conditions, before their fingers are developed enough for them to express it.

I once heard a little girl repeat all of a first reader. Her older brother had read his lessons to her, and she had memorized every word.

I knew a mother who played with her little son, pinning cut-out pictures on a piece of drawing paper. He colored around them with crayons. Although he could hardly hold the pencil with his fingers, when she un-

pinned the picture he had a rabbit, or something, that he felt he had made himself. No one tried to teach him anything more, but later his teacher in school discovered he had quite a talent for drawing.

I cared for a little girl an hour or so every day for some time. She could say only a few words and was backward. I began having her repeat what I said, first words, then nursery rhymes, songs, and stories. Soon she was memorizing new ones every day. She began expressing herself, and her family decided she was very bright. She had two older brothers who were slow in learning at school, but she began taking honors her first year and eventually became a high schoolteacher.

Some children are considered "dumb" because no one ever took the time to teach them to talk or to express themselves in any way. They will find self-expression later, probably, in ways society frowns on.

When we have little children, we can find wonderful opportunities to develop their self-expression in ways that are good, including all the things the Lord wants them to know. But when we spank a child, we may be admitting that we have failed to teach soon enough. He has already reacted in that particular thing and started the wrong way.

Let us hope for the time to come when children will not have to be punished—when parents will be given wisdom to teach them. "And their children shall grow up without sin unto salvation."—Doctrine and Covenants 45: 10.

Keep Your Balance - By HERBERT C. LIVELY

HOW IS THE PRESENT WORLD CRISIS affecting you?

Has a loved one or a close friend of yours been a casualty in Korea? Will you or one of your family soon be called upon to enter the armed services? Perhaps you are fortunate to be bothered only by rising costs and prospects of price controls and rationing. We all share some fear of the possibility that the atom bomb will be used on our cities. If you are a normal person, you feel with millions of us this impact of world turmoil and confusion.

Let us go back in history to another time when the world was also in great turmoil. Palestine had vivid memories of death and destruction from armed aggression when Jesus was born. First one great world power and then another had captured her people, tortured them, committed them to slavery, and then imposed heavy taxes on those who remained. Rome held Jesus' people in subjection, and their emotions boiled in hatred of their captors and of the collaborators who helped the Romans to further their own prestige and profit.

The world as far as the people of Jesus' time were concerned was just as troublesome and dangerous as our world is for us today. Hardship and fear of personal harm were really closer to them than it is to us. Yet, into a world torn with war and hatred, Jesus came teaching a peaceful way of life. He taught the people to love even their enemies. He came proclaiming an "abundant" life in the midst of hardship and cruelty.

DOESN'T IS SEEM APPARENT to you that either Jesus didn't know what he was talking about, or else that same message of peace and the "abundant" life can apply to us to-

day? As believers in Jesus Christ we know that what he taught was of God and that God's truths are eternal. We know also from experience that there is peace and the "abundant" life to be found in living under the influence of Christ's spirit of love and righteousness.

But don't let the word "abundant" misguide you. The abundant life of Jesus Christ is not dependent upon physical comforts and work-saving

Here Is the Writer

Herbert Lively, now pastor of Central Church in Kansas City, Missouri, was born in Detroit, Michigan. Following graduation from high school he attended Graceland, Wayne University, and the Detroit Institute of Musical Art, from which he obtained his Masters Degree in music. He also has spent two summers at the University of Michigan. For three years prior to his pastoral assignment he served as an instructor at Graceland. He and his wife, the former Mary Ellen Skinner, have three children: Joan, five; Judith, three; and Brent, one month.

As hobbies he lists, "putterin' and fixin'."



appliances. One may or may not be blessed with these and still be living with a wealth of spiritual satisfaction which makes life abundant for him. In the Doctrine and Covenants we are assured "he that hath eternal life is rich." Under the leadership of Jesus Christ, the reversals of fortune are unimportant compared with the eternal qualities of life which a man may so exercise that they become a part of his soul. I know some people who have lost most of the *things* of life for which some of us are willing to sell our souls, but they are rich in love and in the fellowship of service.

THE PROBLEMS we face in this world crisis are *real*. As a nation, we must not live in a world of make believe. We must meet the cold facts of national and international problems with well-calculated solutions supported by a loyal people. Even more so, the problems we face as individual personalities in this crisis are real. The dangers and fears of our times will break the minds and nerves of many and will sap the strength of other thousands, making life for them a drab existence rather than a challenge and a triumph of the soul. The solution of our personal problems must be just as real and well-calculated as any solution we might offer to solve the problems of nations. The solution Jesus Christ offers is the most *real* thing that has ever been offered to mankind. It is real and of proved effectiveness, because it is God's solution offered to his own creation. It is effective because it is based on our own natures, both in physical and spiritual aspects.

Last year I purchased a window fan in order to keep my house more comfortable in hot weather. This year I thought I had better check to see if it needed oiling. I got out the instruction sheet sent by the manufacturer in order to find out when and how it ought to be oiled. I have no fear now that my fan might be burning out, because I am caring for it in the way the manufacturer prescribes. I have faith that he knows how the fan is made and therefore knows what to do to care for it. God did not leave his creation, man, without instructions. Jesus came to show men how to take care of themselves. Therefore, especially in this time of strain, we must follow the Builder's recommendations and face our problems with the tried and true methods revealed by Jesus Christ.

New Horizons

IN THIS CRUCIAL TIME we are likely to be thrown off balance. It's difficult to maintain sure footing when fear destroys our confidence. For example, the chimney of my house needed repairing last fall. It didn't appear to be a job big enough to warrant calling in an expert, so I decided to fix it myself. I had been on roofs before and I had no fear of them. After climbing up a valley between the main roof and a dormer to get to the chimney, I sat astride the peak of the roof and looked down. Then I realized that the pitch of my present roof is much steeper than any I had been on before. I thought of what would happen if my feet slipped while I was coming down—I'd slide right off the roof, because there was nothing to stop me. Then I was scared. The more I thought of what might happen, the more hesitant I was to try to get down. Going up was much easier than going down because going up I had more confidence.

True faith in Jesus Christ brings confidence into our lives. To the people of his time he spoke words of faith and confidence: "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." More than what he said, his life radiated faith and confidence. He faced the worst that cruel men could do to him, confident in the ultimate triumph of love and righteousness. By getting to know Jesus Christ and his way of life, we can witness to others the power of God to bring stability to human life.

THERE IS ANOTHER REACTION to the world crisis which destroys abundant living for many thousands. Inwardly these people also fear, but outwardly they assume the bravado role. They say to themselves and to others, "What's the use?" Their philosophy is one of, "Eat, drink, and be merry, for tomorrow we die." I used to have a vivid mental picture whenever I heard this quotation. I could see people out drinking and carousing, giving no thought to the consequences of their riotous actions. But I have since learned that

this attitude creeps into the lives of each one of us if we are not very careful. While we may not go on drunken sprees, we may do things without being concerned over the consequences.

Have you wanted a new car or some expensive appliance when you knew that you really couldn't afford it? At such a time haven't you entertained the thought that since the future is uncertain, why not go ahead? "Why worry? Maybe I won't even be here next year to pay for it. . . . I might as well enjoy these things and trust to luck. . . . I'll get through all right." To such thinking, Jesus Christ gives us true perspective. He said, "I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment."

Now by "idle words" Jesus did not mean that there should be no laughter and fun. Jesus himself apparently participated in the lighter activities of his time. I think by "idle" he meant that which is wasteful—that which serves no worthy purpose and may even be at someone else's expense. It seems to me he was warning against this whole carefree philosophy of "What's the difference what we do?" To him what we do has eternal significance. The salvation of souls is not an idle matter.

THE DANGER IS REAL. You and I are surrounded by forces which can easily throw us off balance. It is important that we have something to depend upon, something to help us keep our footing over the rough places in our pathway. Fellowship with Jesus Christ and the commitment of our lives to the cause of his kingdom is the means of keeping our balance and living the abundant life.

Have you ever taken some children to the circus? If so, you'll know that it's about as much fun to watch the children as it is to watch the performers. That was my experience when I took my two youngsters and some neighborhood children last winter. One of the acts, however, impressed me as much as the reac-

tion of the youngsters. Two men went out on a high wire, each on a bicycle. Between them was a pole. On the pole another man balanced a chair, and then performed on it. Think of the skill required to keep that chair balanced on the pole, the pole on the men, the men on the bicycles, and the bicycles on the high wire.

Of course, the act would have been next to impossible without the aid of long balancing poles which each performer held in a horizontal position. As they felt themselves leaning to one side, they instinctively lifted one end of the pole, which brought them back into balance.

You and I need a "balancing pole" just as surely as those high-wire performers. Like them, we are surrounded by danger and need something to keep us sure of our footing. We have that "balancing pole"—the gospel of Jesus Christ. His presence in our lives gives us stability and courage to go forward in the face of uncertainty and hardship.

However, we cannot take hold of this "balancing pole" and thus keep our balance all by ourselves. We need help. We can get help. How? By entering into the work and fellowship of Christ's Church with wholehearted loyalty and devotion. In the Restored Church are the insights, ordinances, and challenges to serve, which make Christ a real and vital influence. He is our "balancing pole"—our savior in these most difficult days. Our watchword might well be the verse from II Timothy: "For God hath not given us the spirit of fear; but of power and of love, and of a sound mind."

Miracle

If the stars should appear one night in a thousand years, how men would believe and adore and preserve for many generations the remembrance of the City of God which had been shown!

—R. W. Emerson.

Sketch of Life of Nina G. Smith

(Continued from page 8.)

sleep, her son, Donald, and grandson, Joseph Perrine, being the only others of the family at home.

She had been able, however, to accompany her husband on some of his missions since her illness began.

There are surviving her, her husband, her son Donald and his wife Darlene and the young grandson, Joseph, who came into her life near its ending and who brought her much happiness and whom she loved dearly. All these are resident at the family home in Independence.

* * * *

In the loss of this godly woman, the church mourns the passing of the beloved companion of its President. The community loses a civic-minded leader and patron of the arts, and friends mourn the loss of one who never lost the common touch.

Among the clippings found in her scrapbook is this poem by Harriet Beecher Stowe. Not only is there comfort in its lines but a prophecy of better things to come.

THE OTHER WORLD

It lies around us like a cloud,
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be.

Its gentle breezes fan our cheeks
Amid our worldly cares;
Its gentle voices whisper love
And mingle with our prayers.

So still, so soft, so sweet they glide,
So near to press they seem,
They lull us gently to our rest
And melt into our dream.

Thus in the hour of rest,
It's easy now to see
How easy and how sweet to pass
The hour of death may be.

To close the eye and close the ear,
Wrapped in a dream of bliss;
And gently drawn in loving arms,
To swoon from that to this.

Official

Missionary Work Among Spanish-Speaking Peoples

(Continued from page 4.)

be the missionaries as well as the priesthood potential whom God will use to carry on the work in their own countries after their return.

Some students in Latin-America find the adverse rate of money exchange between the United States and their country presenting a handicap for their attending Graceland. One young lady was to come from Quito, Ecuador, this year, but is having to remain home to work another year in order to earn more funds. It would be of assistance to our project if some tuition scholarship could be made available and granted to worthy South American students.

This is a church-wide project, not just the task of a few. The prayers as well as the active assistance of the Saints everywhere is asked for this task. The Lord promised the Nephites that his doctrine would, in the latter days, be brought to their descendants. We are the people commissioned with that responsibility.

How will you help?

Address all mail to the "Mission to Spanish-speaking Peoples," to Apostle Charles R. Hield, or to Elder Wayne Simmons, care of the Auditorium, Independence, Missouri.

The Columbia Broadcasting System has set the date of Sunday evening, December 17, and approved our Independence Messiah Chorus, in preference to a number of major choruses which have requested the opportunity, to present the *Messiah* to the people of this country and Canada. The hour has not yet been set.

The chorus, under the able direction of Franklyn S. Weddle, has been rehearsing since the first of October. Soloists are being chosen, and once more selected members of the Kansas City Philharmonic Orchestra will assist.

As it is one of the major missionary and cultural efforts of our church presented on a national scope, this broadcast should be brought to the attention of our friends and neighbors. It is once more our plan to send to each congregation in the United States a supply of postal cards in the proportion of one card to every two members upon the church roll. We are not sure that we can ship these materials into Canada.

Folder announcements of the broadcast for limited distribution to newspaper editors, professional people, and others in a position to spread the good will also will be made available this year with two being sent to each pastor.

We would appreciate it if pastors desiring a greater or a smaller number of cards or folders would notify the Radio Department, the Auditorium, Independence, Missouri, promptly so that the most effective distribution of publicity materials may be made.

Bishop L. W. Kohlman has received word from Elder Eugene Theys that has General Church interest. Brother Theys says:

"Information has come to us here in Berlin that it is better if we do not send any packages or letters into the Eastern Sector of Berlin or East Zone-Germany. Conditions are very tough here on our people."

Brother Theys suggests that all those who wish to contact members in the Eastern Sector of Berlin or East Zone-Germany mail their letters to him. He "will see that they reach them sometime."

Brother Theys address is: Annasstraat & Concordia Avenue, Rotterdam, Holland.

Mailing of Tithing Payments

It is recommended that payment of tithing and general offerings be made through the regularly appointed solicitors in the branches and bishop's agents or bishops of the various stakes and districts.

However, when these officers are not available and contributions are mailed to headquarters, the remittances should be

by check, postal note, or money order made payable to the Presiding Bishopric. The letter should be addressed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

Across the Desk

The following communication has been received from President F. Henry Edwards:

Mulheim, British Zone, Germany
October 17

Our flight from New York was without special incident, and we were met at Amsterdam by Elders Jensen, Theys, and Johnson, who took us to the Rotterdam headquarters. Here we found Sister Theys, Mickey, and Cherril, and Sister Johnson and Glenda Fern. They make a happy and representative missionary household.

In Rotterdam we attended to some official business and had some pleasant and helpful contacts with the Saints. Elder John Miesterdyck was ordained a high priest and evangelist—the first to either office on the continent, I believe. Arthur Compier and Jac DeWild, elders, are giving good local leadership. In the Friesland area, similar good progress is being made.

Yesterday we crossed the border and came into the Ruhr where we have some very promising new openings and some fine Saints. The contrast between the Germany of today and that of three years ago is almost beyond belief. Evidences of destruction are all around. Some towns around Essen were 80 per cent destroyed. But the ruins have been cleaned up, and a surprising amount of rebuilding has been done. The people in Rotterdam have done wonders and have a fine modern city. But here results are even more impressive. Food and personal goods are abundant, although the margin between wages and necessary living expenses is quite small. An average wage here in Mulheim is thirty cents an hour, with a forty-eight hour working week. Eggs cost about a half-hour working time, bread forty minutes, suits two to three weeks.

Brothers Jensen and Theys are our guides and mentors here in Germany and are very helpful. Brother Theys had to serve as interpreter last night—an exacting job—and did very well. Everywhere we stop we find the Saints grateful for the help they have received, well disposed toward the church, and with a strong missionary testimony. Problems in the fields of leadership, literature, buildings, etc., are imposing, but we have confidence that the good Lord will enable us to solve them.

Bulletin Board

Chatham District Women's Institute

The women of Chatham District will hold an all-day institute in Wallaceburg, Ontario, on Sunday, November 19. Blanche Mesley is to be the guest speaker. The first service will begin at 9:30 a.m.

LENA SHAW,
District Leader.

Book Wanted

Florence Freberg, 1702 East Twelfth, Des Moines, Iowa, would like to obtain a copy of *Square Blocks*.

Error in Introducing

Lottie Clarke Diggle calls attention to an error in interpreting the data submitted for "INTRODUCING" in the October 16 issue of the *Herald*. Instead of saying "She studied for a time at the University of Saskatchewan," we should have said, "She taught first aid four years at the University of Saskatchewan and took courses in psychology through extension."—EDITORS.

REQUESTS FOR PRAYERS

Prayers are requested for eighty-six year old W. T. Mathews, 1807 Drake Avenue, Centerville, Iowa, whose eyesight is failing, and for his eighty-four year old wife who fell and broke her hip. She is now in the hospital.

WEDDINGS

Essex-Hargitt

Betty Ann Essex, Independence, Missouri, daughter of Mr. and Mrs. Arthur Essex, Pleasant Hill, Missouri, and Glenn Arthur Hargitt, Kansas City, Kansas, son of Mr. and Mrs. T. W. Hargitt, Quinter, Kansas, were married September 24 at the Walnut Park Reorganized Church in Independence. Evangelist Milo Burnett performed the double-ring ceremony. They are making their home in Independence.

BIRTHS

Elder and Mrs. Bruce C. Jones of Pensacola, Florida, announce the birth of a daughter, Margaret Ann, born October 5. Mrs. Jones is the former Margaret Orr of Mobile, Alabama. Elder Jones is pastor of the Pensacola Branch.

A son, William Ross, was born to Chester and Ramona Gregory of Portland, Oregon, on November 20, 1949. He was blessed on Christmas Day by Elders Albert Nelson and L. G. Hoisington. Both parents are graduates of Graceland College.

A son, Mark William, was born on August 29 to Mr. and Mrs. Frank W. Adams of Atherton, Missouri, at the Independence Sanitarium. Mrs. Adams is the former Janann Haden, daughter of Mr. and Mrs. L. E. Haden of Independence.

DEATHS

MURRAY.—Emily, died suddenly on April 15 in Dundalk, Ontario, at the age of sixty-eight. She had been a member of the Reorganized Church for forty-seven years. Her husband preceded her in death a number of years ago.

Funeral services were conducted by Evangelist Benson Belrose at the Reorganized Church in Proton, Ontario.

HODSON.—Jedediah Hyrum, son of John H. and Rebecca Marriott Hodson, was born June 24, 1883, at Warren, Utah, and died September 30, 1950, in Plain City, Utah. At the age of twelve he moved with his family to Independence, Missouri, for three years, then returned to Utah. On January 20, 1909, he married Chloe Cragun. Of the eight children born to them, five survive. His wife Chloe died on November 25, 1935, and on December 6, 1938, he married Lottie Fernelius. A member of the Reorganized Church, he lived his religion by being kind and helpful to those about him.

He leaves his wife Lottie of the home; four daughters: Mrs. Dale Constance, Mrs. R. S. McGuire, Mrs. Harley Downs, and Mrs. Norbert Phillips; and a son, Eugene, all of Independence; a stepson, Conrad Fernelius, of State College, Pennsylvania; four sisters: Mrs. James Peterson of Red Wood City, California; Mrs. Parley Taylor of Plain City, Utah; Mrs. Ella McFarland of West Weber; and Mrs. Lizzie Danley of Salt Lake City, Utah; a brother, Ben Hodson of Plain City; and eleven grandchildren.

BATCHELDER.—Havilah, daughter of James and Rebecca Gadd Doan, was born July 26, 1858, at Dale, Ohio, and died October 2, 1950, at her home in The Plains, Ohio. On January 16, 1881, she was married to Nathan F. Batchelder; six children were born to them. Mr. Batchelder and two sons preceded her in death. She had been a member of the Reorganized Church since 1911 and supported it wholeheartedly. Her home was a haven for missionaries and friends. Because of the outstanding lives she and her family lived, the local branch was often referred to by townspeople as "the Batchelder church."

Surviving are two daughters, Sarah and Ethel Batchelder of the home; two sons: John of Shade, Ohio, and Edward, address unknown; one brother, I. W. Doan of Tampa, Florida; and a grandson. Funeral services were conducted by Elder Earl Caldwell at The Plains Reorganized Church. Interment was in the Torch, Ohio, cemetery.

DION.—David Carl, son of Charles J. and Rebecca Ann Dion, was born May 23, 1887, at Independence, Missouri, and died October 12, 1950, at his home in Commerce, Oklahoma, where he had resided the past eighteen years. He joined the Reorganized Church when he was twelve years old, and was married to Minnie May Sanders on October 16, 1910. Three children were born to them; a son, Charles, preceded his father in death.

Besides his wife, he leaves two daughters: Mrs. Virgil England of Chilocco, Oklahoma, and Mrs. Jim Mullen of Commerce, Oklahoma; two sisters: Mrs. Ethel Jester of Wichita, Kansas, and Miss Alice Dion of Kansas City, Missouri; three brothers: Walter of Denver, Colorado; Fred of Kansas City; and Irion of Waterloo, Iowa; and five grandchildren. Services were conducted by Alvin Smith at the Mitchelson Funeral Home in Commerce. Interment was in Highland Park Cemetery, Pittsburg, Kansas.

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* KIRTLAND THE BEAUTIFUL

As the train rolled across the hills toward Cleveland in the early morning light, the editor felt infinite luxury in gazing at the landscape from the bed of his comfortable roomette. Here were people up, waiting in their cars at the crossings, motors purring impatiently, and he hadn't shaved yet. After Cleveland was past, he hastened so that when the train stopped at Willoughby he would be ready. All the while the melody of "Beautiful Ohio" was running through his mind.

Willoughby is a pretty town with many old houses kept in good repair, and neat and tidy streets. U. S. 20 runs through it, and the traveler follows this highway a little to the east, finds the intersection with Ohio 306, and turns south—total distance three miles.

Kirtland Temple is seen by this approach across the valley of the east fork of the Chagrin River (Why did they name it that?) and it is a beautiful sight standing on the crest of the opposite hill. The pictures do not show the busy highway running in front of it.

Across the road from the Temple is the reunion dining hall, and the lovely old Sidney Rigdon house, now occupied by W. E. Williams, minister of the Temple, and Ray Ashenurst, district president. Across the street to the north is an old cemetery with many interesting grave-stones in it, reminiscent of the early history of the place. Besides these there are numbers of homes, a few stores, and about 700 people in the village; 1,500 in the township.

Brother Tommy Thomas kindly gave us a tour of neighboring places, showing us the beautiful Holden Arboretum, the pretty country drives, estates of Cleveland millionaires, and many places of beauty and interest. Ohio is a wonderful state for the tourist, and no section contains more pretty things than the Kirtland area.

Kirtland Temple is three stories high, the first two almost identical auditoriums, the third consisting of five classrooms. Melchisedec priesthood pulpits are on the west side, Aaronic on the east. The first floor is more elaborate than the second. Seats in the pews may be changed so that the audience faces either west or east, as the occasion may require. President Edwards informed us that it was designed as a stake temple. It is organized around the quorums of the priesthood.

One is a little shocked to find patches of gum stuck here and there in the pews—surely not appropriate to a holy place. For this and other reasons the Kirtland congregation is planning its own meeting place, which seems wise. The Temple should be treated reverently.

Concerning the splendid experiences of the Conference of High Priests, an official report must come in another department. Suffice it to say here that we felt we were standing shoulder to shoulder with those who built the Temple, and shared with them the glorious vision of the future of the church.

* PRODUCTS

Every cook has moments of annoyance when she is tempted to put too much vinegar in the salad dressing.

Editors have to look out for that weakness, too. It always brings an unhappy reaction.

"It's a temptation to make pickles," says Nomie. "But our orders call for sweet preserves!"

Critics may scoff at Matthew Arnold's "sweetness and light," but the great majority of readers will tolerate nothing else.

Witnessing for Christ Through Efficient Teaching



THESE ARE DAYS when individually we are becoming more and more conscious of the fact that all members of Christ's church are witnessing *something*, whether it be for Christ or otherwise. Likewise, all are teaching something, if not by word, certainly by example. What kind of a teacher am I? What kind of a teacher are you? *How* are *we* witnessing?

Sometimes members profess before one another in prayer meetings how much love they feel for Christ and his work, and how willing they are to do anything that can be done for the sake of the gospel. Some of these zealously-sounding individuals do not prove their statements when they are given opportunity to witness through teaching. On the other hand, no one dares challenge the statement that one who teaches for Christ, after the pattern of his teaching, is doing a great and splendid work for him—is witnessing powerfully for Jesus!

Throughout the church school system there are literally hundreds of teachers. These teachers wield powerful influences. Are you one of these teachers? What influence are you wielding? Is it that of a truly consecrated teacher, who comes punctually, *on time*, each time your class is scheduled to meet, with a *well-prepared lesson*? It would be a wonderful thing if we could hear a chorus from all chanting, "Yes, yes!" But this is not the case. While there are many who are conscientiously and efficiently serving, continuing to study and grow themselves in order that they can measure up to the unforeseen demands, not by any means are all doing this.

HAVE YOU EVER WATCHED a hungry little sparrow open its mouth wide as the mother bird approaches with food? Hungry little "birds of promise" flock to our church schools each Sunday morning, and the teacher "bird" comes with food for their minds—spiritual food which these young souls are hungering to receive.

Are you one of those who come *charged* with food of this type to give them, or by chance were you too busy during the week to make preparation and so appear before these hungry little tots without the food they have come to receive? In many, many places this is repeated week after week, and all the while little children are maturing physically but not always spiritually because someone has been starving them when they came to be fed. The years roll swiftly on, and soon these "children" are heading families, entering into responsibilities in the local branches, as priesthood members, women workers, and even *teachers*. What foundation have you helped to give them for the duties they are thus assuming? The same scene is re-enacted over and over again—a responsibility is laid upon one pathetically unprepared to assume such responsibility. Who has contributed to his lack? Too frequently it was his church school teachers all along the way when he faithfully attended the church school.

One who is asked suddenly by a friend about his church, who lacks a ready answer of the fundamentals he should be able to give spontaneously is failing in his ability to witness for Christ through the teaching of this inquiring friend. Had his teachers fulfilled their functions adequately, perhaps his teaching-answers could win his friend speedily to Christ.

Ask yourself seriously: "What kind of a teacher am I?" Meditate upon the thought. Are you really pleased with what you are doing week after week for your class? Do you want to continue in the same pattern which your teaching has thus far followed? Or do you believe you can improve the quality of the teaching?

If you are sincerely willing to improve your efficiency, why not follow the course which many others have successfully followed and testify freely that it has been the means of enlarging their scope of knowledge, understanding, and ability to impart this knowledge wisely and effectively to others? Why not write to The Department of Religious Education, The Auditorium, Independence, Missouri, for a free copy of *Bulletin No. 103*? This bulletin presents a plan for developing teachers and leaders as well as all members of Christ's church, and lists courses of study and materials which are designed to help those who are willing to apply themselves more diligently in study that they may the more effectively witness for Christ to those many visitors and friends who are attending church school now under special invitation, as well as the regularly attending membership.

THE SAINTS'

Herald

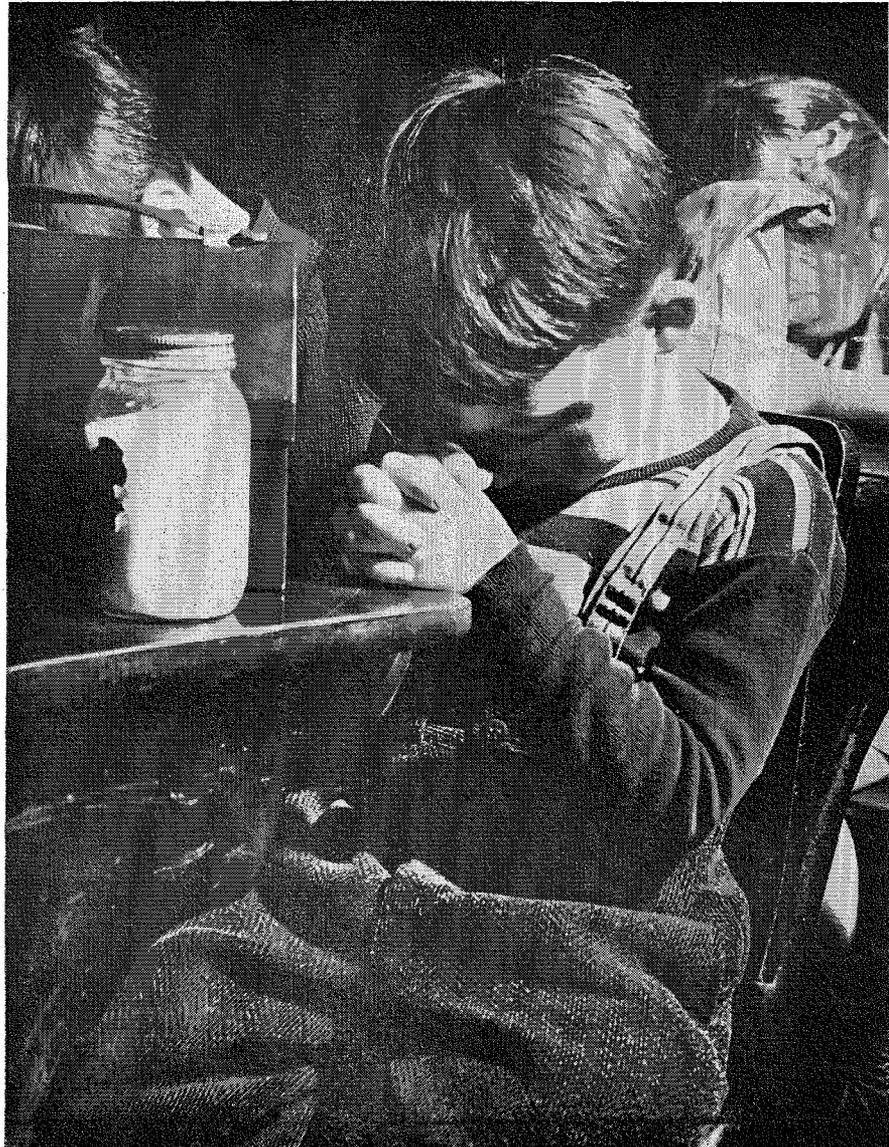
VOLUME 97

NOVEMBER 20, 1950

NUMBER 47

Heavenly Father,
Bless this food
To thy glory
And our good.
Amen!

Photo by Marion Pease



The Greater Power

WE DO NOT ASK for a religion which we can explain in every detail. We want to feel ourselves part of a movement that is infinitely greater than we are—one which has much more than ordinary resources. We want to see God at work in the world and to feel that we can be his assistants.

Because of this we are glad that the gospel, as we have been taught to believe it, gives definite place to present-day miracles. We expect to see the power of God displayed in the lives of men and women who trust him. We do not look for our Father to do our work for us.

But we do expect that—like our earthly fathers—he will bring his great wisdom and strength to bear on problems which are too great for our present strength. When we see this actually happen, it strengthens our faith and makes us more willing than ever before to do his will.

We do not reject the gospel because of its miraculous claims. We gladly accept it because here we have evidence that the power of God is available to do the work of God.

Announcements

Some people dislike announcements in church. It is true that in some places and at certain times there are too many of them. But the congregation should think of this: A church with nothing to announce is a dying church. A church with a real program must have meetings and events to announce. We should be glad of this, not annoyed.

Some say, "All announcements should be in the branch bulletin." In general, this is true. But while it is presumed that everybody can read, not everybody does. Some people will do anything to avoid reading. Routine announcements can be printed in the program notes or put on the bulletin board. But special late and important announcements must receive attention from the stand.

General dislike of announcements may come from the fact that so many of them are too long, often inaudible, or delivered in a dull, dispirited manner, as if they are not really important. No announcement should be made in an apologetic manner. If it has to be made, it is important.

In general, it is good for the pastor or the minister in charge to make the announcements, though special reasons may make an exception advisable. He should select an appropriate time in the service, usually near the offering, for the announcements. They should be brief, specific, adequate, and delivered in a clear manner that everyone can hear. They should be made interesting and be given the importance they deserve. An announcement should not be read like an obituary, unless it is desired to bury the project.

Announcements are a necessary part of the life of the church. They do not need to be tiresome and boring. They must be good if the church is to be built up.

THE SAINTS' HERALD

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EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith, ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

AMONG THE DIGNITARIES

Special services were held November 7 in front of the Memorial Building in Independence when a replica of the Liberty Bell was dedicated. The bell was presented on behalf of the people of Annecy, France, by Georges Volland, mayor of Annecy. Secretary of the Treasury John Snyder was the principal speaker of the service. President Truman talked briefly.

President Israel A. Smith was among the dignitaries on the platform who were introduced at the time of the dedication. President Smith was also at the speakers' table in the large banquet that was held in The Auditorium.

Charles Hield, president of the student body of William Chrisman High School and son of Apostle Charles R. Hield, rang the new bell.

NOW A BRANCH

Apostle Daniel T. Williams and District President Lyle Woodstock were in charge of a meeting held November 6 at Davenport when the mission became a branch. Elder Charles Shippy was made branch president. About seventy people attended the meeting.

Church meetings are now held at the Lend-A-Hand Club, but a fund of about \$1,000 has been created for the building of a church.

SERIES IN OMAHA

Apostle Arthur Oakman held a series of services in Omaha, Nebraska, during the week of October 22-29. He preached at the Sunday morning service and again at the Wednesday evening service. During the week a class was held for the priesthood and general public. There was excellent attendance at all meetings.

MICHIGAN

Apostle C. George Mesley reports in a letter to the First Presidency that Elder James C. Phillips was made the district president of the Southern Michigan District at the district conference held October 21 and 22 at Lansing, Michigan.

DISTRICT CONFERENCE

Over 400 people attended the district conference held November 6 at Rock Island, Illinois. Apostle Daniel T. Williams was in charge of the afternoon business meeting and spoke at the forenoon service. Lyle Woodstock was re-elected district president.

AUDITORIUM DOME

The snow guard railing around the lower edge of the dome is now completed and the copper panels are being installed on the dome. The work is creating considerable interest, and many visitors to the city inquire about it.

Editorial Worker Needed

Herald Publishing House has need for an assistant in the editorial department. The work consists mainly of editing young people's quarterlies and *Stepping Stones*. If you are interested, write at once to the managing editor.

I. The Conquest of Fear

“Thanks be to God, which giveth us the victory through our Lord Jesus Christ.”—I Corinthians 15: 57.

Jesus recognized fear as one of the enemies of mankind. His gentleness and compassion were never more apparent than when he found people afraid. How many times he spoke to them to give them reassurance and courage.

On the Mount of Transfiguration, three of his most trusted disciples were overpowered by the presence of the Spirit of God, and he said to them, “Arise, be not afraid.” When he walked on the water near the little ship that carried some of his followers across the Sea of Galilee, they thought he was a ghost and trembled, but he comforted them with the words, “It is I, be not afraid.” Fear touched their hearts again when he met them after the resurrection, but he said, “Be not afraid.” The ruler of a synagogue sought him for the healing of his sick daughter. Then news was brought that she had died, and Jesus said, “Be not afraid, only believe.”

* * * *

If you are normal, there are probably memories of some childhood terror that linger like the memory of a nightmare in your mind, and still cause you to shudder when you think of them. And there are things today that can make you afraid: the dread of injury to your children, the fear of incurable disease striking your wife, apprehension for the safety of a son in the military forces, thoughts of war, of atomic bombing, and questions of security. You often have reasons for fear.

The passing of superstition has not relieved us of fear, for the same science that exploded the myths of supernatural forces and terrors has substituted new causes of fright, many times worse.

The pagan religions often used fear as a power over the minds and

lives of the people. Bear that in mind: fear belongs to paganism. The gospel of Christ is meant to conquer fear.

* * * *

One member related this experience some years ago. She said, “I knew I must have an operation, and I was very much afraid of it. I was afraid I would die. First I prayed to be healed, but my prayer was not granted. Then one day as the time drew close, I called the elders for administration. I prayed that my fear might be taken away, and it was. I went to the hospital without a worry. I took the anaesthetic, and it did not bother me. When the operation was over, I knew that I had been helped and blessed.”

Fear itself is an enemy, and it can be conquered. We may not be able to conquer it ourselves, but through Christ we can overcome it. It is a wonderful blessing to be free of fear, as it is a painful trial to be subject to it.

* * * *

Unfortunately, a sense of shame that often comes through the ridicule of others has been associated with fear. This intensifies the suffering of the individual, especially young children. It can make life very miserable, a living hell for the innocent. Paul wrote, “For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.”—Romans 8: 15. We know that God is our Father, that he is all powerful. He can meet anything. That breaks the chains of fear upon our minds and hearts.

It is not shameful to be afraid. Fear comes because we do not understand. Sometimes we cannot escape from situations of danger. The soldier on the battlefield cannot go home to a place of safety. But he can free his mind of fear. Many have done it.

* * * *

Fear comes from the sense of danger that arises when we feel that we are subject to a power greater than ourselves, a sinister power that threatens our lives, a power that can inflict pain and death. Fear comes when we cannot control the situation. There is only one escape from such a fear: that is to know to the depth of our beings that there is a greater power—the power of God—and that it is on our side. God is the greatest power in the universe. No evil or danger can be equal to him. When he protects us, nothing else can hurt us. The body is not the last reservoir of life. It can be destroyed, but we continue on. It is the soul that endures, and the soul belongs to God. We are safe in him.

* * * *

The famous playwright, Channing Pollock, gave a series of radio talks, one of which was entitled, “Haunted Houses.” He told how he and a young friend, reporters in Philadelphia at the time, decided to make a feature story of sleeping one night in each of seven haunted houses. He said:

Nothing happened—either that night or the other six. If there was anything except emptiness in those houses, we didn't see it. But—soon afterward, the editorial policy of my newspaper required that I write what I didn't believe to be true, or give up my job. Of course, I knew what was the decent and honest thing to do, but I was the chief support

(Continued on page 22.)

E d i t o r i a l

Recent communications from President F. Henry Edwards follow:

Hamburg, British Zone, Germany

October 20

We have been visiting among the Saints in Hannover, Springer, and Elms-horn. Some excellent work has been done in the area since I was here three years ago. The Springer group is composed mostly of refugees from Poland and Latvia. Some were once comparatively well off, but now they must work very hard for a living. They seem to value the gospel highly and to find happiness in their association together and in the promises of the gospel. Elder Wilhelm Leutsfer is doing a nice job with these people. The group now has more young people than before and shows promise. Brother Theys baptized three while we were there.

Meetings are called in Berlin over the week end, and we hope to meet some of the East Germany Saints. We hope to see Brother Otto Smolney there. He was still a Russian prisoner when we were here three years ago.

Everywhere we go we find that Brother Theys is doing an excellent piece of work under the direction of Brother Jensen, who has conducted the work wisely and with deep concern for the people.

October 23

This week end in Berlin was outstanding, a continuation—I think—of the Kirtland experience. The good work of the Berlin Saints in securing their building, their deep gratitude for American help, the able translating by Otto Smolney, the presence of an excellent group of young elders, the hospitality of the West Berlin Saints to us and to those from East Berlin, all combined to provide an excellent background for the blessing of the Spirit. Leslie did very well, rendering fine spiritual ministry. We ordained Elder Thum an evangelist, preparing the way by first ordaining him a high priest, and this was very well received. Altogether it was an excellent experience.

We are happy to receive this information from President Edwards. It bears out that which is taking place throughout the church since the Kirtland Conference.

When looking over a letter from Apostle D. O. Chesworth, several things struck us as interesting for the "Across the Desk" column, and as a consequence we quote the following:

I am happy to report that baptisms in my area for the year 1950 have already surpassed those of 1949. Elder Sylvester Coleman has taken the lead in this respect, having baptized twenty in a two weeks' and two days' series at Springerton, Illinois. This was followed by a three weeks' series at Brush Creek, where sixteen were baptized. Of the eight districts under my jurisdiction, five will exceed the 1949 baptismal record, and the other three may equal it.

Next to the Southeastern Illinois achievement is that of the Spring River District where Elder Stephen Black is taking hold splendidly and has caught the missionary spirit, as noted in a recent letter from Brother Black: "It is strange, but I have not had too much of the missionary spirit before, but since coming down here I have learned that it is the missionary spirit and the desire to win people to Christ that makes our church live."

We are happy to report this kind of activity from Brother Chesworth's mission.

We have a letter from Brother Ralph Wicker, president of the Des Moines District, in which we find this paragraph:

We had set as our goal for this church year 150 baptisms. We not only obtained this goal but had a total of 162 baptisms for the year. This is, as far as I am able to determine, the largest number to be baptized in this district in one year. However, we realize that this brings a challenge to us if we are to maintain this high standard.

I think Brother Wicker has issued a call and a challenge to the district and to the church that we must maintain this high standard of baptisms if we are going to accomplish the thing we are trying to accomplish—that is the onward progress of the church in all its departments.

The following is contained in a letter recently received from Elder Luther S. Troyer of Northern Indiana District:

During the twelve months' period from October 1, 1949, to September 30, 1950, we had fifty-two baptisms in our district. This ratio of baptism is not due to any one man's ministry but can be traced directly to the consciousness of the branch presidents and the priesthood in their discipleship in witnessing of our Lord. Most of the baptisms have been secured by the standing ministry in this district.

This is very commendable on the part of those who have been active in spreading the work of the gospel in this district.

We extract the following paragraph from a letter received from Stephen Black:

We are very happy with the progress at Joplin as our attendance at church school and all services is on the increase. We are baptizing three this Sunday. We have also organized two missions in the district.

We are happy to report this kind of progress not only in this area but in other areas throughout the church.

Corrects Misleading Statement

Bishop D. A. Alberts has replied to an article published in the *Sydney Herald* of September 29, which carries a misleading statement on the origin of polygamy. The writer's name is not given, though it is under the simple by-line, "A Staff Correspondent in New York." The occasion for the article is the death of Mrs. Mabel Young Sanborn, "last survivor of Brigham Young's fifty-six children." The writer gives the usual propaganda line from Utah, but fails to document any of his factual statements. Bishop Alberts, on the other hand, labels the statements concerning Joseph's connection with polygamy as "untrue and based on claims made by the Mormon Church." He then quotes from court decisions and history to inform the Australian people that this propaganda linking Joseph Smith, Jr's., name with the doctrine has been repudiated by the courts of our land.

Experiences of a Missionary

Part XIII

By L. G. HOLLOWAY

PERSONAL TESTIMONY

THE Lord has been good to me all the days of my life. His Spirit led me to unite with the church. When I was careless and indifferent, he continued to feel after me. When standing on the very brink of eternity, he preserved my life. When I needed strength to carry on the work he had given me to do, he did not fail me. When I lacked wisdom and needed divine guidance so that I might do the things that would be beneficial to the work of Christ, there have come some of the most sublime experiences of my life. Surely I have every reason to thank God for the blessings he has granted to me.

GIFTS OF THE GOSPEL

One of the things that I was promised in my patriarchal blessing was the gifts of the gospel. Whenever I went these gifts were to be mine if I would appeal to the Lord to receive them. This wonderful promise has been verified to me many times. These gifts helped not only me, but many who came under my ministry.

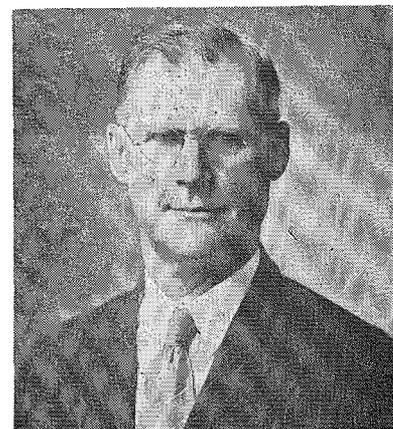
PROPHECY

It might be well for me to name some of the gifts I have received. On many occasions the gift of prophecy has been granted to strengthen and edify the Saints. One of the things I have always feared in the receiving and exercising of this gift was that in some manner I might misrepresent God. It is a most delicate experience to be able to discern that which is in the mind of our Heavenly Father and to find language that would properly represent him. Many times when I have received light, I have prayed earnest-

ly that I might find words to correctly represent him. When that gift is given, it does not destroy one's right of agency or intelligence, but rather increases the ability to understand. There have been times when the Lord would give the subject matter, but the words to be used in revealing the mind of the Master have been left to the one delivering the message. On a few occasions the exact words have been given, and from these the spokesman was not permitted to deviate. Many times in administering to the sick, God has granted the gift of healing. One of the sad things that has come to me, as I have administered to the sick, is to discern that the individual administered to would not get well. I recall one occasion when I was in company with another elder administering to an aged woman, there was given me to know that she would live only a short time. After thinking the matter over, I was convinced I should make this known to her daughter, which I did. Later this daughter told me it prepared her for the change, and she was thankful for the light received.

DISCERNMENT

I have found the gift of discernment of spirits of considerable benefit, especially when spurious gifts have been manifested. The adversary many times has attempted to deceive by means of counterfeit gifts. It is on such occasions as this when the gift of discernment is greatly needed and it protects the interest of the Saints in revealing whether the gift is genuine or comes from another source. I shall not enter into detail, but suffice to say many times this gift is needed, and the work is protected by its use.



Generally speaking it is given by right to the presiding officer, and he is able to correct situations that arise which make it necessary for someone to protect the work.

INTERPRETATION OF TONGUES

On a few occasions I have received the gift of interpretation of tongues. As far as I am able to explain it, this gift is very much like the gift of prophecy. The only difference is the fact that one knows it is the revelation of what has been presented in the gift of tongues and not simply the gift of prophecy.

MAJOR GIFTS

The major gifts such as wisdom, faith, and knowledge make the minor gifts of greater value in the work of the church. All the gifts have their place in the church and its work and are needed if men are to be perfected. As these gifts are received, they cause the one receiving them to become humble and full of love, drawing him divinely near to Christ. Such has been my experience, and I bear this testimony, hoping it may in some manner draw men into closer association with Christ.

On many occasions when these gifts have been received, especially the gift of prophecy, those who have been present have testified concerning the truth of them. For this I am truly grateful. Were it not for the receiving of this testimony, the gift would be of little value. At no time in my life have I ever de-

sired to receive any gift for my own gratification, but only that others might be benefited. It remains to be seen in the final day how much mankind has been helped by the manifestation of these gifts. I take no pleasure in making claim to having received them, but I do know that despite my imperfections and weaknesses the Lord has blessed me with the gifts as found in the gospel, and I shall hold in grateful remembrance the experiences that have been mine in receiving them.

VISIONS

During the early days of my ministry, I had a spiritual night vision in which I found myself out on a large body of water. There were many kinds of crafts on this water, each different from the other. Aboard these boats were men engaged in fishing. Some of them caught a large number of small, uninviting fish. The vessel I was on was a sturdy ship and had the appearance of being built so strong that it could withstand any storm which might arise. The interpretation of this vision was made clear. The water represented the world. The boats were different churches at work in the world. Among others I was to preach the gospel and bring people into the church. I have found this true in my experience in the mission field. I have not baptized as many as some others have, but I am happy in knowing that many excellent people have come into the church through my ministry.

At another time an open vision was given to me which represented the church and the conditions to be found in it. I saw a very large boat that seemingly had withstood the storms of centuries. There was a fierce storm raging at the time, and it looked as if the boat would sink to the bottom of the sea. Some moments it would sink in some trough and almost disappear from sight. Then it would ride the waves, and I could see the Captain in the pilot house. I marveled as I watched

him handle the boat. It was very evident that he was a skilled pilot and would not fail in bringing the boat safely into the harbor. On board the vessel were three classes of people. One group was given to dancing and pleasure. These people did not seem to realize that their lives were in danger and paid no attention to the raging storm. Another group was excitedly shouting for help, believing the boat was going down and all on board would perish. The third group was composed of an entirely different type of people. They, too, realized there was grave danger as the storm raged, but they were calmly manifesting wisdom and caution. As I watched all these groups, I asked myself which group I would identify myself with. That question was an easy one to answer. The only ones who appealed to me were the ones last named. The boat was the church, and it had been able to survive regardless of the powers that sought its destruction. The pilot was Christ who had directed the course of the vessel throughout the centuries. The boat was finally brought into harbor where its anchor was cast in smooth waters and it would remain in peace and quietude. The vision closed and it was never made known to me what became of the two different classes found on board the vessel. This vision came as I was attending a prayer service in the old brick church in Lamoni, Iowa, where I assisted in presiding over the meeting. It is with regret that we do find in the church those who enter into covenant with Christ and then drift away. We are in a sifting time, and all things that offend will finally be sifted out. It is only that which meets the approval of Christ that will remain in the final day.

MINISTRY IN THE HOMES

The work of a missionary carries him into many strange fields. At times he finds himself ministering to those blessed with the luxuries of life. Again he is called to carry relief to the poor and distressed of earth. He may find lodging in

homes where plenty abounds, then again he must share the privations of those who possess very little of this world's goods. I well remember being invited into homes where little children half clothed and poorly fed were ready to give to the missionary the food they so badly needed. Even in homes of this kind I have found a commendable warmth and welcome for the servant of Christ. Many times little children have climbed on my knee and have listened to stories I would tell them concerning the gospel. Having children and being separated from them for many months at a time, I enjoyed being in homes where I found youngsters of about the same age as my own. Good children who were quiet and obedient to their parents always appealed to me, and I cultivated their friendship. Many of the boys and girls I have met in these homes have grown up and come to my home town, Lamoni, Iowa, to attend Graceland. It is always a real treat for me to meet them again. Nothing brings a greater feeling of satisfaction than to know these young men and women are preparing themselves for a life of usefulness in a busy world.

TEMPORARY HOMES

A missionary never forgets the homes of those who take care of him when he is out in the mission field. These are his "temporary homes," and he is made happy when he knows he finds a welcome there. Some people have wondered how they could entertain the missionary while he is staying with them. The average missionary does not care for entertainment. He wants to be treated as one of the family. There are times when he is busy studying or preparing a sermon or engaging in other work that requires thought and meditation; then he wishes to be alone.

Nothing causes a missionary to feel worse than to know he is not wanted in the home. Only twice in my forty-one years of missionary work have I found myself in homes

where I was not wanted. It is safe to say a missionary will not remain long where his presence is unwelcome. It has been my privilege to stay in hundreds of homes and with these two exceptions just noted, I have found a warm welcome. The missionary often carries a great influence with him in both his private and public ministrations. If he uses his influence wisely, it will become a blessing to those he is associated with. If not it will cause people to lose confidence in him, and his work will be greatly hindered. Those who minister to his needs in a multitude of ways bless him. In turn he contributes something worth while to affect the lives of those he meets.

SUPERANNUATION

For a number of years as age has advanced, I have believed that a missionary should not wait until he is entirely unfit for missionary labor before asking for a release from active work. With that thought in mind as I approached my seventieth birthday, I wrote the appointing powers and suggested if they thought best I would gladly accept superannuation. I had previously asked my good friend and fellow minister, John Garver, to tell me when, in his opinion, I should cease my active ministry. I was to do the same regarding him. Without waiting for Brother John to suggest this, I made the decision for myself. However, it was he who made the motion before the Joint Council for my superannuation, and I have understood it passed that council unanimously. When the news came to me that my request had been granted, no one except those who have passed through the same experience can know just how I felt. A feeling of loneliness and regret came to me as I realized that my work in the great gospel plan, in which I had spent the greater part of my life, was drawing to a close. While I expected to continue to do local work as long as health would permit, I also knew I could not give my full time to it. Since my super-

annuation I have tried to make adjustments, and in this I have partially succeeded. No one can spend more than forty years in one vocation without finding it difficult to make such an adjustment. One of the things that affects me most comes at the close of the General Conference when the appointees are assigned to their different fields. Every missionary listens with intent interest that he might know where he will labor. We who have attended every conference for nearly half a century and heard our names and fields read year after year cannot help feeling a deep and lasting regret when we are no longer assigned a field.

Many more of my personal experiences could be related, but I have endeavored to give those in which the public would be especially interested. I trust they will serve to strengthen the faith of those who read them. Many times under different conditions there has been granted spiritual light that has left a marked impression on my mind. Sometimes these experiences have come as I walked across the prairies or in the quietude of the forest where no one could hear except the Heavenly Father. I have received divine inspiration, making clear the mind of the Master to me. These moments of inspiration have drawn me closer to God and have given me a greater understanding of his work.

The Lord deals with us according to our own personality. We judge everything in the light of our own experience, and not in the experience of another. I recognize, therefore, there are limitations to the good that may come to those who read this, but it is my earnest prayer that some may be drawn closer to the Master as a result of reading it.

The sublime experiences that come to one who believes in God are of more value to him than to anyone else. Even though this is true, I also know that many lives have been affected by relating them through the years.

MY TESTIMONY

I wish to leave my testimony for the benefit of my neighbors, friends, and more especially my sons and daughters so that in the years to come when I have "crossed the bar" they may benefit from it.

I have no reason to make complaint concerning my ministry. I have been blessed beyond measure, not for my sake alone, but for the good of mankind in general. The Lord has blessed me in preaching so that I might make plain the gospel of Christ. He has blessed me in administering to the sick, and many have been healed because of their faith in Christ. I have been blessed in making decisions that affected not only me but other people as well. For these and many other blessings I now give thanks to Him who amply supplies our every need.

I have an assurance based upon experiences that have come over a period of many years, removing every doubt: I know that some day Zion will be. When that day will come I do not know, but it will come just as surely as day follows night. Zion will be built by the pure in heart. This has been revealed to me by the Divine One. There is no reason why I should change my mind concerning the establishment of this glorious condition. Man may fail and his work come to naught, but the work of the Lord never fails. Man of himself cannot produce Zion, but man with God can and will succeed in building that state of society known as Zion.

Weighing well the evidences given, even though I may find weaknesses in it, I am prepared to say this church is the work of Christ and will endure until he shall come and receive it unto himself. Had it been the work of man, it would have long ago ceased to exist. Since the days of its restoration, it has been sustained by divine power. Men in all ages have received testimony of its divinity, and of the

(Continued on page 14.)

Uncle Albert Did It

THAT'S THE MOST INTERESTING EXPERIENCE I've had for a good long time!" said Elder Crawford David as we drove away from the little post office serving the community of Solromar, California.

We had been visiting with the postmaster, Mr. George B. West, his wife, and seven children. We had heard of the Wests through Uncle Albert Davis who attends our branch in Los Angeles. He had spoken of his nephew, Mr. West, to whom he had related the story of the church. He was certain that this man and his family were ready for baptism, for they were eager to make the Reorganized Church of Jesus Christ of Latter Day Saints their church home. He had asked me to visit the West home, which was actually in another district of the church organization, but barely over the line.

After setting the date, I asked Brother David to accompany me on the trip. We drove along leisurely until we came to the little post office—which is a bit difficult to recognize as such—and then stopped. Mrs. West greeted us first, then Mr. West and the children came out. They were not all at home that day—one son was working, the married daughter was busy at her own home, and two adolescent boys were at a youth camp. The conversation ranged from the surrounding hills with their wildlife to stories of the Book of Mormon; from the children's hobbies to the activities for little children at the church in Los Angeles; from the school life offered in Solromar to the tracts Uncle Albert had left for the family to read. We discovered that these people had found the secret of rich family living and rugged resistance to worldly affairs. They had developed a keen determination to serve God—for which they gave Uncle Albert credit.

WHEN ON SUNDAY, September 10, father, mother, and seven children came to be baptized, Uncle Albert was one of the happiest men in all California. It was a happy day to be remembered—each of the Saints who attended the baptismal service agreed to that.

The confirmation service followed, Mr. West having hands laid on his head first, then Mrs. West, then

George, John, Eric, Rock, Starlita, Jonathon, and Sharon.

There are many other interesting things which might be said, but for now we say simply that this can be credited largely to the work of one man, Uncle Albert, who is now eighty-six years old. He is not a pastor, not an officer, not a full-time appointee—but he is one of the most effective missionaries the church has. He is willing to tell the story.

THOMAS R. BEIL, *Pastor*,
of Central Los Angeles
Congregation.

The Art of Giving Thanks

ONE DAY as Jesus was traveling over the countryside, he passed through a small town. People crowded around him on the streets. Some were curious, some were reverent, and some were openly hostile. Children crept shyly after him along the edges of the courtyards, and housewives looked out the windows, forgetting their work when they heard his voice in the square. Out of the crowd of followers, ten men stayed aloof, their bodies marred with the hideous marks of leprosy and their eyes wistful. Here was the amazing man about whom all Israel was talking—the healer who dealt in faith, the preacher who taught love. A story was whispered that one woman touched the hem of his robe and had been cured. But the unclean could not go close enough to hope for such a miracle. In desperation one of the men shouted over the noise of the crowd, "Master, have mercy on us." Jesus turned when he heard the voice and went through the crowd as close to the lepers as the law allowed him to go. Then he spoke, "Go," he said, "show yourselves unto the priests." In faith the lepers turned toward the synagogue, but they had not walked five paces before they saw that the marks of the filthy disease had disappeared. In great happiness they shouted the good news to the people and broke into a run. As soon as the priests had seen them, they would be able to return to their wives and families again. Nine men hysterical with happiness ran down the street with a crowd of friends surging after them. Only one man went back and, dropping to his knees in front of Jesus, gave thanks to the glorious and kind God who had healed him.

In the pathetic years of isolation, these ten men had developed the virtue of faith because of their great need. But only one of them had developed the virtue of appreciation and gratitude. We find the same thing in our everyday lives. In the midst of plenty and happiness, we are sufficient unto ourselves. In trouble and misfortune, we depend on the mercy of God to pull us through. But once it has pulled us through, we neglect to pay our debt of appreciation. We neglect to pay God the compliment of including him in our lives when we have no immediate need of his help. It may be true that there are no atheists in foxholes, but it is also true that there are no true Christians if their Christianity depends on the foxhole.

Real thankfulness is more than the act of saying "thank you." Gratitude is a way of life that honors God.

—JOSEPHINE MONTGOMERY.

Program Planning in the Rural Church

THERE IS NO CHURCH SO SMALL that its program should be thrown together hastily. A small rural church with an effective, well-balanced and planned program will hold all ages and is assured of growth. Though the program be planned by the laity or the untrained, it can be made effective by a little previous time and thought.

Church programs should be of vital interest to everyone, based on the interest and needs of those attending. If the program is an integral part of the lives of those it serves, it reaches them personally and is motivating. The program planner having well in mind what he wants a service to do for those attending, reaches them where they are and leads them to a higher plane of living—toward God. Those who participate in the program have a better understanding of God's purposes and are motivated to commit themselves to the divine will. It inspires and awakens in them a desire to serve, it guides life in life situations.

An effective program is planned on a practical as well as a theoretical basis. Programs are planned to entertain, educate, and inspire. The theme chosen for the program will determine which of these three it wishes to emphasize and should do some of all three. People are motivated by action, emotions, and ideas in the order named. Motivation is the strongest when there is a combination of all three, but the greater part of the program should be in action, the next in emotion, and ideas—though important—should be last. If the theme chosen cannot be adequately covered in one meeting, it may be broken down into phases and presented in a series of meetings.

In program planning it is wise to observe folkways. They may seem silly, but it is better to fit in with them than to attempt to run counter to them.

GROUPS HAVE POWER over people. People themselves change very slowly, however, they do change when the power of the group is exerted upon them—when experiences are shared. When programs are formal, participation is low (this includes prepared programs). Participation that is passive lacks motivating power.

The novice planner frequently makes a mistake of trying to pick out talent in the group and trying to fit it into a program according to special abilities. It is far better if the planner first organizes a well-balanced program to fit the service and to serve its purpose, then find talent to fit each number already in the program. If the talent cannot be found, it must then be developed.

The program is limited to the time it should occupy. It is planned at the time of day, week, and season so that as many as possible may attend without interfering with work or other planned activities of the community. The program itself should be confined to not more than one-and-one-half or two hours, started on time, and closed on time; schedule calls for habit. Although country people will tolerate longer programs than city people, the length of the program should be guided by (1) "fatigue of the congregation, which is conditioned by the interest and nature of the program, (2) the conventional length of the program to which they are accustomed, and (3) the extent to which the people are attending similar programs." — Dr. Lively, *Some Fundamental Principles of Program Planning*.

Members actively participate in order to be a part of the program and to make it "theirs." The program should include as many people as possible, since this widens the basis of interest; more ideas, more participation, and more satisfaction result. Some training or practice may be required that all may be able to perform their parts smoothly; this train-

By GERALD GABRIEL

ing is important. Participation creates a fellowship. Active participants have less time to criticize others, hence more time is spent on individual preparation. Active personal participation means a clarifying of one idea, provides a medium for expression, and causes one to sense the needs of others. It also develops leadership ability that becomes valuable to the church and community. The word "planning" suggests the sharing of ideas. Passive participation is common and of little effect—a contributor to the dying rural church.

A BALANCED PROGRAM is needed for the rural church. In general, the first part of the program sets the theme; the second part broadens the theme; the third part reaches a climax; and the last part gathers up that which has happened, or links together the missing fragments. The program is built to sustain interest and progresses toward some goal. It should be so appealing to the people that they lose their personal identification and become absorbed in the progress. The first numbers should have a unifying effect upon the people and set the mood for what follows. It should clear the listeners' minds of matters unrelated to the program and focus their attention on what is at hand with an air of expectancy. This feature should be short, "light," and of such nature as will not be disturbed by late comers. A musical number makes an excellent starter.

The remaining program may be composed of both light and "heavy" numbers. The latter are those that require close attention, careful thinking, or emotional tension. These should be followed by lighter ones to relieve the tension and relax the people. Emotional tension cannot be

prolonged without detriment to the program. It is more satisfying if any one number, heavy or light, does not exceed twenty or twenty-five minutes. If more time is taken, a "stretcher" should be arranged for.

Every program has a climax. This is planned near the end, and the total program is built around it. All numbers are arranged in an ascending series of their importance (in logical order), alternating heavy and light numbers, until the climax has been reached. If the last number is the climax, the people are allowed to depart with their mood undisturbed. Quiet music will permit them to relax and leave each with his own thoughts. If that mood is going to be disturbed, as is often the case, by visiting after the program, a relaxer number is imperative. If the program has a happy ending, the listener leaves with a desire for more. It is much better to have the program short and interesting than to have it loosely organized and "drawn out," making people wish they had not attended or that the meeting would soon close. A variety of action should be planned for, but at the same time arranged for unity. Mimeographed programs, when possible, placed in the hands of the people let them know how the program is progressing. It certainly has an important place in many different kinds of programs.

PEOPLE ATTEND MEETINGS because they expect something to happen that will be of interest to them. They like to go to services where they feel wanted and welcome; where they get ideas they can use; and where they can have an enjoyable time. Well-prepared programs do this.

Good programs can go unappreciated by an uncomfortable audience. Comfortable chairs (and seats for children so their feet can touch the floor) good ventilation, adequate lighting and heating are necessary for thorough enjoyment. If the church is large; welcoming committees are helpful in acquainting visi-

tors with the church and making them feel at home.

The test of a good program is the effect it has on those attending. If their lives are made happier or they are caused to grow, it has been a successful program. The best immediate criteria for judging programs is whether or not they are discussed favorably in the visiting following the meeting and for sometime afterward.

Mr. H. N. Morse of the Board of National Missions for the Presbyterian Church in the United States gives the following as obvious tests of a sound program.

First, whether it advances and strengthens the long-term constructive forces that make progress possible;

Second, whether it resists the disintegrative forces that undermine and prevent progress;

Third, whether it utilizes fully our best knowledge of organization, methods, techniques, so that the institution is a means and not an obstacle to the achievement of our ends; and

Fourth, whether it fully expresses our highest social and spiritual ideals.

A good outline for the church program is as follows:

1. Prelude—This is important, it quiets the people and sets the mood.

2. Call to Worship—This focuses attention on the purpose and the theme. It places the leader and people on common ground and establishes unity.
3. Hymn—Hymns are important and should be chosen in accordance with the theme. All actively participate in this part of the program.
4. Opening Prayer or Invocation—An approach to God places God at the head. This needs to be short, to the point and in coherence with the theme.
5. Scripture—This gives the people a representative of authority, a better understanding of divine truths.
6. Main Number—1. Story, sermon, or pictures, etc. (The climax should be included in one of these, near the end.)
7. Special Music—Adds time for people to meditate silently and collect their thoughts. It should be a relaxer.
8. Poems—These can sum up in short, heartfelt words the theme and challenge listeners to follow the given theme. Poems can say what one does not find words to express himself. They should be well read and in perfect harmony with the theme. This can be another climax in the program.
9. Benediction—This should tie up the feeling and expression of the people.
10. Postlude—A final relaxer.

Come and Be Thankful

By JENNIE Z. ELLIOTT

Three hundred twenty-nine years have gone by since our Pilgrim Fathers kept that first thanksgiving within the fastnesses of New England's forest. In that first year, after their landing they knew hunger, want, and fear, such as we, their children, can never dream of, except we see Mother Europe's starving hordes. But now they had freedom from want, for God had given them a bountiful harvest; he had given them freedom from fear, by making their Indian neighbors friends instead of foes. In gratitude for all these blessings, these strangers in a strange land set aside a special day to feast and to give thanks to God.

In those more than three centuries since the coming of the Pilgrims we

have turned not only the wilderness of New England, but the wilderness of a whole continent—the vastness of which they had never dreamed—into a land filled with "amber waves of grain, fruited plains, and alabaster cities."

Here, amid fields and orchards, in these towns and cities, the oppressed of all the earth have sought and found refuge. The fruit of our fields and orchards, the products of our towns and cities, have made ours such a land of plenty that all mankind has looked to us for daily bread.

Come, then, let us give thanks to God, who has shed his grace upon us and "crowned our good with brotherhood from sea to shining sea."

Alcohol a Momentous Problem

By GRACE L. KRAHL

THE MINISTER was pacing the floor, discouraged over the slow progress he was making in his church work. A friend near by asked, "Why are you so restless?" "Well," said the minister, "I'm in a hurry, and God isn't."

However worthy our cause, God cannot hurry its fulfillment until men are ready for it. We may think of it as God's leisureliness, but in reality he is just as much in a hurry to see right and truth prevail as we are.

Napoleon, in the shadow of the Pyramids, said to his men, "Forty centuries are looking down upon you." And there may have been more, for even in the days of Moses no one knew how long the Egyptian Empire had existed. It took forty years of Egyptian life for Moses—forty years of training in the desert—before he was ready for the task of delivering Israel. God has to adapt himself to man's capacity, and it depends upon man how soon God can bring about his all-wise purposes.

Those of the abstemious public have waited long to see the liquor traffic abolished in our land. They wonder why God does not destroy the breweries and distilleries, take away the appetite for liquor in men, and be done with it all at once. No, in his beneficent "leisureliness" he waits for men to choose the wholesome way of life. But on the other hand, when men will not be persuaded to make choices for their own sake, they must be deprived of their indulgence by force and prison bars to protect them from further harm to themselves and others.

BUT BETWEEN the total abstainer and the confirmed alcoholic is the problem of the moderate drinker, the one who says, "I can drink or let it alone." But all too often it is obvious that he does not let it alone. Alcohol, being of a dehydrating nature, demands more and more quenching of the thirst it creates.

We are told that "horizons have

been enlarged, and prejudice has given way to tolerance" regarding the use of alcoholic beverages. This assertion is the outcome of the Yale School Movement in the minds of its leaders who have the idea of modification of public school temperance teaching. Now appears the textbook for training classes of prospective teachers; it is entitled *Alcohol and Social Responsibility*. It contains representations of the harmlessness of the action of alcohol upon the human body for which unquestioned evidence to the contrary exists. There are many misrepresentations and half-truths in this textbook such as: "Alcohol is a good." "Physical disease from excessive use of alcohol is . . . the least of all dangers." "Ninety-five per cent of those who drink are unendangered." "The Bible recognizes alcohol as a gift of God and therefore good."

Should this equivocal teaching, together with the theory of moderation in drinking, be taught in public schools, parents who have taken great pride in rearing their children, who have planned and dreamed and sacrificed to educate and prepare their offspring for useful lives, will, I suspect, rise up in wrath against such perversion.

This teaching of moderation in drinking in the public schools finds approval by the Pennsylvania School of Alcohol Studies which describes this book as "the best textbook that has appeared."

Alcoholic beverages in military camps is another phase of the problem, and a serious one. The following incident shows a poor example for the building of morale of the young recruits from temperance homes who were taken to Korea—a strange land where they were lonely, heartsore, and frightened:

Major General Hobert R. Gay issued an order awarding "a decoration and a *bottle of champagne*" to "go to each member of every First Cavalry Division Bazooka squad that gets a North Korean tank." So said an Associated Press dis-

patch of July 27, from an advanced command post in Korea.

The dispatch continues: "Major General Gay will buy the champagne himself and will have it flown here from Japan."

These boys are ordered to face almost sure death with the promise that if they go a little farther into danger they will receive an award—not a "crown of righteousness which the Lord, the righteous judge shall give . . . in that day," but a *bottle of champagne*.

Could anything be more terrible? Champagne that would make them less fit as soldiers, less fit as men, less fit as Christians, and might start them on the road to a far worse death than that of the body—the death of the soul!

IN CONTRAST to this unprecedented proposition, we have another example, this for the nation, for which we can give highest commendation. It was recounted in the *Kansas City Star* that three supreme court judges among whom was Chief Justice Fred Vinson, two other judges, and five senators, shut themselves off from the hustle of government one morning and clasping hands—Democrats and Republicans—shoulder to shoulder in a circle, bowed their heads in prayer. Afterward the group turned to religious topics. Senator Stennis clearly stated: "We are trying to rebuild the world on a materialistic basis to offset the materialism of Communism. But we must balance our planning with spirituality." May the "Capitol Prayer Circle" be resumed frequently.

Alcohol tolerance is gaining momentum in the minds of many people. It is not a problem exclusively of a chemical substance; it is a social problem, a community problem, a church problem—and it is very important. That which will help in its solution is alcohol education, the wise use of the ballot, and the support of and co-operation with the agencies that work unceasingly for the extermination of alcoholic beverages.

A Good Soldier and a Corrupt King

By JAMES E. BISHOP

THE GOOD SOLDIER was Uriah the Hittite who lived in the kingdom of David, the second and greatest monarch of Israel. He was not an Israelite in blood. He was a descendant of a people who inhabited Canaan prior to its occupancy by Israel. But he had the spirit of a true Israelite, and of him and his kind it may be said that he was an Israelite—inwardly.

When his nation was challenged in war, he did not wait for a draft order to enlist. He typified all the heroism of modern nationality as expressed in such hymns as, "The Battle Hymn of the Republic," and the beautiful "Marseillaise." In the Psalms, possibly of his own day, there was harmony for his spirit; "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight; my goodness and my fortress."—144: 1.

For his wife he had won Bathsheba, the daughter of Eliam who possibly was of the tribe of Benjamin. If that were the case, she was an Israelite. The prohibition of an Israelite marrying a Canaanite had been weakened by this time because of the close association of the people. She was a beautiful woman and if tempted into disloyalty to her husband on the solicitation of King David, she possibly excused herself because of the source of the temptation; moreover the mores of her time were not too exacting. She had executive ability and after the death of her husband became the king's wife and the mother of Solomon. All through David's life she was close to him and had great influence over him.

THE FALL OF DAVID was not to be wondered at. He might have done much worse. Few have exercised power who have not abused it. His child life and youth were a joy to behold. When Samuel came to

the house of Jesse to anoint the successor to Saul whom the Lord had rejected, he refused the older and upstanding sons. Jesse never gave his young son David a thought for the anointing, but Samuel's refusal was not of his own making, for he was impressed with the looks and stature of the son Eliab and said, "Surely the Lord's anointed is before him. But the Lord said . . . look not on his countenance, or on the height of his stature . . . for man looketh on the outward appearance, but the Lord looketh on the heart." After passing by seven of the sons, Samuel asked if there were others. Then Jesse sent for David, who was tending sheep. When he came, Samuel saw a ruddy youth, "of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him; for this is he."

BEFORE ASSUMING THE KINGSHIP, David spent many years in trial and tribulation. After sometime as musician at Saul's court, he was an outcast, and his life was sought, but because of his anointing and exploits, he had a loyal following, and after the death of Saul he became king.

He worked out a strong centralized government and had some years of peace and prosperity. There were wars but the reign of David was in the long run successful. He reunited Israel, established a well-organized, wisely administered government, and developed a new national spirit. He led Israel to a sense of national significance among the small nations of southwestern Asia. He established a capital city, a central government, a standing army, a court, and a supreme court of justice. If in his private life he sinned atrociously, in his public life he was sincerely loyal to Jehovah in whose name he fought and won all his battles. For those who believe the Bible and seek to

justify David in his polygamy, a closer study of that Book is needed. It is well to consider, "Behold David and Solomon truly had many wives and concubines, which thing was an abomination before me, saith the Lord."—Book of Mormon, page 171, verse 33.

David sinned against the good soldier Uriah. One day when Uriah was at war, David—well fed and at ease—went to the top of his house. He espied a woman in the nude at her bath. He sent for her and sinned. To cover his sin he had her husband brought from the battle front. He ordered him to go home and spend the night with his wife. This Uriah refused to do, saying that he would not indulge while his comrades were at war. David then fed him and made him drunk, believing that in that condition Uriah would find his way home. But the moral principles of Uriah were so strong, he did not do that, and lay all night on the step of the palace. When David learned this he sent him back to the front with a note to be delivered to his captain. This contained an order to place Uriah in the hottest part of the battle. And thus the good soldier was killed.

Subsequently Nathan appeared before David and with a graphic parable illustrated his sin. David, not knowing he was the culprit pictured, was incensed and said such a deed deserved death. Then came the cry of the prophet, "Thou art the man."

For this sin David was sorely punished as all sinners are, and as he contemplated his destiny, he cried, "For thou wilt not leave my soul in hell" (Psalm 16: 10). Without doubt the good soldier found his peace, which David lost and which could not come back to him, "until he had paid the utmost farthing."

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Explain in detail so a nonmember may understand, Moroni 8:21, "And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption."

Iowa

E. L. E.

ANSWER:

As one reads the eighth chapter of Moroni, it is apparent that the people were divided in their opinions about the baptism of children. Mormon, Moroni's father, explains the matter and quotes Christ:

Behold, I [Christ] came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin . . .

Further on the explanation is made that children need no repentance. This explanation is in harmony with Christ's statement as mentioned in Matthew 18:10, ". . . That in heaven their angels do always behold the face of my Father which is in heaven." Again Jesus speaks, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." It is clearly stated that children are without sin. They have not reached the age of accountability. Carrying the discussion further, the rite of baptism must be preceded by two things, belief in Christ and the gospel, and also repentance. Mark 16:15, 16, "He that believeth and is baptized shall be saved" indicates that intellectual and conscious belief must precede baptism. Peter on the Day of Pentecost said (Acts 2:38) "Repent and be baptized," to the multitude. Children are not capable of fulfilling these two requirements and are therefore in the divine justice of God relieved of responsibility.

It is evident from Christ's statements that children are innocent and without sin. Therefore, as baptism is for the remission of sins, it would be fundamentally wrong to baptize innocent, pure children who have never sinned. The person who claims that children

need baptism denies the mercy and teachings of Christ and denies also his power of redemption. Christ plainly said, "In heaven their angels do always behold the face of his Father." John Blackmore.

QUESTION:

Doctrine and Covenants 16:4 says, "Contend against no church save it be the church of the devil." What church is that?

Illinois

E. C. G.

ANSWER:

It is hard for us, even in this day of liberalism, to escape the conclusion that Christ built one church (Matthew 16:18); that he prayed for her unity during his first followers' lifetime (John 17:11), and during the lifetime of subsequent generations (John 17:20-22); and that he detested divisions (Luke 11:17, 18). He also knew that in this world his church would be persecuted, but he did not fear that. His only fear was the Evil One (John 17:15). Evil "scattereth the sheep" (John 10:12).

Paul also understood that the church should be one and united (I Corinthians 12:12-27; Ephesians 4:3-5; 5:21-32), and that if division should come, it would be the result of "wolves entering in among the flock," and of ministers who would teach "perverse things" to draw away disciples after them (Acts 20:28-30).

In Doctrine and Covenants (1:5) we are told that there is one church, and the only one with which the Lord is pleased.

These statements bring us to the conclusion that there is only one church of Christ, and that the foundation of other churches is based on evil.

The answer to the question, however, is not as simple as that. We believe that the foundation of the church is of God, and about that there is no doubt in our minds. But the foundation is one thing, and the people who make the church is another thing. We may boast, and boasting is definitely evil, that other churches are of the devil, but in them there are many honest and righteous people. The same thing is

true of the church of the living God, in it there is many a devil. So when we speak of the church, we speak of the foundation.

The purpose of this statement in the Doctrine and Covenants is not for the test of our knowledge as to which is the church of the devil and which is the church of God. The purpose is to warn us against contention. The Lord is telling us to make our message affirmative and escape from the easy way of debate which accomplishes nothing but hard feelings.

George A. Njeim.

QUESTION:

Please explain the promise made to the Saints in Doctrine and Covenants 86 that by keeping the Word of Wisdom "The destroying angel shall pass by them, as the children of Israel, and not slay them." California

J. C. C.

ANSWER:

Many errors in living and especially in diet, involving some injurious habits which tend to weaken and break down the physical powers, were seen and foreseen by the Lord, as affecting detrimentally the welfare of his Saints and their preparation for meeting the unusual and important events of the last days. The work laid out for his Saints will require a people of sound health, clear and strong of mind, of great faith, and of high spirituality. It was not to be presumed that they would indulge in the grosser things of sin, but the danger was great that by the multitude of little errors in daily living, not serious enough to be called sins, indulgence would so undermine the physical powers as to threaten failure in attaining the spiritual ideal.

The Word of Wisdom is the gentle counsel of a loving Father advising his people how to live in these matters and how to prepare for the greater things. The land is already threatened with biological warfare whereby dread diseases may be spread by germs dropped from the air, and with other diseases probably resulting from famine; if or when such things come to pass it will be only the willingly obedient who will have close touch with the Spirit of God and power to claim his protection. The unwilling and neglectful and disobedient cannot at that time require of him deliverance from the destroying angel as he passes by.

A faithful and whole-hearted observance of this counsel by the Saints, in addition to their "walking in obedience to the commandments," puts them under the divine promise of health, wisdom, great knowledge, strength, and deliverance from the power of the destroying angel.

CHARLES FRY.

Reflections at Thanksgiving Time

By W. BLAIR McCLAIN

WHILE DELIBERATING on a message for Thanksgiving, the traditional story of our Pilgrim Fathers became dim.

My mind seemed to center on these United States, three million square miles of God's most fertile and choice land, bordered by the Pacific on the west and the Atlantic on the east, supported by two friendly neighbors—Canada on the north, and Mexico on the south. What is more pleasant than to have the companionship of good neighbors? I then realized that to have good neighbors demands that we be good neighbors—sympathetic and understanding of each others' needs.

The "Goddess of Liberty" standing in our eastern front door bids a welcome to the wayward and homeless, and the friendliness symbolized at our golden gate entrance gives us the assurance that this is "God's promised land."

I thought of the sunshine in the southland, the orange groves and inviting beaches; the eastern seaboard and beautiful New England with its hills and forests and lakes cradled in picturesque and virgin splendor. My vision flashed around 13,000 miles of coastline where over 3,000 beacons guide us safely back when we got out in the water. I thought of the great midwestern and western states with their miles of tasselled maize and cattle-specked-ranches.

I saw the oil fields of Texas, Oklahoma, California, and Pennsylvania; the beauty of the "land of many waters" revealing God's provision for our needs, as the two good neighbors engaged in friendly commerce in the channels of our own Great Lakes.

I envisioned numerous rivers with boats and spanning bridges; schools and churches with laughing children going in and out, living and growing.

I looked at the long and beautiful streets of my own town, Detroit, with its thousands of houses of all kinds. These houses faded from my view and in their stead were homes, for within the walls were people from all walks of life, protected by a symbolism of safety. In America a man's home is his castle, and his agency is protected by the Stars and Stripes of Old Glory; our national life is undergirded by four words: "In God We Trust."

Meditating upon these things, I breathed a prayer to the Heavenly Father, "Yes, God, I am thankful."

Experiences of a Missionary

(Continued from page 7.)

divinity of Jesus the Christ. It was this testimony that made men like Peter and Paul outstanding witnesses for Christ and his work. The greatest testimony that can be given to mankind is to know that Jesus Christ is indeed the Son of God and that he lives. To some it is given to

know that Christ lives, but to others it is given to believe on the testimony.

At different times and under different conditions spiritual enlightenment has come to me through the Holy Spirit to know this greatest of all knowledge—that Jesus is the Son of God. For this light I feel indebted to my Heavenly Father and believe that the only way that I can in any degree repay him for this favor is by bearing my testimony of that which I have received to those with whom I am associated. Knowing that some day I must give an account before the heavenly tribunal to the Judge of all the earth for the things I do and say, I humbly and reverently testify to all men that there has been given to me by the Spirit of God this testimony of Christ. I have seen him in vision. I have heard his voice. I have felt his divine influence in my life as it has penetrated my very being. I know he lives and pleads the cause of fallen man. If reason can be depended on for making clear to the understanding of men the things that are true, then I surely know that to which I have testified is true.

(The end.)

The Life and Ministry of Jesus

By F. Henry Edwards

This text provides both a background study of the geography and times in which Jesus lived, as well as of the things Jesus did and said. Each member of the church should become more familiar with Jesus from this viewpoint. This is a book, too, that you can be happy to present to your friends. It contains a vital message in beautiful and understandable language.

\$3

herald house

Independence, Missouri

The Case of the Missing Persons

CASE NUMBER 54125—Gundinkle, Eliza, age 32, married, blue eyes, brown hair, 5' 5", plump, last seen wearing brown silk suit and hat with pom-pom in a Book of Mormon class in 1944.

Perhaps what the church needs is a file like this of "missing persons" who are on the "don't see you any more" list. There are many, and the sad part of it is that they are depriving themselves of the advantages they might reap through church school attendance. They are just as truly cutting themselves off as if they had actually disappeared from our midst.

Some may take exception to this, saying indignantly, "I go to church," and feel that they have certainly discharged their duty toward church and themselves. Right now, we are not talking about duty. This is a *privilege* we are discussing.

IF YOU WERE INVITED to a fine dinner, would you plan your arrival so that it corresponded with the serving of dessert? Well, in a sense, church school is the main meal . . . church is the dessert. It is at church school that you have the privilege of studying, of sharing ideas, of finding out things you didn't know, and straightening out things which confused you. It is there you may add knowledge upon knowledge upon knowledge from a never-ending source. No matter how many times you study a certain subject, scholars will tell you that if you truly want to know and have the desire to find out, you will discover new angles, new truths, new understanding each time you study about it. If that is true with any academic subject, then what a promise it holds when you are studying the things of God, knowing that God himself is willing to bless you, is pleased with your interest and is just waiting to send new light as soon as you are ready for it.

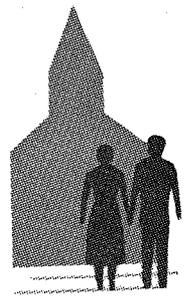
This is not meant to belittle the value of the sermon. It is an added

time of inspiration—the church service—a time for quiet thought, a time of real help from a speaker who has things to offer his listeners from his experience. Taken in the light of your having already started your day right by attending church school, and, having begun the process earlier of opening your mind to light and truth, doesn't the sermon mean more? You can sense more nearly what the speaker is talking about. You can grasp more nearly the beautiful plan all are working for.

Do you realize the drama, the heartache, the adventure contained in the Bible, the Book of Mormon, and in the history of the church? Can you feel what those people suffered, how they lived, their hopes and dreams? Do you know what happened to them? These were real flesh and blood people with problems such as people today have, with families and homes, with friends and enemies. Bible people were not pure or perfect always. Nor did they lead dull lives. Book of Mormon people worked and lived and loved, wept and sinned just as men and women do today. And of course, the fascinating story of Restoration leaders and their flocks, their flight from place to place, their determination, their vision, reads like a historical novel—a *good* historical novel. It has all the color and vivid detail, all the fortitude, courage, and bravery of those pioneer times wrapped up in one package. It is good literature!

DON'T STOP US if you have heard this one—"There is always room for one more." We hesitate to suggest it, but is this you, staying away from all these wonderful feasts which are offered? Is this you with your head stuck in the sand like the ostrich? Is this you, making excuses not to be there? Extra Saturday preparation so that you *and* the children can go together is worth ev-

By LOUISE WRIGLEY



ery minute you spend. Incidentally you are better equipped to increase the understanding of your children as they study . . . and strangely enough, parents want their children to learn even if they themselves are too lazy to do so. Or perhaps you work, and Sunday is your only free day. You probably plan something that is satisfying and uplifting for a portion of your rest day. Let this be it. If you try it for a while, you will never again find a satisfactory substitute.

Yes, there is always room for one more. Or two more. Or ten more. You won't be turned away at church school. True, our church schools are thriving, but we are friendly and cooperative, and we can manage to dig up one more chair which will accommodate you nicely. Don't worry about standing room only . . . you can sit comfortably and rest your feet and your soul at the same time.

You may not have realized that you are being offered a very special educational opportunity, absolutely free. This is a chance to learn about the most vital, life-giving plan there is . . . and you seem to lack interest. Of course, we can't honestly add the usual "no strings attached." We realize happily that once you learn, you will want to learn more, unless your mind has gone to sleep entirely. Our strings not only pull you gently and lovingly in, they are something to hang onto as well.

Now you may be sure in your own mind that you already know these things which are being taught in church school classes. You may be in for the surprise of your life when you discover how sharing viewpoints can broaden your own.

Last Message

By MARTHA JUDKINS

Shortly before her death on June 5, 1950, the author shared these thoughts with her sisters of Wodeas (taken from women's department auxiliary). She was a teacher in the church school and women's department for a number of years. Her pastor says of her, "She was one of the most devoted women of the branch, and during her long illness of cancer was literally waited on hand and foot by her sisters in the branch who did more for her than many of them would have done for their natural brothers and sisters. Martha's life was one well-lived; she firmly grounded her children in the church and was responsible for inculcating the principles of Christ in her husband so that he has accepted the call to the office of teacher."—Editor.

LATELY I HAVE HAD TIME for a lot of serious thinking, and I would like to share some of my thoughts with you. In the past few months it has been necessary for me to count my blessings again and again—and as usual when we count our blessings, we are surprised and humbled by the multitude of things we have to be thankful for. For one thing, I had never really appreciated the fact that Thanksgiving and Christmas are all in the same season. One starts the season and the other brings it to a climax—which is as it should be. If Thanksgiving is a time for remembering our blessings, surely one of the first blessings we think of is the church. From that it is just a step in thought until we think of the Founder of the church and how He came to be born, which leads us to Christmas. Or we might list God and Christ as the first things for which we are thankful, which again leads from Thanksgiving to Christmas.

For many of us this is the busiest, most hectic time of the year. It *should* be the sweetest and most peaceful. Much confusion could be avoided if we used a little forethought and planning. This month should be calm or the true spirit is apt to be lost. We should have time to read and meditate about the birth and life of Christ and why he came to earth. We should enjoy beautiful Christmas music with our families.

The sweet story of Christmas bears repeating, rereading, resinging and reacting. With the Thanksgiving holiday as our beginning, we should gradually attune our hearts and minds to higher planes until by Christmas we and our families have reached a greater climax than ever before. Only when we do this will we truly appreciate Christmas and its real meaning, the Christ whose birthday we celebrate, the needs of his church, and where we fit into the pattern.

WHEN WE GET A GENERAL VIEW of Christ's work, we see that it is being carried on by such a few people. I realized this more than ever at reunion this summer when our leaders pictured for us the wonderful work being done in England, Germany, and the Society Islands with only nine out of one hundred of our membership paying for it.

Only 9 per cent love the work Christ died for enough to keep the law! Could people really be converted and not want to keep the law? All my life I've heard members say, "Well, I know I should pay my tithing, but one more or less won't make any difference." But one more does make a difference. If just one more out of each hundred people helped, many more missionaries could be sent out, and many new countries could be reached. As I looked around the big

tent on that reunion ground into hundreds of good people's faces, I thought of other reunions and conferences with their good people—all really wanting to help the church go forward, all having a burning love for this Jesus whose birthday we are celebrating. I felt as if these people and others who were not obeying the law of tithing surely somewhere along the way had not thoroughly understood—perhaps they had not been taught properly. At any rate their desire to help the church go forward radiated from their faces. If our prophet should suddenly tell us that God had revealed to him that He wanted each family in the church to sacrifice something big for Him that the work of the church might go forward—maybe one day's salary a month, maybe a week's work, maybe a meal a day, I imagine each family would be glad for the chance to do something like that to help. Yet he has already revealed his will, and all he asks is 10 per cent of our increase. He even allows us our just needs and wants before figuring his. How simple—yet only nine out of one hundred of us have really understood and loved enough to do that.

It brings us right back to love and Christmas and giving. If we as mothers are going to teach our children the true meaning of Christmas, we will have to realize ourselves that it is far more than a gay exchange of gifts and cards. The true spirit of Christmas is made up of love—first, last, and always—and this love cannot stop at the cradle in Bethlehem or even at the cross of Calvary. It must be more than love for our family and friends; it must include Christ's mission, the work of the church.

Christmas is Christ's birthday, but do we observe it as such? If he should come into our homes for his birthday celebration, what kind of love or Christmas spirit would he find in us and our children?

WE ARE APPROACHING the beginning of a new year, and many of us will again make resolutions. As long as we resolve and really try, we

The Home Column

can't help growing some. There are two things I would like for you to resolve this year. If they are already habits of yours then resolve to keep them, for they are good.

First: Resolve that you will take at least ten minutes a day to read, meditate, and pray. I find early morning the best time for me. Find your best time and keep plenty of reading material handy to study during this time. *Daily Bread* is good; when you read it you get reading from The Three Books as well as other books. The *Herald* is good; it keeps you up with church affairs as well as presenting the best writings of our leaders. There are other good books and pamphlets. Whatever you read, be diligent about it; and pray—even if it is just a few words. In times like these, we must keep building our faith and spiritual strength. As mothers and wives we need to be towers of spiritual strength for our families. If you will do this, you should find it easier to do this second thing I'm going to ask of you.

Resolve to keep the financial law. Down deep in your heart decide that you are going to be numbered among those who care enough to file inventories and pay tithing.

I have shared many of my thoughts with you, but one more seems necessary. It is this poem which has been going over and over in my mind for the past few months. See how you feel about it.

If suddenly upon the street
My gracious Savior I should meet,
And he should say, "As I love thee,
What love hast thou to offer me?"
Then what could this poor heart of
mine
Dare offer to that heart divine?

His eye would pierce my outward show,
His thought my inmost thought would
know;
And if I said, "I love thee, Lord,"
He would not heed my spoken word,
Unless my daily life should tell
That verily I loved him well.

—C. F. Richardson, in
Saints' Hymnal.

A More Meaningful Holiday Season

By MRS. J. HARRY PAXTON

AS MOTHERS, wives, and women's department workers, let us approach the holiday season this year by taking stock of our time, talent, and resources, and by planning wisely, starting early, spend within our means. If we neglect to do this, we may find ourselves with so many tasks piling up at the last that we are tired, confused, and not too happy. Christmas and Thanksgiving should be a happy time for the family and the church, and each member should have a part in it. The responsibility rests largely on the women.

People are most enthusiastic over the things they have helped to plan and execute. Let's get away from the habit of putting commercial values on our gifts and activities, stressing instead good fellowship, good taste, and careful spending. In America we have made Thanksgiving a day on which to eat turkey, but the Pilgrim Fathers intended it to be a day on which to give special thanks to God for his bountiful harvest.

Christmas Day is usually a very busy one, and as members of the family grow older their interests are often divided. A breakfast for the immediate family with a simple worship center brings all closer together and sets the tone of the day on a high level.

FRIENDLY VISITING

Volumes could and have been written on this topic. The late President F. M. Smith said, "Keep it *friendly* visiting." First, no matter how little time you have, do not rush in or out, or make one feel that it is a duty you have to perform; be gracious but not condescending; have a cheerful bit of news. Don't wait until people are ill or hungry; maybe they are lonely. Just because you see people at church every Sunday, don't think they wouldn't appreciate a friendly call. If you do not find them at home,

always leave a card with a message, and they will know you cared enough to come.

During holiday seasons, every member of the church should be a friendly visitor. Every home should be visited and families invited to share in Christmas activities. Christ said, "I call you friends."

FRIENDLY GIVING

In most of our branches there are those who need help. Christmas giving to the needy should be done in the true Christmas spirit. Foods and gifts should be well chosen to meet the needs of the ones to whom they are being given. Food should be attractively packed in baskets and gifts wrapped to look gay and festive. Two or three women should deliver these packages, extending Christmas greetings and best wishes plus an invitation to attend church.

The Indispensable "Daily Bread"

During my reunion work this summer, I was much encouraged by the widespread use of *Daily Bread*. Two of the reunion staffs used these devotionals as an early morning worship, broadcast to the camp on a public address system. From conversations with the campers, I learned that many used the stories in their church school departments, some adapted the illustrations to their needs for worship talks, and others found good prayer service themes in *Daily Bread*. Everywhere I heard appreciative comments about this devotional magazine, and found that many homes feel it is indispensable.

ALETA RUNKLE.

Briefs

WELLSBURG, WEST VIRGINIA.—The thirty-sixth anniversary of the branch was celebrated on October 14 and 15. On Saturday evening an impromptu get-together was held with local talent participating. The service was in charge of Ray Hanes.

On Sunday morning a fellowship service in charge of Missionary James Menzies and District President S. M. Zonker was held. Eugene Chadwell was in charge of church school which followed. At the 11:00 service Brother Menzies spoke. Lele Dubois sang "Man of Galilee" accompanied by Helen Phillips on the organ.

Lunch period was held at noon. At 2:00 an experience meeting was held in charge of Otto Melcher. Three charters members were present: Sisters Cora Melcher, Mary Allen, and Brother Williard Allen.

Vesper services in charge of Evangelist R. E. Rangers concluded the day's activities. Brother Menzies spoke in the evening. Pastor John Treiber sang the solo, "Dear Lord and Father."

Zion's League recently presented a radio show. Roy Hanes, youth leader, wrote the script. The variety program consisted of a radio "serial" of solos, news reports, and instrumental music.

Three young men were recently ordained: Don Treiber to teacher, Neil Nixon and Keith Zonker to deacons.—Reported by RUTH CHADWELL.

SINKING SPRING, OHIO.—At the business meeting held September 17 these officers were elected: Carroll Rhoads, pastor; Heber Woods, associate pastor; Charlie Turley, secretary and treasurer; Opal Woods, pianist; Blanche Garuian, statistician; Velma L. Rhoads, publicity agent; Dwight Crum, Norma Ann Rhoads, Freddie Rhoads, librarians; Eugene Crum, church school superintendent; Opal Woods, church school secretary and treasurer.

Following the Communion service on September 3, Robert Michael Sheppard was blessed by Elder Rhoads, his grandfather, and by Elder Woods.

Pastor Carroll Rhoads died suddenly on October 17. Funeral services were held October 21 at the church. Elders Floyd Rockwell of Dayton and Elder Huton of Springfield officiated. Interment was at Marshall, Ohio.—Reported by VELMA L. RHOADS.

MINNEAPOLIS, MINNESOTA.—Officers elected at the business meeting on August 29 are Leslie Lynch, pastor; Warren Wolfe and Gordon Bennett, councilors; Paul Staffeld, church school director; Elsie Bennett, music director; Warren and Valli Wolfe, Zion's League leaders; Thor Altuedt, secretary; Sadie Anderson, women's leader; Wayne Lynch, junior church leader; Frank Parsons, Roger Lundeen, Paul Staffeld, Dayle Sundell, and Sylvester Roberts, finance committee; Dick Elvin, book steward and librarian; Lill Wolfe, historian; Howie Champion, building custodian; and Vivian Shippy, correspondent.

District conference was held September 16 and 17. Elder Merle Guthrie was the speaker. Nearly all branches were represented.—Reported by V. SHIPPY.

OAK HILL, KENTUCKY.—A series of services was conducted by Elder J. H. Yager, October 1 through 12. The following were baptized: Patricia Rasner, Linda Caltharp, Opal

Hicks, Lubie Page, Freddie Page, Glynn Dale McBee, Jeanette McBee, Holbert McBee, and Dayle Dick.

On September 17 the pastor, Elder C. L. Ross, baptized Sylvester Fuller and Sarah Shupe. Glynn Caltharp was ordained to the office of elder on October 8 by Elder J. H. Yager and assisted by Pastor Ross.

Betty Lou and Barbara Sue Caltharp, twin daughters of Elder and Mrs. Glynn Caltharp were blessed October 15 by Pastor Ross and assisted by Elder Caltharp.

Church school is held every Sunday with an average attendance of forty-five. Communion service is held on the first Sunday and preaching service on the third Sunday of each month. Prayer service is held every Sunday evening.—Reported by FREIDA CALTHARP.

SOUTH GATE, CALIFORNIA.—Southeast Mission, located at 10022 California Avenue, was organized January 18, 1948. High Priest Albert Knowlton was the first pastor.

The second pastor was Elder Virgil E. Shepard, who was succeeded by Elder R. L. McRae. When Southeast Mission was organized, it was under the direction of Los Angeles Metropolitan District. It has a membership of about 110 and is now a part of the Los Angeles Stake.

During the past year there have been seven baptisms: Bert Aslin, Ronald Finger, Margaret Waldheim, Joseph and Irene Ivory, Sandra Bacon, and Gloria Martin. Two babies have been blessed: Teresa Ann, daughter of Mr. and Mrs. John Miller, and Harry, son of Mr. and Mrs. Harry Hutchins. Brother David Davis was ordained a teacher.

The annual business meeting was held on August 27 with Counselor Glen Holmes of the stake presidency in charge, assisted by Pastor R. L. McRae. New officers are Elder R. L. McRae, pastor; Leroy Hamilton and Arthur Hawkes, counselors; Dorothea Hawkes, secretary-recorder; Ruth Aslin, church school secretary and historian; Leroy Hamilton, treasurer; Russell Finger, church school director; John Lee, book steward; Alice Savage, correspondent; Grace Davis, women's leader; Ora McRae, dramatic and music leader; Norma Jean Smith and Alberta Downey, assistant leaders, and Mildred Finger, junior church director.

The women's department held a rummage sale which netted sixty-five dollars for the building fund.—Reported by ALICE SAVAGE.

BAYOU LA BATRE, ALABAMA.—The annual business session was held September 21 with Elder O. O. Tillman in charge. Elder Tillman offered the invocation and then recognized High Priest Franklin Steiner. The meeting was turned over to Brother Steiner who presided throughout the business session. The minutes were read and approved.

Brother Steiner read a recommendation from the pastor in which he presented the name of Delbert Tillman for branch approval for ordination to the office of elder. The branch approved unanimously. The presiding officer said that Delbert Tillman's name would be presented at the district winter conference for ratification by the district.

Officers elected to serve during the coming year are as follows: Elder O. O. Tillman, pastor; Delbert Tillman, counselor; Irma Tillman, church school director; Audrey Tillman, secretary and statistician; Robert Pendarvis, treasurer; Frank Deakle, youth leader; Louvenia Sutton, women's leader; Hazel Ruth Nelson, publicity agent and book steward; Audrey Tillman, music leader.

Brother Steiner presented the budget for approval. The vote was unanimous to accept the budget. Benediction was by Delbert Tillman.

Marie and Bernice Ankerson, sisters, were baptized October 8.—Reported by HAZEL RUTH NELSON.

ST. LOUIS, MISSOURI.—Twelve ordinations have been recently made in the St. Louis District.

The business meeting of the district conference held at St. Louis, October 14, 15, voted approval of ordination of the following men, already approved by their home branches: to the office of elder, Roy I. Benson, Tom S. Gough, Dalton Nordyke, James W. Myers, and Edward M. Joy; to office of priest, Herb Tourville and Lawrence Watson; to office of teacher, Wayne Dillon and Herman I. McCutcheon; to office of deacon, Charles May, Virgil Noakes, and William Tarrant.

District officers elected at the meeting are Frank McDonald, president; Cedric Evans, treasurer; Elde Emick, secretary; Ben Clark, church school director; Charles Johnson, young people's supervisor; Mathel Archibald, director of women; and Herb Tourville, publicity director.

It was also agreed in the business meeting that henceforth we follow a plan of separate departmental district-wide meetings—for example, young people—and leave calling of district conferences to the discretion of the president, rather than hold them on a three- or four-times-a-year schedule.—Reported by DON HUNSTEIN.

EVANSVILLE, INDIANA.—On October 22 Elder I. C. Glenn of the Derby Branch was guest speaker for the morning service. A basket dinner was served at the noon hour. At the 2:00 service Brother C. L. Gritton of Henderson, Kentucky, was ordained a priest by District President Chester Metcalf of New Albany, Indiana, assisted by Elder Glenn.

Immediately following this service a business meeting was held, and \$1,300 was pledged for the building of a church.—Reported by MRS. ODIE ELLEN CAMPBELL.

VINITA, OKLAHOMA.—District President Stephen Black, assisted by Elder C. D. Wilson of Fairland, conducted the business meeting held October 4. Steps were taken to organize the group into a mission. The following officers were elected: Elder Lea Lamons, mission president; Bert C. Parkhurst, director of religious education; Avo Davis, secretary; Lela Parkhurst, treasurer and public relations director; Rita Wilson, music; Roy and Velma Raffety, young people's leaders, and Avo Davis, women's department leader. A building committee was elected: Howard Clark, Bert Parkhurst, Orville Lightfoot, the pastor, and treasurer.

Regular visiting ministers are: first Sunday, Elder Arthur J. Dixon of Miami; second Sunday, Elder B. M. Howard of Miami; third Sunday, Elder Earl Phillips of Joplin; fourth Sunday, Elder Clarence Rook of Miami; fifth Sunday, Alby Hudson of Fairland assisting with junior church.—Reported by LELA PARKHURST.

STONE CHURCH, INDEPENDENCE.—The Towasi Circle of Orioles had an outstanding achievement in the Girls' Award Service held in the basement of the church on October 26. Ten girls of the circle and their monitor, Mrs. Pearl Wilcox, received their first rank building awards. Wanda Johnstone, who had completed the first rank requirement, had the honor of pinning the rank on Mrs. Wilcox. Wanda has received six awards in the Light of Life, and will receive her pin soon.

MONTROSE, IOWA.—The first fall meeting of the Emma Burton Circle was held at the home of Mrs. Myrl Phillips on September 12. Election of officers resulted as follows:

Mrs. Myrl Phillips, leader, Mrs. Leona Sills, assistant; Mrs. Vallie Strange, secretary and treasurer; Mrs. Lily Jordan, cards and flowers. "Serve in Love" was chosen as the motto and "To Make Our Best Better" as the goal. *I Witness for Christ*, by Blanche Mesley, was selected as the course of study, and each mem-

ber will take her turn as teacher. A traveling basket has been a means of bringing money into the treasury, and this year each member will have a specific month in which to promote a small project to raise funds. The Circle sponsored a needlework and refreshment booth at the annual Watermelon Festival, August 18

and 19, and the proceeds, which amounted to \$332, went toward the building fund, which is being used to remodel the church.

On September 18 a potluck supper and wiener roast was held on the lawn of the R. N. Smith, Sr., home.

Branch election was held on September 24 and the following officers were elected: Elder B. F. Strange, branch president; Mrs. O. T. Miller, secretary; R. N. Smith, Jr., treasurer; Mrs. Maurice Phillips, church school director; Dale Jordan, librarian; Elder O. T. Miller, custodian. Mrs. O. T. Miller was appointed as assistant church school director and Ruth Ann Sills as church school secretary. Pianists are Yvonne Shofer and Ruth Ann Sills.

A two weeks' series of missionary services were conducted in February by Elder Cecil Ettinger of Nauvoo, missionary in the district. On May 21 Wanda Beery was baptized by Elder Ettinger and confirmed by O. T. Miller and William Pike.

Mrs. Albert Jemison, one of the oldest members of the branch, died on June 26 after an extended illness. Funeral services were held at the church on June 28 with Elder O. T. Miller officiating.

Members of the young adult class are in charge of the Sunday evening services. Patriarch Elbert A. Smith's *Exploring the Church* is the course of study.

The entire branch holds a potluck supper and social hour once a month during the winter in the basement of the Maurice Phillips home.—Reported by MRS. MAURICE PHILLIPS.

EVERGREEN, IOWA.—On September 29 a six weeks' series of weekly cottage meetings was started under the direction of Seventy Virgil Billings and a series of evangelistic sermons on Sunday evenings by Philip Beckman was also started. Seventy W. E. Shakespeare is pastor of Evergreen Branch which is located six miles southwest of Lamoni, Iowa.

At the annual business meeting on September 21, the following officers were elected: W. E. Shakespeare, pastor; W. H. Thomas and Alma Heide, counselors; Harvey Campbell, church school superintendent; Mrs. Marjorie Thomas, women's leader; LaVern Lingard, music director; Everett Neilsen, Zion's League supervisor; Donna Marie Gardner, librarian and *Herald* reporter; Henrietta Shakespeare, local reporter; Mildred Thomas, clerk; Elbert Thomas, solicitor; Harvey Campbell, treasurer; and Lawrence Vogel, historian.—Reported by LAWRENCE VOGEL.

ATLANTA, GEORGIA.—On September 10 unusual happenings took place for the small group of Saints. The group, although not officially organized under priesthood leadership, had been meeting under the leadership of Aubrey Miller. Through the efforts of Elder Joseph Martin of Independence, Missouri, and the officers of the Gulf States District, the group was officially organized. Elders Franklin Steiner and Brewton Greene of Mobile, Alabama, presided over the meeting. Aubrey Miller was ordained a priest and was placed in charge. This was under the direction of Apostle Percy Farrow who is in charge of the Southern Mission. Elder Ammon Calhoun of Miami, Florida, was present.

Elder Jim Best of Buchanan, Michigan, recently moved to Atlanta to take charge of a nursing school.

Any isolated member of the church who lives near Atlanta should contact A. G. Miller, 1123 Brookdale Drive, East Point, Georgia, phone CA 5578.—Reported by A. G. MILLER.

Herald House

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(12 issues)

Independence,
Missouri



I Am Thankful

By MRS. HARLEY NAGEL

"I just sent Harley away this morning—" and I apologized for the trunks and boxes which were packed ready to be shipped to Columbus where Harley was the new pastor.

Their faces were serious as they sat down.

"Sadi, there's been an accident," Fred said quietly.

My heart stopped beating. "Harley?"

"Yes," he answered.

"Has he been hurt?"

Fred nodded.

"Is he dead?"

"Yes."

It was impossible. Harley couldn't be dead. He was too much alive. We had everything to live for. God surely wouldn't permit it.

"The rain—a slippery pavement—the others are all right—just Harley—he didn't know what happened."

I thought of my unborn baby, of Harley's new appointment, of his parents who had lost his brother just six years before in the war. Had God been taken unaware?

No, it was real. And suddenly in the face of death, I found things to be thankful for. God had not been taken by surprise. I knew that immediately—as soon as the question had entered my mind. I was grateful that Harley had not suffered. For hadn't the Lord permitted me to know even before we married that sometime he would give his life in the service of Christ? And I had feared for how he might die. But God had been good to him and me.

Harley had gone from one happy state to an even happier one. This was something else to be grateful for. For Harley himself there was no grief, for he was one who had tried to live the laws of Christ. Assurance was mine that he indeed was acceptable to our Heavenly Father. How thankful I was that he was a righteous man. Our prayers of that morning were answered. When the accident had happened, God could have preserved Harley, but he didn't. To his honor and glory, God could use Harley in his work in the immortal sphere. And how about my prayer for his protection? It hadn't been God's will to protect Harley that morning. Simply that. It wasn't necessary in God's economy. This young man had fulfilled his purpose on the earth and was prepared to meet his God.

And for those who were left behind? What about us? God had considered us also. As Harley was a chosen instrument in the hands of God, so was I. God wanted to use me for his work and his purposes. In this I rejoiced. It was a happy thought to know that to our God each of us is more important, more loved, and more

I LOOK INTO THE EYES of my baby daughter and consider how good my Heavenly Father is to me. "Consider and hear me," he tells us, and the past three months have caused that to come about in my life with a greater force than I could have dreamed. This is my testimony of thanksgiving.

On a rainy August morning my husband and I knelt to pray in our family worship, asking God to use us where he would for his work. Harley asked that I might be blessed as I prepared to become a mother very soon. I asked that if it were God's will, Harley might be protected as he traveled that day. We were both happy. He was going to Kirtland! It was a life-long dream. He was going in service to our Heavenly Father, to teach a class and participate as a member of the reunion staff. He was launching into the sea of service for which he had prepared since his baptism as a lad. What a wonderful thing to be able to give his whole life to the service of Christ! And I joined him in the joy.

In a few days we would become parents. And we knew nothing but happiness as we looked forward to that experience.

He waved cheerily and smiled as the car drove away in the rain. I turned back into the house, my heart full of peace.

Three hours later my pastor, Brother Fred, and his good wife Sister Frances, and Harley's mother came to the door. I invited them in.

a matter of concern than we could possibly be to ourselves and our loved ones.

NOW, THREE MONTHS LATER, I have many, many things to thank God for. This Thanksgiving season finds within me a greater capacity for thankfulness, for I have come to know many things of great worth.

The baby, born six days after Harley went to serve in another sphere, is a lovely daughter. She is one of God's blessings. When I needed the baby most, she came into my heart. And it was a girl. Already she is my little friend, a cheery companion with a sweet smile and distinctive personality of her own. It's good to have a child to love. I've learned more about love than I ever dreamed. And I realize the story has just begun.

I'm glad that I can tell little Doris that her father was a good man. He was a father of whom she can always be proud. As one friend expressed it—"one of God's noblemen." He loved her and sent on to her a rich heritage, even though she was unseen. She is a fortunate child to have such a fine father. I am thankful for that.

I am thankful for the good things I can tell her: that her daddy put Christ first in his life and was happy for it; that he loved his home and looked forward to her and that she was wanted and planned for.

I am thankful for that one year of married life. One year, even, brings a growth in the human personality that is God planned and God given. I am thankful for what I have learned about God's love through the love of a good companion.

I HAVE SEEN the towers of Zion shining on the horizons of my own life. I have found the loving kindness of Christ demonstrated in the lives of friends, family, and people throughout the world whom I have not seen. I have felt the power of their prayers—for God blessed me with peace and understanding and faith in his purposes. Their prayers, sent up in sympathy and love, have been answered and are being answered. It makes me feel humble.

Not only prayers but words and deeds have I to be thankful for. Only those who have suffered tragedy in their lives can truly know the kind hearts of the Saints. Day after day and week after week they have shown their love and concern as I adjust to my new life. There were the families who helped me establish myself in my little apartment—spending days, not just minutes or hours, but days in effort. There are the many who pray with me as I seek to make decisions in life. There are the many who provide their companionship. There are the priesthood members of my congregation and of the other congregations of the Center Stake who provide their varied ministry.

I AM THANKFUL, more than ever, for Christ's church, where I can find avenues of service, of personal strength, of vision, and hope. What a joy it is to take my little daughter to the house of God, to watch her

wide, blue eyes as she listens when the people sing, to see her smile as friends come to make her acquaintance, to know that among the Saints she is considered their responsibility as well as mine—for she, as is true of all babies, is kingdom material. And others feel more particularly now that their lives are important examples for her life.

It's good to have all that the church has to offer as I look forward to teaching my child. It carries the gospel—that same gospel which has brought peace and joy and happiness to my life and to her father's life. It carries with it the promise of all things good. I'm thankful beyond expression that I have the gospel to teach to my child. Nor am I alone in that instruction. There are the priesthood members, and the Saints as well as God's own Spirit of instruction.

How wonderful it is that there is a God who wants the best from each of us! And because he wants the best, he gave us the gospel which demands the best and at the same time shows the best. The gospel bears with it the message of eternal life, of God's purposes, and of the kingdom. For these things I am particularly thankful now.

I AM THANKFUL for something else that is difficult to express. It is for the manner of woman this experience of death and birth is making of me. If I permit it, through this experience God can weave golden threads into the pattern of my life, which will make me qualified to live with him. God didn't have to use this particular way of drawing me closer to him, but he is making of it an opportunity for that purpose. In other words, nothing is wasted in his economy. That which seems tragedy, God can turn into great blessing. For wasn't the crucifixion of Christ a tragedy—God's own son ignobly killed by evil men? Yet God—all powerful and all loving—turned that incident into a thing that has brought to the world its greatest blessing.

Similarly, by using that which has happened in my life, God can make it the very tool to bring about his purposes in me. That knowledge itself is something to thank God for.

I AM THANKFUL for the increased knowledge of eternal life which has come to me. What a glorious thing the universe is with the numberless beauties of God's physical and spiritual creations! It's all part of the eternal life.

I am thankful for the gift of faith and hope and the increased understanding of the sureness of God's plan. I have seen that all things can be turned into the channel of creativity by the hand of God. I can teach my child that whatever will come to pass in her life can become a beautiful thing—for I am seeing it in my own.

New Horizons

(Continued from preceding page.)

I am thankful for the way in which I can see God working with me, teaching me the very things I need most in my life—love for others, trust in him, humility. God is forcing into fruition the latent graces which might otherwise have taken years for development. I pray that I may learn quickly—for there is much to be done in the work of the kingdom.

And I am grateful most of all that I am invited to share in this great creation—the kingdom of God. Because God wants me to help, he is aiding me to qualify as a worker and contributor. I want to place my life and the life of my daughter, insofar as I am responsible for it, in the hands of this God who has been so good to me. "Consider and hear me." Yes, as I consider with my heart the beautiful things of God, and as I listen to the leading of his voice, I have more to be thankful for at this Thanksgiving than ever before.

The Conquest of Fear

(Continued from page 4.)

of my family, and jobs were scarce. We should probably starve to death, I thought—and then suddenly I remembered those haunted houses, filled with horrors that never came to pass, and decided that this specter of starvation was the same kind of ghost, exactly; I resigned my position that night. If I hadn't, I might still be an underpaid drama critic in Washington.

Channing Pollock went on to wealth and fame because he wasn't afraid of a "haunted house." He continued:

Many, perhaps most of our minds are haunted houses. In them are evil spirits of fear or envy or hatred or jealousy that drive us to foolish doubts and dreads, and unworthy compromises. If and when we face these ghosts, they melt into thin air.

Jesus summed it up when he said, as he did so many times, "Be not afraid."

Be not afraid! It is a wonderful message. It is meant for you.

L. J. L.

Bulletin Board

Eastern Colorado District Days

Eastern Colorado District Days will be observed December 9 and 10 with Apostle Maurice L. Draper as guest speaker. Advance reservations are required for the luncheon for priesthood—wives on Saturday evening. This will be followed by a general service at 7:30. On Sunday there will be departmental meetings at 9:30 a.m.; a sermon by Apostle Draper at 10:30; business meeting and discussion of district objectives in the afternoon. Out-of-town members will be provided free lodging. For reservations or further information, write Mrs. Ward A. Hougas, 480 Marion Street, Denver 3, Colorado.

Special Services at Nevada, Missouri, and Mapleton, Kansas

Apostle D. O. Chesworth and Elder D. L. Kyser will be present for the sixtieth anniversary service at Nevada, Missouri, on November 26. Beginning on Sunday evening, November 26, and continuing throughout the following week a series of services will be conducted at Mapleton, Kansas.

Change of Address

Mr. and Mrs. R. V. Webb
816 West Mansfield
Spokane, Washington

Toronto District Conference

The Toronto District Conference will be held in Toronto, Ontario, on November 25 and 26. On Saturday evening there will be a discussion period at 8:00 o'clock (daylight saving time), followed by a social hour. Sunday's meetings are as follows: prayer service, 8:30 a.m. (standard time); general adult class taught by Mrs. Blanche Mesley, 10:00; sermon by Apostle George Mesley, 11:00; district business meeting, 2:30 p.m.; sermon by Bishop Joseph Baldwin, 7:00.

BETHENE E. BAVINGTON,
District Secretary.

REQUESTS FOR PRAYERS

Prayers are requested by Bertha Murdock of Clitherall, Minnesota, for Amanda Christiansen who is suffering with cancer.

WEDDINGS

Lightner-Hampton

Marva Jean Hampton, daughter of Mr. and Mrs. Harry E. Hampton of Bakersfield, California, and Richard T. Lightner, son of Mr. and Mrs. J. T. Lightner of Bakersfield, California, were married October 7 at the First Methodist Church by Evangelist Louis J. Ostertag. They are making their home in Bakersfield.

Francil-Self

Marjorie Self, daughter of Mr. and Mrs. Owen Self of Genoa, Colorado, and Harold Francil, son of Mr. and Mrs. Alfred Francil of Genoa, were married September 3 at the Reorganized Church in Genoa, the bride's father officiating. Mrs. Francil attended Graceland last year. They are making their home on a farm near Genoa.

BIRTHS

Mr. and Mrs. Charles J. Deller of Muncie, Kansas, announce the birth of a daughter, Kathie Sue, born August 14. Mrs. Deller is the former Almata Sandage of Lamoni, Iowa.

Mr. and Mrs. Charles Emslie of Bridgeport, Washington, announce the birth of a son, Stephen Charles, born October 15. Mrs. Emslie is the former Heiress Kelley of Fort Madison, Iowa.

The Minister's Manual for 1950

(DORAN'S)

By Hallock and Heicher

This standard source book for ministers, in its 26th edition, contains suggestions of sermon outlines, orders of services, illustrations, material for special days, suggested texts and themes, guides for church departments and activities, and an abundance of homiletic material for all occasions. Among new features added in this edition are a roster of important historical persons whose anniversary dates occur in 1951, table of Easter Sundays extended to 1980, and a list of prominent Church-Year Days for the coming five years.

\$2.50



HERALD HOUSE

Independence, Missouri

A daughter, Judyth Ann, was born October 21 to Mr. and Mrs. B. C. McFadden at the Independence Sanitarium.

A daughter, Georgia Rae, was born on October 24 to Mr. and Mrs. George S. Leigh of Des Moines, Iowa. Mrs. Leigh is the former Arlee Rae Hunter.

Mr. and Mrs. William DeBarthe of Independence, Missouri, announce the birth of a son, Joseph Dean, born November 4 at the Independence Sanitarium. Mrs. DeBarthe is the former Alice Thomas.

A daughter, Carol Ann, was born on July 3 to Mr. and Mrs. T. J. Hollaman of Independence, Missouri. She was blessed on October 8 at Lone Rock Church, Lamoni, Iowa, by her uncle, Elder Joe N. DeBarthe, and Elder Albert Haynes. Mrs. Hollaman is the former Carol Stubbart.

DEATHS

UTTERBACK.—Annie J., daughter of James and Harriet Fry, was born April 28, 1865, at Devizes, England, and died September 30, 1950, at Tabor, Iowa. At the age of seventeen she came to America to make her home with her uncle and aunt, Elder and Mrs. E. C. Brand, near Tabor. After studying music she became a teacher and taught until a few weeks before her death. A member of the Reorganized Church, she was an active worker and won many friends to the gospel. In 1905 she was married to Oliver Franklin Utterback, a farmer; in 1923 they moved to Hemingford, Nebraska; one son, Paul, was born to them. Following Mr. Utterback's death in 1928, Paul carried on the farm work until 1943 when the family moved back to Tabor.

Besides her son she leaves three brothers: Charles Fry of Tabor, and two brothers in England (names not given); a sister, Margaret, of England; and four grandchildren. Elder Morrell Cottew was in charge of the funeral service held in Tabor. Interment was in the family lot at Glenwood.

PARSONS.—Martha, daughter of James and Liddia Gale, was born at Mt. Ayr, Iowa, on August 7, 1859, and died October 15, 1950, at Resthaven in Independence, Missouri. On January 26, 1875, she was married to Alonzo H. Parsons; three daughters were born to them. Two died in infancy. Reared in the United Brethren Church, where her father was a minister, she and her husband joined the Quaker Church following their marriage. Then, after hearing of the Restored Gospel, they joined the Reorganized Church on July 23, 1880. Brother Parsons, who served the church as elder, seventy, and high priest, died on October 27, 1933. For the past fifty-eight years Sister Parsons has made her home in or near Independence.

She leaves her daughter, Mrs. Veneta June Gardner of Flint, Michigan; a sister, Dora Bacon of Pennsylvania; two grandchildren; and six great-grandchildren. Services were conducted at the George C. Carson Funeral Home, Elders Glaude A. Smith and Harry J. Simons officiating. Interment was in Mound Grove Cemetery.

HILLIARD.—Frances Emily, daughter of Thomas and Mary Plant Williamson, was born March 20, 1861, in Pittsfield, Illinois, and died October 11, 1950, at the home of Mrs. William Williamson in Independence, Missouri. After the death of her mother in 1891, she made her home with her brother, William, until her marriage to George Hilliard on May 15, 1907. Five years later her husband died, and although she had no children of her own, she mothered three of Mr. Hilliard's grandchildren whose mother had died. At another time she took in three other homeless children. She also cared for a younger sister, a niece, and a great-grandchild. A member of the Reorganized Church, she was active in church school work and was a charter member of the Hawthorne Society, which later became the Laurel Club. For the past eight years she had lived at her brother William's home. A brother, Charles H. Williamson, survives her. Services were held at the Stahl Funeral Home in Independence, Elders Glaude A. Smith and Arthur E. Stoff officiating. Interment was in Mound Grove Cemetery.

CRUM.—Alfred Bishop, was born October 4, 1879, at Chico, California, and died June 21, 1950, at Yosemite National Park, California. He was baptized into the Reorganized Church on July 19, 1903, and was ordained a teacher on September 8, 1912, which office he held at the time of his death.

He is survived by his wife, Jennie, of Temple City, California; two sons: Hollis C. of Long Beach, California, and Alfred B., Jr., of Temple City; four daughters: Jane Wheeler of Arcadia, California; Mabel McGill of Delhi, California; Pearl Shirk of Glendora, California; and Velaria Sherman of Long Beach; a sister, Mabel Green of Los Angeles, California; four brothers in Seattle, Washington, and one brother in Wausau, Wisconsin (names not given); and five grandchildren. Services were held at the Turner Stevens, and Turner Mortuary in Alhambra, California, Pastor Elaine Bender officiating. Interment was in the Inglewood Park Cemetery, Inglewood, California.

BURGOON.—Edward O., died July 18, 1950, at the home of a son, Don E. Burgoon, in Independence, Missouri. He was eighty-two years old. He had been a member of the Reorganized Church for fifty years.

He is survived by his wife, Lurella, of the home; two daughters: Mrs. F. A. Munden, Salina, Kansas, and Mrs. Ted Dexter, north Las Vegas, Nevada; two sons: Don, and A. T. Burgoon of Bellflower, California; a sister, and three brothers. Funeral services were held at the Quindaro Church, Lester Fowler and John Tucker officiating. Burial was in Evergreen Annex, Memorial Cemetery, Kansas City, Kansas.

DOUGLAS.—Charles E., son of Charles E. and Mercy Douglas, was born April 23, 1880, in Plymouth, Massachusetts, and died October 3, 1950.

He was baptized a member of the Reorganized Church on October 1, 1905, and ordained a teacher on June 18, 1916. He was an only child and never married. Services were conducted by Elder Benjamin W. Leland at the Beaman Funeral Home in Plymouth. Interment was in the Oak Grove Cemetery, Plymouth, Massachusetts.

RENEAU.—Anna Lee Roberts, died October 13, 1950, at her home in Waco, Texas, at the age of seventy-five. She was married on October 16, 1890, to David Allen Rneau, who preceded her in death by seven weeks. She was a member of the Reorganized Church.

Surviving are seven sons: William H., M. B., and Ralph of Waco; Jack of Corpus Christi, Texas; Virgil C. of Aransas Pass, Texas; Horace of Austin, Texas; and Raymond of Marlin, Texas; three daughters: Mrs. Ruth Lowery of Lorena, Texas; Mrs. Mattie Atkins of Corpus Christi; and Mrs. Cammie Allen of Marlin; four sisters: Mrs. Mollie Sewell of Liberty, Texas; Mrs. Minnie Tucker of Aransas Pass; Mrs. Lou Gumm of Houston, Texas; and Mrs. Mattie Gumm of Chilton, Texas; a brother, Ben Roberts of Nederland, Texas; forty-three grandchildren, twenty-seven great-grandchildren, and two great-great-grandchildren. Funeral services were held in Waco, Elder Preston M. Wheeler officiating. Burial was in Waco Memorial Park.

HUFF.—Grange W., was born October 26, 1925, in Sioux City, Iowa, and was killed in action on September 21, 1950, in Korea. He was baptized a member of the Reorganized Church on June 9, 1935. He attended Central High School, after which he served thirty-eight months in the Navy during World War II. In April, 1949, he re-enlisted for service as a member of the Thirty-eighth Infantry Regiment. On August 2, 1950, he was sent overseas, landing at Pusan on August 19 and going immediately into battle.

He is survived by his mother, Mrs. Edward Kilker of Sioux City, and a sister, Mrs. William Baker of Chicago.

HEDRICK.—Emma Rose, daughter of Josiah D. and Elizabeth Wilson Price, was born March 31, 1877, near Fanning, Kansas, and died August 3, 1950, at her home in Atchison, Kansas. At the age of eight she became a member of the Reorganized Church, and on October 21, 1896, she was married to Frank G. Hedrick—the first couple to be married in the Reorganized Church in Fanning. For ten years Brother Hedrick was presiding elder of the church in Northeast Kansas, and she was in charge of women's work in the district. She had been in ill health for the past year.

Surviving are her husband; a son, Gilbert F. of Atchison; three sisters: Miss Daisy Price of Troy, Kansas; Mrs. Etta Graves of Long Beach, California; and Mrs. Margaret Dittmore of Atchison; three grandchildren and two great-grandchildren. Funeral services were held at the Reorganized Church in Fanning, Evangelist Orman Salisbury officiating. Burial was in the Fanning cemetery.

HARRINGTON.—Charles Barton, was born at Magnolia, Iowa, on September 4, 1886, and died at Mercy Hospital in Council Bluffs, Iowa, on October 29, 1950, after an illness of several months. He was a member of the Reorganized Church, but after his marriage, he united with the Lutheran Church.

Surviving are four daughters: Mrs. Marcella Williams of Council Bluffs; Mrs. Twila Carter and Mrs. Eileen O'Neal of Bakersfield, California; and Mrs. Velma Shaw of Honolulu, Hawaii; two sons: Stanley of Seattle, Washington, and Lyle, now home on leave from the Air Corps station in Iwukuni, Japan; three brothers: Lee of Council Bluffs; Roy of Paw Paw, Michigan; and Earl of Memphis, Tennessee; five sisters: Mrs. Sadye Benson and Mrs. Iva Harding, both of Council Bluffs; Mrs. Elsie Ochsner of Lincoln, Nebraska; Mrs. Maude Hinkle of Logan, Iowa; and Mrs. Florence Green of Dunlap, Iowa; and eight grandchildren. Elder V. D. Ruch was in charge of the funeral service held at Logan, Iowa. Burial was in the Magnolia Cemetery.

DARRINGTON.—William J., was born December 10, 1865, at Willard, Utah, and died October 13, 1950, in Council Bluffs, Iowa, following an illness of several weeks. He was baptized into the Reorganized Church on December 27, 1895, and was ordained to the office of priest on February 22, 1899. His wife preceded him in death on February 5, 1945.

Surviving are two sons: William of Persia, Iowa, and Howard of Neola, Iowa; four daughters: Mrs. Adah Hall of Los Angeles, California; Mrs. Hans Petersen of Neola; Mrs. Don Anderson of Honey Creek, Iowa; and Miss Lillian Darrington of Boomer Township; four brothers: Herbert and Alfred of Council Bluffs; George of Missouri Valley, Iowa; and Nathan of Neola; two sisters: Mrs. Vina Powell of Gregory, South Dakota, and Mrs. Amy Thomas of Council Bluffs; and ten grandchildren. Funeral services were held at the Woodring Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Burial was in the Grange Cemetery.

HORNER.—Zora, daughter of Frank and Lois Reams, was born June 18, 1906, in Big Run, Pennsylvania, and died October 22, 1950, in the Adrian Hospital. She was married on January 18, 1927, to Thomas Horner, who survived her. She had been a member of the Reorganized Church since girlhood.

Besides her husband she leaves six daughters and one son. Funeral services were held in the Jordan Chapel in Punxsutawney, Pennsylvania, Elder Earl H. Brennan officiating. Interment was in the Carey Cemetery.

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Mrs. Stella Newman
Route #2
Dunlap, Iowa

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*** THE HURRICANE**

During the Conference of High Priests at Kirtland, Brother Gene Wilder of Rio Grande, Texas, had his worries about a hurricane that was on a rampage in the Gulf area. Skies were fair in Kirtland, but hundreds of miles away there was trouble in the air.

Brother Wilder is responsible for many miles of electric power lines in "the Valley." If that storm came there, many miles of lines would be torn down. Pumps that furnished essential water would stop. Lights would be out. Refrigerators would stop, and food would spoil. Great losses would result.

Cleveland weather reports did not include the movements of Dixie's hurricanes. So Brother Wilder put in a long-distance telephone call. The hurricane died somewhere in the Gulf. The Valley was safe. Once more, Brother Wilder could relax and enjoy the conference.

*** KIRTLAND CEMETERY**

Every visitor takes a little stroll in the old cemetery to the north of Kirtland Temple. Oldest grave there—and some of the markings are so dim that it is hard to tell the true age—seems to be that of Philo Ingersoll, born December 2, 1794, died October 23, 1827. Other early ones are: Eunice Thompson, died September 26, 1831; Tarbel Gates, died May 8, 1832; and "Polly C., wife of S. Russell," died August 5, 1834. All of these were before the dedication of the Temple. The Saints didn't remain long enough to leave many illustrious dead there, but the families are represented, such as one of the Cahoon family, of which Reynolds was a member of the building committee.

Gomer T. Griffiths, once a president of the Council of Twelve, is buried there, beside his first wife, Harriet, and his second wife, Mary. John H. Lake, 1828-1914, also rests there.

*** DROOL DEPARTMENT**

If you don't want to become ravenously hungry, don't read this. If you're dieting, shut your eyes and pray for strength. Pastor H. Dean Hintz, 132 West Second Street, Chico, California, has just sent a copy of the official recipe book, "Ways With Peaches," containing sixty-three fine formulas, which was sold to help raise money for enlarging the church. Here, with abbreviations, are some worth shouting about: Deep Dish P. Pie, Graham Cracker P. Pie, P. Chiffon Pie, P. Meringue Cake, Upside Down P. Cake, Wriggles, Baked Crispy P's, P. Leather (!), P. & Pecan Salad, Stuffed P. Dumplings, P. Betty, Ozark Bakeless Pudding, P. Strudel, P. Crisp, P. Cobbler, P. Crumble, Topsy Turvy, P. Fritters, Fried Pies, P. Butter. The booklet is indexed, nicely printed, bound in a handmade cover.

*** THE SORRY GAME**

Aunt Molly originated a little game that she and Uncle Joe enjoy very much, and it does a lot to make the small tragedies that occur at home so much easier to bear.

If she burns her finger, or anything happens that calls for immediate sympathy, she calls Joe. The signal for the game to begin is a lifted eyebrow. Then they say in unison: "Poor Molly! We feel sorry for Molly." Then they both laugh, and everybody feels better.

* Evil is a parasite, and it is always looking for victims.

Announcing . . .

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on the

Saints' Herald



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THE SAINTS'

Herald

VOLUME 97

NOVEMBER 27, 1950

NUMBER 48

Mission Branch Church

Near Marseilles,

Illinois

(Story on page 9.)

Photo by Vance Eastwood



"From Cover to Cover..."

News & Notes

MANY READERS have written to us at various times, "I read everything in the *Herald*, from cover to cover." We know that to some church members this will seem to be a beautiful but indiscriminating loyalty.

But there is more to it than that. Those who "read from cover to cover" get everything, including all the announcements and information intended for them. They do not have the embarrassment of learning about an important event too late, or finding that they have missed some important news.

In reading "from cover to cover," you may undertake to read a number of articles that at first may not appear to be of interest to you. But before finishing them you will find something of value.

The reader who reads only what he likes gradually narrows the channel of his life. He misses some things that he ought to have. They would be good for him. The "cover to cover" reader will steadily increase the range of his interests and information. After all, he is the wisest and best reader.

Introducing...

ROY WELDON (page 5) was introduced August 15, 1949.

DOROTHY EASTWOOD ANDERSON, Marseilles, Illinois (page 9), was born and baptized in Independence. She was a member of the Walnut Park congregation until her marriage to Robert H. Anderson last June. She was graduated in 1946 from William Chrisman High School in Independence as valedictorian, and from Graceland in 1948. Here she was associate editor of the yearbook, received a silver seal in journalism, ranked in the top ten in scholarship, and had a dormitory scholarship. While attending the University of Kansas she was a member of the Theta Sigma Phi. Her hobbies are writing and playing the piano, and she is much interested in sports. Before her marriage she worked as stenographer in the Department of Religious Education and for an automobile dealer. Her husband is pastor of the Mission, Illinois, Branch.

A. LUCILLE (BARKER) BACON, Flint, Michigan (page 10), was born in Onaway, Presque Isle, Michigan, and was baptized in Bay City. She was graduated from Flint Central High School in 1932. Her special interests are music and literature, and she enjoys composing hymns. In 1942 she married Paul J. Bacon. They have three children: Rose-Anne, 3; Paul, Jr., 2; Jan Garver, nine months. She plays piano, violin, and pipe organ for church services, is a vocal soloist, and also sings duets with her husband. She has directed the boys' choir, children's choir, and adult choir. She says: "I take pleasure in gardening, writing, sewing, cooking, music, decorating, and, yes, even a little carpenter work."

WILLIAM PATTERSON (page 11) was introduced June 26, 1950.

LEROY F. OLIVER, Louisville, Kentucky (page 12), was born in 1918 and baptized ten years later by Elder J. O. Dutton. In 1939 he married Minnie Lucile McGough. They have three children: Robert, 10; Carol, 4; and Johnny, 15 months. During World War II he served two years in the Army Air Corps. Brother Oliver taught in the church school for four years, was ordained a priest in 1947, and is one of the trustees of the Louisville Branch. He is also a member of the choir and does solo work. He is a real estate broker.

THE SAINTS' HERALD

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EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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2 (1138)

PRESIDENT W. WALLACE SMITH

On November 11 and 12 President W. Wallace Smith and Mrs. Smith visited Chariton, Iowa. While there Brother Smith blessed Bonnie Lou, infant daughter of Seventy and Mrs. Virgil J. Billings. He was assisted by Elder J. C. Cackler.

Brother Smith preached at the 11:00 o'clock service on Sunday, using as a topic, "Basic Principles of the Gospel."

APOSTLE MESLEY

Apostle C. George Mesley has been attending the fall district conference of northern Indiana and of Michigan.

Brother Mesley reports the organization of two new branches, one at Benton Harbor, Michigan, and one at Rollins, Michigan.

REPORT FROM SOUTHLAND

Elder John R. Darling, Associate Director of the Department of Religious Education, has just returned to Independence after attending priesthood and church school institutes in the southern states. He worked in connection with Apostle Percy E. Farrow, Elder William J. Breshears, and Elder Jack A. Pray. Among the places Brother Darling visited are Louisville, Kentucky; Memphis, Tennessee, and Mobile and McKenzie, Alabama.

Brother Darling was much impressed with the Southland and very pleased with the rapid expansion of the church there.

PUBLICITY

The "Kansas City Star" of November 5 carried a lengthy article by Ray Heady concerning Zion's League activities on the grounds of the old Campus Building in Independence. The article told how the young people, under the leadership of Carl Mesle, have rejuvenated and improved the grounds so that many types of sports can be enjoyed there by the people of Independence.

The article repeated the story of the history of the building, and told how the building later became "The Campus."

YEARS OF SERVICE

The Saints of Bloomsburg, Pennsylvania, held a reception at the church in October in honor of Elder Walter H. Lewis who has served as pastor of the branch for twenty-five years. A purse containing silver dollars was given to him. Special services were held on a Sunday.

Following Brother Lewis' retirement, the new pastor is Elder William Hyde.

CONGREGATIONS UNITED

The London Branch is now known as the London-St. Thomas Branch. Recent action on September 22 by the congregations of St. Thomas, Maitland Street and Highbury Congregations of London, brought about an amalgamation of the three congregations consisting of what is now known as the London-St. Thomas Branch. The meeting was presided over by Apostle C. George Mesley and C. E. Muir, District President. Elder C. E. Muir will continue to serve as pastor over the three groups, and an elder will direct each congregation: Elder D. A. Campbell at Maitland Street, Elder Lorne F. White at Highbury, and Elder Frank H. Gray at St. Thomas. Each will work under the jurisdiction of the pastor.

(Continued on page 23.)

II. The Conquest of Sin

“Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.”—Romans 7: 20.

The implication of this Scripture is clear. Sin is an agent outside of ourselves. It is a representative of another power—a dangerous power—that has a purpose of its own, a way of operating, and a final end.

Sin is like the lamprey, which nature designed to live as a parasite. It has a great sucking mouth to attach itself to other fishes, and sharp, rasping teeth to cut away the skin and suck the life fluids of its host. The only way the fish can get rid of the lamprey is to die.

There is a terrible kind of cannibalism in sin and in the power back of it. But sin differs from the lamprey in one respect: it does not have the power to cling until it causes our death, though it can if we let it. We can put it off and be rid of it. We can be free. As Paul said, “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”—Romans 8:2.

* * * *

A thorough discussion of sin is found in Paul’s letter to the Romans. In it, one lesson stands out: sin is separable from the personality. It is not a fate, not a doom, riding the soul down to destruction. Through Christ we can be freed of it. Through him we can repent and be forgiven, wipe the slate clean, and make a fresh start. We can return to God, but we cannot take our sins with us.

Sin is not freedom. It is a burden that some people carry because they do not know they can put it away. It is a burden that grows in weight and eventually crushes the soul to the earth. Paul indicates that it is a burden we can put down, go away, and leave.

Sin is not pleasure. It is a forbidden fruit; as John said, “It was in

my mouth as sweet as honey; and as soon as I had eaten it, my belly was bitter.”

Sin is like Shylock, who obtained Antonio’s signature to a bond on the pretense that it was an innocent, fanciful bit of fun; but when the bond was signed, Shylock demanded his price, and it was for Antonio’s life. At the very last, sin makes its demand for your life. But Christ can break that bond.

* * * *

This idea came from my neighbor, after a local prayer meeting. There had been a good spirit of testimony. People were thinking of the war in Korea and our young men fighting there. My friend called me over the next day.

“When any of our young men fall in battle,” he said, “it brings the problem of sin closer to the sinner. War is a result of sin on a large scale, and sin on a large scale is an outgrowth of sin on a smaller, individual scale. . . . The sinner must realize that he is a sinner. He must realize that these young men fall in vain unless he does something about it. And the only thing he can do is to turn against sin and toward righteousness.”

These young men go down as a sacrifice to the sin of others, just as surely as Jesus did, and as it is expressed in Hebrews 10: 10, 12: “We are sanctified through the offering of the body of Jesus Christ once for all But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God.”

Those who have experience in sin will have with it an increasing feeling of regret. They learn that the sin is staining their own souls and contaminating them. They learn that it is hurting others and making them suffer. Sin also hurts the innocent. And the sinner’s conscience rises like an injured and offended spirit (what else was Banquo’s ghost confronting the blood-stained and guilt-laden Macbeth?) to condemn and denounce him.

What must the sinner do? As the prison keeper cried, “What must I do to be saved?” He has a choice of two courses: either to drown his conscience in drink or other drugs—a temporary and destructive expedient; or to repent and find freedom from sin in the forgiveness of Christ.

Whenever we do anything wrong, there is an invisible accuser standing near, speaking to us in a “still, small voice,” and pointing a finger of shame at us. We cannot turn away from the finger, nor can we silence the voice. Some try to avoid the accuser by numbing themselves with poison of some kind. But when the poison wears off, they have added a new sin to the list, the voice speaks louder, and one must seek oblivion again to avoid regret.

We may not escape the consequences of past sin; but we can separate ourselves from it. “Go thy way, and sin no more,” said Jesus.

* * * *

Our victory through Christ will include the conquest of a number of great and terrible enemies of the human race. We must conquer sin in our own lives if we are to have that victory.

L. J. L.

E d i t o r i a l

Credit of Interest to Houses of Worship Fund Deposits

Branches and districts having cash deposits in the Houses of Worship Fund will be interested in this announcement that the loaning of a portion of these funds now makes it possible to credit all depositors with a small dividend for the year 1949. An interest credit of one per cent of the average cash balances as of December 31, 1949, has been made to each branch and district having cash on deposit in the Houses of Worship Surplus Restricted Fund.

Until recent years these funds have not been used extensively for loaning to other branches and districts; however, the demand for funds to purchase or build new churches and the inadequacy of the Houses of Worship Revolving Funds to meet all these demands for low interest loans has resulted in a greater use being made of the funds deposited with the Presiding Bishopric. Only a portion of the cash deposits can be loaned, as adequate cash reserves must be maintained at all times to meet the calls of depositors.

Loans from these trust funds are made at three per cent interest and part of the interest income has been used to establish a reserve to protect the fund principal. As of August 31, 1950, twenty-three branches and districts have borrowed \$101,298.28 from this fund. We believe the condition of this fund justifies the distribution of a 1 per cent dividend, based on the average cash deposits of 1949. While this is a small amount in most instances, we feel sure the depositors will be happy in the knowledge that the use of a portion of these funds has made it possible for some church properties to be purchased which could not have been obtained without this assistance.

Branch pastors or treasurers desiring to know the exact amount to their

credit on the books on the Houses of Worship Surplus Restricted Funds may receive this information by directing their inquiry to the Presiding Bishopric, The Auditorium, Independence, Missouri.

THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

General Council of Women

The First Presidency are pleased to announce that upon nomination of Sister Pauline J. Arnson, chairman, we have appointed Sister Bertha Johnson and Sister Aarona Kohlman members of the General Council of Women. They have signified willingness to serve, and we congratulate Sister Arnson on these splendid accessions to her council.

THE FIRST PRESIDENCY,
By Israel A. Smith.

Notice of Change of Agent for the Northwestern Ohio District

Notice is hereby given of the appointment of Bishop J. F. Wildermuth, 29617 Lake Shore Boulevard, Willowick, Ohio, c/o Willoughby, Ohio, to serve as bishop of the Northwestern Ohio District succeeding Brother C. V. Holmes whose resignation has been received. Solicitors are hereby notified to send their reports for the month of November and each succeeding month thereafter to Bishop Wildermuth at the above address.

Brother Holmes has served in this office for ten years, and we take this opportunity of expressing our sincere appreciation to him for the devoted and consistent service he has rendered in this respect.

We have also appreciated the support given Brother Holmes by the Saints of the Northwestern Ohio District during the period of his service. Bishop Wildermuth is known to many of our members in this district, and we commend him to the Saints

for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson.

Approved
The First Presidency
By W. Wallace Smith

Through inadvertance, in my Travelogs a mistake has been made. On page 22 of the *Herald* of September 25, second column, the statement is made that I placed Elder Crownover in nomination for bishop's agent. No such action was taken, and the error is wholly mine. Brother Miyamoto, who has served as bishop's agent, is still acting in that capacity, and I apologize to him and trust this explanation will be satisfactory.

ISRAEL A. SMITH.

Across the Desk

Elder H. T. McCaig picked up a folder while traveling through the East and sent it to us, calling our attention to the concern which the Friends (Quakers) show in a revival of spiritual contact with God. This organization seems to be dying out, and only as they are able to obtain some prophetic guidance is there much hope of survival. In this folder they quote this prayer by John W. Rowntree, written in 1895:

PRAYER

God grant to our church the spirit of understanding which shall give her the eye of a seer, the voice of a prophet, the place and power of a leader.

Is there indifference to the higher life?
Then, O Christ,

convince us by thy Spirit,
thrill us by thy divine passion,
drown our selfishness in thy invading love,

lay on us the burden of the world's sufferings;

drive us forth with the apostolic fervor of the early church! So only can thy message be delivered: Speak to thy people that they go forward.

Moroni to Columbus

Problems of America's Dark Ages

By ROY WELDON

Part One—The Serpent Symbol

The views expressed in this article do not commit the "Herald" or its editors but stand on their own merits. Should other views on this topic be offered for publication, they should be affirmative, free from personal references, and possess literary merit.—Editors.

MORONI, the last Book of Mormon prophet, wrote the final words in his record in the year A.D. 420. Columbus discovered the New World in 1492, or 1072 years after Moroni. The American dark ages covers a greater length of time than the entire history of the Nephites from Lehi to Moroni.

Hidden behind this curtain of over a thousand years are many secrets. A millennium of time allowed great tropical jungles to cover large areas so thoroughly that there are still vast sections unexplored. All iron and steel have disappeared by oxidation. The accretion of dust and debris of a thousand years has literally buried all but the largest of the Nephite temples, palaces, and pyramids, and even these, when first discovered, were almost completely covered with only small parts of the buildings protruding from the tops of great mounds. So great has been the effect of a thousand years of jungle growth, earthquakes, hurricanes, and Lamanite devolution that it is now no easy matter to identify Nephite cities, determine Book of Mormon geography, or evaluate the true meaning and value of such a great and widespread symbol as the "Feathered Serpent." In this article we wish to present some facts and also theories which we hope may be helpful in eventually finding a solution to the question of the origin of the serpent symbol as applied by the American Indians to Jesus Christ.

Is the Serpent a Symbol of Jesus Christ?

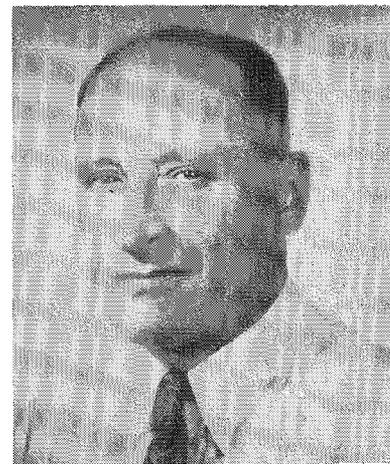
Whether it pleases us or not, when Columbus discovered the New World, all the great legends and archaeological findings of Mexico and Central America referred to Jesus Christ as the "Feathered Serpent."

Edgar L. Hewitt says, "The being pictured as a flying serpent was the most potent and most widespread of all conceptions of deity of the Indian race."¹

Paul M. Hanson, peer of all Book of Mormon archaeologists and mentor of our own Society for Archaeological Research, has well stated, "When or by whom, the feathered serpent was first employed as a symbol of Quetzalcoatl is not known." *In the Land of the Feathered Serpent*, page 26.

So long and dark is the night that stretches between Moroni and Columbus, and so vast are the areas of unexplored jungles, unexcavated mounds, and buried cities, it is, in my opinion, impossible to solve at present with certainty problems whose final answer lies hidden behind this black curtain of America's dark ages.

In such a vast area of conjecture and lacking complete information, students in this field naturally will develop divergencies of opinion and theories. Divergence of opinion properly directed is beneficial. Two schools of thought tend to intensify research and further investigation where one of the general acceptance



would result in the subject's being pigeon-holed and forgotten.

It is a matter of great satisfaction to me that my brethren who have divergent theories on the question of the serpent symbol are open-minded, fair, and considerate in their discussion of the subject.

The Brazen Serpent of Moses

The greatest and strongest evidence we have that the serpent may be a genuine symbol of Jesus Christ is found in the statement of Jesus himself: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life."—John 3: 14, 15.

If we could accept the brazen serpent as an unquestioned symbol of Jesus Christ, it would give us a tremendous boost in proving the Book of Mormon, because the mythology and archaeology of Mexico and Central America present Jesus Christ to us in the name and form of a feathered or flying serpent. Both the Aztec and Maya names for Jesus Christ (Quetzalcoatl and Kulkulkan) literally mean feathered or bird serpent.

Desirable as it might be to use the serpent as a symbol of Christ in promoting our proof of the Book of Mormon, we must nevertheless limit ourselves to facts, and the cold, hard facts indicate there are monumental hurdles that stand in the way of the theory that the brazen serpent on the cross is a symbol of Jesus Christ.

The Serpent, a Symbol of Satan

John 3: 14, 15 does not say that the serpent on the cross is a symbol of Christ. It merely says as Moses lifted up the brazen serpent, so must the Son of Man be lifted up. There are various interpretations of this passage which we will present from renowned authorities. The theory that the serpent symbolizes Christ is only one of several interpretations.

The Three Standard Books all declare Satan to be the serpent, and they do this in clear-cut language which permits no other interpretation. "And he [the angel] laid hold on the dragon, *that old serpent, which is the Devil, and Satan*, and bound him a thousand years."—Revelation 20: 2. "Neither was there found place in heaven for the great dragon, who was cast out; *that old serpent called the devil, and also called . . . Satan.*"—Revelation 12: 8. The Doctrine and Covenants also refers to Satan ". . . that old serpent, even the devil" (76: 3); ". . . that old serpent, who is called the devil."—85: 35. The Book of Mormon also refers to Satan as ". . . that old serpent that did beguile our first parents, which was the cause of their fall."—Mosiah 8: 74.

It is also worthy of note here that one of the signs and powers of the priesthood is power over serpents—"they shall take up serpents [accidentally]." Paul accidentally picked up a poisonous serpent along with some sticks. It bit him. The onlookers expected him to die. When he did not, they considered him a divine being. Power is granted over serpents because power is granted over the evil one, and the serpent has been the symbol and tool of Satan from Genesis to Revelation.

The analogy of the serpent on the cross has its limitations. The analogy was in the lifting up and not in the serpent. The serpent on the cross was a replica of one of the venomous and foul vipers then biting and destroying the people. Obviously, the brazen serpent itself had no similitude to the person, purpose, or ministry of Christ, but rather to the person, purpose, and ministry of Satan.

A Symbol of Sin

The Reverend W. Robertson Nicoll, M.A., L.L.D., editor of the highly authoritative *Expositor's Bible*, says:

The serpents that lurked in the Israelites' way and darted suddenly upon them are always felt to be analogies of the subtle sins that spring on man and poison his life. He (Moses) was to make a serpent of brass, an image of the foe, and erect it on a standard full in sight of the camp, and to it the eyes of the stricken people were to

be turned . . . The serpent of brass was nothing in itself, was, as long afterwards Hezekiah declared it to be, Nehushtan . . .

And when our Lord recalled the episode of the healing of Israel by means of the Brazen Serpent, he certainly did not mean that the image in itself was in any sense a type or even symbol of Him.²

There are other interpretations of this passage. Paul says, "For he hath made him to be sin for us, who knew no sin." Some of our own theologians take the position that the serpent on the cross represents sin. Christ took upon himself the sins of men and was lifted up on the cross.

The Abingdon Bible Commentary offers another interpretation:

A serpent of brass . . . For Christian readers this brief incident has found its chief significance in the reference made to it in John 3: 14, which in principle is the same sort of use that the ancient writer made. In both cases the incident is pressed into the service of a later theology, and both tend to obscure the fact that it is but one illustration of a practice well known outside the Bible as well as within it, namely, making an image of a pest or affliction and presenting the image to the Deity, who, in turn, would banish the pest (I Samuel 6: 5), and also in the words of the Apocryphal Wisdom of Solomon (16: 7): "He that turned toward it was not saved because of that which was beheld, but because of thee, the Savior of all."³

Moses, at the command of God, lifted up the serpent on a pole. So was the Son of Man lifted up and set forth on the Cross of God. The serpent itself was a visible likeness of the evil from which Israel was suffering. So Christ was made "in the likeness of sin's flesh," was made sin for us . . . The children of Israel were called upon to gaze upon the symbol of their enemy . . . *Ibid.*, page 1144.

The Westminster Commentaries on the Book of Numbers says:

The connection of serpents with the preservation or restoration of life is a common-place of pagan mythology . . . The use of the image of the serpent to cure serpent bites is perhaps a piece of sympathetic magic. Frazier refers to the device of the Philistines of making an image of mice when their land was infested with such vermin.⁴

I am not attempting to point out which interpretation of John 3: 14, 15 might be correct, but I do raise what seems to me to be a very important question.

Shall one of several assumptive and presumptive interpretations of this Scripture be required to harmonize itself with what the Three Standard Books clearly say about the serpent, or should the Three Standard Books bow to and be required to be subject to a disputed interpretation of John 3: 14, 15?

The serpent is and has been a symbol of sin. "Snake in the grass" and other such expressions indicate that mankind regards the serpent as a symbol of degradation. Christ himself used one such epithet against the Pharisees: "Ye serpents and generation of vipers! How can ye escape the damnation of hell?"—Matthew 23: 30.

If Jesus considered the serpent as representative and symbolic of himself, why did he call the Pharisees a generation of serpents and vipers?

The person and name of our Savior is most sacred and holy. We are only to speak his name with great care and reverence. The name of the Holy Priesthood was changed to the Melchisedec priesthood in the words of Doctrine and Covenants 104: 1: "Out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days called the priesthood after Melchisedec or the Melchisedec priesthood."

In view of these facts it seems we ought to think twice before daring to add the serpent symbol to the lamb symbol and the bright and morning star.

A Product of Apostasy

It is my opinion that the key to the origin of the Feathered Serpent in Mexico and Central America is to be found in II Kings 18: 4, rather than in John 3: 14.

Hezekiah, who "did that which was right in the sight of the Lord" and "trusted in the Lord God of Israel; so that after him there was none like him among all the kings of Judah, nor any that were before him . . . For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses." This great king who "kept the commandments of the Lord" and "did that which was right in the sight of the Lord" made a house cleaning of the idolatries and abominations which were among the people. *He removed the high places, and broke the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan.* Burning incense to the brazen serpent was an apostate form of religion in ancient Israel.

The Book of Mormon, coupled with II Kings 18: 4, indicates who originated the serpent symbol as applied to Jesus Christ. In ancient Israel the leading of the children of Israel to make idols was the work of Satan.

Hezekiah "who did that which was right in the sight of the Lord" recognized the worshiping of the brazen serpent as an apostate and idolatrous practice. He tried to stamp it out.

Idolatry in America

Later on Lehi and his colony came to America. Laman and Lemuel rebelled. They became a lazy and idolatrous people (see Mosiah 6: 15). What forms of idolatry could they practice except those

forms they had known in Israel? The brazen serpent was one of those forms. Sun worship, moon worship, human sacrifice (Baalism), and phallic rites were other forms of Old Testament abominations. These are found among the American Indians.

The Nephites also worship idols. Abinadi warned the priests of Noah about their breaking the commandments of the Law of Moses: "Thou shalt not make unto thee any graven image or likeness of anything . . ."—Mosiah 7: 97.

The Book of Mormon indicates that the Nephites again and again relapsed into idolatry.

Alma 1: 48—Sorcerers, idolaters.

Alma 5: 12—Nephites worship idols.

Alma 16: 78—Nephites under Zoram bow down to dumb idols, refuse to keep law of Moses (Verses 85, 86). A little later in the chapter, Alma refers to the brazen serpent and few understood:

Behold, he was spoken of by Moses; yea, and behold a type was raised up in the wilderness, that whosoever would look upon it might live. And many did look and live. But few understood the meaning of these things, and this because of the hardness of their hearts.—Alma 16: 191, 192.

In ancient times people didn't understand the meaning of the lifting up of the brazen serpent. The big question is, Do we understand it today?

As we peruse the Book of Mormon down to the coming of Christ, we find that the worshiping of idols among the Nephites—not to mention the Lamanites—continued to persist.

Helaman 2: 150-158 informs us that the Nephites built up to themselves idols of gold and silver. In the *Museo de Oro* in the Bank of the Republic at Bogota, Colombia, there is a dazzling collection of ancient gold artifacts. In this museum there is a showcase containing gold serpents. Helaman says the Nephites made idols of gold and silver. I believe that the serpent was among these idol forms and that it traces back to II Kings 18: 4.

The ugly, revolting, loathsome forms of serpents which adorn the temples of the Aztecs and Mayas in Central America and Mexico, are, in my opinion, images and idols of the worship which flourished among the Lamanites during the American dark ages. All this traces back to Old Testament times.

The *Expositor's Bible*, commenting on II Kings 18: 4, says that serpent worship was prevalent among the Jews for eight centuries (Kings, page 292). On page 227, Volume 5, of *Ancient Monuments and Ruined Cities*, Stephen D. Peet, noted Ohio archaeologist, lists serpent worship as one of the forms of worship of the American Indian suggestive of Eastern influence.

Daniel G. Brinton, authority on the mythology of the American Indian, clearly indicates that the Hebrew word for serpent is directly related to Satan, not to Christ. Mr. Brinton says, ". . . In both Arabic and Hebrew, the word for serpent has many derivatives, meaning to have intercourse with demoniac powers, to practice magic, and to consult familiar spirits."⁵

The Feathered Serpent

On our recent trip to South America, we found the serpent motif on archaeological artifacts in Nicaragua, Panama, Colombia, Equador, and Peru. These serpents were without feathers. As we understand it, the brazen serpent was not feathered. My theory is that the feathered serpent symbol which now applies to Jesus Christ did not originate in America until the Nephites entered into apostasy in the third century A. D. This viewpoint is strengthened by the fact that the feathered serpent predominates in those areas known to have been occupied by the Nephites when they went into apostasy, turned again to idolatry, and introduced abominations into the church. The Spirit of God no longer strove with them after this, and they were led about by Satan to do his will.

The American Apostasy

The Book of Mormon refers to the apostasy in the Old World (I Nephi 3: 219) as the great and abominable church whose founder is the devil. The Doctrine and Covenants and the Inspired Version of the Scriptures use surprisingly strong language on the same subject—"whore of all the earth," "filthy and full of all manner of abominations," "whose founder is the devil," etc.

The apostasy in the Old World was a fountain of pure water in comparison to the apostasy in the New World. The abominations and degenerate religious rites the Spaniards found in the New World are such as to stagger the imagination.

It is utterly erroneous to treat aboriginal forms of religion in America which have survived the dark ages between Moroni and Columbus as anything else than apostate forms over whose origin and development the devil has had undisputed sway and control.

Christ himself said, "But behold, it sorroweth me because of the fourth generation from this generation, for they are led away captive by him, even as was the son of perdition."—III Nephi 13:9.

The apostasy commenced in the New World in A.D. 201 (IV Nephi 1:25-30). A new church arose. One of these churches "did receive all manner of wickedness, . . . and this church did multiply exceedingly, because of the power of

Satan who did get hold upon their hearts." It would seem logical for Satan to seize upon the already existing apostate form of the brazen serpent rite and embellish it with the feathers of the beautiful Quetzal bird. The fact that archaeologists have found the feathered serpent in the oldest stratas of construction at Monte Alban and elsewhere and estimated to date back to the third century A.D. would seem to corroborate our deduction that Satan launched the feathered serpent cult in the wicked and apostate innovations introduced among the Nephites at the beginning of the Third Century A.D.

A Dark and Loathsome People

One hundred eighty years after the commencement of the Nephite apostasy (A.D. 201), as the Nephites were preparing for their last death struggle with the Lamanites, Mormon had this to say, "For this people shall be scattered, and shall become a *dark, a filthy, and a loathsome people* . . . and this because of their unbelief and *their idolatry*. Now, behold they are led about by Satan, even as chaff is driven before the wind."—Mormon 2: 44-47.

The Nephites had completely turned away from Christ to idols, and the feathered serpent must have been the chief among these idols. Inasmuch as both Nephites and Lamanites were completely within the power of Satan, "led about by Satan, even as chaff before the wind," it seems therefore inescapable that the feathered serpent had the blessing and backing of Satan to have achieved the prominence it did in the religions of the Mayas and Aztecs.

Mormon says they should become *dark, filthy and loathsome* because of their turning to idolatry (idols). The most loathsome, ugly, and revolting image of the Maya and Aztec temples is the figure of the feathered serpent.

Unlikely Symbol of Christ

How can we or how dare we accept the feathered serpent as a genuine symbol of Christ in the face of the very apparent fact that this revolting symbol of idolatry was originated by Satan to besmirch the fair name of our Lord and to hide and cover up the fact that Jesus had ever come to the new world?

The theory that the serpent is an orthodox and acceptable symbol of Christ and that the feathered serpent traces back to Book of Mormon times and usage is worthy of careful examination.

Archæology proves that the feathered serpent does date back, as at Monte Alban (A.D. 200), to Book of Mormon times, but archæology does not prove that these earliest carvings of the feathered serpent were then symbols of Jesus Christ.

The Lamanites hated Christ. They put to death every Nephite that would not deny Christ. How then could they have applied the feathered serpent symbol to Christ at that time?

H. H. Bancroft in his *Native Races* indicates that there were reformers (one of them an Aztec king) who attempted to turn the people back to the original religion of their forefathers.

It is my candid opinion that during the dark ages of America, one of these reformation movements restored what was left of the knowledge of Jesus Christ and combined it with the apostate feathered serpent cult. When we consider the confusion of the apostasy in the Old World (and these people had the Bible), it is little to be wondered that the religious ideas of the Mayas and Aztecs about Jesus Christ should be confused and mixed up with the symbols of barbaric religion.

Serpent Worship Among the American Indians

It should be worthy of note that the theory of the serpent as a symbol of Christ would be strengthened if it could be proved that the natives of the New World did not worship the serpent so laboriously and liberally carved on their temples, but merely recognized it as a symbol (like the cross) of their God.

One authority supports the proposition that the serpents were not worshiped. Dr. George B. Gordon of the University of Pennsylvania says, "There does not exist the testimony of a single witness whose statement can be regarded as authoritative, to the effect that serpent worship was known in Mexico at the time of the conquest"⁶

Mr. Gordon's statement about the nonexistence of serpent worship apparently is not substantiated by other authorities on the subject.

We quote first from the president of the Archaeological Institute of America: "Ohio has two serpentine mounds These have attracted much attention, because they bear on the theory that the serpent worship of Mexico was introduced into this northern region."⁷

The *Encyclopedia Americana* says: "Serpent worship is still extensively practiced in India. *Among no people has the mystery of this worship weighed more than on the aborigines of America.* In Mexico, sculptured images of serpents are found as large and carefully wrought as those of India the serpent appears to have been worshiped more than any other creature." (Subject: "Serpent Worship," page 598.)

Stephen D. Peet, eminent Ohio archaeologist (now deceased) and for years

editor of the *American Antiquarian*, wrote an entire chapter on serpent worship (see *Prehistoric America—Emblematic Mounds*, chapter XIII, "Serpent worship") among the mound builders as well as the Dakotas and other U. S. tribes.

Daniel G. Brinton, eminent authority on New World mythology, in his book *Myths of the New World*, (pages 129-143) gives extensive treatment to the subject of the veneration and reverence paid the serpent by the American Indian.

George Ephraim Squier has written a book dealing with serpent worship in America, *The Serpent Symbol, and the worship of the Reciprocal Principles of Nature in America*.

There are numerous books and scientific treatises on the subject of serpent worship among the American Indians. Some authors who write on the question of the serpent symbol do not use the word "worship" but its synonyms (honor, respect, venerate, and reverence).

Lewis Spence, noted British authority, says, "The rattlesnake was the serpent almost exclusively *honored* by the Red Race."⁸ Concerning the festivals of the Hopi and Moqui tribes, Lewis Spence says, "These ceremonies have their origin in the universal reverence shown to the serpent in America."—*Ibid.*, page 135.

These quotations should suffice to indicate that the statement of some authorities that serpent worship did not exist in America is not substantiated by other authorities and is out of harmony with generally accepted viewpoints.

Insufficient Evidence

In view of all these facts if we are not willing to wash our hands of the doctrine of the serpent as a symbol of Christ, we at least ought to be reluctant in accepting it until we have more evidence to support it.

In all fairness to those who are naturalists and herpetologists, I wish to make it understood that this treatise deals with religious symbolism and is not intended to cast any reflection on those who are trying to promote a better understanding of the many harmless garden and field snakes whose habits and activities are so beneficial to the interests of farmers and agriculture.

I shall be glad to receive and respond to any suggestions and comments either for or against the facts and theories advanced in this article.

As noted in the beginning of this article, two schools of thought have developed in the church as to the meaning of the feathered serpent symbol.

At the present time good authority can be quoted that the natives in Mexico

and Central America did not worship the serpent. Equally good authorities (Stephen D. Peet, Lewis Spence, Daniel G. Brinton, etc.) can be quoted that the red race worshiped, honored, and revered the serpent in the New World. Other approaches to the problem are equally inconclusive. Dating of the feathered serpent carvings and archaeological sites are inconclusive. Archaeologists themselves disagree on dates. I recently received information from Melvin R. Fowler, archaeology graduate from the University of Illinois, to the effect that a new scientific method of artifact analysis has been developed which bids fair to revolutionize the entire field of dates. It is anticipated that this new system of dating will make a difference of several hundred years in some of the dating of New World artifacts and sites.

A Matter of Opinion

The Book of Mormon indicates that the Lamanites would become "dark, filthy, and loathsome." To some the serpent and the serpent carvings on the Maya and Aztec temples are repulsive, loathsome, and revolting. To others they are the artistic, beautiful, orthodox symbols of Christ. Some regard them as idols and images of the barbaric and apostate Lamanites. Others regard them as authentic symbols of Christ and believe that the serpent should spearhead our presentation of Christ in ancient America to the world. Material can be marshaled to the support of both viewpoints, which of course leaves the entire matter an open question.

In my opinion the most formidable, conclusive, and irrefutable evidence that exists against the serpent as an authentic symbol of Christ is found in the unchallenged fact that all Three Standard Books of our Church call Satan "the old Serpent" and the opening scene of biblical history reveals the serpent as the deceptive and cunning tool of Satan. The final scene of the Bible (Revelation 20: 2) also pictures the serpent as the symbol of Satan.

¹*Ancient Life in Mexico and Central America*, page 282 (1936).

²*The Expositor's Bible* (Leviticus and Numbers), pages 247, 248.

³*The Abingdon Bible Commentary*, pages 308, 1144.

⁴*The Westminster Commentaries on the Book of Numbers*, page 140.

⁵*Myths of the New World*, page 132. (See also pages 129-143.)

⁶*The Serpent Motive in the Ancient Art of Central America and Mexico*, Volume I, Part 3, University of Pennsylvania, Department of Archaeology.

⁷*The Romance of Archaeology*, R. V. D. Magoffin, pages 271, 272, New York University (1929).

⁸*Myths and Legends of the North American Indians*, pages 113, 135.

Mission, Illinois, Branch Observes Anniversary of First Church Built in Reorganization

HISTORY TO CHILDREN in school is not often fascinating. It's much the same to them as the old rhyme found inevitably on the cover of any Latin book. "Latin is a language dead as dead can be, first it killed the Romans and now it's killing me." Not every student takes Latin now, but history is still on the required curriculum, and the word "history" could be substituted in the place of Latin in the minds of many "kids" going to school.

But to members of the Mission Branch congregation in Miller Township near Ottawa, Illinois, history has come to life as the result of the celebration they had on October 8 to 15 to commemorate the founding of their branch and the construction of their worship home.

There are few groups in the whole Reorganized Church so steeped in tradition as this small branch located on the corner of a cornfield on a country road, a piece of land kindly donated by one of the charter members.

Perhaps there is nothing so significant in this fact alone. There are probably other branches built on pieces of a cornfield, but this one has the honor of being the first to construct its worship home in the Reorganization of the church.

For eighty-nine years the members of this congregation have been faithful to the church and have held in their hearts this fact which distinguishes them from all the rest, giving them something of which to be very proud. Other churches have more elaborate buildings and others have much larger congregations, but no other can boast of being the first of the Reorganization.

These people felt that with the advent of the year 1950, a good opportunity was presenting itself to publish this fact to the world. The first building was constructed eighty-eight years ago, but the present one was built in 1900, making the celebration of a golden anniversary possible.

WITH THE TRADITION and history of this branch brought into the open, to the attention of nonmembers and friends as well as those who belong in the branch, a new push has been given the people. Realizing their heritage, a new feeling of importance and responsibility comes to them. And that, after all, is the purpose of history. It is not to emphasize the past, but to show re-

lationship of the past to the present and to give encouragement and impetus to the future.

To establish the idea that the celebration of this event of history was not an end but only a means, and that the restoration of the gospel itself was not the end but rather a beginning or a process in the establishment of God's kingdom here on earth, the theme, "Restoration: A Process in Eternity," was chosen.

Lloyd Cleveland, president of Northeastern Illinois District, opened the week's celebration on Sunday morning as he presided over a prayer service which was blessed with God's Spirit as the people presented "These Things I Bring" in testimony and dedication. Brother Cleveland was also the speaker at the preaching service and set forth the spirit of the week.

Thirty men, women, and young people presented the history of the general church and Mission Branch in an hour-long pageant Sunday evening. Songs, narration, tableaux, graphic illustration, and colored slides related the events and causes of the exciting history of this church.

MEMBERS OF THE CONGREGATION descended from the charter members of Mission Branch were honored in an anniversary reception Monday evening. Sister Alice Anderson, eighty-two years old and sixty-seven years a member of the church, one of the oldest living members of Mission Branch, was presented a copy of the Doctrine and Covenants. The youngest member and the newest member were also presented remembrances. These were Joseph McLennon, eight years old and baptized in July of this year, who received a *Bible Storybook for Children*, and Mrs. Silas Anderson, baptized the week preceding the celebration, who received a copy of *The Restoration Story*. The William McLennon family also received a copy of *The Restoration Story*, in honor of its being the largest complete family, having six members in the church. The grandchildren of Austin Hayer, Andrew B. Hayer, and Thomas Hougas all received golden chrysanthemums in remembrance of their forefathers who were the organizers of Mission Branch. A musical program, group singing, a short talk by Apostle Donald Chesworth, a description of events and anecdotes of the early

church by Elder Orrin Hayer of Bloomington, Illinois, a former pastor, and refreshments completed the evening's program. Brother Richard Wildermuth, pastor of the Plano, Illinois, Branch was master of ceremonies.

Elder Wayne Smith, missionary in the district, and Apostle Paul M. Hanson, together with Pastor Robert Anderson, presided over the prayer meeting Wednesday evening as the members of the group met during the week of their special anniversary to "strengthen thee, my brother."

Brother Wayne Smith was the speaker on Thursday evening. He presented Christ as the center of the Restoration Story as his theme expresses, "This is my beloved Son in whom I am well pleased, HEAR HIM."

New convictions of truth sprang forth in the hearts of the hearers of Apostle Hanson's sermon on Friday night as he spoke "Unto the Convincing of All Men."

Saturday evening Apostle Hanson lectured on the Book of Mormon, using colored slides of his journeys into the archæological ruins of Central and South America especially Mexico.

The opening service Sunday morning was a devotional service based upon the passage of Scripture in Revelation, "Behold I Set Before Thee an Open Door." It centered around a beautiful picture of Jesus Christ knocking upon the door to the heart of men. This picture was banked with white lighted candles and golden chrysanthemums.

Apostle Hanson brought the week's celebration to a fitting close as he set forth the challenge of the open door in his sermon at the morning preaching service.

A DISPLAY OF RELICS of the early church days interested many who were present during the week. It included an old kerosene lamp taken from the first church built in 1862-63. Besides pictures of the old church and members of its congregation, was a churn dated 1844 belonging to Austin Hayer, one of the very early workers in Mission. The Thomas Hougas Bible, now in the possession of a grandson, was in this display. Brother Hougas was men-

(Continued on page 22.)

Spending My Light -

By A. LUCILLE BACON

I WAS PRIVILEGED to attend but one service of the entire reunion period at Michigan's Bluewater Camp. We had set out early in the morning with the intention of enjoying the entire day's activities. We took a short cut, encountered a detour; got lost, and arrived in time for only the last class of the reunion. A few minutes later, our little girl became so restless I had to leave with her.

During the course of the day I broke my glasses. This didn't increase my peace of mind, as I had looked forward with pleasant anticipation to the children's service scheduled for 6:30 p.m. However, I reconciled myself with the plan to sit close to the front of the tabernacle. Upon arrival at the service, we discovered the front rows filled with children. It hadn't occurred to me to wonder where all of those children would be seated during the service.

Again I consoled myself with the thought that at least my hearing was unimpaired, and I could listen to everything spoken and sung. But somehow, I couldn't resist a little self-pity on the side. When the children marched up on the rostrum to sing their earnest songs of Jesus, tears came to my eyes because I could only see a blur of moving figures.

In that moment I thought, "At the rate my eyesight is failing it won't be long before I am totally blind. That is something I can never, never endure." Through my mind quickly passed flashes of endearing memories. Memory of beauty in rural scenes, of starlit nights, of little children playing in the back yard, of the look of almost holy sweetness on my little girl's face as she knelt in evening prayer, of a certain mother's face. My life would be futile and empty if I could no longer see these and other scenes of beauty.

For a moment it seemed that my thinking stopped, and into my mind came the impression of words not of my own willing: "Let this mind be in you which was in Christ Jesus."

Although the full import of the words did not come to me at the time, I felt a sudden release from the tension of anxiety. I turned my attention to the service then in progress, making the most of what I could hear.

FEELING IMPRESSED to leave early for home, rather than remain for any further services, we started on our way. We had gone but a few miles when a tire blew out. It so happened that we hadn't even so much as a flashlight, so while my husband struggled with his self-control and tire changing by starlight, I paced back and forth in the road (to keep the mosquitoes from over-eating).

In a few moments, the peaceful silence of the night-enshrouded countryside penetrated my inner consciousness, and I relaxed in reverie. The evening's brief moment of inspiration returned. At first I considered the thought that God's greatest gift to mankind is the mind. The power of the mind is almost limitless. By utilizing it man can elevate himself from something vile to something divine.

Then I considered the apparent contradiction between man's actions and his capabilities. If man is truly made in the image of God, then why does he so often go through life with little or no effort to develop and exercise so great a power at his disposal? Why does he stoop to use this power to destroy, degrade, demoralize? Why does the end of a man's journey often find him in a degenerate condition rather than in the exalted stage of fulfillment ready for the wonderful experience of life beyond?

THESE QUESTIONS led me to believe that God must have blessed man still further than in the power of the mind. What could it be? What determined whether a man

used this power to design evil purposes rather than good? Again words from the Scriptures impressed themselves on my mind?

"Take heed, therefore, that the light which is in thee be not darkness."

It is in the degree of light within that determines how a man shall utilize this mental power. Then what determines the degree of light within? Is it education? No, it couldn't be that. One man, let us say, is a lawyer, yet he may be an evil person. Another man has but a grade school education, but he is a living example of consideration for the rights and needs of others. He is a skilled carpenter by his own efforts, and a gentleman by his own choosing. The lawyer has wasted his years of light by turning toward the darkness. The carpenter has increased and intensified his years of light by using them as God ordained they should be used—for good. Why? Because each chose to do as he did.

Why do people choose darkness rather than light? Here Satan enters the picture. This Prince of Darkness, with his whisperings of deception and enticement, has designs on the mind of man. He knows there are many ways to approach people, and he does so with one ultimate goal in mind—their destruction. He knows that one will listen to the wrong voices because he is mentally lazy; another is easily bribed because he hasn't exercised self-control and is weak willed as a result; another has allowed himself the habit of discontent and has thus displayed fertile ground for the seeds of hatred.

Yes, without the darkness there would have been no point in God's blessing us with the privilege of choosing between darkness and light. Only Satan could deceive us into feeling the darkness is a thing to be preferred. It is amazing how many different methods of deception he

employs. It is small wonder so many of us are led away from the Light. We give such little thought to the reason for existence that our minds are dulled.

MY EARLY YEARS were spent in almost total indifference to thinking of either light or darkness. At first it seemed that I hadn't actually chosen to waste those years. Across my mind flashed the memory of a canoe trip up a large river. We paddled against the current in the direction of the falls—and it was the first time in my life I had ever paddled a canoe. I became exhausted, but when I ceased paddling, the current caught the canoe, swung it sideways, and rushed it zigzag back in the direction from which we had come. We could have said we wouldn't choose any definite plan of action and just let the current decide whether we would be dashed against the tree-lined shore or be carried back to our starting point at the cabin. We would have made a choice in doing even that. However, we kept on paddling until we reached the path at the foot of the falls.

Life is like that. We think sometimes we won't try to decide or choose what we shall do; we'll just let events work out naturally. The truth is that we have made the choice already. We have been too lazy to exercise the power of the mind in seeking the light that illumines the pathway of life and makes each pitfall, obstacle, enticement, deception, and wrong spirit stand out clearly and understandably. If we are deceived by the Prince of Darkness, it is because we have chosen to drift and our light is spent in mental and spiritual inactivity. The soul shrivels with long inactivity and reaps the harvest of weakness and deterioration.

*When I consider how my light is spent
Ere half my days in this dark world and
wide,
And that one talent, which is death to
bide,
Lodges with me useless. . . .*

I am deeply moved—to repentance!

The Little Martyr — By WILLIAM PATTERSON

It is not the church we want; but the sacrifice; not the emotion of admiration, but the act of adoration; not the gift, but the giving.—John Ruskin.

THE OBSCURE and unimportant village of Palmyra, New York, was the scene of an excited religious revival in the second decade of the nineteenth century which was to mark a new era in religious thinking as the discovery of steam and electricity marked an epochal age of science.

Little did the Palmyrans know that a neighbor's son would revolutionize historic Christianity by the revelations of God to him, and convert their inconsequential town into a place of world renown.

The strange things which happened to this youth could not be confined and soon spread to remotest places as a wind-blown prairie fire. The news of those strange things sped before the emissaries of the Restored Gospel, and everywhere curiosity urged consideration, or prejudice, persecution.

There is no neutrality in Divinity. "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matthew 12: 30), says the Son of God. People sensed a divinity in the message of the Palmyra Prophet, and knew that it demanded acceptance or rejection. The words of the Angel Moroni to the youthful Joseph Smith, "Your name shall be both good and evil spoken of among all people," has had an amazing fulfillment to this late date. As far as Christ is concerned, there are only two kinds of people—those who *accept* and those who *reject* his gospel.

AMONG THE EARLY CONVERTS to the Restored Church was a John F. Boynton who was baptized by Joseph Smith at Kirtland, Ohio, in September, 1832. This man was soon ordained an elder by Sidney Rigdon and became an itinerant minister among the New England people where he was born, and where resided his relatives, many of whom

later joined the church. J. F. Boynton was one of the first apostles of this dispensation. He and other Boyntons followed the misfortunes of the church in Missouri in that crucial period between the Jackson County exodus and the glory of Nauvoo. Men and women were torn by uncertainty and fear, and the veritable fires of hell seared their minds, causing estrangement and misunderstanding on the one hand, and consuming love and mercy in the hearts of officialdom on the other. Many stalwarts, including Apostle J. F. Boynton, were expelled from the church. However many survived the persecutions of Missouri and the wrought-up feelings from within, and with the church enjoyed the brief glory of the "City Beautiful."

Among those who remained faithful at Nauvoo until after the death of Joseph and Hyrum were A. H. Boynton, his wife, and family. Being driven from Nauvoo in the winter of 1846, they returned to their former surroundings in Massachusetts. With them was their new born son, Charles. The savagery of their enemies was too much for little Charles, who became another martyr to the cause of Christ. Bigotry and intolerance were as brutal in the nineteenth as in the first century of the Christian Era, and had no respect for age or condition.

Walking through a cemetery in Groveland, New Hampshire, on the wintry day of February 24, 1928, I copied the following from a tomb stone of local notoriety:

IN MEMORY OF

CHARLES, son of A. D. and H. M. Boynton, who were driven by a ruthless mob with the Church of Jesus Christ of L. D. Saints from Nauvoo, Ill. Feb. 1846; who died in Mass. Oct. 13, 1846. Aged 10 months.

(Continued on page 23.)

LOVE

Based on a sermon preached at Louisville,
Kentucky, on September 17, 1950.

By LEROY F. OLIVER

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. . . . for God sent not his Son into the world to condemn the world; but that the world through him might be saved.—John 3:16.

PERHAPS THE SUBJECT most misunderstood in all the Scriptures is love! Some call it charity. I prefer the word "love," for to me it conveys best the thing Jesus stood for.

There is the love of God for man, the love of man for God, and the love of man for man. Love is not possessiveness. Love does not make another person over. Love is closely related to friendship, an unending thing that encircles a person for all he is. This love Jesus spoke of when he said, "A new commandment I give unto you, that ye love one another," must be instilled in our lives and in the nations of the world before peace or security can be achieved.

It is the lack of this love that has long kept Zion from becoming a reality. We say, "I can't agree with Brother or Sister So-and-So. How can I love him?" And because we haven't actually learned how to cultivate this love, we cannot love those with whom we disagree. We fail to realize that love can overcome any disagreement. When a person is loved, his life shows it to an amazing degree. Because we are human, it is hard for us to love someone with whom we can't see eye to eye, and we know that we are far short of the perfection of Christ. In I Timothy 1: 15, we read, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

THIS IS THE TIME of year when branch elections are held. Many times we hear a Latter Day Saint remark, "If that person gets in office, I'm going to quit working." Where is his Christian charity and brotherhood? On this love hinges the destiny of Zion. In I John 4: 20 we read, "If a man say, I love God, and hateth his brother, he is a liar; for

he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" True, it is easy to love someone with whom we agree in all matters, who sees things as we do, but where is the reward?

Jesus brought a new philosophy to the earth when he tried to instill in men that they must love their enemies. But it does work, if people only try it. The story is told of a Mrs. Smith who moved into a new neighborhood. Immediately her neighbor, Mrs. Jones, began to circulate rumors and malicious gossip about her. Wondering what to do about such unkindness, Mrs. Smith made it a point, at one of the club meetings, to praise Mrs. Jones, saying that she was a fine neighbor and how much she would like to know her better. This news reached the ears of Mrs. Jones, who promptly felt her guilt and realized her sin. She visited Mrs. Smith, apologized for her unfairness, and offered her friendship.

LOVE IS THE CURE for most ills that confront us. In a recent *Reader's Digest* is an article entitled, "Scientist Discovers Real Love." In this we are told that doctors are discovering love can cure many physical ailments that nothing else can help. This is the love Jesus spoke of when he said, "Love thy neighbor as thyself."

"Love thy neighbor as thyself." Have you ever noticed that this statement carries with it the presumption that we must love ourselves before we can love our neighbors? To love ourselves, of course, we must live lives worthy of self-respect.

Could this not be what the great poet meant when he said, "To thine own self be true; and it must follow, as the night the day, thou canst not then be false to any man"? If we

think well enough of ourselves to live clean, humble, godly lives every day of the week, and not just on Sunday, if we actually believe we are our brother's keeper and act accordingly, then this love of which we speak will work its miraculous power in our lives.

Sometimes we have wondered if the church has not missed the boat when it comes to loving our brothers. This is the foundation of the message Jesus brought and for which he died. In the thirteenth chapter of Corinthians, we clearly see that unless we have love, nothing else matters. Our salvation rests upon this virtue, for unless we love both friend and enemy enough to spend our lives in service to them, we may lose our own salvation.

THE CHURCH must build men and women of love, not hate; of action, not word. Today in a world so filled with greed, jealousy, and suspicion, the church could stand out like a light in the darkness, pointing the way unto Christ, if its members were any different from those outside the church. If love motivated their lives to the fullest extent, it wouldn't take the world long to see that the way of Christ is not only workable but is powerful and wonderful.

As Latter Day Saints, we must overcome our lethargy. We must realize that time is running out, that God is waiting on us. We must begin to build lives of Christian character, based on the example of Christ. We must begin to love our neighbors as ourselves. We must love our enemies and do good for evil. Only when enough of this love permeates our church people can righteous living be achieved to the degree of perfection that is necessary to build Zion.

Now abideth faith, hope, and love, these three . . . but the greatest of these is LOVE.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Where would you place such "healers" as for instance one W. M. Branham who had meetings July 3, 4, 5, and 6, 1949, at Bismark, North Dakota? He did heal many and did it in Jesus' name.

Minnesota

C. C.

ANSWER:

All healing is a divine process. God has established the "laws" of life which are operative under varying circumstances. For instance, a person by accident cuts a gash in his hand; the physician may sterilize the wound, he may sew up the gash, but the miraculous processes of God's law must heal the wound. There is no healing outside of God's eternal and divine laws of life. Man does not heal a sick person, he merely prepares the individual so that certain laws of nature may operate. In fact, nature's laws are God's laws in operation. In the study of healing, even in the scriptural practice of the "laying on of hands," the element of the faith of the individual must not be neglected. Faith is an element of intelligence and in some measure is always operative.

The so-called "faith healers" as W. M. Branham, by his psychological methods arouses or induces the faith of the individual until it becomes operative in the field of healing. The scriptural statement by James, "The prayer of faith shall save the sick," is a universal law and will always be operative. Christ's statement to the afflicted woman who touched the hem of his garment ". . . thy faith has made thee whole," is of universal and eternal significance, indicating the operation of an eternal law of living. Applied faith is of healing potency. To call these men "faith healers" is a misnomer. They are simply men who have discovered the laws of faith and, by invoking the operation of these laws in the field of healing, secure results that appear miraculous. It is a fact that people do experience healing in such situations. God recognizes, through his operative laws, the faith of the people. More accurately explained, the law of faith becomes operative.

I would classify W. M. Branham as a "psychologist" in the field of religion, specializing in the faith that heals. He is not necessarily a representative of God. He merely brings into focus a law of God. Christian Scientists and others who specialize in the healing potency of faith follow the same law even though the *modus operandi* of inducing the faith may be different. Satan may by working through the laws of God bring to pass an apparent miracle in healing. Let me repeat, there can be no genuine healing outside of the divine and eternal law of God. As a church we are definite in our teachings that there is healing power in the "prayer of faith," regardless of the religious denomination to which the individual may belong.

As a church we teach and practice the healing power of prayer by following the instruction as set down by James 5: 14, 15:

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up.

In the philosophy of our church, this is the better way.

John Blackmore.

QUESTION:

Will only righteous Latter Day Saints inherit the celestial glory? If so, who are the "righteous," and could those of other denominations be included? Ohio

W. T. C.

ANSWER:

First, let us turn to the Scriptures to see how we shall be judged at the last judgment:

And I saw the dead, small and great, stand before God . . . and they were judged, every man according to their works.—Revelation 20: 12, 13. (Also see Matthew 7: 31, I. V.; II Corinthians 5: 10; II Nephi 11: 30; Mosiah 1: 125, 126.)

Many people seem to think they will receive the highest glory because of their membership in the church, or some other factor. Doctrine and Covenants 85: 6 does not promise this. It says concerning the "celestial kingdom" that "the *righteous* shall inherit it." The righteous, we infer from

Scriptures cited above, are those whose works indicate that they do the will of God. "He that doeth the will of God abideth forever."—I John 2: 17.

If we are judged and saved by our works, some ask, what use is the church?

The ordinances of the gospel are a means of spiritual grace and strength. The ordinances are administered by the church. The gospel itself teaches us the will of God. The association of the Saints strengthens us in our efforts to do the good works God requires of us.

We cannot presume to limit God's love and mercy. The decision on anybody's salvation must be His, not ours. We know that we need all the help of the church and the gospel to strive for our own salvation.

Jesus warned his disciples that righteousness was the test of their salvation:

Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matthew 5: 20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matthew 7: 21.

It is difficult, even for those who accept the gospel, to be "righteous." It is more difficult for those who do not. For many, it would be impossible. A true understanding of the difficulty of the task, and a true apprehension of our own weakness, must lead us to the conclusion that we need the gospel and the church to strive effectively for salvation.

L. J. Lea.

QUESTION:

If the Mormon Church is wrong why has it prospered so much and grown so much larger than the Reorganized Church.

Colorado

E. C. D.

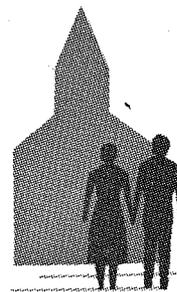
ANSWER:

Numerical strength has never proved the rightness of a proposition. Neither does a majority prove anything to be right. It is the principles taught and their practices that matter. The Mormon Church has always had more missionaries in the field than this church. These missionaries were not taken care of by the church but by their families and relatives. Their financial program has been on the basis of compulsion rather than upon that of voluntary compliance. Their tithes are computed on the basis of 10 per cent of the income, not of the increase.

Ward Hougas.

Where Grandma Left Off

A Testimony by Garland Tickmyer, President of Los Angeles Stake



A FEW MONTHS AGO a little boy came to our Central Los Angeles church school leading a blind, old man. He wanted to be baptized. "Grandpa has told me all about it," he said, as his bright eyes surveyed the sanctuary with a look of appreciation expressive of the thought, "It's just like grandpa said it would be."

My mind spanned the years to a summer night at Grandma's home on the farm when my brother Roy and I sat on the floor and listened to stories that never grew old—how Sister Tucker had been directed by the Spirit to Grandmother's door; how she had resisted this new doctrine when it was first presented but had been overpowered by the spirit and logic of its presentation. She related experiences of divine visitations, visions, spiritual dreams, healings. She told us of God's paradise in which the lions and the lambs played together, and little children played on harps and sang praises to God. Grandma was a literalist in the most absolute sense of the word, but her method was effective. My own mother added her testimony, and the church loomed out in my mind as the most wonderful thing in the world. I dreamed dreams of the things I would do for it someday. A visit of Seventy Harvey Minton to our home gave me a sense of direction, for he patted me on the head and told me that I would someday be a missionary for the church.

The day came when we moved to town for three short years, and my lifetime ambition was realized. We started to our own church school at Marshall, Missouri. It was small enough that every person was important, and the Saints went out of the way to make us feel at home. It was wonderful. I don't remember any particular thing I learned. We

giggled and poked each other in the ribs to the exasperation even of our unusually patient teacher, Sister Mitchell. I can't remember whether the services were orderly or not. I do recall that one of our talented boy musicians used to keep the congregation in impatient suspense for about three minutes while he tuned his violin before his special numbers. I have a vivid recollection of getting through only the first line of my first vocal solo and giving up in breathless fright even though my back was turned to the congregation so that I could look at the music on the piano. My favorite preacher used the word "ain't" so often that even I noticed it.

I doubt very much if our little church school would have merited a grade A rating by any standards, but to me it was wonderful and fulfilled my every expectation. Its influence took up where Grandma left off and so permanently tied me to the church that my faith has never wavered.

CONFRONTED with the problem of the religious training of my own children, I am sometimes hard put to translate what seems to me now to be more mature concepts of religion into the simple and symbolic language of childhood, and I wish Grandmother were around to do for them what she did for me. However, when the boys come home from church school and tell us what the teacher said, I rejoice to know that there are those good women in the church schools who can tell the story just as Grandma did.

Yesterday I visited a family with two young daughters who are interested in the church. They want to start attending church school. The nearest church is a little mission meeting in a union hall next door to a combination dance hall and saloon. My first thought was to send this
(Continued on page 22.)

The stock of the MISSIONARY EDITION OF THE BOOK OF MORMON is exhausted. We shall have another binding ready for sale by March 1.

herald house

Independence, Missouri

Briefs

PLANO, ILLINOIS.—Five girls from the Camp Fire organization and one girl from the 4-H organization are working for their Light of Life awards. The Camp Fire girls are Judith Pierce, Norma Tripp, Betty Roche, Cynthia Wildermuth, and Ellen Cummings. Mary Busey is from the 4-H organization. Mrs. Dale Pierce is the leader of the Camp Fire group.

CANTOR, OKLAHOMA.—On October 15 two records containing sermons of Elder Hubert Case were played to the congregation. The records were made especially for the congregation and were sent to Brother and Sister Bateman.

On October 25 the young people held a lawn party at the church, Sister Mable Diamon was in charge.—Reported by NINA GOODMAN.

EVERETT, WASHINGTON.—A considerable amount of work was done in the departments prior to the beginning of the church year. In co-operation with the other branches of the district, the Everett Branch made a comprehensive study of its present status and has set goals for the immediate future and for the next five years. All of the departments are adjusting their activities to meet the needs of the branch.

October 15 was Rally Day. The church school is in a growing condition. New classes are organizing and this year there are more willing teachers available than ever before. High Priest Carl Oliver preached at the 11 o'clock hour. Rally Day was a good start for the year.

Each Wednesday evening the fellowship service is well attended. Children and young people are participating.

A class for priesthood meets each Monday evening for instruction under the direction of High Priest Carl Oliver.

The first meeting of the Women's Club was October 12 at the home of Sister Agnes Johnson. Sister Johnson presented the yearbook and gave a talk on "The History of the Women's Organization in the Church." Sister Ada Rossart reported a sizeable profit from the concession at the Evergreen State Fair.

The Women's Club had a rummage sale in the lower auditorium of the church on October 19 and 20. They served lunch to those who patronized the sale and made some new friends for the church.—Reported by HELEN GILBERTS.

GRAVETTE, ARKANSAS.—Brother L. V. Aldrich drove many miles to locate the isolated Saints in the area. He arranged for services, the first of which was held in September in the city park. It was an all-day service. Later with the help of Brother A. R. Tannehill, he secured the Legion Hut where all-day meetings are held twice a month. There is a Bible study at 10:00 a.m. with Sister Elzy Burgess as teacher. At 11:00 there is a sermon by Brother Aldrich. A social hour with lunch is held at noon. At 2:00 p.m. there is a prayer and testimony meeting. Communion is served on the second Sunday.—Reported by MRS. ARTHUR WILSON.

TOPEKA, KANSAS.—The following are the new officers: Ammon Andes, pastor; Merle Harmon, church school director; R. O. Kelley, treasurer; Esther Ortleb Giblin, secretary; Florence Erickson, children's department supervisor; Nell Ellithorpe, young people's supervisor; Eddie Jones, director of music; Mildred Goodfellow, historian; Clifford Alfrey, custodian; and Calla Kelley, publicity agent.

The women's department sponsored a lunchstand at the Kansas Free Fair the week of September 9-15, profits going toward the new church.

Pastor Andes teaches at the University at Lawrence, and it has been somewhat of a sacrifice on his part to meet with the Saints once or twice a week.

Brother Alan Zirkle and Harry Pitchford have both undergone appendectomies recently and both recovered rapidly.

Seventy James C. Daugherty made several visits lately. Other speakers have been Walter Chapman and Arnold Ellsworth of Independence, Missouri. Brother Ellsworth performed the baptism of Judy Hendricks, the nine-year-old daughter of Mr. and Mrs. Collier Hendricks. This was the initial baptism performed in the font of the new church. Vernon Montgomery of Lawrence was a guest speaker recently.

Eddie Jones, his wife Leota, and son Billy have moved from Longmont, Colorado. Brother Jones is with radio station KJAY. They are taking active part in church work.

A son was born to Brother and Sister Clifford Alfrey.—Reported by CALLA KELLEY.

PROVIDENCE, RHODE ISLAND.—Seventy William T. Guthrie of Norwalk, Connecticut, conducted a two weeks' series of missionary services from October 1 to 15. Each evening, during the second week, he presented "The Greatest Story Ever Told," illustrated with color slides portraying the life of Christ from the paintings of old masters. These services were well attended, and the branch benefited greatly by Brother Guthrie's ministry.

Barton Masgillivray, infant son of Mr. and Mrs. Alfred W. Macgillivray, and Eloise Grange, infant daughter of Mr. and Mrs. Norman Grange, were blessed October 15. Elders William Guthrie and George Robley officiated. Russell Joy, infant son of Mr. and Mrs. Daniel Joy, Jr., was blessed on October 29, with Elders Daniel Joy, Sr., and George Robley officiating.

An ordination service was held Sunday evening, October 22, at which Brother H. Clifton Hallgreen was ordained to the office of priest. District President Almer Sheehy was in charge, with Elders George Robley and Sydney Thompson assisting.—Reported by JEANNE M. HALLGREEN.

MODESTO, CALIFORNIA.—Installation of new officers was held in the evening of October 1 at a special Communion service. The tables were set to represent the "Lord's Supper," the tables being lighted by the candles of the officers installed. A solo was given by Eva Mae Davis before the service.

Nelda Horton was presented to represent an angel and gave the charge to the pastor; he in turn called his assistants, John A. Moffet, Sr., and Bill Hays to accept their duties. Each assistant and the new officers lighted their candles from the pastor's candle. Other officers are Burton Woodruff, director of religious education; Naomalee Rose, women's leader; Florence Davis, director of music; Betty Carlson, librarian; Iah Rose, publicity; Bill and Mae Hays, young people's leaders; Fred Kettner, book steward; John A. Moffet, Jr., treasurer; Elsie G. King, secretary; Eva Stark, auditor; and Ida Moffet, historian. Each person pledged his faithfulness at the time he lighted his candle.

The junior high class sponsored a travelogue by Mr. and Mrs. Irvin Petz, to which the branch was invited. Brother Petz showed the pictures of their recent trip to Mexico while Sister Petz explained them. Before the pictures Patricia Elliott played a piano solo, and Mrs. John Davis sang "In the Garden of Tomorrow," accompanied by Eva Mae Davis at the piano. At the close of the lecture, dessert was served by the girls of the class, and a freewill offering taken which netted the class over \$11.00, their contribution to the branch budget. Mrs. Eva Stark is the teacher.

Mrs. Emma Appel of Stockton, California, presided over the installation of officers for the women's department on October 6. Officers are Mrs. Naomalee Rose, leader; Mrs. Eva Stark, assistant leader; Mrs. Ida Moffet, secretary; and Mrs. Pearl Hansen, treasurer. A solo was given

In All Thy Ways Acknowledge Him

This beautiful loose-leaf text is the second visual presentation of our church's message. This is the story of our stewardship program stressing stewardship of our time and talents as well as our financial stewardship. It is profusely illustrated with over 40 photographs.

\$1

herald house INDEPENDENCE, MO.

by Mrs. Florence Davis entitled "This Is My Task," accompanied by Miss Eva Mae Davis. Yearbooks were presented to all present. The theme for the year is "Each One Bring One." The study of the group will be "I witness for Christ," by Blanche Mesley. A social hour was held in the lower auditorium. Mrs. Marilyn Elliott was in charge.—Reported by ILAH ROSE.

FORT SCOTT, KANSAS.—District President Donald Kyser was in charge of the annual election of officers held September 11. Those elected were Elder Dale Crown, pastor; C. C. Martin, counselor; Arthur Goettle, church school supervisor; Marie Hawley, children's supervisor; Lloyd Feagins, Zion's League leader; Leah Williams, women's leader; Lavone Hill, music director; Wilma Crown, clerk; Lloyd Hill, secretary; Roy Graham was sustained as bishop's agent; Susie LeNeve, publicity agent; Clara Hawley is branch historian. Donald Kyser occupied the pulpit both at the eleven o'clock hour and the evening service of September 10.

On August 6 Gery and Dickey Crown were baptized by their father, Elder Dale Crown.

During the summer the inside of the church building was made more beautiful by the men of the branch who redecorated the walls and refinished the floors. The women assisted by helping clean the church after the redecorating was completed. An ice cream social was held on the church lawn sponsored by the women's department, the proceeds going into the building fund. A committee of three were chosen to purchase calves to help swell the building fund. The calves were placed with different church members who are willing to look after them and who have the pasture to care for them. At a suitable time these calves are to be sold. Zion's League sponsored watermelon feeds, wiener bakes, and swim parties. Several of the members attended the reunion of the Ozarks.

August 20 the 11:00 hour was given over to Dr. and Mrs. Glenn LeBaron of Seattle, Washington. They told of many interesting historical places they had visited the previous two months, Dr. LeBaron connecting herbology with Divinity and Mrs. LeBaron stressing the need of prayer and the need of each member attending prayer meeting.

On August 26 Mr. and Mrs. E. J. Martin assisted by Gloria Shadel, all of Independence, Missouri, conducted a class on flannelgraph at the Hale Hawley home. The following Sunday morning, August 27, at the eleven o'clock hour, E. J. Martin assisted by Mrs. Martin gave a very interesting talk, using the flannelgraph, on "The Restoration." The same evening Arthur Dennis of Mapleton, Kansas, occupied the 8:00 o'clock hour.

The blessing of Cynthia Jane, infant daughter of Mr. and Mrs. Gene Farmer, was held during the Communion service by her grandfather, Elder C. C. Martin. Solo was by her aunt, Rosalee Newhouse of Tulsa, Oklahoma.

At the Rich Hill District conference, Arthur Goettle was ordained priest by District President Donald Kyser and Apostle D. O. Chesworth.

On the evening of September 5 fifty friends and church members gathered at the country home of Mr. and Mrs. Gene Farmer for a farewell party honoring Ruth LeNeve and Don Graham before leaving for Graceland. Many outdoor games were played, wieners and marshmallows were roasted. A short talk was given by Pastor Dale Crown. Useful gifts from the branch were given the honored guests. Ruth and Don left for Graceland September 8.—Reported by SUSIE LENEVE.

PORTLAND, OREGON.—The First Church held their annual election of officers on September 12, and Elder Elwin Vest, missionary to the Oregon District, was unanimously re-elected to the office of pastor. Elder Vest was appointed last year as missionary to the Oregon District and also served as pastor to the First Church during the year. Brother Vest, with his companion Peggy and their two children Charles and Virginia, has assisted greatly in the work of the First Church as well as devoting time to the district missionary work.

Associate pastor chosen to assist Brother Vest is Elder Fred W. Hawes, and their three counselors are Elders Elmer Larson, Clifford Bryson, and Gordon Lampard. Other officers elected are as follows: Albert Gardner, secretary; Stanley Stoyloff, treasurer and business manager; Claude Young, church school director; Arthur Minor, Zion's League leader; Peggy Vest, women's department leader; Caroline Larson, branch social leader; Eula Stoyloff, publicity agent; Faye Hawes, dramatic and music director; Albert Gardner, book steward; Fred Hawes, Forrest Moore, and Morris Nelson, building committee. Fred W. Hawes is branch solicitor. The branch also voted to accept the recommendation of the pastor and district president that Clifford Bryson and Gordon Lampard be ordained to the office of elder and that Arthur Minor be ordained to the office of priest.

At the branch business meeting held October 3, reports from all departments were presented and accepted, and the budget for the coming year was discussed and approved. Sister Viola Young was appointed as flower chairman for the coming year. The building committee submitted a set of plans for adding a junior church chapel and additional classrooms to the present building, and a discussion was held regarding them. The group approved of the plans and asked that they be submitted to the apostle-in-charge, and the bishopric for their approval.

A new member was added to the First Church when Arlene McFarlane was baptized recently by Elder Vest during a youth retreat at the new reunion grounds on the Lewis River.

Craig, infant son of Mr. and Mrs. Allen, was blessed on Communion Sunday, October 1, by Elder Elwin R. Vest and Evangelist Walter H. Barker.

The branch sponsored a bridal shower on October 16 honoring Mr. and Mrs. James Mackwood who were recently married. The bride is the sister of Sister Betty Fletcher.

Rally Day was observed by the adult church school with a morning worship in which three members of the congregation gave short talks on how they were first contacted and became members of this church. A solo was sung by Carol Lampard, as well as a trio by Clifford Bryson, Claude Young, and Fred Hawes. A poem was read entitled "Rally Day," which was written by Albert Gardner for the occasion. The theme, "Each one bring one," was emphasized, and the group was encouraged to build up its membership this coming year.—Reported by EULA STOYNOFF.

INDEPENDENCE, KANSAS.—Elder Guy G. Cadwell was re-elected branch president at the annual business meeting held at the church, August 20. Other officers elected for the coming year are: Eldon L. Kastl, Jr., church school director; Mrs. J. M. Mercer, secretary-treasurer; Mrs. G. Tom Crossan, music supervisor; Mrs. Price Cochran, adult supervisor; Mrs. Eldon L. Kastl, Jr., Zion's League supervisor; Mrs. John H. Wright, children's supervisor; Mrs. Howard D. Griffiths, women's leader and publicity.

The Zion's League elected Miss Rosalie Cochran as their president, Gail Garrison, vice-president, and Louise Matthews, secretary.

Ten young people attended the Western Retreat at Camp Cedar Bluff north of Coffeyville, September 23 and 24. Stephen Black, Arthur Dixon, and Vern Montgomery had charge of the program and Mrs. Howard D. Griffiths had charge of arrangements for the camp and the food. Her helpers were Mrs. Price Cochran, Mrs. W. O. Linthicum, and Howard D. Griffiths.

Officers for the Ssenippah Guild are: Mrs. Howard D. Griffiths, leader; Mrs. John H. Wright, assistant leader; Mrs. Eldon L. Kastl, Jr., secretary; Mrs. W. O. Linthicum, teacher; and Mrs. John H. Wright, assistant teacher. They are studying *I Witness for Christ*, by Blanche Mesley.

Patricia Elaine Wright, daughter of Mr. and Mrs. Wallace Wright, was blessed by Elders Guy G. Cadwell and Charles L. Anderson on August 6.

October 8 was the annual Rally Day. Elder Dave Wilson of Fairland and Elder Lee Quick of Mapleton, Kansas, were guest speakers for the day. Gail Garrison was baptized by Eldon Kastl, Jr., and was confirmed by Elders Wilson and Quick. Basket dinner was served at the Y. W. C. A.

The Zion's League invited the Coffeyville Zion's League to a Halloween party, October 23, at the Price Cochran home north of town.

Mrs. John H. Wright and Mrs. J. M. Mercer entertained the children's department on October 26 at the Cochran home with a Halloween party.

The older women of the women's department, who like to quilt, have formed the "Luckey After All 406 Club" and spend their meeting time quilting or sewing quilt blocks.—Reported by MRS. HOWARD D. GRIFFITHS.

ENFIELD, ENGLAND.—An "Inventory Service" in January has now become an annual feature. At this year's service Bishop Trapp was the speaker, and through his ministry it was made known that the Lord was pleased with the efforts put forward. There are fifty-two tithepayers in the branch, including three junior stewards.

On February 26 Apostle D. Blair Jensen visited the branch and gave two inspiring addresses. "The Purpose of Life," as contained in Philippians 3:10, was the morning subject. In the evening he took for his text, "Be still and know that I am God," explaining how this can be applied to life in the present day.

A "Music Sunday" was held on March 18. Elder Dover A. Judd, music director, was the morning speaker on the subject, "Serving Through Music." In the evening Elder W. T. Goullee gave a most informative discourse on "Latter Day Saint Hymnology."

A prayer meeting for General Conference was held on April 3. Preceding the prayer period Sister Merle North and Sister Lily Carr, together with Patriarch John W. Worth, gave brief reminiscences of the General Conferences they had attended. This helped to impress the reality of that gathering.

On Good Friday evening a Communion service was held. Easter Day speakers were Teacher W. S. Wicks on the subject, "Christ Is Risen," and Elder F. W. Judd on the subject, "Christ Lives."

Under the title, "Our Life—A Testimony of Christ," five testimonies were featured at the evening service on April 30, as follows: "In the Home," by Sister Edith Lawrence; "In the School," by Sister Dora Oakman; "In the Office," by Sister Rose Worth; "In the Hospital," by Sister May Oakman; "In the Priesthood," by Elder Frank Judd.

Mother's Day was celebrated on May 14. Mrs. W. N. Arrowsmith and Mrs. C. Allen,

visiting sisters from Birmingham, were the speakers.

An "Organ Fund" has nearly always been running at Enfield, but during the past two years the branch has made special efforts for the acquisition of a new organ. Socials, concerts, etc., have been held to raise funds, augmented by monthly "envelope" contributions.

In May of this year the goal was realized, and with very little difficulty a suitable instrument was found. It is a two-manual electric model of simple design in natural color oak, which tones with the interior paneling of the church. Although the organ is not new, it is in extremely good condition. On the first Sunday morning in May, a dedication service was held. Patriarch John W. Worth offered the dedicatory prayer, Elder Wm. T. Goulee had the honor of first playing the organ, and Elder Frank Fry gave the address.

Appreciation is due to Brother John Judd, Jr., whose consistent service has been largely responsible for the old organ having served so well for many years; also to Pastor Schofield for the impetus his leadership has given in the attainment of the new organ.

To assist the local ministry with missionary contacts, Elder Frank A. Fry made a six weeks' visit to Enfield, from the first week in May. Some of the seven baptisms performed at the morning service on Children's Day, June 11, were the result of these labors.

The candidates were: Mrs. Edna Givens (wife of Elder David Givens), Mr. and Mrs. William Tearall (Mission Reunion location contacts), Margaret Judd, Phyllis Folkes and Paul Lawrence (children of members), and Sheila Greenwood (church school contact). All except the first of these were baptized by Elder Fry, Mrs. Givens being baptized by her husband. The confirmations were carried out on July 7, when presentations were made of *Church Members' Manuals* to the adults and *Junior Manuals* to the children.

In the afternoon of Children's Day, the church school presented a pageant entitled, "The Road of Joy." The platform in the school hall was decorated to represent a road through a garden. Certain children, who wished to gain entrance, were shown by the character "Truth" that only through the gates of "Love for Jesus," and "Service in His Name," could they enter the Road of Joy in the beautiful Garden of Life.

District President F. A. Fry, the evening speaker, took for his text, "Behold your little ones," showing the importance the Savior attaches to the matter of ministering to children.

In June a special effort was made to remove doubts as to the identity of the church in Enfield. This took the form of leaflet distribution in the neighborhood of the church and local newspaper advertisements concerning a two-Sunday series of addresses on the subjects: "The Church of Christ Has Been Restored," "Why Re-organized?" forum (open discussion), and "Why I Am a Member." Twenty-seven copies of the tract, "This Is Our Church," and fifty-eight personal letters were also sent.

Enfield Saints were very happy to have the privilege of accommodating the Midland and Southern District Reunion in August. On Sunday morning, August 6, Pastor J. F. Schofield was ordained to the high priesthood under the hands of Apostle D. Blair Jensen and High Priest F. A. Fry.

Visitors to Enfield during 1950 have been: In January, Elder and Mrs. Theys and family, who brought good news and greetings from the German Mission. In March, Pastor and Mrs. Jenkins of Hamilton, New South Wales, Australia. Since April Elder David Givens of the U. S. Air Force, his wife and their two chil-

dren have been worshipping with the branch. In June the branch was happy to welcome home Sister Doris Oakman and to make the acquaintance of Sister Irene Rannie. Many happy memories of their stay remain, and as a result of their visit the link with the "Center Place" has been made stronger. The gift of a hymnbook for the branch pulpit was much appreciated.

Two "Women's Days" have been held, when the sisters have had entire charge of the services. "Thanksgiving" was the theme of the first, on January 22, when Sister G. Allen of Birmingham spoke at both services. The second was on July 23, when Sister Doris Oakman spoke at the morning service, concerning women's work in Independence and the States generally. Sister Allen spoke in the evening on the text, "Lift Up Thy Voice Like a Trumpet."

A potato pie supper was served by this department on May 13, proceeds in aid of the crockery and cutlery fund. "Bring and Buy" sales have also been held, and the fund now stands at nearly fourteen pounds.

The department leader, Sister Nellie Wicks, has been considerably handicapped by continued sickness, but is now progressing under hospital treatment.

The Zion's League, under the leadership of Brother Roy Oakman, has given willing and able support to branch projects. They very materially assisted in raising the organ fund, and carried out the catering for the August reunion.

On Sunday, February 10, a "Zion's League Day" was held with the theme, "The Call of Zion." This commenced with a 10 a.m. prayer meeting, led by the president, Roy Oakman. At the morning and evening services, papers by Leaguers were presented.

The League study course for the year was *Comparative Religions*, by C. B. Hartshorn.

Other cultural and social activities have been engaged in, including visits to Madame Tussauds' Waxworks and to the National Gallery; also two Saturday afternoon country rambles, which were followed by tea and vesper services. To these latter activities all branch departments were invited.

One child, David Frost, has been blessed.

His parents are James and Annie Frost, who were baptized in November, 1949.—Reported by LILY E. A. OAKMAN.

ST. THOMAS, ONTARIO.—Officers for the coming year are Carl Muir, pastor; Frank Gray, associate pastor; Mrs. Hazel Ford, recording secretary and book steward; Miles Rock, treasurer; Stanley Moore, church school director; Myrtle Cosan, women's department leader; Margaret Ford, music director; Edith Stephens and Miles Rock, Zion's League leaders; Sister Nelson Kelley, branch solicitor; and Ruth Millard and Hazel Johnston, auditors.

KIRKLAND LAKE, ONTARIO.—Many of the Saints were able to attend the Northern Ontario Reunion held at Park Royal, July 2 to 10. Those speaking were Brothers Baldwin, Zonker, Mesley, and Hewett. The women's classes were taught by Sister Mesley. Sister Dobson of Port Elgin was in charge of the children's classes.

Those ordained to the ministry were Bruce MacGregor, elder; Graydon Feilder, teacher; William Bucke, priest; Thomas Ridley and Fred Dyer, deacons.

Those baptized were Mrs. E. Doupe; Roger, Marie and Lorraine Doupe, Gerard and Roland Mortineau, Doreen Dyer, Donna, Albert, Shirley, and Joan Shepherdson.

Brother Pat Bolger was appointed as priesthood supervisor for unorganized districts.

The infant daughter of Mr. and Mrs. Percy Shields of Timmins was blessed. The baby is the great-granddaughter of Elder John Shields.

The annual election of officers was held on September 15. Pat Bolger was again elected as pastor and Harvey Wagg as church school superintendent.

Rally Day was held September 26 in the Masonic Temple with services in charge of Brother B. Hewett of Toronto. Many Saints from New Liskeard and Timmins attended.

Marvin Wickett of New Liskeard was ordained an elder.

Saints in Kirkland are looking forward to a series of missionary services next month in charge of Brother L. Zonker and Brother McMurrey.—Reported by G. DYER.

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INDEPENDENCE, MISSOURI

The Word of Wisdom - Part V

THIS SPRING I had the happy privilege of attending General Conference for the first time. I was eager to take in everything and get all I could to bring back to our home branch. I was not thinking in terms of material for Word of Wisdom lessons, but the first testimony given in the first prayer service of the Conference was by a brother from California who wanted to express his thanks for health and the Word of Wisdom. He said a year ago he had been in very poor health, and he came to realize he would never be any better until he gave up drinking coffee. It had been a hard habit to break, but he had finally conquered it. He said he felt this was the greatest victory he had ever won.

A few days later I was visiting with Sister Winifred Stiegel of Moline, Illinois. She said, "I want to tell you of the experience of one of our women, Sister Selene, who had enrolled in one of our leadership training courses. She was finding the material very difficult to learn and was quite concerned about it. Somehow she was made conscious of the fact that she was disobeying the advice in the Word of Wisdom as to the drinking of coffee. But the habit was so strong she was afraid it would be impossible to break it; so she had prayed earnestly about it. The Lord answered her prayer by making coffee very distasteful to her, although she tried drinking it several different times. As a result her powers of concentration were increased, and the material became easy for her.

Then, early on the Saturday morning that we were to leave the Conference to return home, the phone rang. It was Sister Lucy Marie Land extending an invitation for us to have Sunday dinner at her home. I was sorry we were leaving and could not accept the invitation. Then she mentioned reading the Word of Wisdom articles in the *Herald* and said, "Before you hang up I want to tell you of the experience of my neighbor. His daughter had been very, very sick. At last the doctor told him there were no hopes for her recovery. After the doctor left, he went into the kitchen to pray, and being quite shaken by the doctor's words, made himself a cup of coffee to steady his nerves. Just as he was ready to drink it, a voice said, 'How can you expect me to bless you when you disobey my will?' Instead of drinking it, Brother Martin poured the coffee down

the sink, then he prayed in faith and power, and his daughter recovered."

These were outstanding testimonies to me, because three times before General Conference I had a lesson prepared to give at the women's department on tea and coffee, and each time something had come up that prevented my giving it. Never having used tea and coffee myself, I had not realized that the material I had gathered would not be sufficient without the strong support of these testimonies.

I THOUGHT OF THIS AGAIN when I read in the August *Reader's Digest* the article, "What Does Coffee Do to You?" by Roger William Riis. He tells us:

Coffee is the most popular beverage in the world. We in the United States consume half of the world's production, in nine hundred different brands. If yours is one of the ninety-two out of one hundred American homes where coffee is a daily beverage, you are probably drinking between two and half and three and a half cups a day.

I regretted the fact that the article rather upholds the use of coffee as not particularly harmful to most people. Yet both tea and coffee contain very objectionable elements—tannin in tea, and caffeine in both tea and coffee.

Caffein (formerly known as theine) is the alkaloid of tea, and is identical with that of coffee. It is closely allied to theobromine, the alkaloid of cocoa, and also to uric acid. In large quantities it is a poison, but in smaller quantities it acts as a stimulant.—*Encyclopedia Briannica*, Eleventh Edition, volume 26, page 479.

Dr. Roberts, an eminent English physiologist, published in the *British Medical Journal* the results of a series of experiments with tea, coffee, cocoa, chocolate, wine, and other stimulants. He states:

Tea, even in minute quantities, paralyzes completely the action of the salivary secretion upon the food. Tea also retards stomachal digestion when the infusion amounts to one fifth of the entire contents of the stomach. Coffee and cocoa have little effect upon the salivary digestion, but interfere with the digestion of the food in the stomach to as great an extent as does tea.

S. T. Bundeson, M.D., says:

There is danger to the heart in using tea and coffee. Both give the drinker a false feeling of well-being for the time, especially when he is

tired, with the result that he takes coffee instead of resting as he should and unwittingly he draws on reserve strength that he will need in later years, and when those later years arrive, he suddenly goes to pieces and thinks he is overworked or simply unlucky. As a matter of fact, he has been culpably careless.

Dr. Robert G. Jackson says:

Caffein does not wait long to leave upon the drinker the impress of its untoward effects. The coffee drinker is not long in becoming the coffee habitue, which means he "feels the need" of it. Or he "has a headache without it." Or "he is nervous and cannot concentrate." Or he "needs a bracer" and coffee supplies it. Stimulant drugs and caffein from tea and coffee are active alkaloids and do supply a "pick-me-up," a "bracer to the nerves." But in proportion as the nerves are forced or urged to function by an artificial, that is to say unnatural urge or stimulant, they become exhausted and cannot respond to a natural urge or stimulus. In this exhaustion from artificial stimulation, the conscious sensation of the habitue is that of discomfort, disinclination, weakness, and irritability, depending upon the extent to which the nerves are exhausted by the degenerating and disintegrating drug. Nor will the disability and irritability disappear until the habitue receives another "shot" of his dope, his drug, be it in the form of cocaine, morphine, or caffein from coffee or tea.

MILDRED NELSON SMITH tells us that the cola drinks contain large amounts of caffein and are often habit forming. Chocolate and cocoa also contain small amounts of caffein and large amounts of theobromine. Although the quantity of stimulant is much less in chocolate and cocoa beverages than generally used in tea, coffee, or cola, they should be used sparingly if at all, especially for children. In contrast to tea, coffee, and cola drinks, however, chocolate and cocoa are otherwise nutritious foods. When used in beverages, they are almost always combined with milk providing nutritious drinks. Chocolate and cocoa-flavored beverages cannot, therefore, be classed strictly with other stimulating beverages. If served, they should, of course, be of moderate temperature and of mild strength.

Roger William Riis says: "By way of comparison, the same table which reports caffein to the extent of ninety milligrams in a cup of coffee, reports that in a cup of tea there are sixty-seven milligrams of caffein, in a ten cent bar of sweet chocolate seventy-eight milligrams, in a six ounce bottle of a cola drink fifty-four milligrams." The American Medical Association is often requested to place its seal of approval upon chocolate flavored milk drinks or beverage bases for making them. Approval is granted for the

The Home Column

product to be advertised as a healthful component of children's diets if the finished product contains fifteen milligrams or less total stimulant in a four-ounce cup.

The Lord gave us warning concerning the dangers that might come from using these drinks when he said in section 86 of the Doctrine and Covenants, which is a word of wisdom showing forth the order and will of God, "hot drinks are not for the body."

SOME HAVE ASKED if the term "hot drinks" refers to tea and coffee. Elbert A. Smith answered this in an editorial titled "Hot Drinks" published in the *Herald* for April 1, 1914:

There is no doubt in our mind that the term "hot drinks" was intended to include tea and coffee. True, the words "tea" and "coffee" do not appear, yet they are covered by the general term. In a similar way whiskey and brandy are not specifically named, yet their use is discouraged under the clause which refers to "strong drink."

In a sermon in Nauvoo, May, 1842, Hyrum Smith, who at that time was presiding patriarch, formerly a member of the First Presidency, said:

"And again, 'Hot drinks are not for the body, or belly'; there are many who wonder what this can mean; whether it refers to tea and coffee or not. I say it does refer to tea and coffee."—*Times and Seasons*, Volume 3, page 800.

Hyrum Smith was in an excellent position to know the understanding that the church had of the meaning of this revelation at the time when it was given. And so far as we know, his interpretation was never challenged by the early church or by any quorum or prominent leader of the church. It was consistent with the action of the church in Missouri in discouraging the sale of tea and coffee in the community. The following is from the minutes of a General Assembly of the church, November 7, 1837:

"The congregation, after a few remarks from Sidney Rigdon, unanimously voted not to support stores and shops selling spirituous liquors, tea, coffee, or tobacco."—*Church History*, Volume 2, page 120.

President Joseph Smith, who was "to teach those revelations which you have received" is on record as follows:

"Tea and coffee are not named in the Word, but they are included in the sentence, 'Hot drinks are not for the body or belly.'"—*Saints' Herald*, volume 49, page 1170.

As far as we know, no quorum or leading church officer in the Reorganization has ever challenged this decision by President Smith. While he is not presented as an infallible authority, for we know of none such among the human membership of the church, he is by virtue of his office, calling, experience, and personal qualifications as good an authority as we know of on such a matter of interpretation.

Tea and coffee were the beverages in common use at the table at the time when the revelation was given, and they were almost universally served hot. Evidently the term "hot drinks" was, to a degree at least, merely a term of convenience used in referring to them, just as the term "strong drink" was a term of convenience used to designate alcoholic beverages of various kinds.

It is fair to state, however, that it is argued by some that all liquids taken hot have a tendency to relax and weaken the stomach, and that for this reason all such drinks should be avoided.

J. E. ANDES, M.D., in the *Saints' Herald* of August 14, 1943, says:

In the Word of Wisdom it is stated that "hot drinks" are not for the body. The heat of the drink undoubtedly causes more trouble than the drug itself. The stomach and the esophagus have no temperature sense; hence they cannot react when hot drinks are hurriedly gulped to avoid burning the mouth. Instead, the normal cells are gradually destroyed or their function is altered. If animals are fed hot water at the same temperature the average person drinks coffee, within a few months the stomach cells stop their secretion of digestive juices never to start again. Since tea and coffee are usually taken hot, we have the combined effect of the harm of the drug with that of the heat. Hot soups, hot foods, hot cocoa are in this category.

Dr. A. W. Teel says in an article in the *Priesthood Journal* of January, 1937:

My dentist informs me that the use of "hot drinks" is one of the chief causes of tooth decay, and pathologists give us the information that in many cases it is the cause of cancer. Hot drinks such as tea and coffee are no doubt the most objectionable on account of the drugs they contain. These drinks being used over a long period of time cause an overstimulation which results in depression, wakefulness, indigestion, palpitation of the heart, headache, and trembling. Therefore we can believe that we have been wisely cautioned that "hot drinks are not for the body or belly."

An article on gastric ulcer in the *American Medical Journal*, September 25, 1915, by that eminent surgeon, William J. Mayo, states:

Thirty per cent of all cancers in civilized man are in the stomach. The relative infrequency of the disease in primitive man and the lower animals suggests that there is some cause for their preponderance; that is, since the food of man and the lower animals is of the same character, there must be something in its preparation or method of taking which predisposes civilized man to gastric cancer.

There are many well-known illustrations of the fact that chronic irritation from heat disturbs the peithelum (the lining membrane), thus making malignant disease possible. It has been shown that when a considerable quantity of fluid is taken into the stomach, it passes by the *canalis gastricus* (the small end of the stomach) and directly to the duodenum (the first division of the small intestine) without mixing with the food mass in the fundus (the large end of the stomach).

This is exactly the situation of 85 per cent or more of all ulcers and cancers of the stomach and ulcers of the duodenum.

Food is cooled during mastication, but liquids are often swallowed hotter than can be borne comfortably in the mouth. One can not help thinking that hot drinks may be one of the most important irritative causes of chronic ulcer and precancerous lesions. Extreme cold may have the same effect. Primitive men and animals do not take their drinks hot and seldom have gastric cancer.

FOR THOSE WHO FEEL the need of a warm drink, the Lord has provided "barley for mild drinks, as also other grains." Among my mother's old letters I find this from Sister Lula Mae Jackson: "We made our own coffee, we get the grain cracked at the mill, about two-

thirds barley and a little wheat and corn and brown it in the oven. This is a fine thing for keeping up the milk supply in nursing mothers." A mother in our group said different ones had told her to drink tea to keep up the milk supply, but Dr. John Bartram in his article, "Nurse Your Baby if You Can," which appeared in *May Country Gentleman*, says there is no evidence that tea is especially helpful. Nutritionists tell us foods supplying high quality proteins, needed vitamins, minerals, and calories, and an ample supply of liquids are the essentials. Milk is excellent in meeting these requirements. A barley drink provides additional liquids with some food nutrients instead of the stimulation provided by tea.

We, in Nauvoo, have been unable to get barley grain locally but have been using a prepared barley drink of which there are several on the market. The Bernard Galbraiths like the brand, "Hollywood Cup." They get it by the case of twelve packages from H. W. Walker and Company, 918 Armitage Avenue, Chicago, 14 Illinois.

In the *Herald* of January 3, 1948, appeared this letter from Sister Flo Whittemore:

Nearly three months ago I became suddenly very ill. Consulting a doctor, I learned that I had developed a serious toxic condition. His first instruction was "Don't drink any more coffee." I didn't recover speedily. Instead, after a month's medication, I went to the Sacred Heart Hospital to receive the costly streptomycin drug every three hours day and night, for a week. I am still not entirely well. I learned the hard way that it is wise to heed when God speaks and says it is a "word of wisdom" for our physical well-being.

Brother Cecil Ettinger told us in a recent sermon: "God's laws are laws of freedom and not laws of limitation. The Word of Wisdom is not a law saying you cannot have this and cannot have that, but through having the things God wants us to have, our bodies gain freedom."

HAPPENSTANCE

Henry Ward Beecher, the famous preacher, and Robert G. Ingersoll, the agnostic, were warm personal friends—although, of course, they disagreed on religious matters, and especially on the question of the creation of the universe.

A friend of the preacher's presented to him a beautiful celestial globe, showing the sun and moon, the planets and the stars. It was a wonderful piece of work, and Ingersoll admired it greatly. He said to Beecher, "Who made it?"

"Nobody," said the minister. "It just happened." —Charles N. Lurie

In a New Light

By IONE SARTWELL

*So often we criticize and reject
What we could—with a little work—perfect.*

IT WAS AN ENORMOUS room with a high, vaulted ceiling and a skylight through which the sun streamed down on the misty drops of a little fountain as they spilled over the edge, bathing tropical plants below.

This was not the chief attraction, however, for it was the opening day of the art show, and the walls were lined with beautiful paintings—paintings by eager young artists in need of recognition and money.

The show had just opened, and already people were wandering in and gathering in little groups around the various pictures, admiring and exclaiming or commenting and criticizing. One picture seemed to be drawing more than its share of these would-be critics:

"The features are much too sharp," said one young man with a studious frown.

"And the colors are so drab," replied the girl at his side. "Why, a picture of Christ ought to radiate light, but this is dull."

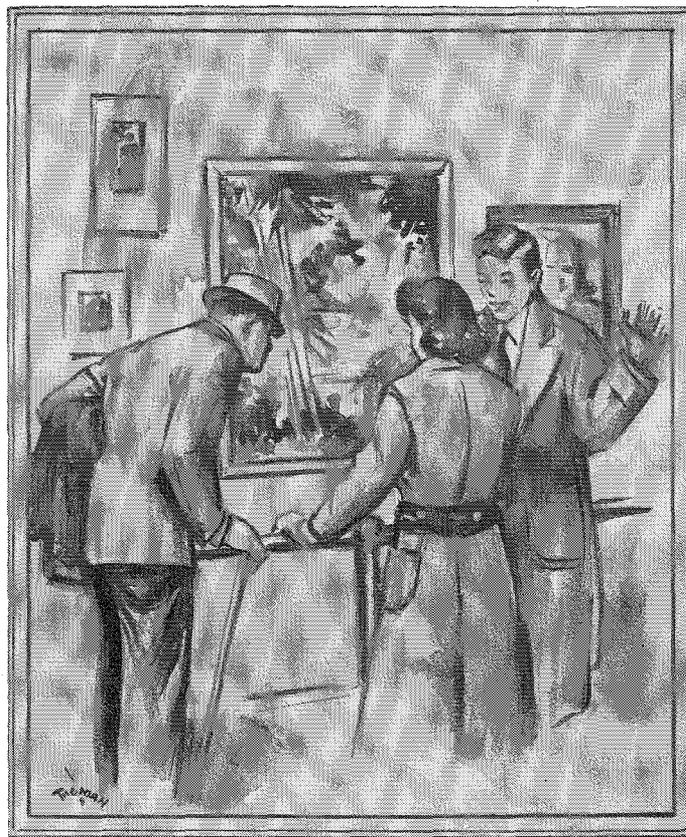
As they spoke, others murmured in agreement: "Yes . . . that's right . . . not good art." All except one old man who stood gazing at the picture completely unmindful of the conversation going on around him. When the critics moved on, he remained, his withered hands clasped loosely behind his back, his bright eyes fixed firmly on this picture of the head of Christ. After a while he sat down and appeared to be resting, but his eyes showed that he was thinking.

MANY PEOPLE came and went in front of the picture that afternoon, and all made disparaging remarks about it. Consequently, that evening when the attendants went about locking the doors and putting the place in order, one of them suggested to the other: "Whaddeya say we throw this one out. Nobody'll buy it. It's so bad it's detracting from the show."

"I think so, too," agreed his partner. "We can stick it in the back room for the time being and fill in with—" He stopped short, for the old man who had been sitting near by all afternoon was standing in front of him, shakily offering a dollar bill.

"I'd like to buy it," he said simply.

The attendant looked shocked. "You'd like to buy it? Why, this—"



Many people came and went in front of the picture that afternoon, and all made disparaging remarks about it.

"I know," interrupted the old man, "but—"

"O.K." The attendant decided to humor him. "Sure, you can have it."

THE OLD MAN carried away his treasure to a little shack—his home. Here there was no skylight, no fountain—only the homely furnishings of an old man who had lived alone for many years. He studied the room for a long time. Then he set to work. First, he climbed up on chairs and got down off chairs, trying to locate just the right spot to hang his painting. Next, he rummaged through the scraps of material he was fond of saving and chose a dark piece of heavy cloth which he cut and hemmed to make a backdrop. Then, having hung it in the chosen spot, he took his old-fashioned lamp and set it here . . . there . . . no, over here . . . or maybe there . . . until finally he found what he was working for. Then he sank into his battered rocker. His legs were tired and shaky from climbing up and down; his hands were pricked and smarting from sewing the heavy cloth; his face was hot and flushed from bending over the lighted lamp. But the picture? Now the dark background had softened the too-sharp features. Now the light shining from just the right angle had transformed the drabness into warm, glowing colors. Now the eyes of Jesus were full of life and love, and they seemed to smile as the old man shifted his weary legs and sighed—tired but content.

New Horizons

Sin and Salvation - By JOSEPHINE MONTGOMERY

LIKE EVERY OTHER RELIGIOUS CONCEPT, ideas concerning sin and salvation have undergone many stages of development both from the time of the early prophets to the time of Christ, and from the time of Christ down to our own day. Since my scholarship does not permit me to trace the ideas of sin and salvation from early times, I shall limit my discussion to those beliefs which are prominent in the modern world.

In any church there are the conservatives and the liberals, and to clear the air of suspicion that I have a doctrinal ax to grind, let me say that conservative Protestants are closer to conservative Catholics than they are to liberal Protestants and vice versa.

The conservative stand is well known. For the Catholic, sin is anything forbidden or denounced by ecclesiastical authority; for the Protestant it is anything expressly forbidden in the Scriptures. Under these come the familiar "do's and don'ts" and hell-fire warnings which were taught to many of us in our childhood and are still being taught today. On the matter of salvation Catholics and Protestants disagree, the former believing in faith and good works while the Lutheran doctrine leans on faith alone, but both place the emphasis on the death of Christ and the doctrine of atonement as being the means of salvation. It would be pointless to go any deeper into the differences in the views of justification; the important thing is that conservatives of either kind believe that salvation is a piece of negotiable goods purchased for us by the death of the God-man. As to what we are saved to, conservatives point toward another world, a nebulous heaven in which we are to reap the harvest of a good "Christian" life lived in this one. Briefly then, conservatives believe that sin is that which is forbidden, salvation is a commodity bought by Christ's death, and the reward is everlasting life in heaven.

LIBERAL RELIGIOUS THINKERS are not satisfied with anything which resembles dogma or which seems to them irrational. Sin must be something more fundamental than a list of biblical "don'ts"; salvation must have more to do with the moral influence of Christ's life than with his death; and they like to think that the rewards of salvation may be apparent to some extent in this life as well as in the next. Liberal Protestantism seems to provide more answers to modern theological, philosophical, social, and economic problems than any other single force in the world today.

Discarding the conservative definition of sin, liberals are faced with the necessity of providing a definition of their own. Ideas here may differ to some extent, but in all cases the emphasis is placed squarely on the principle of moral responsibility. The old Greek word for sin means to "miss the mark," and in modern thinking this is carried on to mean that to sin is to miss the greater

good by choosing the lower ideal when a higher ideal is possible. Elastic as this definition is, it stretches to include all of the conservative taboos against breaking the laws of God; yet it puts the responsibility on the moral life of man rather than on dogmas. "To sin," says Harkness, "is willfully to choose to be ungodlike."¹

Rall phrases it differently when he says, "Sin is evil in man seen in the light of God."² All sin can be described or accounted for in three ways. The negative sin is man's refusal of good—his "No" to the highest. When a man refuses to develop his soul to the fullest and noblest proportions of which it is possible, he is guilty of disloyalty and betrayal to himself, his fellow men, and God. Behind this lies the sin of selfishness. We refuse good and the higher self because we prefer to obey our own will in the pursuit of pleasure or satisfaction. The motivating sin of selfishness sets loose the sins of hatred, jealousy, deceit, greed, cruelty, envy, murder, lust, inertia, and indifference. Sin is also actual wrongdoing seen in relation to God. Under this come all the active evils of individuals and nations—crime, war, poverty, political corruption, disease. Sin, then, leads to sin. Our refusal of the good leaves us open to the sin of selfishness, and selfishness results in all of the sins that surround us in the world. Sin is our failure to live the full, rich life which is possible for us.

IN THE LIGHT of this concept of sin, it is impossible to place the emphasis of salvation on the death of Christ, but on his life and its moral influence in our lives. If the sins we are to be saved from are actual, down-to-earth realities like poverty, war, and disease, then our salvation from them must be just as down to earth and have more to do with us than with the Crucifixion. The first step is the realization and cessation of the refusal of good, of selfishness, and the resultant active sins. The second step is faith and active participation in good. It is not enough merely to stop doing evil; we must start doing good.

I do not believe that liberal Protestant thinkers mean to discredit the value of Christ's death, but rather to emphasize the value of living his teachings. Similarly, in expecting part of the reward of salvation in this life they are not denying the belief in a heaven and a heavenly reward. If, by the process of salvation as liberals see it, we eliminate the sins of selfishness, war, poverty, disease, and the rest, then we will have established the kingdom of God on earth, and surely that may be considered as a reward.

Christ said, "I came that ye might have life and have it more abundantly." Sin is failure in living. Salvation is the way of abundant life.

1. Harkness, *Conflicts in Religious Thought*.
2. Rall, *A Faith for Today*.

Picked From the Periodicals

By Aarona Booker Kohlman

WITH THE APPROACH of our two big holidays, Thanksgiving and Christmas, no one will be surprised to learn November magazines place a great deal of emphasis on food, decorations, and gift ideas. Nevertheless, there is also "food" for thought.

"Your Family—the Key to Happiness," *American Magazine*, tells of the world's first scientific study of human kindness and the conquest of hate, and of the supreme importance of the family in this process.

"How to Develop Responsibility," *Parents' Magazine*, is a very important article for all parents. Probably every parent will uncomfortably recognize himself in some points of the discussion.

"How to Choose the Right Toys," *Parents' Magazine*, will help you in making your Christmas toy selections, and in avoiding giving toys that are either too young or too old.

"Your Personality Predicts Your Disease," *McCall's*, aims at helping you to recognize, predict, and avoid your own particular "poison."

Have you ever wondered why you have so little time? If so you'll enjoy "Where Does a Woman's Time Go?"

and "What Is Woman's Work?"—two points of view in *Family Circle*.

By the time you read this, you probably won't have time to send for any patterns or instructions, but if you'd still like to make some Christmas gifts, get a *Woman's Day*, and hunt up "59 Christmas Gifts to Make," for all directions are right there.

"Everybody's Doing It," *American Home*, expresses my own views so well that I feel anyone would enjoy it!

You may be startled by the title, "Don't Call Me Broad-Minded," *Woman's Home Companion*, but you will probably agree with most, at least, of what the author has to say.

An enchanting little piece that will bring back memories to most of us is "That Friend," *Good Housekeeping*.

"Sorry, We Can't Afford It," *Good Housekeeping*, is a straight-forward discussion concerning a situation that should bring us no embarrassment.

"Let's Face It and Get On," *Ladies' Home Journal*, is an article requiring serious thought, and discusses the why and how of the mistakes the United States has made in Asia.

To "leave a good taste in your mouth," finish off your reading with the charming essay, "Why I Like Women," *Ladies' Home Journal*.

Mission, Illinois, Observes Anniversary

(Continued from page 9.)

tioned as one of the founders of the branch. His Bible was worn and fell open in several sections, showing his favorite biblical passages. Also contributed to the collection was a copy of a revelation given in 1898 to a district conference held at the Mission Church, and the original record of the subscribers to the building fund for the first building.

This celebration was especially commemorating the golden anniversary of the rustic, white frame church which is now the worship home of the Mission congregation. Constructed on the same plot of ground as the original church, it seats about 250 and is beautifully decorated on the interior with wine colored curtains and rugs, with blending walls and woodwork. The church still has the steeplelike front with the bell which many older members remember calling them to Sunday school. But included in the celebration was a remembrance of the original church built in 1862-63, just a year after the organization of the branch and two years after Joseph Smith III became successor to the martyr.

Such a week of services as Mission Branch has completed has increased the realization of its members of their heritage, and their responsibility to pick up such an illustrious history where it now stands and carry it forward to new and greater heights so that fifty years from now as its members celebrate the centennial anniversary they will have a still greater heritage to carry forward in the marathon of time.

—Dorothy Anderson

Where Grandma Left Off

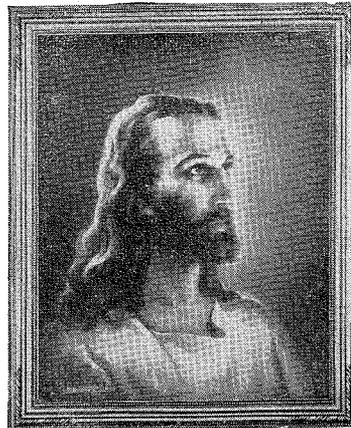
(Continued from page 14.)

family to a more distant church where the facilities for worship are more adequate and the congregation is larger. Recalling, however, that my happiest days in church work were spent in the little congregation at Marshall and at Fourth Kansas City, where my services were most needed, I told these folks, "I'd like for you to go up to the little mission at Ninety-seventh and Main. They need you there."

Church schools are generally better organized today than they used to be; materials are better, and new converts reassure me that it is the devoted spirit of the people and the teachers that has won them just as it nurtured me and has won thou-

A Christmas Gift for Your Church

It is easy to build a picture library for your church from these lovely Sallman pictures. All of the unframed pictures fit the framed pictures listed below.



Framed: (20½x24½ with a lightly toned gold frame)

M5700 Head of Christ

M5701 Gethsemane

M5702 Heart's Door

M5703 Good Shepherd

M5704 Boy Christ

M5705 Christ at Dawn

M5706 Children's Friend

5709 We Would See Jesus

M5710 Follow Thou Me

\$8.95 each

Unframed: (Mounted on heavy board suitable for framing)

L2600 Head of Christ

L2601 Gethsemane

L2602 At Heart's Door

L2603 The Good Shepherd

L2604 The Boy Christ

L2605 Christ at Dawn

L2606 Children's Friend

L2609 We Would See Jesus

L2610 Follow Thou Me

\$1.75 each

sands of others who are today serving the church. Without the influence of the home, the child will never enter the church school. Without the influence of the church school, the training of the home will be incomplete and may be largely lost through failure to provide an avenue for continual growth through an enlarged service which only the program of the church can provide.

The Little Martyr

(Continued from page 11.)

The words on that cold stone were warm in comparison with the bleak tragedy of Nauvoo; and in my heart there welled a sympathy for those who at the death of the shepherds wandered from the verdant pastures and became lost to the fold. Tragically stalked tragedy, and one is at a loss to know which was the more cruel—the hand of persecution from without or the kiss of Judas from within?

Who can measure the depth of sorrow and disappointment these people plumbed as they fled with their baby from the scenes of destruction and apostasy at Nauvoo, only to lay his emaciated body in that distant cemetery at Dover, New Hampshire.

Has "The Little Martyr," and others like him, died in vain? They shall have if we fail Christ in building Zion.

NEWS AND NOTES

(Continued from page 2.)

LEADING PARTS

When the speech department of the William Chrisman High School of Independence presented the drama, "The Blithe Spirit" the first of November, Charles Hield played the leading part.

Other R.L.D.S. youths who took part in the drama were Tom Westwood and Robert Rannie.

FAITHFUL READER

Sarah Scott who lives in Duncan, Oklahoma, and who is ninety-four years old has been a subscriber to the "Saints' Herald" for seventy-five years. Her subscription has just been renewed for another year.

GUEST SPEAKER

Doctor Winfield W. Salisbury who lives in Cedar Rapids, Iowa, was guest speaker at the weeklv meeting of the Independence Kiwanis Club on November 7. Brother Salisbury is one of the top ranking physicists in the United States.

Bulletin Board

Kaw River Valley District

Organization of the Kaw River Valley area into a district will take place on November 26 at the church in Lawrence, Kansas, under the direction of Apostle D. T. Williams and Seventy James C. Daugherty. The following schedule has been planned: prayer service, 8:30 a.m., general class by 9:45, sermon by Apostle D. T. Williams, 11:00; basket lunch at noon; organization of district, 2:00 p.m. Groups included in this district are Manhattan, Emporia, Ottawa, Topeka, Bonner Springs, Lawrence, Leavenworth, and Osawatomie.

Notice to Servicemen at Sheppard Air Base

Elder R. W. Bunch, now of 4313 Faith Road, Wichita Falls, Texas (Post Office Box 1510), will make provisions for men stationed at Sheppard Air Base in Wichita Falls to attend church. Those knowing of members in the Air Corps who may not see this notice are requested to send names and addresses of servicemen to Elder Bunch.

Heralds Wanted

Mrs. Lalue Curtis, Wellington, Utah, will appreciate receiving copies of the October 30 issue of the *Herald* containing Russell Ralston's article, "Baptism for the Dead." She wants to use them in missionary work.

REQUESTS FOR PRAYERS

Mrs. Ivor Surrudge, Bevier, Missouri, asks to be remembered in prayer when she enters the hospital on November 20 for treatment for cancer.

Josephine Green, 827 Fourteenth Street, Rock Island, Illinois, requests continued prayers and correspondence from the Saints. She is grateful to those who have remembered her in the past.

Zolan M. Bramhall, who has been transferred from the hospital in Wadsworth, Kansas, to the O'Reilly Veterans' Hospital in Springfield, Missouri, asks to be remembered in prayer. He will appreciate being visited by members who live in Springfield. Although he had an operation quite recently, it may be necessary for him to undergo another soon.

Mrs. W. A. Simmons, Route A, Spearman, Texas, requests prayers for herself. She is seventy-three years old.

ENGAGEMENTS

Carlson-Fife

Mr. and Mrs. John J. Fife of Ogden, Utah, announce the engagement of their daughter, Elizabeth Ann, to James H. Carlson, son of Mr. and Mrs. H. E. Carlson of Hagerman, Idaho. Both are graduates of Graceland College. The wedding will take place in the near future.

Holman-Ralston

Mrs. Irene S. Ralston of Willapa, Washington, announces the engagement of her daughter, Ruth, to Robert R. Holman, son of Mr. and Mrs. Myron L. Holman of Independence, Missouri. Both are graduates of Graceland College. Miss Ralston, a graduate of the University of Washington, is a member of the Graceland College faculty. Mr. Holman is attending the University of Kansas. The wedding will take place in June.

WEDDINGS

Simpson-Cobb

Dorothy Evelyn Cobb, daughter of Mr. and Mrs. John Cobb of Calgary, Alberta, was married to John Frederick Simpson, son of Mrs. E. Simpson of Princeton, British Columbia, on September 2, Elder A. D. McLeod officiating. They are making their home in Calgary.

Jenkins-Diaper

Donna Eve Diaper, daughter of Mr. and Mrs. Cecil O. Diaper, was married to Robert Leslie Jenkins, son of Mr. and Mrs. R. L. Jenkins of Bon Accord, Alberta, on October 14. Elder David K. Larmour performed the ceremony. They are residing in Bon Accord.

Trotter-Chambers

Mr. and Mrs. Floyd L. Bowles of Portland, Oregon, announce the marriage of their daughter, Marilyn Jessie Chambers, to Pleasant Ray Trotter, son of Mr. and Mrs. Orman Salisbury of St. Joseph, Missouri. The wedding took place November 4 at the Reorganized Church in St. Joseph, the groom's father officiating. Both are graduates of Graceland College.

Seviand-Wager

Dollie Mae Wager, daughter of Elder and Mrs. W. N. Wager, and Claus Seviand, both of Granville, North Dakota, were married at the home of Priest Orrin R. Wilcox in Fairview, Montana, Priest Wilcox officiating. (Date of wedding not given.)

BIRTHS

Mr. and Mrs. Elvin Wayne Burgess of Sweet Springs, Missouri, announce the birth of a daughter, Shirley Jeanne, born November 7.

DEATHS

GIST.—Francis R., died September 6, 1950, in Toledo, Ohio, at the age of seventy-five. For many years he lived in St. Joseph, Missouri, where he worked for Swift and Company and later was in the poultry business. Four years ago he and his wife moved to Toledo, where they made their home with their son, Russell. He was a member of the Reorganized Church and held the office of elder. He is survived by his wife, Lena M., and his son Russell. Elder Lloyd Lynn conducted the funeral service. Burial was in Toledo.

WARREN.—Charles S., was born February 16, 1886, in Harbor Grace, Newfoundland, and died at the Independence Sanitarium on September 26, 1950. In 1908 he was married to Lilla M. Bullard who preceded him in death in 1948. He had been actively engaged in church work since his youth.

Surviving are four sons: Charles of Auburn, California; Harland, William, and Myron of Independence; a daughter, Mrs. D. A. Gage, of Independence; and a sister, Mrs. Madge P. MacKay of Los Angeles, California.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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*** GRACELAND**

If You . . . and You . . . and You . . . haven't seen a copy of the Book, "The Graceland Idea," you have missed something. Here is an interpretation of beauty, and of a spirit of service, and of that eternally wonderful thing, Youth, that ought to fill your heart with music. As you look at the scenes in these pages you think, "These are our own . . . these are our own young people, and this is the place we send them to prepare for life, and for service. . . . Thank God!"

It is particularly meant for our young people who are now trying to decide what college to attend—for the parents who will be sending them—and for the younger brothers and sisters who will be deciding later. . . . If you haven't a copy, write to R. Edwin Browne, Director of Public Relations, Graceland College, Lamoni Iowa. To You, and You, and You, of course, it's free!

*** NORMA ANNE KIRKENDALL HONORED**

One of our well-known church women, Norma Anne Kirkendall of Columbus, Ohio, was recently elected international president of the Mail Bag Club, Inc. Some years ago she began listening to the radio programs of this service organization, which devotes its efforts to promoting friendship and providing opportunities for the physically handicapped to support themselves. At present there are forty chapters of the organization in eleven different countries. Many people who have no handicap participate in the organization work, as Sister Kirkendall does, purely in a spirit of service. Full of energy and good will, she has no handicap that anybody has ever been able to discover. She has a tremendous interest in people, in church work, and in all efforts for human good. She has spent many summers in Mexico, furthering her interest in the language and culture of the people.

* The poorest fish in the world is a sel-fish.

*** POETIC NAMES**

A letter has just arrived from Shirley Bishop of Ashtabula, Ohio, we almost attended the Conference of High Priests at Kirtland, but lacked an ordination or two to qualify.

Have you ever heard of borrowing a child? "We decided to go to Kirtland to try to persuade the Ashenhursts to let us borrow their daughter (she is twelve, and we're very fond of her) for the week end." It's a lovely idea for those who don't have children—to borrow one occasionally! Would anybody like to lend us a really nice child? We would love it and take good care of it.

And, to make our digressions really complete, have you ever heard a prettier, more musical sounding name than Ashtabula? It ranks almost with Winona, a Minnesota town. Have you any specially pretty town names you like? Down here on the Missouri border we have "Blue Eye."

*** NEW WORD**

This one came in our correspondence: "sadsified."

Now there is a word Uncle Joe can use when he has the mulligrubs and is feeling very sorry for himself.

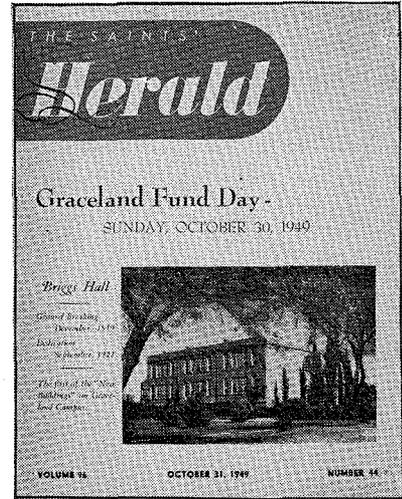
Maybe you would like to borrow it too, sometime. Think it'll help?

Announcing . . .

**Special
Christmas
Gift Rates**

on the

Saints' Herald



It's time to start thinking about Christmas gifts . . . and a wonderful gift for any of your friends is a year's subscription to the *Herald*. Save time and money by ordering gift subscriptions now! Our special gift rates save you up to 50c a subscription over regular rates! And we'll send a beautiful gift card with your name on it direct to your friends' homes. Make your Christmas gift list out now . . . fill in the blanks below and send your order today! Give the *Saints' Herald* this Christmas!

My gift card should read: From . . .

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Canada	\$3.25
Each Additional Subscription	\$3.00
Canada	\$3.25

THE SAINTS'

Herald

VOLUME 97

DECEMBER 4, 1950

NUMBER 49

STATUE OF
CAPTAIN JOHN SMITH
FOUNDER OF VIRGINIA

*Erected in 1907 on the
Three-hundredth Anniversary
of the founding of Jamestown.*

Photo by Eric Wahleen



Debatable Topics

MANY OF THE ARTICLES that appear in the *Herald* are purely inspirational or explanatory, a statement of facts and recognized principles. The editors agree with them. The readers will agree with them. They involve no difference of opinion. They are simply published for the good they include, with no comment or criticism.

But sometimes an article is received dealing with a subject that has caused differences of opinion. It represents one side, but not the other—or others. The editors can see good in it, but they can also see that other people may have some different ideas. The article is thought-provoking. It should encourage other readers to write and express their views. So the editors present it in a forum department, with the words, "A Department for Debatable Topics," and the statement that "The views expressed in this article do not commit the *Herald* or its editors, but stand on their own merits." If it is to be published at all, it must be presented in this way.

We believe there are benefits in certain kinds of discussion. We believe that the truth is served when good people talk things over, either in groups or in print. When they are honestly presented together, we believe that truth will always prove stronger than error. At the same time we must avoid argument that serves no good purpose or develops ill will.

May readers accept and consider articles of this kind in a spirit of tolerance and good will. We appreciate the friendliness and courtesy always observed by the great majority of our people.

Introducing...

GRACE RIGGS SHERMAN, Cameron, Missouri (page 19), was born near Mason City, Iowa, and baptized at Greene, Iowa, where she was graduated from high school and later took a normal course. For a time she studied at Iowa State Teachers' College. She taught public school for three years. In 1917 she married Ernest O. Sherman. They have two sons: Lyle E. and Glenn E. She is a member of the Women's Extension Club, and her special interests include psychology, biographies, and history. She is active in the women's department and church school of Cameron Branch.

PAUL M. HANSON, Thurman, Iowa (page 5), was born near Council Bluffs, Iowa, January 8, 1878, and was baptized at Logan, Iowa, in 1893. He was ordained a priest in 1896, an elder in 1902, and later that same year a seventy. In 1913 he became an apostle and now serves as president of the quorum. At the General Conference of 1900, he was assigned to full-time ministry in the church.

Brother Hanson has traveled much in the interest of the church. He took his first mission abroad in 1902 when he went to New Zealand with Elder D. E. Tucker. He has visited Egypt and Palestine twice and also ministered in Australia and Europe. He has made several trips to the Latin American countries in his study of archaeology and as a result has given the church two scholarly books: *Jesus Christ Among the Ancient Americans*, and *In the Land of the Feathered Serpent*. He has accumulated a library of over three hundred volumes on archaeological subjects. In 1911 he married Sadie Leeka. Much credit is due Sister Hanson for her many years of supporting encouragement and sacrifice when it meant being alone while her companion was serving the church.

ADDIE SPAULDING STOWELL (page 9) was introduced October 2, 1950.

EVAN FRY (page 18) was introduced October 24, 1949.

THE SAINTS' HERALD

Volume 97

December 4, 1950

Number 49

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris E. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

S. A. BURGESS DIES

After some weeks of poor health, Elder Samuel A. Burgess died at the home Saturday night, November 25. He was once president of Graceland, editor of the "*Herald*," and church historian. In recent years he has served as research assistant to the Presidency.

PRESIDENT EDWARDS

Communication from Brother Edwards, dated November 14, advises that they would be leaving Rotterdam on the 15th and would meet Brother Jensen in Birmingham the following day. This will give Brother Edwards a chance to meet with his own people in Birmingham where he was born.

The week end will be spent in Manchester, the following week in northern branches with the next week end being spent in Nuneaton, which is the home of the Coggans.

The present plans for Brother Edwards will return him to the United States on Wednesday, December 6, and to Independence a day or so later.

PRIESTHOOD

Dr. Floyd M. McDowell, Supervisor of Priesthood Education, has returned to Independence after spending a month in Ontario. While there he conducted priesthood institutes in four districts: Chatham, London, Toronto, and Owen Sound. Each was a three-day institute consisting of fellowship, social, worship, lectures, and panel discussions. Brother McDowell contacted approximately two hundred and sixty members of the priesthood in Ontario.

He reports that he "met with uniformly encouraging response from pastors and members of the Ontario priesthood."

ANNIVERSARY

Brother and Sister C. Ed. Miller celebrated their fifty-fourth wedding anniversary on November 19 at their home in Independence. Their daughter, Mrs. F. E. Wendleburg, gave a buffet supper at the home. The guests were all former friends from Pittsburgh, Pennsylvania.

Brother Miller, who is 83 years old, recently returned from a tour of museums in New York, Washington, D. C., Kirtland, and Philadelphia where he completed photographic research.

ATTENDS INSTITUTE

Bishop L. W. Kohlman has returned to the Auditorium after attending the Eastern Illinois District institute and conference. While there he preached a Sunday morning sermon and conducted classes. The institute was in charge of Apostle Donald O. Chesworth and District President Sylvester Coleman.

GRACELAND COLLEGE VISIT

Dr. Floyd M. McDowell spent the week of November 11-16 at Graceland College interviewing the seventy members of the priesthood who are enrolled there. He met each man personally in an interview from fifteen to thirty minutes in length.

Brother McDowell reports that he is enthusiastic over the opportunities provided at Graceland for the training of priesthood members both in classwork and in practical projects.

GOING FORWARD

Henry Anderson, a church artist who lives in Lamoni, Iowa, has had another of his cartoons published in the "*Successful Farming*" magazine.

(Continued on page 15.)

Overcoming Racial Prejudice

"Go ye into all the world, and preach the gospel to every creature."—Mark 16: 15.

Dr. Ashley Montagu, chairman of the Department of Anthropology at Rutgers University, is the author of an article, "Antidote to Barbarism," in a recent issue of the *Saturday Review of Literature*, which deals with the troubled problem of race relations.

One has only to remember how five million Jews were exterminated in Europe during the last war just because they were Jews. In our own country millions of African Negroes were captured and brought here to be sold, possessed, and treated like animals or commodities. Some people thought they had a "right" to treat other people that way.

One terrible idea is still doing infinite harm in the world: the idea that some races are inferior to others and have fewer rights; that some one race is superior. In 1949 Dr. Montagu and a number of scientists representing other countries were asked to draft a statement for UNESCO on this question.

Here are some quotations from that statement:

"There is no proof that the groups of mankind differ in their innate mental characteristics, whether in respect of intelligence or temperament . . . the range of mental capacities in all ethnic groups is much the same."

"Genetic differences are not of importance in determining the social and cultural differences between different groups."

"Biological studies lend support to the ethic of universal brotherhood; for man is born with drives toward co-operation, and unless these drives are satisfied man and nations alike fall ill. Man is born a social being who can reach his fullest development only through interaction with his fellows. The denial at any point of this social bond between man and man brings with it disintegration."

Those are excellent statements. But they only say in different language what Paul told to a crowd of curious people at Athens: "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth."

* * * * *

When Jesus gave his disciples the Great Commission, he said, according to Mark, "Go ye into all the world, and preach the gospel to every creature." He made no mention of a segregation of the races according to color, nor did he imply that there was any one race more precious to God than any other. There was no "Jim Crow" clause in the Great Commission. Nor is there anywhere else in the gospel.

Remember how "the angel of the Lord" told Philip to go down south along the route from Jerusalem to Gaza, where he found the Ethiopian eunuch who asked for baptism.

* * * * *

We were talking with a very talented and well-educated colored girl on a university campus, where people of many races are welcomed and given equal treatment. A fine atmosphere prevails there.

She was speaking of the problems of her people. "Colored people must find most of their recreations in their homes and cars. They never know when they will be humiliated by being denied admission to a lecture, a concert, a dining place, or a theater. I have been hurt so many times that I hesitate to try any more."

Let us ask ourselves, How would we feel if this were happening to us? Is it right? Is it necessary? Is it fair?

In all respects, this splendid young woman appears as fine as anybody—

intellectually, morally, spiritually. Her color is made a handicap by the misunderstanding and cruelty of another race—our race.

* * * * *

Social conditions in various parts of our country are different. In some regions, an attempt to disregard the rule of segregation could result in mob action and destruction of property. It would not be possible to go against prevailing feeling in those places. In other parts of the country, segregation can be abandoned. It seems to be breaking down steadily. Some day it will disappear, but it will come more slowly in some parts than in others.

There is nothing to prevent us from being kind and considerate. We can contribute a little bit here and there, whenever we have an opportunity, to allay prejudice, to promote good will and understanding. We can help to see that everybody gets a fair chance.

There are some kinds of white people you wouldn't allow to enter your home. There are some splendid colored people you would be glad to have come. So, it isn't a matter of color at all. The important things are character, personality, intelligence, and culture. People should be judged as individuals, not by externals. Each should stand on his own merits. It is unfair to let something a person can't help count against him. It is unwise to let something so insignificant as color prejudice us.

We are all human beings. We have the same hungers, the same aspirations and hopes. There is no color in virtue, intelligence, humor, happiness, charm, or righteousness. There is no color in a soul. Someone has said, "God is color-blind." Christians should be color-blind too.

(Continued on page 19.)

E d i t o r i a l

BY THE FIRST PRESIDENCY

This item comes to us in a letter from Apostle Percy Farrow:

I have just completed a four-weeks' trip through the eastern part of my field. This ministerial tour began with a priesthood and workers' conference at Louisville, Kentucky, at which John R. Darling and Joseph Yager assisted.

Together again the next week end (October 20-22), we conducted a similar institute in Memphis for the Kentucky-Tennessee and Arkansas-Louisiana Districts.

Later we spent some time in Indianapolis, helping the Saints work out their building program. It was decided that the present building should be remodeled for continued use.

From there we went to Mobile where, assisted by W. J. Breshears and Jack Pray, we conducted another priesthood and workers' conference. I followed this with a week's series of meetings at which attendance averaged one hundred seventy-three.

Following the Mobile series, Brother Pray and I went to New Orleans, where we held services in the home of Sister Greenwood. Her husband is a Catholic, but proved most friendly and hospitable, and readily concurred in the suggestion that their home be made available for Sunday services.

This gives a fairly clear picture of the activities of the Saints in the Southern Mission, and I think it is indicative of activity throughout the church.

The following is an excerpt from the letter of Luther S. Troyer of Northern Indiana District:

On October 29 I organized the Branch Mission (Buchanan, Michigan, Branch) of Oak Grove, Michigan. Elder Leo D. McCarty was made pastor.

During the two weeks from October 30 to November 12, I held a series of meetings at Hibbard, Indiana, Branch. We reached twenty nonmembers in our cottage and church services in this series. The work at Hibbard is growing much in stability and numbers under the consecrated leadership of Elder John Smelser, nephew of Apostle Davy.

We note from Brother Troyer's report that baptisms in that district have reached a total of fifty-eight which is 6.39 per cent of the total membership. This is somewhat ahead of the General Church average.

Catholics "Modernize" Psalms

By courtesy of *The Washington Post* we are permitted to publish Mr. Tom Schlosinger's article in that paper on August 11 last, entitled "Catholics Publish New Psalms Version" which we believe will be of interest to our readers.

A new Roman Catholic version of The Book of Psalms—written in twentieth century language—was published yesterday.

Its publication marks the second step of a project started in 1943 by American Catholic bishops to produce an English translation of the Old Testament that

PSALM 22 (23)

The Lord, Shepherd and Host

1 A psalm of David

I

The LORD is my shepherd; I shall not want.

2 In verdant pastures he gives me repose;

Beside restful waters he leads me;

3 he refreshes my soul.

He guides me in right paths

for his name's sake.

4 Even though I walk in the dark valley I fear no evil; for you are at my side

With your rod and your staff that give me courage.

II

5 You spread the table before me in the sight of my foes.

THE REVISED PSALM 22

might be more readable than the Douay, or Catholic version.

The "thee's" and "thou's" are now "you"; "hath" is "has"; and "hast" is "have." In the Douay version, the psalms were printed in columns of solid type, broken only by verse numbers. The new text prints them in poetic format, reproducing the balanced phrasing of the original Hebrew text both in literary structure and in arrangement of lines.

Different spacing, the elimination of Latin headings, the use of centered titles of the psalms and summarizing headings are innovations, along with fresh interpretations.

For instance, the Good Shepherd Psalm, 22, is so drastically revised that it now appears closer to the Protestant than the Douay Version.

Formerly it began:

"The Lord ruleth me: and I shall want nothing.

2. *He hath set me in a place of pasture. He hath brought me up, on the water of refreshment.*

3. *He hath converted my soul"*

Now it goes:

"The Lord is my Shepherd: I shall not want.

In verdant pastures He gives me repose; Beside restful waters He leads me; He refreshes my soul"

The Messianic Psalm, 21, stressed in the church's devotions on Good Friday, and the first verse of which was quoted by Christ from the Cross, is changed in many respects. The old-style lament in verse 17, that

"They have dug my hands and feet; They have numbered all my bones"

Now becomes:

"They have pierced my hands and feet; I can count all my bones."

Church sources said it is not Catholic practice to make any vernacular edition of the Bible official in the sense that its use only is compulsory for public or private readings. It is expected, however, that the new psalms will gradually supplant the Douay version.

Thirty translators from the Catholic Biblical Association are currently engaged in the translation of the Old Testament. The psalms were translated from Hebrew material dating back to 200 B. C. A version of the Book of Genesis was the first result of the project. It appeared in 1948. The last of the 46 books of the Old Testament is expected to be published in 1955.

This will be the first time Catholics have translated the whole of the Old Testament from the original scriptural language into English. The Douay version is from the Latin Vulgate, a translation of the fourth century. The Douay version was published at Douai, France, in 1609-10.

Seven American bishops who form the episcopal committee of the Confraternity of Christian Doctrine in the Catholic Church set out in 1943 to obtain a new translation of the Old Testament. In that year Pope Pius XII issued an encyclical. It told Catholic scholars

PSALM 32

Dominus regit me.

God's spiritual benefits to faithful souls.

¹A psalm of David.

The Lord ruleth me; and I shall want nothing. ²He hath set me in a place of pasture.

He hath brought me up, on the water of refreshment: ³he hath converted my soul.

(Continued on page 12.)

The Feathered Serpent in Mexico and Central America

By PAUL M. HANSON

A department for replies to debatable topics printed in the "Herald." The views expressed here do not necessarily reflect church policy nor commit the "Herald" or its editors. Our limited space will not permit us to print many articles on the same subject.—Editors.

THE RECITAL in the Book of Mormon of the visit and ministry of Jesus Christ among his people in America soon after he rose from the dead is as startling and wonderful, or more so, than anything that has developed in the field of science since the publication of the Book of Mormon in 1830.

In the realm of religion, as in the field of science, the investigator who diligently engages in research and follows clues is richly rewarded.

In the New Testament there are at least eleven recorded personal appearances of Christ after his resurrection to his disciples in widely separated areas of Palestine. On one occasion he appeared to "five hundred brethren at once."¹ In these appearances, which occurred during a period of forty days, the Son of God engaged in conversation, expounded the Scriptures, gave commands, and spoke of "things pertaining to the kingdom of God."²

Christ indicated to his disciples that his ministry was to extend beyond Palestine:

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.³

The ones to receive such ministry were of Israel, for Jesus was "not sent but unto the lost sheep of the house of Israel."⁴

To what country can we turn for Christ's ministry reaching beyond Palestine? In the thirty-third chapter of Deuteronomy is this record of the blessing by Moses of the tribes of Israel:

And of Joseph he said, Blessed of the Lord be his land [Italic mine, P.M.H.]

for the precious things of heaven, for the dew, and for the deep that coucheth beneath.

And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon.

And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

THE BOOK OF MORMON gives a history of three colonies divinely led from Asia to America: the first from the region and time of the building of the tower of Babel, the others from Palestine about 600 B.C. Represented in the second colony was the tribe of Manasseh, a son of Joseph to whom uniquely among the tribes was to be given a "land."

It is as reasonable to believe that the resurrected Christ visited a remnant of Israel in America, as that after he rose from the dead he appeared and ministered to his disciples, who were Israelites, in Palestine, as stated in the New Testament.

Among the deities worshiped by the Indians in Mexico, at the time of the arrival of the first Spaniards, was Quetzalcoatl. According to the traditions of the Indians, this deity was a white and bearded man who in person visited and ministered to their ancestors and before mysteriously disappearing promised to return.

The name, Quetzalcoatl, is composed of two words, "Quetzal" and "coatl." The quetzal is a beautiful bird, and so highly esteemed were its plumes that the word was ex-



tended to describe what was peculiarly precious. *Coatl*, in the Nahuatl language, means serpent. Quetzalcoatl is usually translated Feathered Snake, or Plumed Serpent. It can readily be seen in such a literal translation that without a knowledge of the quetzal and the position of this deity in the minds and hearts of the people, much of the rich symbolism in the name is obscured.

Quetzalcoatl is portrayed in the *Codex Vaticanus B*, sheet 73, seated back to back with Mictlantecutli, the Mexican devil, a picture of which appears in my work, *Jesus Christ Among the Ancient Americans*, Plate IV. Dr. Eduard Seler says, "In the position seated leaning back to back, expression is given to a difference of direction between these two persons, or to the antagonism that exists between them. The difference of direction between these two persons means the above and below, the antagonism life and death."⁵

The interpreter of *Codex Vaticanus A* says, "Mictlantecutli signifies the great lord of the dead below in hell He is represented with his hands open and stretched towards the sun, to seize on any soul which might escape from him."⁶

May not the picture from *Codex Vaticanus B* help to explain some of the meaning in the name, Quetzalcoatl, and symbolism of the plumed

serpent emblem of Quetzalcoatl found richly adorning temples in Mexico and Central America? In this picture Quetzalcoatl is represented in direct conflict, back to back, with Mictlantecutli. May it not be that in the *name* of Quetzal-coatl, the beloved white and bearded deity and Mictlantecutli are symbolically associated—the precious and beautiful plumes of the quetzal symbolizing the peoples' love, adoration, and appraisal of the deity, and *coatl* (serpent), the devil, Mictlantecutli? The death-god is shown on sheet 42 of *Codex Vaticanus B*, destroyed by Quetzalcoatl, which means the victory over the powers of death.

WHAT IS THE ORIGIN of the feathered serpent symbol among pre-Columbian American Indians? It is clear it did not have its origin in a period of Nephite apostasy in the third century, A.D., for a sculptured feathered serpent in stucco, about sixty feet long, is among the earliest excavated ruins of Monte Alban, Mexico, reaching back to a period preceding the Christian Era, a picture of which appears on page 42 of *In the Land of the Feathered Serpent*.

It appears to me that the origin of the serpent as a religious symbol in ancient America is to be found in the lifting up of the brazen serpent by Moses in the wilderness among the Israelites. God commanded Moses:

Make thee a fiery serpent and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.⁷

Jesus said of this divinely-commanded action:

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life.⁸

Moses had a deep and clear understanding of Christ and his mission, and doubtlessly understood in what respect the lifting up of the serpent on the pole prefigured something relating to the Savior. It is written that he esteemed the reproach of Christ "greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward."⁹

THE SECOND COLONY that came from Palestine to America, brought with it the Scriptures possessed by the Jews in Palestine. In these the peoples in America would learn of Moses lifting up the serpent among the Israelites. In the Book of Mormon, we read that Alma, a noted prophet of God, declared:

But behold, this is not all; these are not the only ones who have spoken concerning the Son

of God. Behold, he was spoken of by Moses; yea, and behold a type was raised in the wilderness, that whosoever would look upon it might live. And many did look and live.

But few understood the meaning of those things, and this because of the hardness of their hearts. But there were many who were so hardened that they would not look; therefore they perished.¹⁰

Nephi, another distinguished American prophet, explaining the "type" employed by Moses, taught:

Did not he [Moses] bear record, that the Son of God should come? And as he lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come. And as many as should look upon that serpent should live. Even as many as should look upon the Son of God, with faith, having a contrite spirit, might live, even unto that life which is eternal.¹¹

These texts make clear that the serpent in some sense was associated symbolically with Christ.

At the time the serpent was lifted up on a pole among the Israelites, some objected and would not look upon it, though the one who lifted it up was a prophet of God of unusual renown. Possibly they thought and declared it was an ugly and revolting symbol. Perhaps if just a dove, or some flowers, had been placed on the pole, there would have been no objection to looking. They did not see in the combination of the serpent on a pole anything in the nature of a "type" of what was to come—the pole symbolizing a type of the cross on which the Savior of the world would be crucified, the serpent symbolizing the treatment he would suffer, and evil and Satan vanquished.

Hezekiah's destruction of the brazen serpent lifted up in the wilderness, as related in II Kings 18: 4, does not in any sense mean Moses made a mistake. It was destroyed, as the record shows, because the people made the relic an object of idolatry. Confusion results unless a distinction is made between the perversion of the symbol and the symbol itself. The origin of the serpent symbol among pre-Columbian American Indians is not traceable to the perversion of the symbol in the days of Hezekiah. As has been shown from God's command, the act of Moses, reference to it by Christ, and its teaching in America by Alma and Nephi, the serpent symbol is of divine origin—therefore we are on safe ground in emphasizing such fact, and not portraying it as a vile and loathsome symbol.

If it be affirmed that the analogy of the serpent erected on the pole by Moses was in the lifting up, and not in the serpent, one may ask, "What composed the type raised in the wilderness?" A serpent of brass set upon a pole. It is not written that what healed the people was looking at the "lifting up," but in beholding the brass serpent on the pole.

THE EMBLEM OF THE FEATHERED SERPENT is found not only amid the ancient ruins in Mexico and Central America, but also in the books, or codices, sculpture, and buildings of the Aztecs at the time of the Spanish conquest.

Evidence that rich, beautiful, and profound symbolism is contained in the feathered serpent—symbol of Quetzalcoatl—is found in what was known by the Indians of this deity at the time of the Spanish conquest.

No statement should be made without clear, attendant proof that the serpent symbol in use in ancient America, and down to the time of the conquest was originated by Satan to besmirch the fair name of our Lord. Jesus, in referring as he did to the serpent as a part of the type lifted up by Moses (John 3: 14), indicated clearly it was not Satan who originated the emblem and disclosed that it possessed meaningful religious symbolism. Since the serpent symbol is of divine origin among the Israelites in the Eastern Hemisphere and relates to Christ, it should not be stated without proof that the origin of the feathered serpent in the Western Hemisphere, relating directly to Quetzalcoatl, was of Satanic origin. The feathered serpent in itself is no more a revolting symbol of idolatry than was the serpent lifted up in the wilderness of Sinai. It should not be asserted it was chief among the ancient American idols, as it was not an idol. It is a well known fact that the people *worshiped Quetzalcoatl*, not his symbol. Doubtless in the centuries following the destruction of the Nephite civilization in A.D. 385 and continuing down to the Spanish Conquest, the feathered-serpent symbol assumed degenerate forms.

An apostasy of far-reaching proportions followed not only the setting up of the church by Christ and his ministry in Palestine, but also the establishment of his church in America. As fragments of Christianity continued through the centuries until and after the Reformation in the Old World, so vestiges of Christianity most certainly survived the apostasy in America. Here are features that prove there was considerable spiritual enlightenment in Mexico even as late as the conquest: the entrenchment of Quetzalcoatl the deity in the hearts and faith of many people; the knowledge that he was white and bearded and had appeared to and ministered to their ancestors, had come from the East and was born of a virgin, had priests who were called Quetzalcohua, which appellation signified "priests of the order of Quetzalcoatl," forbade the offering of bloody sacrifices, was believed to be identified with the Creator, and before his departure from the people, foretold that he would return and resume his sway.

At the time of the conquest he was expected to return.

In the light of the foregoing precise information concerning Quetzalcoatl, it is obvious that his symbol—the feathered serpent was not a “revolting symbol of idolatry,” but embodied rich symbolic meaning.

It is not difficult to understand why Lamanites and Nephites after the destruction of the Nephite civilization (A.D. 385) employed the feathered serpent symbol relating to the white, bearded deity who had visited their ancestors. In addition to the wondrous appearing of Christ when a “great multitude” of people saw him descending out of heaven, and then were personally ministered to by him, we further learn:

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one, until they had all gone forth, and did see with their eyes, and did feel with their hands, and did know of a surety, and did bear record, that it was he, of whom it was written by the prophets should come. And when they had all gone forth, and had witnessed for themselves, they did cry out with one accord, saying, Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him.¹²

FOR ABOUT THE FIRST TWO HUNDRED YEARS following the appearance and ministry of Christ among his people in America, there were no Nephites, Lamanites, or “ites” of any kind; all were converted to Christ. Such a personal visit of Christ, and period of unprecedented unity, high spiritual attainment, prosperity, and happiness following his appearance would not be entirely lost in the history of the people. Some knowledge of the foregoing marvelous experiences would be retained in writing and traditions. The people in moving to various regions would carry with them some knowledge of Christ and of the period when their ancestors were wondrously blessed in the early centuries of the Christian Era. This helps to explain the statement of J. Eric Thompson: “His worship as the feathered serpent was very widespread over Mexico and the Maya country.”¹³

It was as appropriate for the serpent symbol to be employed with religious meaning by professing Israelite Christians in America, as it was for Moses to employ the symbol in relation to Christ among Israelites in the Old World.

It was not a mark of apostasy, but evidence of divine light on the part of the Israelites in the Eastern Hemisphere, in accepting and looking toward the serpent lifted up on the pole, as a “type” of Christ and his work; and it should not be thought that it was a mark of apostasy in worship for Israelites in the

Western Hemisphere to employ the emblem of a serpent adorned with precious and beautiful quetzal plumes as a symbol of Quetzalcoatl and his work. The symbol looms up not as a product of apostasy, but as possessing definite religious meaning.

WHAT IS THE EXPLANATION of the quetzal feathers attached to the serpent? Quetzalcoatl was greatly beloved by his worshippers. Daniel G. Brinton, an authority of Sahagun, says that when the Aztecs “first beheld the fair complexioned Spaniards, they rushed into the water to embrace the prows of their vessels, and dispatched messengers throughout the land to proclaim the return of Quetzalcoatl.”¹⁴ They thought their beloved god had returned.

Since the people in America had been publicly taught by accredited servants of God that the lifting up of the serpent on the pole by Moses was a “type” having relation to the Son of God, it appears probable to me that an understanding of some of the meaning of this “type” led the people in Mexico and Central America to employ the emblem of the serpent, which they embellished with quetzal plumes.

It is not remarkable that the Quetzalcoatl symbol is found somewhat in profusion in southern Mexico and Central America, the lands in which the evidence seems to indicate most of the events took place recorded in the Book of Mormon.

There is no known proof of serpent worship in ancient Mexico and Central America. George Byron Gordon, former Director of the University Museum of the University of Pennsylvania and an authority on Middle American archæology, in an article titled “The Serpent Motive in the Ancient Art of Central America and Mexico,” says:

There does not exist the testimony of a single eyewitness whose statements can be regarded as authoritative, to the effect that serpent worship was known in Mexico at the time of the Conquest. . . . I have not found in any of the old authors a single distinct reference to serpent worship as a part of the native religion. We have no historical evidence of a reliable nature that serpent worship in any form was practiced in Central America or Mexico at the time of the Conquest or at any time prior or subsequent to that event.¹⁵

Lord Kingsborough says that although the Mexicans carried the figure of a serpent in their religious processions “and wore it on their persons as a sacerdotal ornament, . . . they did not adore it except as the type of Quetzalcoatl.”¹⁶

Hubert H. Bancroft says, “It does not appear . . . that the serpent was actually worshiped either in Yucatan or Mexico.”¹⁷

Magoffin, author of *Magic Spades, the Romance of Archaeology*, is reported to have said the serpent was worshiped

in Mexico. However, he was a popularizer, mainly interested—as his book shows—in the Old World, and with very superficial knowledge of America.

Similarly, the knowledge of the author of “Serpent Worship” in the *Encyclopedia Americana*, also evidently was very superficial. Gordon’s authority is better than either of these, and also more in agreement with modern scientific opinion.

It is known that in Mexico and Central America the worship was of the Fair God, Quetzalcoatl, of which the plumed serpent was a symbol.

Nowhere in the Book of Mormon is it even remotely hinted that serpent worship was practiced in America in any period of the people’s history.

Anyone who says serpent worship was practiced in Mexico and Central America at the time of or before the conquest should reinforce his statement with evidence from early authoritative writers who came in direct contact with the peoples of those countries at the time of or soon after the conquest. Without such evidence, the bare statements of individuals that serpent worship was practiced are worthless.

Motolinia (Toribio de Benavente), who went to Mexico very soon after the conquest in 1523, says of Quetzalcoatl:

This Quetzalcoatl is now held as a deity and called the god of the air; everywhere an infinite number of temples has been raised to him, and everywhere his statue or picture is found.¹⁸

There is no one in the traditional background of pre-Columbian American nations, other than Quetzalcoatl, whose person, life, and works provide corroborative support of the record in the Book of Mormon of the visit and ministry of Christ in America.

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Ministry to New Members

I. The Search for the Lost Sheep

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine and go after that which is lost, until he find it?—Luke 15:4.

By LEONARD LEA

AN IMPORTANT PROBLEM is giving concern to the church today. It has been with us for some time. But only recently have we become acutely aware of it. Now we want to do something about it.

What would you think if you should see this advertisement in the daily paper?

"Lost, strayed, or stolen—several new members who were baptized in recent months. When last seen they were going quietly out the door of the church, with nobody paying any attention to them. A rich reward awaits anyone who will give help in securing their return.

"A Shepherd,
Pastor of Anychurch."

Such an advertisement might appear almost any day in any newspaper in the country, if churches confessed the truth. It could be your church or mine.

Members are being lost every day. Missionaries bring them in, and we let them get away. Isn't it true that all of us are responsible, to some extent?

For generations we have baptized large numbers of our children and young people. Then, for one reason and another, many of them grow up to go away and do not come back to the church. Why?

For years this has been a familiar pattern of too much of our evangelistic work. A missionary goes into a community where the gospel has never been heard. He holds a series

of meetings. Then opposition arises, and there is a debate. Against heavy odds, he overcomes the opposition and wins a goodly number of converts. Then, feeling that his work calls him on to other fields, he leaves the "lambs" to be fed by other hands. And too often they starve and are lost. Something should be done about that. Something has been done in the effort to bring these new converts to a place where they can meet with a branch or group and so receive sustaining help in their growth as members.

Now we find that even where we have churches and congregations, numbers of people who have obeyed the gospel have been lost. Some are being lost now.

What good is it for Peter, the Big Fisherman, and his innumerable followers, to make great hauls with the gospel net, if you and I and many others let them slip back into the sea?

What profit is there in going into all the world to preach the gospel if the new converts do not find love and care when they come to church?

How does it build the kingdom of God to bring numbers of new people into the front door of the church if they are allowed to depart forgotten and unnoticed out of the back door where they will not be missed until it is too late?

We do not have too much trouble in winning new members, although it is a costly and slow process. Cost what it may, we do not consider the price too high. We are not hag-

gling about costs in this matter of saving souls.

Our real trouble is not in winning the souls, but in keeping them. Too many get away.

Many church men have said, "If we could keep our natural increase, the church would grow very rapidly." If—But many new members get away.

Like this:

At one church, young missionaries went out and conducted meetings, resulting in a number of baptisms. These people were enrolled and joined church school classes, seemed pleased with the work and were happy in the newly found faith. The Spirit of God blessed them

And then an old church quarrel flared up again. There were bitter words. For a while the church was a battle ground. When the excitement died down, the survivors looked around and found that something was missing. The new members were gone! And some of the old ones, discouraged, went with them.

Some of the more thoughtful ones should reckon up the cost of that fight.

Or this:

A family moved into the county from a distant state. They were not located near a church, and they had no car. The parents were members, the children were not. So the missionary forces went to work, conducted cottage meetings, and baptized the children. Then everybody went home satisfied, and the family was forgotten. The children didn't get to church school, but nobody noticed. . . . The Baptists (whom God must love for their diligence) were sending a bus around to pick up children and take them to their

(Continued on page 11.)

God Will Not Forsake Thee

By ADDIE SPAULDING STOWELL

IT WAS ONE OF THOSE EVENINGS in the early spring of 1870 when all nature was rejoicing in the glad awakening from its long winter nap. The sun was casting long shadows through the treetops as a weary traveler, footsore and hungry, knocked at the door of a small cottage nestled in a grove of hemlock and pine in Trempleau County, Wisconsin.

A middle-aged man opened the door and said, "How-do-you-do, Sir," then waited for a response from the stranger.

"Are you Mr. Charles Howery?" the traveler asked.

"Yes, sir, I am."

"I am Elder Carl W. Lang. I represent the Reorganized Church of Jesus Christ of Latter Day Saints. I was told you are a member of the church, so I have come to you."

"Come right in, Brother Lang. We *are* members of the Reorganized Church." After a hearty hand shake, Charles turned to his wife who had come up behind him, "This is my wife, Elizabeth, Brother Lang."

Elizabeth Howery extended her hand. "Yes. We have been in the church a long time, but you are the first elder we have seen around these parts."

Brother Lang stood, hat in hand, an expression of dejection on his face. He was the son of rugged German pioneers, and privations were not new to him, but the recent days of weariness and often hunger were beginning to tell on him.

"Hang your hat there on the hall tree," Charles said. "We were just getting ready to eat. Have you had supper?"

"Thanks, Brother Howery, I have not eaten since morning."

"Well, we haven't much to offer a stranger—especially one of our

elders," Elizabeth said, "but I'll put on another plate."

THE BOYS, George and Bub, came in and were introduced to Elder Lang. Then they washed up and soon were seated around the table. Everyone was quiet and seemingly bashful in the presence of the stranger. To break the silence Charles spoke up. "How did you know about us, and how did you get here? I suppose you came into Osseo on that three o'clock train and then walked out."

Brother Lang smiled, "That would have been the logical thing to do. But I had no money for that means of transportation. I have walked the hundred and fifty miles from where I have been holding meetings. I have had to ask people along the way for food and lodging. Sometimes I have been turned down; sometimes I have been given a good meal. I had a fairly good breakfast this morning; but I was getting so tired and hungry, I stopped back here a few miles and asked the lady for something to eat. She said she didn't have anything in the house. When I asked, "Not even a crust of bread?" she answered, "No," and closed the door. "I knew I would find you somewhere in the vicinity of Osseo as I have your name and address on my list of members in this district."

"But whatever prompted you to make such an effort to come here?" Charles asked.

Elder Lang hesitated a moment before he spoke. "One night as I was praying the Lord gave me a commandment to come to Osseo. As my faith is in God, I wished to obey his command. I put a change of clothing in that little bag, and with less than a dollar in my pocket I started out on foot. I believed I would get here, because I know God is with his ministry. Why I have

come is a mystery, but I believe God will lead the way to what I must do."

"Well, I don't think you will have much success preaching around here," Elizabeth spoke up. "Everyone is pretty bitter against the Mormons."

"That's right," Charles said, "but now that I think about it, there is a man named John Spaulding who lives about twelve miles from here. He and his wife came to see me the other day. He said he heard I was a Mormon and he knew his mother had been called a Mormon when he was a boy back in Maine. I told him what I could about the church in the short time they had to stay, and I gave them some tracts and *Heralds*. Mr. Spaulding said he had sent a letter to his sister back in Maine asking her to send him his mother's Bible because he knew she had it all marked, and he thought from the markings he could determine something about the belief. He and his wife had become religiously inclined and so were persuaded to join the Methodist Church. But he still had a feeling that his mother's church was the right one. They would probably be glad to see you."

"I shall make it a point to see them," Elder Lang said.

SUPPER WAS FINISHED and the boys went outside. Elizabeth began clearing the table. Charles invited Elder Lang into the sitting room and offered him an easy chair, taking one for himself near by.

"Would you please excuse me if I take off my shoes? My feet are sore," the elder said.

"Go right ahead. Let me get you some warm water to put them in." Charles went out and soon returned with a foot tub half full of water. He placed it in front of Brother

Lang and noticed there were blisters on his feet.

"Lizzie, Lizzie," Charles called. "Come here and see what we can do for this man's feet. They're all blisters. You said you had walked a hundred fifty miles. No wonder they're blistered."

"Yes, and I didn't see anyone to give me a lift."

Lizzie came carrying a cup of salt and poured it into the tub. "There's nothing better than a soaking in salt water."

After a couple of days' rest, and the nourishment of Elizabeth Howery's good cooking, Elder Lang thought he should go to see Mr. Spaulding.

"No! I'll not hear to you walking on those feet yet," Charles protested. "I would be glad to take you, but all I have is a yoke of oxen, and they are not much good on the road. Spaulding has a team of Indian ponies and a light wagon, why don't we send for him to come to get you?"

"But how can we send?" Brother Lang asked.

"There's a store and post office over here about a mile. You write a letter to him, and I'll have one of the boys take it over there. Let's see . . . this is Wednesday—they pick up the mail and take it into Osseo Tuesdays and Thursdays. If we can get a letter over there today, it will go to Osseo tomorrow. They don't live very far from Osseo. I imagine with that team of ponies they go into town quite often."

THE LETTER WAS WRITTEN and mailed. Saturday while sitting in the doorway, Elder Lang saw the little Indian ponies being driven into the yard. John Spaulding and his wife Martha greeted Elder Lang cordially. John towered so far above him, he almost lifted Brother Lang off his feet in their handclasp.

The Spauldings were in time for dinner; and after several hours they, with Elder Lang as their guest, started for home.

The next day was Sunday, so the Spauldings and Brother Lang spent the day searching the Scriptures—the Spauldings listening at times with breathless eagerness while the gospel story was told to them.

"And you say your church believes in healing?" Martha asked. She picked up the hem of her apron and started to gather it in folds—her habit when she was excited.

"Yes, we believe that God will heal our sickness if we have faith in him."

"There is a neighbor here," Martha pointed to a house a short distance from their home, "by the name of Mrs. Whitaker. She has been bedfast for the past fifteen months, and the doctor says she can't live much longer. I have been going over there and helping with the work. I have sewed for the children and done what I could to relieve the strain on the family. She has told me so often that she had a dream, a very plain dream. A man came and baptized her, and she was healed."

Brother Lang was thoughtful for a moment. "Yes, Sister, we believe all the Bible teaches, and we find the gift of healing is taught in many places, but especially, will you find it in the fifth chapter of James, verses thirteen to fifteen."

"Will you go and see Mrs. Whitaker and tell her the beautiful story you have told us? She is in a deplorable condition, and I am sure your words would cheer her."

"I shall be glad to see her; perhaps we can arrange to go tomorrow."

"I am so glad. I will see her and tell her about you so she will be prepared and expecting you."

"That is the right thing to do. I am eager to have a talk with her. But right now I am most anxious to get some meetings started. Brother John, do you think there would be any chance of obtaining the schoolhouse for me to preach in?"

"Yes, indeed! I'm president of the school board, and I think the other men would be willing."

THE NEXT DAY arrangements were made for holding meetings each evening in the schoolhouse. That same afternoon Martha Spaulding and Elder Lang went to see Mrs. Whitaker.

Martha approached the bed and spoke, "Mrs. Whitaker, here is the elder I told you about." Mrs. Whitaker wearily reached her hand toward him.

"I'm so glad to see you," she said feebly. "Martha has told me about you and says your church believes in healing. I dreamed a man came and baptized me, and I was healed, so I want you to baptize me."

"But, my dear lady, you don't know anything about our church—what we believe or how it came into being. You have to have an understanding of the gospel and have faith in God and in the ordinance before I can baptize you."

"Can't you tell me all about it?" the woman asked.

Elder Lang told her a great deal that afternoon, then he went back each afternoon and talked to her until the time came when he was to baptize other converts. Among those to be baptized were John and Martha Spaulding, and the woman and her husband who had refused Elder Lang bread on his way to the Howery's. She said that all she had in the house was a couple of cold biscuits, and she was ashamed to offer them. She knew by his looks he was not a tramp.

A little stream ran close to the Whitaker house where the baptisms were to take place. Elder Lang and John went down along the stream in John's little boat and found the best place. It was where the path led to it from the Whitaker house.

THE NIGHT BEFORE the eventful day, Brother Lang was pacing the floor of the sitting room, his hands clasped behind his back and his head bowed.

"Why are you so disturbed?" John asked. "I'm so happy I could shout the tidings of this glorious gospel to the whole world."

"There are times, Brother John, when depression is bound to overtake us. You know the sentiment of the people. If I baptize Mrs. Whitaker and she dies in the water, they will kill me. Our church members have suffered much at the hands of mobs—even Joseph was killed—so I know they will carry out their threats. I have prayed and prayed for God to give me light on what I should do. If only I could know her heart. If she wants to be baptized because she believes the gospel and has faith in the Lord and his promises and teachings, all will be well. But if her only thought is to be healed, I am afraid the result will be disastrous. It seems as though I am up against a darkness I have never encountered before, and I feel to cry out, 'Has God forsaken me?'"

"It seems to me this experience is for a trial of your faith," John said. "If you have faith in the promises of Jesus, do your duty and leave the result with God."

The next afternoon—May 29, 1870—was bright and beautiful. A large crowd assembled at the river bank to witness the ceremony. Many were apprehensive—many were seething with "righteous indignation" and vowing they would kill the man who would take such a sick woman into the water if she should die.

Martha, and some of the other women who were going to be baptized, got Mrs. Whitaker ready, and John and Jeff Gordon, Martha's father, lifted her from the bed and placed her in a large arm chair. They took hold of the arms and carried her down the path to the river. The women followed close behind to help support her. They set the chair down on the bank, and left her in charge of the women.

All the candidates were baptized, and Mrs. Whitaker was left until the last. Tenderly they carried her into the water and gave her into the hands of Elder Lang. John stood by to hold her, as it was impossible for her to stand. The crowd waited

—a hushed stillness, as in the presence of death, seemed to pervade the assembly. Elder Lang placed his left arm about her and, with his right hand raised toward heaven, pronounced the words of the ceremony and baptized her. Eager arms were stretched out ready to receive her and carry her out of the water.

The baptismal service was over and in dripping wet clothes Elder Lang and the candidates proceeded back up the path to the house. When they arrived just inside the door, Mrs. Whitaker said, "Now, Mr. Gordon, and John, set this chair down! I'm going to walk to my bedroom."

The men were very reluctant to obey her command, but after some parleying they set the chair down. She arose and walked through the kitchen and sitting room to her bedroom, shouting, "Glory to God! Glory to God!"

The news soon spread, and the muttering crowd slowly dispersed as was often the case when someone had been made well through the ministrations of Jesus.

THE NEXT MORNING Jeff Gordon drove into Osseo. He was just entering the general store when the doctor, who had been Mrs. Whitaker's physician, met him. The two men exchanged greetings. Then, as an afterthought, the doctor said,

"Oh, how is Mrs. Whitaker? I haven't had time to get out there for a few days."

Gordon said, "I think she's doing pretty well. I saw her out in her garden this morning as I came by."

The doctor looked him in the eye for a second, then, declared: "Gordon, you lie!"

"That's pretty strong language, Doc. But I guess under the circumstances I'll have to overlook it."

"I'm sorry, Gordon, but I'm going right out there to see."

The doctor wheeled on his heel and went back home, hitched up his team, and drove out to the Whitaker home. After a thorough examination, he found Mrs. Whitaker perfectly well.

The doctor shook his head. "But I can't understand it."

"I tell you the Lord has done it," she said.

"Well, it's a mystery I can't solve," was his only answer.

And how could the doctor solve such a mystery when miracles are only for believers?

Ministry to New Members

(Continued from page 8.)

Sunday school. Immediately there was consternation in the flock. Now the ironical part of it was that this group would have left those children sit there with no church privileges until Prohibition comes again. But they became aroused when the Baptists tried to do something for the children. It is a peculiar outlook that will deny the gospel to children, and become interested only when somebody else tries to help. . . . Now for a time transportation is being furnished, and the children are in our own church school. It is hoped that the folk do not forget this lesson.

Here is a problem of major importance. We must investigate it and study it. We must find out what can be done about it. We wish to hear what our experienced pastors, seventies, missionaries, and departmental workers have to say on the subject. Something that is said here may stimulate you to write a letter, however brief, that will give help to others. Here is a problem where experience counts. This is something out of the field, not off the desk. Your experience may help someone else.

(To be continued.)

FRIENDS OF GOD, by Costen J. Harrell

The brief, vital messages presented in this book have helped men and women to a devotional friendship with God, and now appear in a fresh attractive edition. 43 private devotions. \$1.25

A New Church Home for Pascagoula Branch

By NINA MASON

MEMBERS OF THE RECENTLY ORGANIZED BRANCH in Pascagoula, Mississippi, are proud of their new church home located at 1500 Lincoln Avenue, and they are grateful to Apostles M. A. McConley, Charles R. Hield, and Maurice Draper who pointed out this field of work as "ready for harvest" during the years of 1935 to 1946.

A small mission was first organized in the Bayou Casotte community near Pascagoula in 1889. The first move in Pascagoula to establish the work was in September, 1947, when a number of members met at the home of Elder J. L. Barlow to talk with District President W. J. Breshears. On November 2, 1947, this group was organized with Elder Barlow as leader. The Saints had no church but were fortunate in being permitted to hold services in different government buildings. Cottage prayer meetings were held in the homes of members. The church school, women's department, and Zion's League were organized and went to work with a prayer for a permanent church home.

On September 5, 1948, the group became a branch. Three months later a government building known as Lincoln Hall was purchased at a

cost of \$6,000. It stands on two and a half acres of land which make a beautiful lawn. The building contains a large chapel, recreation hall, classrooms, pastor's study, nursery, workshops, library, rest rooms, closets, and storage space. It is also equipped with an automatic heating and cooling system. Chairs and tables have been purchased for the chapel and classrooms, as well as equipment for the recreation hall.

IN ITS NEW HOME the branch has made commendable progress. Enrollment now totals eighty, with church school attendance averaging between sixty and seventy. All departments are fully organized and working. Recently a junior church was added.

Neighboring branches—Mobile, Vancleave, Escatawpa, Bayou Le Batre, and Ocean Springs—have sent speakers to help out on special occasions. Presidents Israel A. Smith and W. Wallace Smith, Apostle Percy Farrow, and District President W. J. Breshears have given their inspiration and help also.

A memorial flag service was held on the lawn of the church, October 15, with High Priest Franklin

Steiner of Mobile in charge. Mrs. Lillian Rogers Pigg of Rockford, Illinois (formerly of Vancleave) presented a flag to Elder J. L. Barlow for the church in memory of her son, John Carroll LaFevre, who was killed at the beginning of World War II. The above picture was made on this occasion.

* * * *

Pascagoula, located on the Gulf of Mexico, has a population of 15,000 and is the seat of Jackson County. Its chief industries include fishing, shrimping, shipbuilding, papermaking, and garment production. It is on the L. and N. and M. E. Railroads and on Highways 90 (along the coast) and 63 (leading through the state). The church is two miles southeast of the court house in a quiet part of the city.

The name *Pascagoula* is of Indian origin, and the Pascagoula River is often called "Singing River." In the city are two spots of historical interest: Longfellow House, where the poet wrote "Building of a Ship," and a Spanish fort built around 1600.

Across the Desk

(Continued from page 4.)

He hath led me on the paths of justice, for his own name's sake.

4 For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.

Thy rod and thy staff, they have comforted me.

5 Thou hast prepared a table before me, against them that afflict me.

Thou hast anointed my head with oil; and my chalice which inebrieth me, how goodly is it!

6 And thy mercy will follow me all the days of my life.

And that I may dwell in the house of the Lord unto length of days.

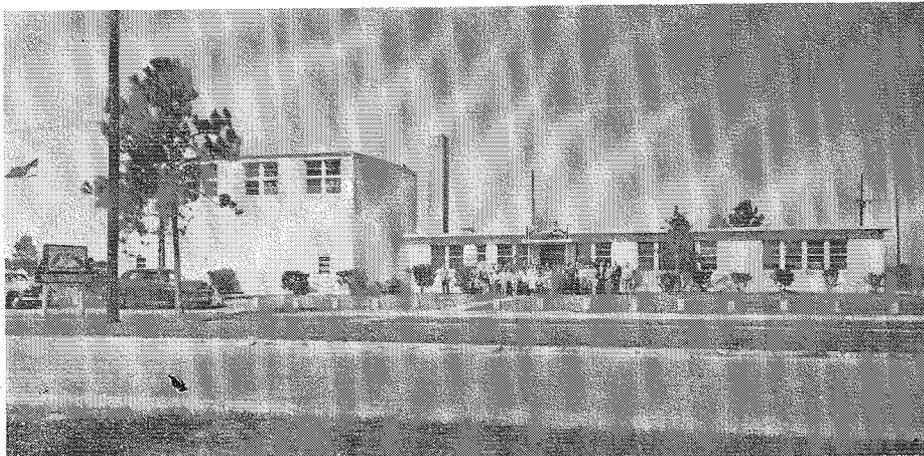
THE DOUAY VERSION, PSALM 22

the original Hebrew text had more authority and greater weight than any translation.

So the scripture scholars abandoned their plan to revise the Old Testament from existing English translations. Instead they went directly to original sources.

The Psalms were composed largely by King David around 1000 B. C. Some were set to music and were used in the Temple at Jerusalem and in synagogues. They became the prayer of the Jewish people.

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How to Cultivate Faith - By LeROY E. HARRIS

FIRST LET US CONSIDER the meaning of faith. This will put us in a position to see how we should cultivate it.

The dictionary says that faith means "Belief; the assent of the mind to the truth of what is declared by another, resting solely and implicitly on his authority and veracity; reliance on testimony." In Hebrews 11: 1 we find this:

"Now faith is the assurance of things hoped for, the evidence of things not seen." From these definitions we can clearly see that life itself is composed of faith in some form. A man without faith in anything would be miserable indeed.

If a man wants a house built, he hires a carpenter because he has faith that one skilled in this field can do the work. In other words he knows the work can be done because it has been done before; thus he expresses his faith in material things.

For a better understanding of faith in things of a spiritual nature, we turn to the Scriptures and see what faith in God has accomplished and will accomplish.

"By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned."—Hebrews 11: 29. From this we see that faith has accomplished miracles in the past, and what has been can be again.

"And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."—Luke 17: 6. This shows how little faith any of us have and what a grand thing it would be to bring ourselves to the standard Christ has set.

We are told by all of the prophets that we must have absolute faith in God and in Christ to obtain salvation, a reward well worth striving for. "And Jesus answering

saith unto them, Have faith in God." And in Hebrew 11: 6, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

We know the result of having faith and what we must have faith in; now we shall find out how to cultivate it.

THE ONLY WAY we can acquire faith, as recorded in Romans 10: 14 is by hearing: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher." In other words God is to send preachers among his children to aid them in understanding his word. If we wish to cultivate faith, we must listen to the words of those who are *called* by God and inspired to explain the commandments he has given. Verse seventeen says, "So then faith cometh by hearing, and hearing by the word of God," which makes it plain that the only way to cultivate faith is by hearing. We are told in James 1: 5-7, "If any of you lack wisdom, let him ask God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." After hearing the word of God preached and thereby coming to a belief that God is, and wishing to come nearer to him, but lacking wisdom as to how to proceed, we are told to ask in faith firmly believing that he will answer our prayers liberally and not upbraid us for our lack of wisdom or understanding. He will give us the power to discern between the true and the false, thereby strength-

ening our faith. But if we waver and do not believe there is a God who answers our prayers, it will do us no good to ask.

THERE ARE SOME who will say that faith alone will save the soul. To substantiate their claim they quote John 3: 16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life." I agree with them in this point, but not in the belief they have. Belief and faith are practically the same, and if we have absolute faith in Christ we will live up to *all* of his gospel and will see that we must accept his teachings in their entirety.

I do not see how any human being can doubt that there is a God after looking over the earth and sea and the wonders of the universe. The seasons continually changing, bringing forth their fruits, the forests and mines, all given to man for his betterment speak of a divine mind. We also have the Scriptures; by reading them and comparing what has been prophesied and fulfilled and what is being fulfilled every day there is no reason to doubt that God is. I say let those who wish to cultivate faith come nearer to God, hear the word as it is preached in its fullness, thereby searching the Scriptures and adding their earnest prayer that they may know and be brought nearer to him, believing that he is a prayer-hearing and a prayer-answering God. The cultivation of faith need not be difficult, but it is important. Faith is the prime essential to salvation. All who have found it should live by it in its purity and entirety. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according as his work shall be."—Matthew 16: 27.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Can flesh and bones enter the kingdom of God?
West Virginia J. H. S.

ANSWER:

Perhaps the question springs from Paul's utterance, "Flesh and blood cannot inherit the kingdom of God."—I Corinthians 15: 50. Paul uses the words "flesh and blood" as applying to the body in its present sinful and mortal state, as made clear by the rest of the sentence, "neither doth corruption inherit incorruption." In this chapter he is preaching the fact of the Resurrection, the very thing which takes the human body into the kingdom of God where Christ, by his resurrection, led the way. He tells of the change it undergoes from mortality to immortality, from a natural body to a spiritual body, but changed though it may be, in substance and form it is the same. Alma wrote, it "shall be restored to its proper frame, even as we now are at this time," inasmuch that "not a hair . . . will be lost," and "the whole becoming spiritual and immortal." We see no other conclusion than that the resurrected body will be complete with its skeletal frame, its muscular flesh, and its circulating blood, all glorified.

CHARLES FRY.

QUESTION:

The Scriptures say that at Jesus' coming the saints will be caught up to meet him. How long will they be caught up, and will this be to spare them from Armageddon or some similar calamity on earth?
Oregon G. F.

ANSWER:

For the Lord himself shall descend from heaven . . . then they who are alive, shall be caught up together into the clouds with them who remain, to meet the Lord in the air; and so shall we ever be with the Lord.—I Thessalonians 4: 16, 17.

The Lord is coming to the earth to reign with his people. He will bring with him the resurrected righteous of past generations. Those who are still in their

graves will be raised and together with the living saints, who are changed, will be caught up to meet the Lord, more as a manifestation of great joy and gladness at his coming than in fear of danger on earth. Armageddon will have passed before that time, and the earth made ready for his coming. Nothing is said about the Lord and his saints remaining in the air; the earth is their destination.

CHARLES FRY.

QUESTION:

Does the church take the position that there is, or is not, an opportunity for repentance after death for those who have not had an opportunity to receive the fullness of the gospel in this life?
Michigan C. A. H.

ANSWER:

Since the Scriptures plainly teach that "the gospel is preached to them that are dead," and that Christ "preached to the spirits in prison," the assumption is that repentance is possible, otherwise there would be no purpose to the preaching of the gospel which is a gospel of repentance. Concerning those who perished in the flood, the Lord said he would "shut them up; a prison have I prepared for them," where they would remain until he should visit them after his crucifixion. Opportunity for repentance would come to them:

Wherefore he suffereth for their sins, inasmuch as they will repent, in the day that my chosen shall return unto me; and until that day they shall be in torment.—Genesis 7: 45. (All Bible references are from the Inspired Version.)

This is with especial reference to those of the terrestrial order. Again the Lord speaks of them:

And after this, another angel shall sound, which is the second trumpet; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.—Doctrine and Covenants 85: 28.

As to those of the telestial world, we recall no text specifically stating that the gospel is preached there, but since it is

stated that they receive "of the Holy Spirit through the ministration of the terrestrial," and also "of the administering of angels, who are appointed to minister for them," and that "they shall be heirs of salvation," it is a safe assumption that the gospel is preached to them and repentance offered. (*Ibid.*, 76: 7.)

SOME WITHOUT THE GOSPEL

There is a group to whom the gospel is not preached in the spirit world, and to whom the opportunity of repentance does not reach. They are the unpardonables—the sons of perdition—who have had full opportunity to know the gospel in this life, and who under the Spirit of God have been made to know that the gospel was divine, yet have refused it. They knew their sin and sinned willfully; having crucified Christ to themselves, they have forfeited their right under the gospel to eternal life. Their sin is against light and truth, and is unremittable. Repentance is impossible for them. Of them the Lord has said:

Many have believed not, and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.—Genesis 7: 1.

The residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth; and even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and woe, woe, woe is their doom.—Doctrine and Covenants 18: 1.

Abinadi, speaking under the Spirit of God, taught:

The Lord redeemeth none such that rebel against him, and die in their sins; yea, even all those that have perished in their sins ever since the world began, and have willfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection. . . . For salvation cometh to none such; for the Lord hath redeemed none such.—Mosiah 8: 61-64.

[He] saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him; these shall go away into everlasting punishment, . . . to reign with the Devil and his angels in eternity.—Doctrine and Covenants 76: 4.

Many in this life have incidental contacts with the gospel without receiving a definite knowledge of it or having conviction under the Holy Spirit. If such fail to obey they cannot be classed with the group just mentioned. It is only when the Father has revealed the Holy Spirit that men can commit the unpardonable sin of rejecting him. In this we should not judge our fellow men.

CHARLES FRY.

NEWS AND NOTES

(Continued from page 2.)

Brother Anderson has sold cartoons to a number of leading national magazines. He is also a faithful contributor to church publications and at present is working on a Book of Mormon drawing book for children.

BAPTISMS IN ZION

So far this year there have been 288 people baptized. During the year of 1949 the total baptisms in Zion was 276, the highest record ever established to that date. West College congregation, which was organized just last December, had thirty-seven baptisms, the greatest number of any of the congregations in Zion. Blue Ridge Mission, which started one year ago last August with sixteen members, had eighteen baptisms during the year and now has a membership of 150. Walnut Park had thirty-five baptisms, Stone Church had thirty-five, Englewood had thirty-two, and Liberty Street had twenty-one.

GRACELAND COLLEGE

After two moving sessions, President E. J. Gleazer and family are now happily settled in their new home, just west of the campus.

The new home which is of modernistic architecture is the first home in Lamoni to have radiant heating.

HONORED

A special reception was held in honor of Sister John R. Lentell on November 19 at the Women's Center by the Clematis Chorus of the Stone Church. In 1931 Sister Lentell organized the chorus. Since then the chorus has been singing regularly at the Stone Church and in other congregations. Once a year they have given a concert. There are seventy-five ex-members of the chorus and sixteen active members. Sister Lentell was presented a gift at the reception.

TEXAS MISSION

Brother Jack Wight is holding a series of cottage meetings in Rio Grande Valley. He is also preaching each Sunday morning and evening in the church.

PREPARING FOR NEW BUILDING

About seventy-five people met at the Walnut Park church on November 19 and approved the selection of a site for a mission. The place selected is about 400 by 225 feet and is located on the southwest corner of R. D. Mize and Holke Roads. The vote is subject to the approval of the First Presidency and the Presiding Bishopric.

WELL AGAIN

Elder John Sheehy has regained his health and is now at Jonesport, Maine, serving as district president. Sister Sheehy will remain for the winter in their home in Independence, and will go to Maine in the spring.

CHILDREN'S CONCERT

On November 14 the Kansas City Philharmonic orchestra under the direction of Hans Schweiger presented a concert in the Auditorium to a gathering of 6,000 school children. This is the fifth consecutive year that the Junior Service League of Independence has brought the orchestra to Independence for the presentation. During one part of the program, the children sang special numbers to the accompaniment of the orchestra.

NEW OFFICERS

Dick Cheville, son of Dr. and Mrs. R. A. Cheville, was elected president of Graceland's freshman class at Graceland. In the liberal arts curriculum, Dick is a member of the Tower staff and the concert choir. Other freshman officers

elected are Les Gardner, vice-president, and Arlo Baughman, secretary-treasurer. Les Gardner is from Wallsend, Australia.

NEW BUILDING

The Saints at Springfield, Missouri, are now using their new church building known as the Scenic Chapel. John Sparling was chairman of the building committee. Most of the labor on the building was donated.

The interior walls are finished with knotty pine and variegated wallboard, and the floors are polished oak. The auditorium is lighted with ceiling and side-wall fixtures to give various effects for each type of service to be held. The pews and pulpit are of red gumwood. It is estimated that 768 hours of labor were donated in erecting the building and \$5,820.67 spent for material.

NEWS FROM APOSTLE PERCY FARROW

Reunions this summer were held at Santa Claus, Indiana; Brewton, Alabama; Hot Springs, Arkansas; and Bandera, Texas. Besides the local workers and appointees in the field, Bishop and Mrs. Leslie Kohlman were among the workers at Brewton; Brother and Sister J. C. Daugherty, Roy Cheville, and Mrs. J. H. Yager at Hot Springs, Arkansas; Sister Aleta Runkle at Santa Claus and Bandera; Brother and Sister Warren Chelline and Mrs. J. H. Yager at Santa Claus, and President F. H. Edwards at Bandera, Texas.

Since the close of the reunion roundup, Brother Farrow has visited the Rio Grande Valley in Texas and several other points in Texas and Arkansas.

Brethren J. H. Yager and James Renfroe held a series of meetings in Caraway, Arkansas, where nine were baptized. Brother Renfroe also held a series of meetings at Little Rock. Brother Yager held a series at Jack's Creek, Tennessee, where there was a large attendance of non-members.

When the new church in Pensacola, Florida, is

completed, it will be one of the finest of our church buildings in the southern mission. It is a brick structure and will have a large annex for church school work. There is a seating capacity of about three hundred. Most of the work on the building was done by volunteer labor. Elder Bruce Jones is the pastor. A new building is also under construction for the Negro mission at Pensacola. Elder W. T. Blue is in charge of the mission.

The church building that the Saints of the Ecatawpa, Mississippi, mission have been building during the summer is now being used. The building, when completed, will be a fine frame structure covered with asbestos shingles and will have a seating capacity of about two hundred. The basement will be used for the educational unit. Elder A. N. Barnes is the pastor.

A church building is under construction at Bayou La Batre. It is a brick building and will probably be completed within the next two months.

At Paris, Tennessee, a new church building of perma stone is being built. There will be a seating capacity of about two hundred and fifty, and the basement will be used for educational work. The former church building burned about a year and a half ago.

Arrangements have been made recently to have Elder Jack A. Pray, pastor of the Mobile, Alabama, Branch, hold regular services in New Orleans, Louisiana. Meetings will be held at the home of Mr. and Mrs. Lyman Greenwood, 6343 Catina Street, New Orleans.

A new mission has been opened at Little Rock, Arkansas. This was largely made possible because of the baptisms of Brother and Sister Robeen Cowen at the Hot Springs reunion last summer. Twenty-five or more families or parts of church families have been located at Little Rock. Regular preaching services and school services are being held. Priesthood members of the surrounding branches are assisting with the work.

SPECIAL COMBINATION RATE

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Independence, Missouri

Briefs

SASKATOON, SASKATCHEWAN.—The theme of the Zion's League Rally which was held on October 29 was "God's Purpose." Priest Kenneth Fisher presided at the early morning prayer service. Testimonies centered around the subject, "A Living God." A most interesting class on "Witnessing for Christ" was taught by Priest Blake McLean after which Walter Postnoloff told of his recent visit at Graceland College. The Daughters of Zion served a delicious potluck dinner to the Leaguers. District President Howard Fisher preached an inspiring sermon on "God's Purpose" in the afternoon, and in the evening the pastor, Elder J. A. Gendron, spoke on "The Real Gospel." Among those who contributed musical numbers were the Saskatoon choir, Hazel Schmidt, Jean and Edna Peterson, Joy Fisher, Amy Powell, and Rita and Patsy Gore.

A signal honor came to Gryron Laverty, fourteen-year-old son of Mr. and Mrs. Dan Laverty, when he won the provincial prize for the best reference book compiled according to the outline submitted by the National W. C. T. U.

Dr. Charles Jenkins, his wife Doris, and two little daughters, Wandie Lou and April Doris, have recently moved to Saskatoon. Dr. Jenkins is professor of Field Husbandry in the School of Agriculture of the University of Saskatchewan.

A "Good Cheer" committee has been appointed by the Daughters of Zion. The duties of the committee are to arrange for contributions of home cooking and other assistance in times of prolonged illness and to serve refreshments to relatives and friends in the event of a death.

The La Da Sa group is sponsoring a class in leadership training, the subject, "Zion's Homes." This interesting and well-attended class is being taught fortnightly by Priest Blake McLean.

George William, infant son of Mr. and Mrs. W. J. Hitchings, was blessed on October 15 by Elders J. A. Gendron and Roy Bowerman. April Doris, infant daughter of Dr. and Mrs. Charles Jenkins, was blessed on November 5 by Elders Gendron and Almer Powell.

MARION, MICHIGAN.—Evangelist Edward R. Carter held a series of meetings from October 29 to November 5. At the close of the series, five adults and one girl of nine years of age presented their names to Brother Carter for baptism. The baptism service was conducted in the Midland church as there is no font in the church at Marion. These services were well attended by the Saints, nonmembers, and several from the Cadillac Branch were in attendance each night. Evangelist Carter did a lot of visiting in the homes of the Saints and their friends while here. He also blessed one baby and spoke to the department of women. Brother Carter stayed at the home of Pastor Sidney Vanderwal. — Reported by PEARL AUSTIN.

DALLAS, TEXAS.—Recent baptisms have been Mrs. Boyd M. Brollaie, Joan Bratcher, and Vista Ann Moore.

Barbara Louise, daughter of Mr. and Mrs. Glen Fordham, was blessed at the reunion by Elder Raymond Booker.

Speakers have been Apostle Percy E. Farrow, Elders Linden E. Wheeler, C. A. Green, H. E. Davenport, R. F. Moore, Alfred Yale, John Wight, and W. C. Chapman, and Priest Roy Clark.

Elder Alfred Yale held a week's series of sermons, several nonmembers being present. Elder Yale also visited in the homes of the Saints.

The Zion's League under the supervision of Evelyn Logan is very active. They have sponsored an organ concert, ice cream social, swimming and picnic parties, attended the youth retreat, and are now busy selling Christmas cards.

Nancy Mottashed is enrolled at Graceland College and Weddell Tey at North Texas State College.

The women's department with Eunice Wages as leader is preparing for a bazaar near Christmas time. The department donated many articles to the reunion bazaar. A rummage sale cleared a nice sum for the building fund. For family night in September a music appreciation program was given.

Pastor Linden E. Wheeler and most of the officers were re-elected at the annual business meeting.

Several families of Saints have moved to Dallas. The Dallas Branch extends them a hearty welcome. — Reported by CHATTIE EVERETT.

LONDON DISTRICT PRIESTHOOD INSTITUTE.—London was again the scene of a district institute for the priesthood under the leadership of Dr. Floyd M. McDowell. Associated with him was Bishop Joseph E. Baldwin. This institute was held in conjunction with the London District conference. A banquet took place on Saturday evening with Dr. McDowell as guest speaker and Bishop Joseph Baldwin as master of ceremonies.

The business meeting was presided over by C. E. Muir, the district president. New officers are C. E. Muir, district president; Howard Schlotzhauer of London and William Leney of Stratford, counselors; Cleone Duesling, secretary; Dalton Culp, treasurer; Bea-

trice McMaster, women's leader; Winnifred McCoy, music director; Maxwell White, young people's leader; Ruby Wilbur and J. Cohoe, auditors; William A. Alford and L. E. Shaw, reunion committee; A. G. Hodgson, district church school director and historian.

The district budget was approved. The following names were presented and approved as calls to the priesthood: J. Albert MacGregor, Cecil Beemer, and Alex Smith as elders; Lawrence E. Shaw, Maxwell White, Douglas Muir, and Victor Burns as priests.

Elder C. E. Muir announced that during the past few months a new group had been organized in Brantford under the jurisdiction of the district president. There are eleven families located in Brantford who are members of the church. Victor Burns of Brantford is in charge of the church school there.

THE ONTARIO RELIGIOUS EDUCATION INSTITUTE convened in London, September 22, 23, and 24. Apostle C. George Mesley and Apostle Reed M. Holmes conducted the institute which began Friday evening with a social get-together and classwork, followed by classwork and counseling all day Saturday. Following the worship service at 8:30 Sunday morning, there was a class conducted by Apostle Holmes, and a sermon at 11 o'clock by Apostle Mesley, his subject being "Someone Planted a Seed." Associated with these brethren were Elwood Smith of Chatham, William McMurray, and C. E. Muir. The institute closed after the 2:30 service of dedication on Sunday afternoon.

THE ONTARIO YOUTH CONFERENCE was held at the Erie Beach reunion grounds on September 2, 3, and 4 with 150 young people in attendance, representing the various branches in Ontario. Dr. Floyd M. McDowell was the guest instructor and gave an excellent ministry. The program included classwork, dedication service, preaching, and recreational program. The theme for the gathering was "He Calls, We Serve." Other appointees who assisted in the instruction and preparation for the conference included Bishop Joseph E. Baldwin, Wil-

ZION BUILDERS' SERMONS

BY ELBERT A. SMITH

Even though these sermons were preached a number of years ago, they still have a freshness and vitality of Brother Elbert's very best speaking and writing years. He takes up a number of the questions that concern young people in relationship to their life and the church, and deals with them effectively especially in relation to the decisions the young people must make. Fully revised and brought up to date. Ready December 1

\$1.25

HERALD HOUSE

liam McMurray, Louis Zonker, John Booth of Toronto, Elwood Smith of Chatham, and C. E. Muir of London. Doris Green of Toronto was campfire leader and the McDonald brothers of Petrolia operated the refreshment stand. The ladies of the Chatham District prepared all the meals for the conference.

COLDWATER, MICHIGAN.—District conference of the Northern Indiana District was held October 14 and 15 at Buchanan. Conference was in charge of Apostle C. G. Mesley and District President L. S. Troyer. District officers' reports were approved. The district budget of \$2,095 was approved. The following were approved for ordination: Marion Blanchard and Arthur Middleton as elders; Donald Porter as priest; Virgil Trimm and Andrew Barnhouse as teachers; Charles Blanchard, Jack Drader, and Edward Boehm as deacons.

The following officers were elected: Elder L. S. Troyer, district president; Elders E. J. Grigg and V. L. Coonfare, counselors; V. L. Coonfare, bishop's agent; Glenn Cease, historian; Myrtle Johnson, secretary and auditor; Rolland Dirrim, treasurer; Muriel Collins, women's leader; Charles Blanchard, Jr., director of religious education; Harriette Schrader, music director; and Geneva Swaim, young people's leader.

The organization of a branch at Benton Harbor-St. Joseph was approved.—Reported by MYRTLE JOHNSON.

WEST VIRGINIA DISTRICT.—The annual fall conference was held at Parkersburg. Apostle Maurice Draper and District President Samuel Zonker were in charge. A study class, fellowship service, two sermons, ordination service, and business meeting well occupied the Saturday afternoon and Sunday sessions of the conference.

Nine men were ordained to the priesthood: from Steubenville, Ohio, John Oliver, Sr., to the office of elder, and John Oliver, Jr., to the office of priest; from Parkersburg, Orval Cottrill, teacher, and Earl Smith, deacon. From

Wellsburg, Don Trieber, teacher; Keith Zonker, deacon, and Neal Nixon, deacon.

Members elected to hold office for the current year are: Samuel M. Zonker, district president; Elders Wayne Wilson and Otto Melcher, counselors; Lawrence Phillips, young people's leader; Wayne Wilson, church school director; May R. Griffin, secretary-treasurer; Anna Schoenian, music director; Blanche Martin, women's department leader; May R. Griffin, historian and nonresident supervisor; and Margaret C. Pack, *Herald* correspondent.

The Parkersburg Branch made an outstanding contribution to the conference by the well-organized and efficient way in which they provided meals and housing for the largest number of persons ever attending an assembly of this kind in this district.

Saturday and Sunday, October 28 and 29, a Zion's League Rally for the youth of the West Virginia District was held at the Parkersburg Branch. Following registration on Saturday afternoon, the rally began with an open forum for which each person had been requested to bring a question in writing for discussion at this meeting. Many such questions were presented and as many discussed as time permitted. Great interest was manifested in this portion of the program, and splendid advice and counsel were given.

Class session, fellowship service, preaching service, short talks by young men of the priesthood, were all of important significance to the young people of the district, and much good was accomplished through these services.

Of special interest, too, for all those attending, was the recreational phases of the conference, which included a "Nose Bag Lunch" on Saturday afternoon, and a wiener roast that night.

Two priesthood institutes are scheduled for November, one to be conducted at the Wheeling Branch and the other at the Parkersburg Branch. Apostle Maurice Draper will be in this state for both meetings, and that important work will be accomplished is the expectation of all those awaiting the time of those assemblies.—Reported by MARGARET C. PACK.

GULF STATES DISTRICT.—The priesthood and other workers of the district met on October 27 for the opening service of a two-day conference of worship and study, the Saints of the Mobile, Alabama, Branch acting as hosts. Elder Percy E. Farrow addressed the assembly of 178 persons, using as his topic, "The Witnessing Church."

The activities of Saturday began with a worship service at 10 a.m. There were 131 persons in attendance. At 10:30 a.m. Elder J. A. Pray, pastor of the Mobile Branch, taught a class of the priesthood on "The Importance of Worship." At the same hour, Elder John Darling, associate director of the department of religious education, taught the other workers about "Worship in the Church School." Following these sessions, Elder Darling spoke to the priesthood on "The Ministry of Teaching," and Elder W. J. Breshears, president of the Gulf States District, taught the other workers on "The Principles of Worship."

Lunch was served by the women's department of the Mobile Branch. The afternoon sessions began at 2 o'clock; Elder Farrow teaching the priesthood on "Priesthood in Branches" and Elder Darling, the other workers, on "The Importance of Leadership in the Church." At 3 o'clock Elder Darling taught the priesthood on "Priesthood Leadership in the Church School" and Elder Farrow taught the other workers on "Evangelism in the Church School." At 6 p.m. Elders Farrow and Breshears showed colored pictures on the screen of places of interest they had visited.

In the evening there was a fellowship dinner served to 160 persons by the Mobile women's department. Elder Breshears acted as toastmaster. In lieu of the accustomed address, there was a panel discussion with Elder Breshears discussing "Why Branches?"; Elder Pray, "How to Develop Missions Through Branches"; Elder Darling, "What Shall We Do to Make the Branches Evangelistic?" and Elder Farrow bringing the "Summary."

Sunday services began with an organ prelude at 8:15 a.m. A worship and fellowship service followed immediately. At 10 a.m., Elder Darling taught a general class on "The Call to Discipleship." Elder Farrow preached the concluding service at 11 o'clock and used "Go Ye Therefore" as his subject. The meetings were all well attended, there being 290 persons at the last service and a smaller number at the two earlier ones.—Reported by AUDREY B. TILLMAN.

ROCK ISLAND DISTRICT.—On November 4 the young people of the district met in a Youth Institute at the Lend-A-Hand Club in Davenport, Iowa. Elder Carl Mesle, director of young people's work for the general church, was in charge of the classwork. Youth leaders and officers met with the young people for an afternoon of classwork on the organization and administration of the commission plan of Zion's League organization. Brother Mesle told what the Independence young people are doing and conducted a workshop which gave opportunity to all to help in planning programs using the *Zion's League Annual*. About sixty young people attended the classwork.

On Saturday evening the young people attended a banquet at the Lend-A-Hand Club. Brother Wayne Newport of Iowa City, Iowa, was master of ceremonies and Brother Mesle concluded the evening's program with an inspiring talk, "Serve Where You Are." There were seventy-seven present at the banquet.

On Sunday morning, November 5, the young people concluded their activities with a prayer service at the Rock Island church. District President Lyle W. Woodstock was in charge.—Reported by LYLE W. WOODSTOCK.

The stock of the MISSIONARY EDITION OF THE BOOK OF MORMON is exhausted. We shall have another binding ready for sale by March 1.

herald house

Independence, Missouri

Bring Forth Fruit With Patience — By EVAN A. FRY

Behold, the husbandman waiteth for the precious fruit of the earth, and bath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.—James 5: 7, 8.

I SPENT SEVERAL HOURS once talking kindly and earnestly to a boy who was on the wrong track and headed for trouble as surely as water runs downhill. Nothing I could say seemed to arouse his interest in any way. He was not antagonistic—just indifferent. He was enough of a gentleman to give me the respect he felt was due a minister, but it seemed to me as I sat pouring words into his ears that they bounced back without ever getting inside his consciousness at all. Finally, feeling beaten and frustrated and disappointed, I left him. Not far away, I encountered an old colored man—a devout Bible student and church member with a simple faith and a kindly disposition that made him respected and loved by all who knew him. He knew something of my mission and of the events that had made it necessary, and from the look on my face he guessed that I was not too cheerful about the outcome of my conversation. When he asked me how I had come out, I replied simply by shaking my head. Then he said a very simple thing I shall never forget. “Now don’t you fret yo’self, Reverend. You has done sowed the good seed; now give it time to grow, and de good Lord will help it to bear fruit.”

I am happy to report that the good seed did grow, and may yet some day bear fruit. But it took this wise advice from a very humble colored man to remind me that I was falling into a mistake impatient people make quite often—the mistake of expecting fruitage as soon as the seed is planted. The seed I planted that day fell on at least moderately good soil. I knew that it was good seed. I knew God would do his part in

making it sprout, take root, and grow. Yet because I did not see the fruit before my eyes immediately, I lost faith in the soil, in the seed, and in God who gives the increase.

THIS IS THE SEASON when we give thanks for a harvest of fruits and grains and vegetables that have been produced in the good soil of earth during the past summer. It is an obvious truth that we do not plant the seed one day and enjoy the fruits the next. “First the blade and then the ear; then the full corn doth appear.” It would be a foolish farmer who turned under his young corn about the first of July because it was not yet ready to pick, or who plowed under his winter wheat about the first of May because it had not yet headed out and turned to a ripe brown.

We cannot always tell what the harvest will be at the time when we sow the seed. Many things may intervene before the time of harvest to increase the crop or to destroy it altogether. But he who withholds his seed—who does not sow because he fears that something will happen so he shall not reap—will never know the fruitage of an abundant harvest. And he who has not the patience to wait until the time of harvest will never reap. There are, of course, some precautions which can be taken—some things we must do if we expect a full return at the time of harvest. We must be sure, first of all, that the seed sown is good seed. We must make as certain as we can that it is sown on good soil, though sometimes we have to sow the seed anyway, and simply hope the soil is good. Once it is sown, we can do some things to protect the seed as it

grows, to give it proper moisture and sunlight and cultivation.

MANY PEOPLE TODAY proceed on the assumption that they do not need to sow good seed at all. They are content to let their children grow up without making any planned or organized or continued effort to see that the good seed of the word of God is planted in their hearts. If the ground is good, it will grow any kind of seed put into it. The devil has plenty of laborers abroad sowing tares in the field of this world, planting them even in the midst of the fields of God, while the husbandmen sleep, secure in the thought that God is taking care of his field, or that somehow the seed will sow itself—that in due time the child will make up his own mind what he wants and start developing it. No child or young person ever brings forth fruit in the kingdom unless someone, somewhere, sometime sows the seed of the word of God, trusting that the soil is good, trusting that God will do his share and provide what is necessary to give the increase.

The test of good seed is whether or not it will sprout and grow. The test of good ground is whether or not it will sustain the life of a growing plant and bring it to fruitage. The test of a good farmer is whether or not he has faith and courage enough to plant the seed, skill and knowledge enough to cultivate it, tend it, and perhaps water it, and patience enough to wait for the fruitage of it. There are some things which must be left to God. Man cannot place the spark of life which makes a good seed good—which makes it burst forth into life and eventually into fruition. Only God provides the stimulating rays of the sun, without which no plant can grow.

In some things, then, we must trust God and wait with patience. Yet we cannot trust him for the things he has assigned to us. We must plant the seed. He will sup-

The Home Column

ply the sun and rain. Millions of souls, not only abroad but right here at home, have never received the seed of the word which, when it comes to fruition, brings eternal life.

TO EACH OF US falls the responsibility of sowing the good seed in the lives of others. But perhaps even more important—at least to ourselves—is the responsibility of seeing that the good seed which falls into our lives falls on good ground, where it may sprout and take root. Then comes the responsibility of seeing that that seed is not choked out by thorns and briars or tares—that it has full access to all the facilities which God has provided for its growth and development. Good seed, planted in good soil, must still be exposed to God's sunlight and air and water, or it cannot bring forth fruit. Fruitage cannot be born in His spiritual kingdom unless he is allowed to do his part. But with each one doing his share in patience, there shall be an abundant harvest.

Overcoming Racial Prejudices

(Continued from page 3.)

If this color problem is to be solved, it must be done on the personal and individual level. Committee meetings and resolutions are all very well, but do they make any difference in our behavior?

You can do something about the problems of our colored minority. You can always be kind. You can think and speak courteously. You can help to see that justice and fair-play are observed. You can make the lot of the colored people you meet a little easier. You can teach your children the same ideals.

Eventually, equal treatment and opportunity must come in this country, or we will perish as a nation. We cannot perpetuate the evil we have imposed on the colored minority and live. We would not be worthy. Some day God's justice and righteousness must be observed, or his judgment will overtake us. It is getting late, but it is not yet too late for us to do something. L. J. L.

Making Room for Jesus

By MRS. ERNEST O. SHERMAN

NO ROOM IN THE INN" is a theme the world and many Latter Day Saints spend much thought upon at the Christmas season. Many of us wonder, "Would we have blundered as did the innkeeper?" He seemingly did not know, but we know.

How many of our one hundred forty thousand church members have room in our hearts for the man Jesus? He grew in wisdom and stature and in favor with God and man. He ceased to be a babe and became a man, an example, a guide. This should be remembered when we celebrate his birthday.

One Christmas custom—the sending of Christmas greetings—has reached stupendous proportions. I have no quarrel with Christmas cards or the sending of them. I love Christmas cards, their beauty, apt verses, and their varied designs. In fact I started a hobby over twenty years ago to save one card containing a signature from each friend. In addition I started to save the unusual and the nativity scenes. Through the war years cards came from the far ends of the earth, so my hobby and my books of cards grew and widened in their scope.

FOUR YEARS AGO this same hobby set me thinking. I was going through my card collection of the year before, and I noted with dismay that several friends had passed on. Never again could I send them a Christmas card and letter. That was not the deepest hurt. The tragedy was that I had never reached them with the gospel story. As President Edwards says, "The greatest enemy of the best is not the worst, but the second best." For years I had contacted them with the second best.

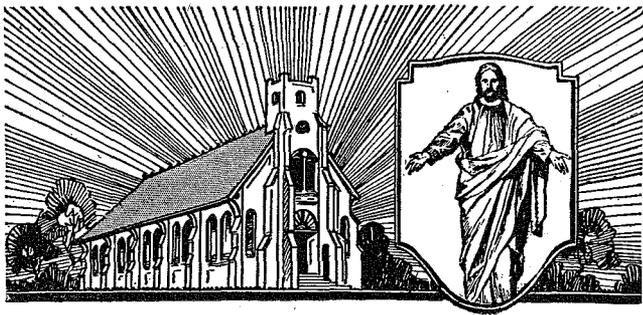
My husband and I began to think, to plan, and to do. We selected thirty-five names of friends and relatives to whom we would send a tract in place of a Christmas card. But what tract? We finally decided on *Faith of Our Fathers*. Each tract was accompanied by a personal letter of testimony explaining what this "Faith of Our Fathers" meant to us and why we had become residents of Missouri twenty years before. A sheet of heavy typing paper, cut and pasted, made an adequate envelope.

A few days before Christmas, we put these in the mail. We had already received our annual letters and cards from these friends and expected no answer or comment. But almost to a person, we received a second letter commenting on the message they had read. We used the *Church Directory* to write the address of our church home, if there happened to be one in their town or near by, and some of them also wrote that they already knew of the local branch. Our plans went even a little beyond the tracts. We selected eleven people from the list of thirty-five, and on New Year's Day, we were mailing *The Call at Evening* to them as a follow-up. Then after a while, we sent a dollar edition of the Book of Mormon. Again we received a splendid response from our reading friends.

The next year we planned to send books to eleven more, but illness in our home made it necessary for us to postpone our follow-up for a while.

EVER SINCE THAT EXPERIENCE, we have felt dissatisfied with ourselves if we have made no effort with our nonmember or disinterested acquaintances to help them make a special place in their hearts for Jesus. So we have made a resolution that in 1950, we will have a definite plan for Christ's birthday celebration each year so those who have not known the precious truths that have been given to us by his Spirit may receive them

(Continued on page 22.)



A Democratic Religion

By GEORGE YOUNG

IT MAY BE that because I'm a citizen of the United States of America, I've believed so strongly in the brotherhood of man and the great power of love of man for his fellow men. The idea of democratic living was my heritage. It thus became my responsibility to take that idea and apply it to life. To do this I had to look about me and examine critically those institutions which were my life. I had to probe into the meanings of the things which were handed down to me by various authorities. I had to determine what democratic living actually meant, what I had to do to insure my heritage for my children. If my probing indicated a change in living must be made, then I would change. If any part of my life were in opposition to what democratic living meant, then I must divorce myself from it.

The greatest democrat of all—the One who knew everything that was involved—said, even while dying, "Father, forgive them; they know not what they do." At another time he said, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies." Forgiveness, love, compassion, understanding, open-mindedness—these are the criteria by which the true democrat is measured.

Jesus sets the pattern into which, if I believe in him, I must at least approximately fit. He has made a promise for my attempt to fit the pattern—a promise too good to be

passed by. He has said, "Ye shall have great joy, and be exceeding glad."

NOT MANY YEARS ago when I was yet a little fellow, my brother and I would leave home early in the morning, walking toward the outskirts of town and the countryside to where luscious big, blackberries grew. We would leave before the sun was up with our pails and the lunch mother had given us, making little swirls in the early morning fog as we swung our feet along. Our jacket collars were pulled high and close about our necks to keep the morning coolness out.

After an hour or so of walking, we would reach a patch of berries and begin picking. Soon I'd feel a warm sensation on my back, and I'd look up to see the fog gone and the sun smiling an apology for its lateness. All over the fields diamonds of dew sparkled, reflecting the glory of the sun. I felt good, wonderfully alive, happy with life. In those days I must have been very close to God.

IN 1942 I was seventeen and a sailor in the U. S. Navy. After a period of training, I was put aboard ship and sent to North Africa. During the year that followed, I toured North Africa, Sicily, and Italy as far north as the Anzio beachhead. I was amazed and saddened by what I found, especially in Sicily and Italy. I had never realized that such

poverty existed. I had thought my family was poor, but compared to these people it was wealthy. If they could have attained the standard of living common in America even during the worst of the depression years, they would have been eminently better off.

In the midst of this abject poverty, there was unbelievable wealth. This was held by the Catholic Church, to which I then belonged. Magnificent gold crusted cathedrals—monuments to the enslavement of the people—dotted the cities. The church took everything as its pay and gave the people nothing but an empty promise of salvation in return.

These poor people were doing what they thought was right. They were fulfilling what they believed to be the requirements of God. But they were not "exceeding glad," neither did they have "great joy." Jesus said, "I am come that they might have life, and that they might have it more abundantly." The only thing in life these people had in abundance was sorrow. If they were correct in their beliefs, then God had misled them, for keeping his law did not bring joy or happiness. If God did not mislead them, then the beliefs of these people were wrong. And if that were true, then I was wrong also.

IT BECAME increasingly apparent that the Catholic Church was one institution in my life which could not possibly be in harmony with democratic living, with the more abundant life. It took from man his most precious God-given right—his agency. Such things as freedom of conscience, freedom of worship, freedom of the press, freedom of education, freedom of assembly are named pernicious by the church.* This allows man no choice. Pope

New Horizons

Pius XIII in his *Encyclical on Human Liberty* in 1888 wrote: "It is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, or writing, or of worship." Such things are in direct conflict with democratic living. Nowhere in the Testaments can there be found any justification for such actions as these. If these things were required by God, then the Catholic people should be glad and joyful and they should have an abundance of the things of life. They are not and they do not.

The people of the Catholic faith are led to believe that this life is truly a vale of tears, and that such is the price we pay for living. This is not democratic living—it is not living at all.

I finally reached the point at which my beliefs concerning God, his nature, and life were too much at conflict with the published policies of the Catholic Church. This was one part of my life which was in opposition to what democratic living meant, so I divorced myself from it. The threats of punishment for such action became hollow echoes ringing about the dark cavern of ignorance out of which I had stumbled.

The action was yet incomplete. The next step was to determine what it was that I did believe concerning God and the lives of men. I found that though I had come out of that dark cavern, I was not yet in daylight. That strange half-light of the predawn in which I found myself made vision difficult. However, though my specific beliefs were hard to determine, I did know what I could *not* believe. I must belong to Christ's church, but as far as I could tell, that church was not in existence among men. The ones with which I was familiar were merely sprouts of the Catholic Church. Their expressed beliefs were shallow and concerned merely the relationships of man with man instead of those of man with God. I was slowly but certainly coming face to face with an issue, the resolution of which I knew would greatly disturb me. That was, I could belong to no church.

I, who did believe that God truly loved his children and gave his only Son for their salvation, still could belong to no church.

By the time I reached this conclusion, I had been discharged from the Navy and was attending the University of Kansas. Here it was that I heard of a church which was organized exactly as Christ had organized his church. A church which taught that God speaks to man now as he did thousands of years ago—a God who was loving and kind and forgiving.

Man's agency is a priceless thing, and this church would allow no price to be placed upon it. This church named freedom of thought, speech, writing, and worship as gifts from God to be used by man for his enlightenment. This church had as its

goal eternal life and the establishment of the kingdom of God *here on earth*.

I felt again the warm emotion I had experienced as a child. It stirred my heart, and my heart believed. Its logic stirred my mind, and my mind believed. This was a God-made plan, as immense as the universe and as lasting as eternity.

The Reorganized Church of Jesus Christ of Latter Day Saints—Christ's church—is now my church. The happiness which came after my baptism and confirmation can be surpassed only by that which is yet to come. I truly have great joy and am exceeding glad. I have found the abundant life.

*See *Report from Spain*, by Emmet John Hughes (A Roman Catholic) pages 77 and 78. Publishers, Henry Holt and Co.

"—And So Good for Our Morale"

By CARL MESLE

FOLLOWING the "Messiah" broadcast last year, we received a letter from a girl "back East" whose comments ran something like this: "Listened to the broadcast of the 'Messiah.' It was wonderful—and so good for our morale." This young lady is not only the choir director for her branch but also holds an excellent position in a large city where she meets many people outside of the church, including some notables. Knowing her, I could better appreciate what she meant by its being good for their morale. There are so many people who know so little about our church that it is good for our morale to have something of quality recognized nationally to which we can point and say with pride, "That's my church."

If listening in to the "Messiah" broadcast was good for the morale of some, it would seem that we ought to encourage all of our young people and their friends to listen in. It is true that not everyone appreciates the type of music repre-

sented in Handel's "Messiah," but for those who are interested in trying to appreciate it, there are so many beautiful passages both in words and in music that it would be difficult for them not to gain something of value from it. Here is a bit of missionary work into which Leaguers might sink their teeth. The "Messiah" takes the church into the homes of people all over the country. We have nothing to apologize for when we invite our friends and neighbors to listen.

THIS WILL BE the twelfth year in which our Independence Messiah Choir will have broadcast the "Messiah" on a national network. It may make it more interesting to know that, while each broadcast costs the church nearly \$3,000, it costs the Columbia Broadcasting System, which provides the time free of charge, a great deal more, and national networks do not throw

away valuable time. We are told CBS has been approached by a great number of choirs, many of wider fame than our own and some of whom have offered to pay for the time on the air in order that their choir might gain the opportunity to have the national spotlight each year.

When asked by professional directors as to the requirements expected of those who try out for the chorus, Franklyn Weddle, the director, answered, "They must have enthusiasm and the ability to carry a tune." There are many young people in the chorus with average or good voices who contribute much to the performance and, in their own words, get a genuine thrill out of taking part. There are also represented more mature and experienced singers, including some of the finest in the greater Kansas City area.

Mr. Weddle, who is church director of music and radio, is intimately acquainted with the musicians of the Midwest and selects carefully the forty-two members of the Kansas City Philharmonic Orchestra who will accompany the choir this year. Two of the four soloists: Josephine Crinklaw Mader and Garland Tickemyer are members of the church and have sung the soprano and tenor

parts for some years. A substitute is being sought for our own Anna-jean Brown, contralto, who is singing in Europe at the present time. The bass soloist will not be a member of our church. Here, incidentally, is a challenge to our aspiring basses.

WITH ALL THIS PREPARATION, here is an excellent opportunity for a League or young people's group which will render a service to itself, the church, and the community. For those interested, here are some ideas:

1. Tell your friends about the broadcast personally.
2. Send out the announcement cards that will come to the pastor. Request more if necessary. Get them to friends, including teachers and business associates who might listen.
3. Make up posters to put in store windows about town, on the church and school bulletin boards, and in the shops.
4. Organize League listening parties, unless the branch has its own, and make it a social occasion with refreshments and with someone telling the story of the "Messiah" beforehand.
5. Provide a League meeting program about the "Messiah," including

the story and selected music by soloists or a quartet. (See *Zion's League Annual*, No. 4, page 62.)

6. Clear all ideas with your pastor.

The broadcast will be presented on most CBS stations, Sunday evening, December 17, from 10:30 p.m. to midnight, *Central Standard Time*. Some stations will rebroadcast it later, so check with your local station before making your posters.

Good luck and good listening!

Making Room for Jesus

(Continued from page 19.)

at a time when their hearts are filled with love and tenderness at the celebration of his birth.

It is an opportune time to reach out and bring their attention to a greater vision—the vision beyond the cradle to the adult Jesus, to his teachings, his precepts, the church which bears his name.

These tracts bring them a vision of the living Christ whose spirit moves upon his priesthood that they may write his teachings for mankind to read, study, and profit by. As the Wise Men brought precious gifts to the babe, so can we give precious gifts—the teachings of the living Christ to a world that needs him.

Apostle Oakman says:

"If twenty thousand people in our church would spend fifteen minutes every day in studying the word of God, at a time of the day when they were at their best, untold power would flow to the church."

Paraphrasing a little:

If twenty thousand members would select fifteen nonmembers and send them God's Word at the time of year when they were at their best, what a harvest there might eventually be for the church from the seed sown.

Let's cease to worry about no room in the inn and concentrate on the desire that there will be room in our hearts for Christ, and then help to make room in our neighbor's hearts also.

Priesthood Manual

Here is a completely revised and enlarged handbook for the priesthood members. It covers the ordinances and the sacraments of the gospel, the financial law, and the responsibilities of the priesthood. Ready December 1.

Correct Price \$1.50

Herald House

INDEPENDENCE, MISSOURI

Notice to Servicemen at Ft. Sill, Oklahoma

The following church members of Lawton will be glad to have servicemen visit them in their homes:

Mr. and Mrs. A. R. Johnson
1010 E Avenue
Telephone 1021-M

Sgt. and Mrs. Seth Osborne
2111 Lake
Telephone 2279-J

Major and Mrs. Marvin Lindmark
1816 Baldwin
Telephone 3691-J

REQUESTS FOR PRAYERS

Sylvia E. Crossman, Albin, Wyoming, requests prayers for her brother, J. Albin Anderson, who has been ill with a stomach ailment for some time.

WEDDINGS

Marsh-DeLapp

Patricia Lucile DeLapp, daughter of Bishop and Mrs. George Leslie DeLapp of Independence, Missouri, and William Robert Marsh, son of Mr. and Mrs. William Arthur Marsh of Lamoni, Iowa, were married September 17 at the Stone Church in Independence by Elder Hubert Case, grandfather of the bride. Both bride and groom were graduated from Graceland last spring. They are making their home in Independence.

Cote-Sears

Barbara Lavinia Sears, daughter of Mr. and Mrs. Calvin C. Sears, and Q.M.C. Eugene Joseph Cote, son of Mrs. Wilfred Cote, were married October 21 at the Baptist Church in Branford, Massachusetts, Elder Almer W. Sheehy officiating. The bride is a graduate of State Teachers College, and the bridegroom attended Admiral Farragut Academy. They are residing in Indian Neck, Branford.

Stevenson-Snyder

Beverly Snyder of Emporia, Kansas, and Jim Stevenson, Jr., son of Mr. and Mrs. Jim Stevenson of Independence, Missouri, were married November 2 at Bentonville, Arkansas. They are making their home in Mulvane, Kansas.

BIRTHS

Mr. and Mrs. Richard Reimer of Independence, Missouri, announce the birth of a son, John Richard, born November 3 at the Independence Sanitarium. Mrs. Reimer is the former Ernestine Ulican.

A daughter, Nancy Kay, was born on October 12 to Mr. and Mrs. Wayne Jackal of Harlingen, Texas. Mrs. Jackal, the former Mary Jo Wilder, is a graduate of Graceland College, class of 1948. Mr. Jackal was graduated in 1945.

A son, John B., was born to Mr. and Mrs. John Wessling of Pharr, Texas, on October 30.

A daughter, Gladys Estella, was born on October 15 to Mr. and Mrs. Alton E. Gill of Spokane, Washington. She was blessed at Vay, Idaho, on November 12 by Elders C. D. Crabb and P. H. Kenney. Mrs. Gill is the former Ethel Crabb.

A son, Steve Hartvig, was born on November 11 to Mr. and Mrs. Kenneth H. Bolie of Burt, Iowa. Mrs. Bolie, the former Rosemary Bishop, is a graduate of Graceland College and the Independence Sanitarium School of Nursing.

Mr. and Mrs. Bruce MacGregor of Kirkland Lake, Ontario, announce the birth of a son, John David, born November 5.

A daughter, Chrystie Ann, was born on October 6 to Mr. and Mrs. Carlos H. Crownover of Richland, Washington. She was blessed on October 18 by Elder H. C. Hammel and her grandfather, Elder A. J. Crownover. Mrs. Crownover is the former Chrystal Draper.

DEATHS

CROWL.—Andrew Ethan, was born October 11, 1860, at Oak Grove, Wisconsin, and died July 22, 1950, at his home in Butler, Missouri. He had been a member of the Reorganized Church since 1894, and held the office of priest. He is survived by his wife Bernice of the home; four daughters: Edith Brotherton of Lamoni, Iowa; Blanche Kinsfather of Independence, Missouri; Hazel Miller of Opheim, Montana; and Mrs. Wilbur Smith of Butler; three sons: Leonard of Lowry City, Missouri; Theodore of Osceola, Missouri; and Edwin of Sugar Creek, Missouri; thirty-seven grandchildren and thirty-six great-grandchildren. Funeral services were conducted at Butler, and burial was in Floral Hills Cemetery near Kansas City, Missouri.

FERRELL.—Edward Elgin, was born March 4, 1878, at Burford, Ontario, and died October 30, 1950, at Nora, Saskatchewan. He moved to Rosendale, Manitoba, about fifty years ago, and ten years later moved to Bethune, Saskatchewan. Since 1931 he had made his home in Nora. He had been a member of the Reorganized Church since September 11, 1904, and was also a member of the Loyal Orange Lodge. He is survived by his wife Mary; seven sons: Elgin, Elmer, Charles, Frank, Earl, Bert, and Clayton; and two daughters: Madeline and Coral. Funeral services were conducted at Nora Hall, Elder Howard Fisher officiating. Burial was in Rose Valley Cemetery.

ROBERTSON.—Ruth Evangeline, daughter of I. N. W. and Melvina A. Cooper, was born January 29, 1891, at Lamoni, Iowa, and died November 10, 1950, at Independence, Missouri. In the early 1900's, she and her mother homesteaded near Valier, Montana, where she met and married George A. Robertson, a neighboring homesteader. Three children were born to them. Later the family moved to Colorado, where Sister Robertson was a faithful worker in the women's department and a member of the choir. She was also interested in welfare work, serving on the Community Chest drives and other local projects, and held membership in the American Literary Society in Denver. She had belonged to the Reorganized Church since September 12, 1900. Mr. Robertson preceded her in death three years ago.

Surviving are two daughters: Pauline B. White of Berkeley, California, and Mariamneh Klusman of Richland, Washington; a son, Raymond D. Robertson of Berkeley; a sister, Pauline Smith of Kansas City; a half-sister, May Mather of Los Angeles, California; and five grandchildren. Services were held at the Dixon Kepley Funeral Home in Independence. Elders Glaude A. Smith and Arthur E. Stoff officiating. Interment was in Mound Grove Cemetery.

HANSEN.—Annie Louise Rasmussen, was born March 20, 1883, at Council Bluffs, Iowa, and died November 17, 1950, at the Independence Sanitarium after an illness of several months. On February 24, 1904, she was married to John A. Hansen; five children were born to them. Mr. Hansen preceded her in death in May, 1935. She was baptized into the Reorganized Church on July 12, 1899, and was very active in the women's department.

Surviving are two sons: John Arthur of Fargo, North Dakota, and Francis of Council Bluffs; three daughters: Mrs. Leona Handlen of Council Bluffs; Mrs. Ruth Hough of Underwood, Iowa; and Miss Estella Hansen of Independence; four brothers: Herman and Walter Rasmussen of Council Bluffs; Arthur Rasmussen of Salina, Kansas; and Rasmus Rasmussen of Seattle, Washington; two sisters: Mrs. Howard Swanson of Sioux City, Iowa, and Miss Mable Rasmussen of Omaha, Nebraska; and five grandchildren. Funeral services were con-

ducted at the Woodring Mortuary in Council Bluffs, Elders Charles F. Putnam and V. D. Ruch officiating. Interment was in Hazel Dell Cemetery.

TURNER.—Pearle, daughter of Oliver E. and Emma Brackenbury Flanders, was born May 18, 1895, at Stewartville, Missouri, and died November 4, 1950, at her home in the McClellan Hotel, Wichita, Kansas, where she had resided since 1943. On July 1, 1918, she was married to John Harris Turner at Independence, Missouri. A member of the Reorganized Church since her youth, she was active in the women's department in Wichita Branch, and with her husband often visited isolated Saints in Kansas and Oklahoma. She was also a member of the Maywood Mercy Hospital Club and will long be remembered for her kindness to elderly people.

Besides her husband she leaves three brothers: A. Douglass Flanders, Lake Lotawana, Lee's Summit, Missouri; O. E. Flanders, Jr., Elsinore, California; and L. E. Flanders, Independence, Missouri. Services were conducted by Elder Hubert Case at the Speaks Funeral Home in Independence. Interment was in Mound Grove Cemetery.

BYRNE.—Verna, died November 4, 1950, at the home of her daughter, Mrs. Ruth Wolfe, of Edwardsville, Indiana, at the age of sixty-one. She was a member of the Reorganized Church and had great faith in God. During her final illness, she often received relief from pain through administration and bore testimony of God's goodness to her. For several years before her health failed, she served as leader of the women's department and a teacher in the church school at the Bryneville, Indiana, Branch.

Surviving are two daughters: Mrs. Sue Brock of New Albany, and Mrs. Wolfe of Edwardsville; two sons: Ellis Byrne of Byrnesville and Jack D. Byrne of New Albany; four sisters; and two brothers. Funeral services were conducted at the church, Elder Edmond L. Fouts officiating. Interment was in the Byrnesville cemetery.

BENNETTS.—Arthur Pearce, was born at Downgate-Callington, Cornwall, England, on July 16, 1873, and died November 6, 1950, at Montague, Michigan. At the age of seventeen he came to the United States, spending three years in Colorado, Montana, and Arizona. In 1893 he made his home in Michigan where he was engaged in copper mining until 1920. When he left the mines he was mining captain over 500 men. Later he worked for the Buick Motor Company in Flint, Michigan. In 1895, he married Edith Foster; seven children were born to them. Following the death of his first wife in 1920, he married Emma J. Lamb. While living in Flint, he was baptized a member of the Reorganized Church. He also belonged to Flint Lodge Number 23, F. and A. M.

He is survived by his wife, Emma; a daughter, Mrs. Flora Christophersen of Marietta, Ohio; four sons: Wilbert A. of Muskegon, Michigan; Weldon J. of Fenton, Michigan; George E. and Kenneth W. of Flint; a sister, Flora Jordan of Butte, Montana; thirteen grandchildren and five great-grandchildren. Two children preceded him in death. Funeral services were held at the Groves Chapel in Flint, Elder Arthur H. DuRose officiating. Burial was in Flint Memorial Park.

GENDRON.—Glen Arthur, son of Elder and Mrs. J. A. Gendron of Saskatoon, Saskatchewan, died September 27 at the age of four. He had been ill for a year and a half. Besides his parents he leaves a sister, Frances. Elder J. A. Jordan was in charge of the funeral.

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P.S.

Elroy Hansen
Rt. #4
Denison, Iowa

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*** THE ORPHAN**

On our way home late last evening, something small and dark exploded in the bushes beside the walk, and bounded out in front of us. It was a kitten. He took a cat's ancient way of calling attention to himself. He simply got in front of us and stopped. When a cat does that, you must step on him, detour, or stop. But you can't fail to notice him.

This kitten followed us home, in spite of our efforts to lose him. He had very clearly begun adoption proceedings. It is a regular thing in cat life. He had been weaned, and it was up to him to find a new home. He had selected us.

I remember once seeing a mother cat leading her brood down the street. She had a determined look on her face. It was an important day for the kittens. She came to the top of the steps leading to our house.

She mewed just once. It was as if she said, "Tommy, this is your place. You'll have to get in the best way you can. It's up to you."

A small bundle of fur, charm, and hope came forward, never once looking back. He knew by instinct what he had to do. He looked up and mewed. It was some hours since he had been fed, and he was hungry. He took up the cat's ancient and universal language. He mewed. His voice was firm and insistent. He knew his rights. This was his home, and we were his people. Would we please, immediately, let him into the house and feed him?

We did just what you would have done. He lived with us and we loved him. We were sure he loved us, too, and we grieved when something happened one day that he did not return.

*** THE FORM AND THE SPIRIT**

In the times of Jesus the roads were dusty, and many travelers went on foot. They had no socks, and they wore open sandals. You can imagine how their feet looked and felt at the end of even a short journey.

When the tired traveler sat down at the inn, or at home, his most immediate need was to have his feet washed. A servant took care of this.

To signify humble service, Jesus got a basin, water, and a towel, and washed the feet of his disciples. It was a practical act.

Today, the traveler arrives with his shoes dusty, and the first thing he wants is to get them shined.

Jesus was practical and sensible. If he were living today, perhaps he would signify humble service by getting out a Shinola kit and polishing the shoes of the disciples.

Today, we should understand the spirit rather than copying the form of what Jesus did.

Britain forbade natives of India to make cloth, to keep the business for the home cotton mills. As a gesture of defiance and a demand for freedom, Gandhi and his followers spun cotton thread wherever they went.

Then Gandhi was killed, and India was made free. All reason for that spinning disappeared. But his followers solemnly met and continued the spinning. Gandhi would have regarded that as ridiculous. He would have done something new, appropriate to the changing needs and conditions of his people.

Anybody can copy a form. It takes intelligence to understand the spirit. Let us do what Jesus would have done now, rather than what he did then.

Herald House

SEND TRACTS WITH YOUR CHRISTMAS CARDS

During the past several months many envelope-sized tracts have been published. They are written and designed to be tucked in a message to a nonmember friend or relative.

THE BOOK OF MORMON:

A Second Witness for Jesus Christ

10 for 35c; 25 for 85c; 50 for \$1.60; 100 for \$3

A GIFT FOR YOU

10 for 25c; 25 for 60c; 50 for \$1.10; 100 for \$2

I OPPOSED THE CHURCH

10 for 25c; 25 for 50c; 50 for 90c; 100 for \$1.75

IS YOUR FUTURE SECURE?

10 for 25c; 25 for 50c; 50 for 90c; 100 for \$1.75

IS HIDDEN HUNGER STARVING YOU?

10 for 20c; 25 for 40c; 50 for 70c; 100 for \$1.25

A QUESTION FOR AGRIPPA . . . AND YOU

10 for 20c; 25 for 40c; 50 for 70c; 100 for \$1.25

SOMETHING YOU CAN TAKE WITH YOU

10 for 20c; 25 for 40c; 50 for 70c; 100 for \$1.25

**Independence,
Missouri**

THE SAINTS'

Herald

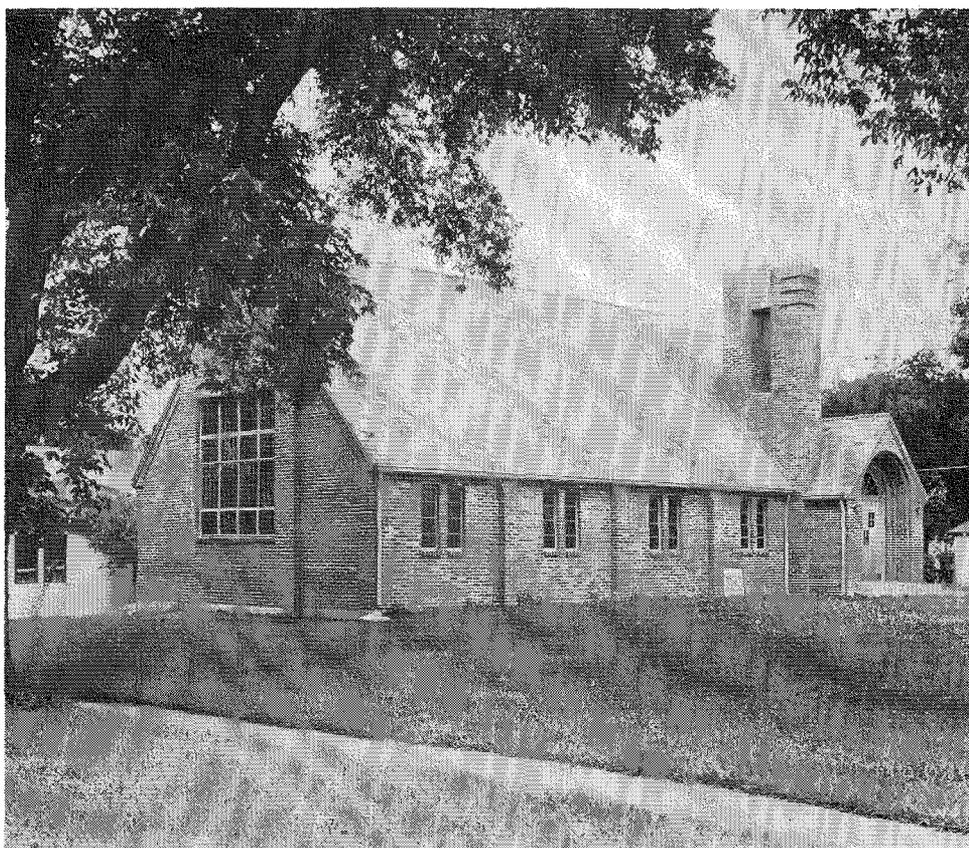
VOLUME 97

DECEMBER 11, 1950

NUMBER 50

Topeka, Kansas New Church

(Story on page 10.)



NEW HORIZONS

PERHAPS YOU NOTICED the powerful and dramatic article in the "New Horizons" department for young people in the issue of November 20—"I am thankful," by Mrs. Harley Nagel.

It all happened so quickly. Sadi was a happy bride for a year, then a widow, then a mother. Her magnificent courage has amazed even the friends who thought they knew her.

The article reveals to us the source of Sadi's strength and courage—her faith, her trust in God. It is something every young person should read.

Parents, your young people are so busy with school, with forming new friendships, they sometimes miss the very things that would help them most. As they grow, try to interest them in the publications of the church, and particularly in "New Horizons," which is meant for them.

They may find there something that will touch their hearts and help them to realize the great movements of life in which they have so important a part.

THE BULLETIN BOARD

This part of the *Herald* is a most important service feature. It brings to readers important district announcements, changes of address, requests for prayer, and notices of weddings, births, and deaths. Publication is free for announcements that do not exceed standard size. To give everybody fair treatment, it is necessary to condense the copy that is received.

How regularly do you read the "Bulletin Board"? Here is a means of keeping yourself informed on certain lines of church news. Your friends may be represented in this column almost any time. Some of those announcements may be important to you. You may wish to attend some conference or gathering, and you may need the information given here.

Give yourself a little training. See to it that you read the "Bulletin Board." It is more interesting than you have supposed. It contains the "vital statistics"—the most important of all news. One intelligent, well-informed woman once said, "I always turn to the vital statistics in the newspaper first."

"Vital statistics"—the death of a friend, the birth of a baby, the marriage of a fine young couple, a district or regional gathering—such things are very important to you.

Introducing...

LOYD ADAMS (page 5) was introduced on April 9, 1949.

H. JEANETTE NICHOLS, Independence, Missouri (page 11), was born and baptized in Detroit, Michigan, where she was graduated from Highland Park High School in 1930. Following graduation at Graceland College in 1932, she trained in the Detroit Institute of Musical Art and the Business Institute of Detroit where she completed a secretarial course. In 1935 she married William M. Nichols. They have two sons: William S., 14, and James E., 8. Before her marriage she worked as a private secretary. A member of the Independence Music Club, she is active in music circles and often appears as a contralto soloist.

THE SAINTS' HERALD

Volume 97

December 11, 1950

Number 50

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News & Notes

JOHN SHIELDS DIES

Bishop J. E. Baldwin telegraphed us that Evangelist Shields died at London, Ontario, November 29, and was buried at Shelburne, Ontario, on December 2. He was ninety-one last May and had been under appointment since 1888. He was superannuated in 1928, but was requested to labor as health and circumstances would permit. A worthy tribute will appear in the "Herald" in due time.

SPANISH INTEREST

Apostle Charles R. Hield has been visiting groups of college and university students who are interested in spreading the Restoration message among the Spanish speaking people.

On November 10, 11, and 12 he was in Stillwater, Oklahoma; on November 14, in Warrensburg, Missouri; on November 18 and 19 in Columbia, Missouri; and on November 25 and 26 in Ann Arbor, Michigan.

DRAMA FESTIVAL

The first four of seventeen plays entered in the twentieth annual Zion's League Drama Festival were presented November 27 in the Little Theatre.

Each play is a one-act play about thirty minutes in length. Seventeen of the eighteen Leagues in Independence are presenting plays. This is the largest number presented since the festival began. John Smith, the Stake Zion's League study chairman, is in charge of the activities.

MISSIONARY ENDEAVORS

On November 17 Apostle D. T. Williams and Missionaries J. C. Daugherty and Alan Tyree left Independence for a series of missionary meetings in Kansas. They visited the group of Saints at Great Bend. On November 19 they were in charge of the organization meeting in which the Elkhart Mission became the Wilburton Branch. Ronald Manuel was made district president, and Earl Sheppard was made bishop's agent. The pastor is Clarence Owen.

On Monday Brothers Williams, Daugherty, and Tyree were in Alexander; on Tuesday in Topeka; on Wednesday in Leavenworth; on Friday in Osawatimie; and on Sunday in Lawrence, Kansas.

At Lawrence the Kaw Valley District mission was organized into a branch. Brother Daugherty was made district president and Bishop Howard Miller was made treasurer. Other officers are Gladys Andes, secretary; Clyde Johnson, church school director; Lyman Edwards, Zion's League leader; Kenneth Burns, young adult leader; Reta Miller, music director; Mrs. Kelley, women's leader. Four ordinations were approved: Kenneth Burns of Lawrence to elder, Eddie Jones of Topeka to elder; Merle Reed Harmon of Topeka to priest; Harry Pitchford of Topeka to teacher; and Clifford Alfrey of Topeka to deacon. The ordinations will be taken care of in separate branches.

THANKSGIVING SERVICE

Elder Glaude A. Smith, pastor of Stone Church, was the speaker at a special service held in the church on Thanksgiving morning. He selected as his topic, "The Lord of Hosts Shall Be With Us."

Bishop Leslie W. Kohlman sang as a solo "The Lord's Prayer." The prayer of thanksgiving was said by Evangelist A. K. Dillee. The invocation was by A. Neal Deaver and the benediction was by Howard W. Harder. The Stone Church Choir, under the direction of Paul N. Craig, presented several anthems.

(Continued on page 23.)

The Failure

“And they bring him unto the place Golgotha, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them.”

—Mark 15: 22-24.

The top of the hill was bare, except for three wooden crosses. They stood like stripped trees with rough-hewn branches, and the fruit they bore was death. A man was nailed to each cross.

The man in the center was a teacher. He had never drawn a salary, and he did not receive a government dole. He was a volunteer, and he lived by the contributions of his friends. He had taught a gospel of love and righteousness. He had talked of the Heavenly Father, and of his kingdom. He said that men and women could be the children of God. This was called blasphemy, and he was crucified for it.

The Roman soldiers, standing at the foot of the cross, thought he had failed. They gambled for his clothing. To them, he was just another troublemaker who would soon be forgotten.

The priests, standing a little farther away to keep themselves uncontaminated, thought he had failed. By their plotting they had stopped his mouth and put an end to his preaching. They sneered, “He saved others; himself he cannot save.”

The crowd that stood about the place was hostile. They were some of the same throngs that had welcomed him with palms and flowers a short time before. Now they were cruelly jeering, mocking him, and following the line of the priests. They who had sung the loud hosannas were turned against him now, and they had joined in the spitting, the smiting, and ribald laughter. They were sure he had failed. And the world hates a failure.

The disciples were standing afar off. They were so few, and the enemies were numerous and strong.

Perhaps they thought he had failed also. But they still loved him, and they feared the enemy. They did not come closer because they did not dare.

* * * * *

Did Jesus, too, think that he had failed? Perhaps, for a few hours, he could have thought so. He cried out to his Father: “My God, my God, why hast thou forsaken me?”

His hopes of winning the hearts of men by the gospel of love had come to this, that most men seemed to hate him. His hope of bringing peace for the Jews had brought a new kind of war among themselves. His hope of establishing a spiritual kingdom with his Father at the head of it had brought him only a cross for a throne. From that place of agony, could he see anything but failure?

And yet, he must have known that there was something more. The priests had not won the final decision. The mobs had not spoken the final word when they said, “Crucify him!” The Romans had not performed the final deed.

* * * * *

Then followed the earthquake, the rending of the veil of the temple, the resurrection, the darkening stormy sky—grim omens that something was wrong; that the deeds of the day had not pleased a Higher Power.

And when the disciples came on the morning of the first day to the door of the tomb to pay honor to their dead friend and teacher, they

were confronted with the living form of the resurrected Savior.

He had not failed.

* * * * *

Every man carries two pictures in his mind. They have strong resemblances, and sharp differences. One of them bears a title: “The Man I Might Have Been.” The other, “The Man I Am.” And scrawled across the bottom of the latter picture, in the man’s own handwriting, is a single word, “Failure.” It is his own judgment on himself. He thinks he has failed.

Others who view his life may think differently. They count his achievements as everything that rises above the zero from which he started. He measures his failure by how far he has fallen short of his ideal.

* * * * *

Joseph Smith in Carthage jail may have thought he had failed. His enemies surrounding the prison, waiting savagely to kill him, were determined that he should fail. Perhaps Emma, waiting at home in Nauvoo, may have thought his life-long efforts to win peace and security, to build a righteous community of the Saints, had all failed. Perhaps the world thought he had failed. But this was not the end of the story. There was more to come.

The work went on, led by his son. He had not failed.

* * * * *

A man was nearing the end of his life, sick in bed, unable to rise. “I am afraid I have been a failure,” he said. “I’m not leaving very much for my family.” He had worked hard all his life. His home was free of debt. There was a little money in the bank. He had reared some splendid children, with his wife’s help, and educated them. They were fine citizens, and he had the happiness of seeing beautiful grandchildren in their homes. He had left moral and spiritual values in the world. He had not failed. L. J. L.

E d i t o r i a l

Second Semester at Graceland

Graceland is making another call to the young men and women of the church. The time of opportunity is here again for certain qualified persons to enroll for work at the church college.

Graceland is now accepting applications for admission from students who desire to enroll for the second semester of this school year. The second semester begins on January 25, 1951, with registration at the college. Classes begin on January 29.

This year the college will have room for about twenty new students at the semester. It is customary for about that many to enroll at the semester each year.

The college courses are not arranged to permit as great flexibility in enrollment the second semester. Not as many courses are open as is the case in the fall, since many courses last for two semesters. However, the student can enroll in such courses as beginning psychology, hygiene, and such social studies as geography, history, and sociology; he can also take some language courses, if he has had sufficient language background in high school, some secretarial science courses, and general college mathematics. Special arrangements can be made for students who enroll with advanced standing—that is, students who have had previous college work at Graceland or elsewhere.

For full details the prospective student should write the Director of Public Relations, Graceland College, Lamoni, Iowa.

The open door to a new life and greater opportunities for service await the student who accepts the challenge to obtain a Graceland education!

Notice of Appointment of Bishop's Agent, Chatham District

Notice is hereby given of the appointment of Elder Thomas Glen Atkinson, Rural Route No. 1, Charing Cross, Ontario, as Bishop's Agent of the Chatham District. In this office he will labor under the supervision of Bishop Joseph E. Baldwin, who is appointed to serve as a General Church representative in this district.

Solicitors are hereby notified to send their reports for December and each succeeding month thereafter to Brother Atkinson at the above address.

We are pleased to have Brother Atkinson accept this responsible office and take this opportunity of commending him to the Saints for their support as he enters into this field of responsibility in the Chatham District.

THE PRESIDING BISHOPRIC,
By W. N. Johnson

Approved:
The First Presidency,
By W. Wallace Smith

Gavel of Historic Origin

The Presidency are recipients of a gavel made from a building erected at Preparation, Iowa, in an early day by some of the members of the church who became scattered after the difficulties in Illinois. Here is the story, as published in *The Lamoni Chronicle*:

PIECE OF WOOD BRINGS A STORY OUT OF THE WEST

A piece of unimportant looking wood, deteriorated by age and the elements, is all that remains in the possession of the A. E. Lewis family to remind them of an interesting but sad story of the past.

It is part of a building erected in 1857 at a place called Preparation, where a few of the scattered and confused members of the RLDS Church gathered in a colony, to form the "gate of entrance into the land of Ephraim."

The piece of wood is a mute reminder to at least two residents of Lamoni that, through the curious circumstances of the

past, they were cast to play a minor role in one of the scenes in the colorful parade called history. They are E. R. Outhouse and Mrs. A. E. Lewis. Mr. Outhouse lived in the building with his mother when he was a boy, and Mrs. Lewis recalls that part of her early childhood memories are associated with the same building . . . now gone.

The story of Preparation dates back, as so many phases of early church history, to the death of Joseph Smith, the Seer and Revelator of the Latter Day Saint Church. Under the sponsorship of one, Charles B. Thompson, who at various times called himself "Chief Steward of the Lord's House" and "Father Ephraim," founded an order and laid out the town of Preparation. It was an experiment in holding all property in common and likewise a common treasury. Needless to say dissatisfaction arose among the members, and the "perpetual order" was eventually dissolved.

Thomas Lewis, the grandfather of A. E. Lewis, was one of the members of the order who became dissatisfied, and his son, Earl's father, was one of the boys of the community who joined a band of horsemen and "chased" Father Ephraim out of the settlement and across the country to . . . parts unknown.

The old piece of wood, which has served to bring this story out of the dimness of the past into the present, is now being worked over into gravels and batons, suitable mementoes of a doomed but persistent dream of mankind . . . a perfect society . . . an "all for one and one for all" existence.

The gavel has been presented to us by Brother A. E. Lewis, Lamoni, Iowa.

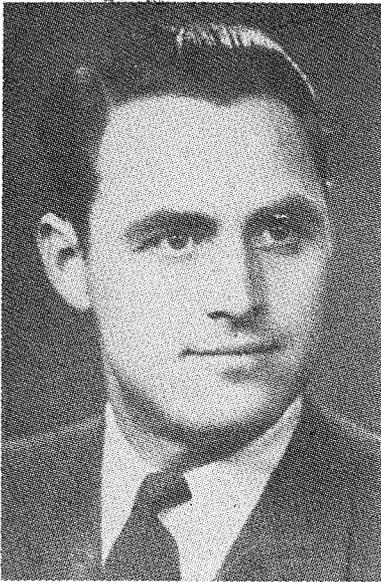
ISRAEL A. SMITH.

Worth Quoting

In catching up on some of my neglected reading a few evenings ago, I ran across the March, 1949, issue of *Current Religious Thought* and was attracted to the following aphorisms adapted from the writing of Reverend Benjamin Whichcote, D. D. (1609-1683). These are used by permission of its editor, Herbert D. Rugg.

1. Religion is not one thing in doctrine and another in practice.
2. Men have an itch to devise doctrines rather than to practice them.

(Continued on page 10.)



"Let This Mind Be In You"

By LOYD ADAMS

yet somehow that last line almost haunts us as we insist on maintaining, "a mind of my own."

There are many statements from the prophets referring to the discipline of the mind, and I am suggesting contemplation on the three following:

For as he thinketh in his heart, so is he.—Proverbs 23: 7.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts.—Isaiah 55: 7-9.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others, LET THIS MIND BE IN YOU, WHICH ALSO WAS IN CHRIST JESUS.—Philippians 2: 3-5.

The mind of Christ was so trained and disciplined that he had control of himself at all times. With the power that comes from such divine discipline, he manifested his right as Master and King. We are different from him not in the manner of our temptations, but in the manner of our response. The oft-quoted passage from Hebrews says, "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was on all points tempted like as we are, yet without sin."

LET US EXAMINE a few of our potent problems which frustrate the work of God's kingdom.

Take the problem of success or popularity. Even as the ancient Hebrews, many of us measure God's love and pleasure toward us in terms of crops in the barn, money in the

bank, or praise on the lips of men. We constantly manifest through our actions that we seek the help of God when we are in trouble more than when we are sailing smoothly, more in times of sickness than in health, more during war than in times of peace. In fact, through a revelation given in 1833 (section 98) God reminded us of this tendency "In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me." Let's note how Jesus met this problem.

There is an experience related in the sixth chapter of John which serves as a good illustration. Jesus had been teaching and healing in Galilee. His fame had spread far and wide. No modern bobby sox idol was more sought after or discussed. Thousands followed him, clamoring for his attention and favor. Early one morning he tried to slip away with his twelve by boat, but a tremendous throng ran around the end of the lake to meet him on the other side. Jesus spent the day there with them, teaching in the solemnity of nature. After spending the entire day the people were hungry, and it was in such a setting that Jesus fed them from five barley loaves and two fishes.

Many have sought to explain away the miracle of this event, but the men who wrote the experience left little to be explained. Five loaves and two fishes had suddenly become enough food to feed thousands and leave over twelve baskets full. What do you suppose the people talked about after they had eaten? The weather? The price of fish? The latest ball scores? No, it seems evident that there was only one topic of conversation, and that was Jesus. Were they saying, "Crucify him"? Hardly. John records,

WHAT'S THE MATTER, don't you think I have a mind of my own?" How often I have heard that response; in fact, it seems I can remember using it myself on more than one occasion. There will probably be as many different minds as there are people who read this article. We pride ourselves, to a point of almost boasting, in the fact that we have minds of our own. "It makes us different from the beasts," we say. Many are the advocates of the philosophy that it would not be good for the country if we all were of the same opinions. This difference is suggested in the fields of politics, religion, finances, business policies, and recreation. "God gave us our mind and our agency and intended that we use them," we say. . . . This makes us different from the beasts, yes, but it also makes us different from God.

I have not found the situation within the church to be any different. It is true that we talk about the same goals and to some extent share the same dreams. In fact we join lustily in singing

Glorious things are sung of Zion
Enoch's City seen of old
Where the righteous being perfect
Walked with God in streets of gold.
Love and Virtue, Faith and Wisdom,
Grace and Gifts were all combined
As himself, each loved his neighbor,
All were of *one* heart and mind

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world . . . Jesus therefore perceived that they would come and take him by force to make him a king. . . .

What do you suppose he was thinking about when he perceived this? Do I desecrate the Scriptures by suggesting you use some imagination at this point? He was tempted in all things as are we. If you had been in his place, what would you have thought? We know that a righteous king could have accomplished great good. A king with the powers of persuasion Christ possessed could have builded a strong and righteous nation, the influence of which would have been felt throughout many centuries.

Christ might have been thinking this that day on the mountain. He might have prayed, as many righteous men would, . . . "Father, these people respect me. They will follow me as their leader; endow me, therefore, with wisdom and perseverance that I might not forget as David and Solomon. Grant that my reign may be an eternal example for the rulers who shall come after me." Christ was a young man; his reign would have been a long one. As king, he would have commanded their attention much more readily. Undoubtedly the prospect was tempting. In fact it was probably just such a temptation as had come to him in the wilderness after his baptism. But the Scriptures say, "When Jesus therefore perceived that they would come and take him by force and make him a king, he departed again into a mountain himself alone."

WHY WOULD CHRIST run away from a crowd who sought to glorify him (at least it was so by their standards) but later submit so quietly to a crowd seeking to crucify him? Perhaps he did not trust his own judgment; he might have been afraid that under the influence of the moment as things appeared, he

would allow himself to be moved to do something contrary to the will of his Father. But he did remember what we so often forget in times of popularity . . . that wherein he might be weak or short of vision, in his Father was all wisdom and power. He undoubtedly felt the need of communion with God.

Perhaps the poet, thinking of the struggle, was inspired to write the words of the hymn which we sing so often, but many times with little understanding of the power expressed within its message.

Come ye yourselves apart and rest awhile,
Weary, I know it, of the press and throng,
Wipe from your brow the sweat and dust of toil,
And in my quiet strength again be strong.

Come ye, and rest, the journey is too great,
And ye will faint beside the way and sink:
The bread of life is here for you to eat,
And here for you the wine of love to drink.

Then, fresh from converse with your Lord, return
And work till daylight softens into even;
The brief hours are not lost in which ye learn
More of your Master and his peace in heaven.

Whatever doubts might have prevailed in the mind of Christ while he was with the multitude—whatever temptations might have confronted him—were erased when he returned from his rendezvous with his Father. He was so full of the Spirit when he came down from the mountain, that he walked on the water out to the boat in which his disciples were crossing the sea. Once again he was calm and in possession of the great assurance of his mission. He returned to the people, and amid their clamor told them, "You are not following me because of what I teach; you are thinking only of the loaves and fishes which filled you. I am the bread of life, if you eat my flesh and drink my blood you shall live forever." They could not understand,

for their minds were on things physical while his was on things eternal. You can almost hear them saying, "What sort of mumbo-jumbo is this?" "'Tis a hard saying. Who can hear it?" The story closes with this observation: "From that time many of his disciples went back and walked no more with him."

Of what value is health or wealth or the acclaim of men if, due to our misuse of them, they make us selfish or arrogant or blind or indifferent to the purposes of God? It all depends on how we think about the creations of God. Is it any wonder, then, that Paul recognized the importance of the way we think and said . . . "Let this mind be in you, which was also in Christ Jesus"? Suppose thousands upon thousands suddenly began to join the church, and millions of dollars swelled the potential of its service. Unless we become ever more fully consecrated to the cause of the kingdom, these seeming evidences of God's good pleasure could be the means of our failure and destruction. If we insist on our own mind, then we also insist on our own way which, though it "seemeth right unto us," is the way of death.

OUR MINDS are cluttered up with so many things. How often have you heard such statements as: "I have a splitting headache, I've had so much on my mind all day," or, "I forgot all about bringing those clothes from the cleaners, I've had so much on my mind all day"? "So much on my mind" seems to be the mark of a busy man in our world. It's so hard for us to make decisions, for there are so many things to consider. Decisions for Christ were relatively simple, for on his mind was but one thing. Always he was possessed by this one thought—to do the will of his Father with all of his devotion, all of his time, and all of his energy. There was no thought of vacation, no thought of salary, no thought of retirement. How different from us. . . .

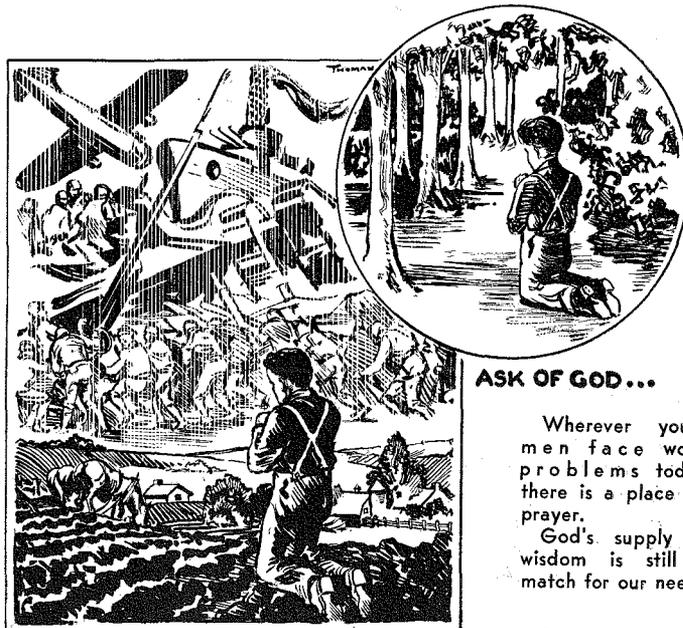
Glibly and with such deep conviction, I hear many say, "I think the church is important, but of course my work must come first." Why of course! Who among us thinks otherwise? So our time and our devotion and our energy go into our labor for earthly things with the hope that by diligent effort and good luck we might secure a better job, a bigger store, a larger farm, a house of our own, or a new television set. We long for the day when, because of our good fortune, we are permitted to spend more of our time on vacations. We work with passionate effort and sacrifice that our families may enjoy more of the comforts of life. We labor with prayer that we might be able to lay some aside so that in our old age we shall be secure.

Christ knew that in the very nature of our creation, such thinking would rob us of the power to build his kingdom: and so in his wisdom and love he pleads with us, saying:

Therefore take no thought, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? . . . After all these things do the Gentiles seek. Behold I say unto you that your heavenly Father knoweth that ye have need of all these things. Wherefore seek not the things of this world but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you.—Matthew 6: 35-38.

And with the same assurance, Paul continued to instruct the Philip-
pians:

Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk . . . as enemies of the cross of Christ, whose end is destruction, whose God is their belly, and who glory in their shame, WHO MIND EARTHLY THINGS.) For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.—Philip-
pians 3: 16-21.



ASK OF GOD...

Wherever young men face world problems today, there is a place for prayer.

God's supply of wisdom is still a match for our needs.

...IF ANY MAN LACK WISDOM LET HIM

LET THE MIND OF CHRIST dwell in you, and you will be transformed. You will be in contact with the divine laws by which the Savior lived. You will have the secret of his power. It does not come by making the kingdom second or third in your thoughts. As many have pointed out, the greatest enemy of the kingdom is not the worst type of living but the second best. It is much harder to choose between the best and second best than it is between the second best and the worst. Only a mind that has been trained to think continually on the plan of the Father in heaven will have the vision, desire, or fortitude to make such a choice.

A mind cluttered up with careless or selfish thinking would have neither the desire nor ability to choose the way of the celestial kingdom. Christ found that to waver even for a moment from his purpose would weaken him. A most interesting illustration of this is related in the sixteenth chapter of Matthew:

. . . . From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests, and scribes, and be killed, and be raised again the third day. Then Peter took him aside and began to rebuke him, saying, Be it far from thee

Lord; this shall not be done unto thee But he turned and said unto Peter, Get thee behind me, Satan, Thou art an offense unto me, for THOU SA-
VOUREST NOT THE THINGS THAT BE OF GOD, BUT THOSE THAT BE OF MAN.

Peter undoubtedly pointed out to his Master that it was unnecessary for him to die, that there were other ways in which he might go about building his kingdom. They were probably good solid ideas—to us today, Peter's ideas would without a doubt have been considered sound, secure, and intelligent thinking. But Christ rebuked his friend. . . "Peter, please keep still. The things you say are not without appeal, but they are the thoughts of man. I must keep my mind filled with the thoughts of God." (Please don't confuse this with thoughts about God.)

Then our Savior, sensing the divine manner even better by virtue of his decision, turned to his followers and voiced this bit of eternal wisdom:

. . . . If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

The interpretation of this might well be, "If you want to follow me, you must stop thinking about yourself. You must thrust in your sickle with your might for the benefit of others, but in the final culmination, you shall be rich indeed . . . in this life a hundredfold and in the world to come, eternal life."

The Apostle Paul was proclaiming that thought when he wrote these words:

. . . . Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.

THE LIFE OF CHRIST reveals that our thinking must take on not only a new quality but also a new consistency. What terrible faculties of memory most of us have. How often we are forced to come humbly back to God and say, "I'm sorry, I forgot." Most of us are still like elementary school children who are punished for whispering, not because they deliberately want to break the rules but because in thinking about themselves they forget about the laws governing the larger group of which they are a part. Every Communion service, every dedication service every fellowship is filled with thoughts and testimonies of our forgetfulness. Not for a moment did the Master forget his Father's purpose in him.

During the momentous hours preceding the crucifixion, it was hardly possible for anyone to remain composed and rational. Yet, Christ conducted himself so that it seemed all others were on trial and he was the judge. Not so, however, with the disciples who had not yet trained their minds to think as did their Master.

They had vowed to stick by Jesus, and when the mob came against them, Peter drew his sword and by his Master's side faced the angry crowd. One fellow ventured too close and Peter cut off his ear. Christ

rebuked Peter and commanded him to put up the sword, then he healed the ear of the wounded man. That was more than the disciples could stand, and Matthew records, "Then all the disciples forsook him and fled."—Matthew 26: 55.

Had they remembered his efforts to make them see that this time would come, they undoubtedly would have gone with him. Had they remembered for the moment the occasion on which he quieted the sea, or the time he raised Lazarus from the dead, they would have had greater courage. If, in place of physical safety, Peter and James and John had thought of their experience on the mount of transfiguration, they would probably have gone cheerfully with Christ to the cross. The pressure of the moment, however, on minds not trained to think always of others was too great, and they gave way to desertion which they probably regretted the rest of their lives.

WHAT A DIFFERENCE the course of history would have been had Christ forgotten at this moment to think of others. Taken by the soldiers of the governor and beaten, spit upon, and mocked with a purple robe and taunts of "Hail King," he must have been doing some serious thinking. What do you suppose his thoughts were of? Himself? No, thoughts of himself would never have produced the silent composure he maintained. He was probably thinking of his disciples and wondering if they would understand more clearly because of these events, and feeling that they would, he probably smiled with satisfaction.

What do you suppose Christ was thinking about while hanging on the cross with nails in his hands and spikes in his feet, a crown of thorns on his brow, and vinegar to drink? What do you suppose was on his mind? Himself? No, he was thinking of those around the cross—his mother and those who hanged him there. And in his divine love he was making intercession for them with his Father. He was thinking of

generations yet unborn, of our parents, of you and me, of our children, and of the joy that would be ours through obeying the truth he was revealing. The power of such thinking made him able to endure the pain. Such power will be ours also when we dedicate all we have to the building of God's kingdom for the benefit of others.

AFTER HIS RESURRECTION, Christ walked with two of his disciples on the road to Emmaus, and, as the story is told, they did not recognize him. Noting that they were sad, he inquired of their trouble. They told him how Jesus had been crucified and then . . . sadly, almost as if all hope was gone, they concluded . . . "But we trusted that it had been he who should have redeemed Israel." They had forgotten his prophecies and divine power; they could remember only that he had been crucified. Christ realized that he must do something about their memory, so after he had taught them the Scripture once again and through his ministry revealed himself to them and to the rest of his disciples for forty days, he left with this commandment:

Tarry ye in Jerusalem until ye shall be endued with power from on high . . . for the holy ghost which the Father shall send in my name will guide you into all truth and BRING TO YOUR REMEMBRANCE all things whatsoever I have said unto you.

How desperately we need the Comforter today to make us remember. Of what tremendous need is the ordinance of the laying on of hands that we might have the ministry of the Holy Ghost, for without it we shall not be able to remain steadfast in the faith. During an especially inspiring worship experience, we have felt very full of the good Spirit, and under its influence we have seen the path of service opening before us. But the next day many of us have forgotten and have once again engaged in the self-
(Continued on page 22.)

Ministry to New Members

II. Suggestions to Pastors -

Arranged From Notes by
PRESIDENT F. HENRY EDWARDS

"It is important to minister to those we have loved enough to win."

INTRODUCTION

Before his departure on his visit to the European Mission, President Edwards gave an assignment to Managing Editor C. B. Hartsorn, to hold a seminar on the subject, "What is happening to the new members?" President Edwards left some notes to assist the discussion, and these appeared so useful, and especially helpful for pastors, that it has been considered best to present them as a part of this series, with a few adaptations, but no significant changes. Though the notes are concise, we believe that they are very clear. —L. J. L.

DURING THE YEAR 1949 we baptized 4,738 people. Some of these are in your branch. What are they doing? Are they still enthusiastic? Have you made a place for them in your church activities?

One of the major tragedies of the past—and it is as much a sin as it is a failure to witness—is that we have cooled in our ardor for the new convert soon after his baptism. This is like starving a newborn babe or leaving him on the doorstep.

It is time now for us to check up and to keep informed about where our new members are. And, for that matter, we must be interested in older members too.

We must recognize the fact that very few members—and new ones especially — are self-sustaining. Nearly all of them require nurture, friendship, guidance, and Christian love.

Here are some suggestions that will help:

1. Go through the branch record and make a list of the names of those who have become negligent, those who have not been attending church, and those who have moved elsewhere.

2. Solicit the help of the priesthood and selected members in visiting all who have been absent from church too frequently during the past year. In this visiting program it would be well to give im-

mediate attention and ministry where there is evidence of the more urgent need.

3. If you haven't given public recognition to those baptized in the past year and a half, plan a real occasion for them. One woman who had prayed and worked many years for her husband's conversion, had the happiness of seeing him baptized. After that, she had a special birthday party for him each year on the anniversary of his baptism. A church birthday party could be arranged.

4. Arrange classes for new members. Let them become really well informed about the history of the church and its beliefs. You can use the new book, *The Restoration Story*, as a project course—and the new members, after learning it, can go out and tell the story to their friends. The *Church Member's Manual* and a number of texts and quarterlies can be used also.

5. Secure enrollment for these classes. Talk to new members individually about joining them. It is not enough to provide a class; members must be found for it. If politicians can go to the effort to "get out the vote" for themselves, we should "get out the vote" for Christ.

6. Select and keep available some of our representative church literature. There are many excellent books and tracts.

7. Distribute the literature where advisable. It should be presented with proper explanation to arouse interest. Generally, not more than one or two pieces should be given at a time. Keep in touch with the member to learn if he is reading the material. When he has, discuss its significance.

8. Try to get a good "sponsor" for each new member, someone to

guide him through the first few months of membership, giving encouragement, helping him to understand the doctrine, and leading him into active fellowship with the Saints.

9. Arrange for friendly visits at the home of each new member. Let them know that priesthood visits are to be expected and anticipated with pleasure.

10. Arrange social occasions for new and older members to get together. Friendship is a strong "tie that binds" the hearts of members in Christian love.

11. Make sure that new members get into the church organizations such as Zion's League, the women's department, the men's club, or whatever may be appropriate to their needs.

12. Give each new member some task in the church. And above all, teach and encourage him to witness to others. Branch offices may be limited, but witnessing is unlimited.

13. Explain stewardship and secure a financial statement and tithes from each new member in addition to a pledge of local support.

14. Let each one feel that he has a part in the cause of Zion and in the building of the kingdom of God.

It will take some effort to make these suggestions effective and productive of good results. But it is important to minister to those we have loved enough to win. And we should remember that we grow by the number we keep!

Most of all, it is our desire to build a church membership that lives its religion in a genuine way—a living revelation of the word of God. In this is the real hope of mankind.

Worth Quoting

(Continued from page 4.)

3. When the principles of our religion become the temper of our religion, then we are truly religious.
4. Wisdom consists in the search after God and contemplation of him; religion consists in our worship of God and our obedience to him; our happiness consists in both of these.
5. In all moral perfections God is imitable by us; we may resemble God; God is communicable to us; we may partake of him.
6. There is no better way to learn than to teach.
7. He that never changes any of his opinions, never corrects any of his mistakes; and he who is never wise enough to find out any mistakes in himself will not be charitable enough to excuse what he reckons are mistakes in others.
8. It is repugnant that God should take pleasure in us till we do harmonize with him; which is by our regeneration, being made like him and conformable to him.
9. Conscience without judgment is superstition; judgment without conscience is self-condemnation.
10. No man is wise enough for his own direction, powerful enough for his own defense, or good enough for his own satisfaction.
11. To believe there is a God is to believe the existence of all possible good and perfection in the universe; and it means to be resolved upon this, that things either are or finally shall be as they should be.
12. It is not to be expected that another man should think as I would to please me since I cannot think as I would to please myself; it is neither in his nor my power to think as we would but only as we see reason and find cause.
13. Men's understandings are often closer to agreement than their words; they may mean the same thing when they seem not to say the same thing.
14. Every mis-government of ourselves is a punishment of ourselves.
15. The right of the case is the law of heaven and should be the law of the world.
16. Every sin is voluntary and either has the consent of the mind or follows upon the neglect of the mind.
17. A natural deficiency is pitiable; a moral depravity is adominable.

Business to equal... F. H. E.

A New Church for Topeka, Kansas, Branch

By MILDRED GOODFELLOW

TOPEKA BRANCH was organized October 13, 1895. Charter members were James, Janet, Jessie W., and Anna S. Baillie, Charles E. Tillinghast, and Nathan S. Dunnington. James Baillie was the first pastor.

On March 1, 1896, a meeting was called to organize a "Sabbath school." Charles Tillinghast was elected superintendent; James Baillie, assistant superintendent; Mary Hopkins, secretary, and James Duffie, treasurer. There is no record of the number present that day, but the next Sunday sixteen were in attendance.

Meetings were held in homes, in a hall, and in the State Street schoolhouse until February 19, 1905, when the first services were held in the new church, a white frame building on Rowley Street in Oakland.

Because a majority of the members had moved to the west part of town, arrangements were made in the fall of 1917 to exchange the Rowley Street church for the property at the northeast corner of King and Clay Streets, on the west side of Topeka. The move to the new location was made early in January, 1918. For the next twelve years, services were held in the store building at King and Clay; the first floor was utilized as an auditorium, while the second floor was rented. The building was razed in January, 1930, since it had become unsafe for use, and the Saints rented space in the hall at 621 Jackson for Sunday morning services. The next summer they decided to move into the residence on the lot adjoining the corner lot at King and Clay Streets. That house was purchased in 1920 for rental purposes. Brother George E. Harrington came from Independence and assisted in the remodeling. This served as a meeting place from July, 1931, until January, 1944, when the church at 914 Topeka Boulevard was purchased from the Unitarian or-

ganization. It was a beautiful, English type building, and the members regretted very much to see it torn down. In the spring of 1948 the state took over the church with the other property in the block, as a site for a state office building.

Elder M. E. Cheeseman was pastor when the Topeka Boulevard property was acquired. He passed away April 28, 1948.

The owners of the Penwell Funeral Home (located just north of the church) were kind enough to permit the group to hold Sunday morning meetings in their chapel during the next eight months, after which Sunday morning services were held in the V.F.W. Hall on West Sixth Street, and Wednesday evening prayer services were held in the homes of the members.

Lots were purchased at the northeast corner of Huntoon and Medford, and a ground-breaking ceremony was held June 26, 1949, at 2 o'clock in the afternoon. President F. Henry Edwards turned the first spade of earth, followed by Pastor E. C. Christenson, and other branch officers.

On December 18, 1949, a consecration service was held in the new church. Guest speakers were President Israel A. Smith and Bishop G. L. DeLapp. This building of variegated pressed brick has been referred to in a newspaper column as "the most beautiful church in Topeka"—and members of Topeka Branch agree. The worshipful atmosphere of the sanctuary is enhanced by the stained glass window at the west end featuring the Twenty-third Psalm, and the maroon colored broadloom carpet covering the entire floor of the auditorium. Adding to the beauty and dignity of the worship services are the choir members' robes, also maroon, the gift of Brother Charles J. Sheets.

Elder Ammon Andes of Lawrence, Kansas, is the present pastor.

She Talked With God

And above all things have fervent charity among yourselves; for charity preventeth a multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.—I Peter 4: 8-10.

THIS WAS ONE of the marked passages found in my grandmother's Bible and most representative of the life she lived.

Nannie, as everyone affectionately knew her, was a friend to all. She was born in the northern woods of Michigan, her father a pharmacist and her mother a schoolteacher. Her early years were rugged and trying. The family suffered losses in the great fires of 1871 and 1881.

At the age of eighteen she married and later became the mother of four children. The family settled on a farm near Port Hope, and it was here Elder John Cornish first contacted them. There was no established Reorganized Latter Day Saint church within hundreds of miles, so they met in a schoolhouse on the opposite corner of my grandparents' farm. The missionaries always stayed with them when they were in that section of the country.

On Sunday the farmers for miles around came to the church service in the schoolhouse. After the meeting, they all went to Nannie's home for dinner. She arranged two long tables, and not having nearly enough chairs, had the men place long boards across chairs for adequate seating space. The spirit of hospitality reigned. Preaching followed in the afternoon, and later all went back to the schoolhouse for the evening service.

It was shortly after this first visit by Elder Cornish that grandfather died during a typhoid epidemic. Nannie was a widow at thirty-two with four children to support. In spite of her straitened circumstances, her home was still the center place of church activities, and she had a sincere welcome for the missionar-

ies. They shared what she had and never left without a gift, which she gave wholeheartedly regardless of her own need.

Recognizing the impossibility of farming by herself, she moved to Bay City. While her small daughter, then in her early teens, managed the affairs of the home and children, Nannie worked as a practical nurse. Through the succeeding years, she kept her family fed and clothed by sewing, working in a mattress factory, serving as a meat chef in a hotel, and selling various merchandise. The Saints in Bay City had a meeting place, and each Sunday Nannie walked with her children about five miles to services. Sometimes she had carfare one way, which made it easier.

WHEN HER CHILDREN had grown, Nannie took them to Detroit. She bought a large rooming house and managed it successfully. The church was already well established in Detroit. Her duties limited her activities, but she was able to attend the evening services regularly. The women's department was small at the time, but Nannie was happy to have meetings held in her home. The ladies arrived at ten o'clock in the morning, placed their quilting frames in the living room, and worked as they discussed the gospel. At noon Nannie served a hot lunch, and they continued their work until late afternoon.

At the time of her husband's death, many friends wished to adopt her children, but with determined courage she said they would all succeed together, or starve together, but none would have more than the other. This attitude cemented a



MRS. SARAH E. SMITH

family tie that was never broken. Help was always happily given in time of sickness, financial trouble, or any family worries. As success later came to one, he shared it freely with his sisters and generously gave to the mother who had sacrificed for them all.

Nannie was a thorough Bible student and constantly urged us to study by ourselves. Her genuine hospitality, merry heart, complete family loyalty and devotion, wholehearted service to all, and spirit of friendliness were qualities seldom seen to such a degree. She never became embittered when some took advantage of her generosity, nor did she remember the gifts which she continually gave. She thought first of others. Her greatest happiness was in giving, whether it was an unexpected toy to a child or a freshly baked angel food cake to a neighbor. I never heard her say she could not do something. Last Christmas she planned to fly down to surprise me until her doctor heard about it.

She overcame mountainous obstacles but stood with patience through trials of sorrow and death. God was very personal to her. I remember running to the kitchen when I was small to see with whom

(Continued on page 22.)

Celebrate Sixty-fifth Wedding Anniversary



ELDER AND SISTER O. J. TARY of Wheeling, West Virginia, observed their sixty-fifth wedding anniversary on October 1. Elder Tary, who served many years as president of Wheeling District, was born on March 20, 1863, in a log cabin in Tyler County, Virginia. He joined the Reorganized Church on February 25, 1881, when persecution was strong; his family and many of his friends were displeased with him for doing so, but he remained steadfast in the faith. During the first ten years of his membership, he was without church privileges; after moving to Wheeling, however, he became active in the work and on August 27, 1891, was ordained a priest. Serving as church school superintendent until 1896, he was then ordained an elder and made branch president. On June 20, 1909, he was called to the office of high priest. While serving as pastor, he frequently encountered strong opposition. It was a time when preachers often lectured on "Mormonism," without making distinction between the Reorganized and Utah Churches. Busy during the day as a postal clerk and unable to reach personally those who listened to these attacks, he began to review each lecture in the columns of the local newspaper. His articles also appeared in other publications. Al-

though he claims credit for having made only a modest number of converts, he is particularly pleased with one who was baptized after several years of investigation—his father.

Sister Tary, the former Lovina Jane Patterson, born on January 29, 1863, was deprived of her parental home at an early age. Her mother died a few weeks after her birth, and her father died when she was eight years old. Necessity demanded that she learn frugality and good management as a young girl, and much credit for the measure of success in the home affairs of the Tary family is due to her wise use of material things. Both she and Brother Tary are staunch supporters of the financial

law and have endeavored to keep it throughout the sixty-five years of their marriage.

Only one of the three children born to them survives—Mrs. Minnie V. Moser. They also have three grandchildren and two great-grandchildren.

Brother Tary's general health is good, but his hearing and sight are failing, and he is no longer able to read the *Herald* for which he used to write. Sister Tary has been confined to the home for nearly five years because of poor health. Both request the prayers of the Saints and would appreciate hearing from any who care to write. Mail should be sent to them c/o Mrs. Minnie Moser, 2200 Richland Avenue, Wheeling, West Virginia,

The Bottom of the Basket

By Edith Grace Beggs

OUR POTATOES were not ready yet, so my husband brought a basket of them home from the market. They looked lovely (at least on top)—nice, large fellows with a film of black dirt still clinging to them.

"New potatoes and mint," I exclaimed, eagerly reaching for a pan and the salt jar. There is nothing like coarse salt to clean potatoes, old or new. When I was a youngster we used to put them in a pail and stir them around with a broom handle. I whisked one or two of those beauties from the top of the basket into my pan, and giving the basket brisk tipup, discovered that the bottom was covered with small potatoes. No run of the patch mixture, just painstakingly placed small grade ones. Of course I was indignant, and my husband didn't feel too pleased about it either. Since growing vegetables is our line of business, we know the wrong of this sort of thing. We grade ours and sell the small ones for less. The time spent by that fraudulent shipper in hiding those small potatoes under the larger ones was, no doubt, not taken into consideration at all.

Do we as gospel salesmen make a great display (the top of the basket) of our best "fruits," keeping the less matured ones out of sight, and even allowing diseased ones room sometimes?

We should get these fruits which are not of the good Spirit out of the "basket." A diseased potato takes up unnecessary time and room and will make the others rot if left long enough.

The fruit and vegetable grower must be constantly on the lookout for things of a detrimental nature which consume the crops and profits; if left undisturbed, they will retard growth and spoil flavor and sales.

So must we be ever on the alert and constantly diligent in our "husbandry" in God's vineyard, keeping out the weeds and diseases which are robbers of spiritual growth.

"By their fruits ye shall know them." He who is "shopping" for these fruits expects them to be as advertised and represented on the top of the basket. When that Great Inspector comes he will tip the basket. Let us be ready!

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Please harmonize Doctrine and Covenants 76: 3, 5 with regard to resurrection. In what resurrection do the honorable men of earth have part? Where will Satan be at the time of the second resurrection?
Minnesota

E. E. F

ANSWER:

We find no conflict in the texts referred to. However some confusion of thought might easily arise by failure to keep the different resurrections distinct, for they differ in point of time and circumstances.

Section seventy-six, known as "The Vision," reveals humanity in the future world as divided into four distinct groups, each in a different place, and under greatly different conditions. The resurrection is divided into two main divisions, one at the beginning of the millennium and the other at its close. Little is said here of the resurrection, but in section 85:27-30, the resurrection of each group is separately described. Some other Scriptures added to these make the story complete.

The first trump sounds the call for those of the celestial order to come forth from the dead; that is just before the coming of Christ, for they are caught up to meet him. At the sound of the second trump comes the second group, elsewhere termed the terrestrial, who rise, according to section 45:7-10, just after Christ comes. They are not caught up to meet him. So the first resurrection is in two parts, and includes the celestial and terrestrial groups.

At the sounding of the third trump the spirits who are to be judged are reviewed. They are the wicked but not the unpardonably wicked, and they remain in misery until their resurrection at the end of the millennium. They are of the celestial order and are heirs of salvation (76:7). Then the fourth trump calls the last group. They are the unpardonably wicked, sons of perdition, who remain filthy and at the judgment are sent away with the Devil and his angels. Thus the second resurrection is in two parts also.

Keeping in mind these divisions will help to clarify the subject.

The honorable men of the earth are resurrected with the terrestrial group as shown in Doctrine and Covenants 76:6.

Since Satan is to be loosed at the end of the millennium for a season, ending with the judgment, he will evidently continue on earth until the judgment sends him away with his angels.

CHARLES FRY.

QUESTION:

Do I sign all my property over to the church if I join?
Colorado

E. C. D.

ANSWER:

No, you don't sign anything over to the church when you are baptized. You are a steward over your property, and God expects you to function as such. As members of the church of Christ we are expected to pay our tithes and offerings in order that the work of building the kingdom may go on. WARD HOUGAS.

QUESTION:

Doctrine and Covenants 107:1 states, ". . . this stake which I have planted to be a corner stone of Zion."

Doesn't this refer to Nauvoo? Was Nauvoo a cornerstone at one time, or will it be in the future?

Illinois

R. T.

ANSWER:

It does refer to Nauvoo. The verb "to be" indicates the will of God expressing opportunity for his people and his great blessing they may realize. However all of the blessings of God are conditional, and the specific condition for their prosperity and general welfare and the development of the stake was given in the following language:

But I command you, all ye my saints, to build a house unto me, and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms shall not be acceptable unto me; and if ye do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God.—Doctrine and Covenants 107:10, 11.

The temple was never completed. The privilege of baptizing in the river for the dead was revoked, and finally the church was rejected. Therefore, the promise re-

garding the cornerstone function of Nauvoo Stake was not achieved or realized.

It is implied that the work of the church, in a general way, would also prosper on the basis of the obedience of the people of God and that Zion would be redeemed. This was never done; so we have the condition of no Zion. Hence there could not be a cornerstone in a building that did not exist.

With the passing of time has come a clearer idea as to stake organization. There should be a minimum of 2,000 members. The Detroit-International had 3,150 members before its organization, but more territory was taken in, increasing the membership to about 3,750. There were also enough high priests to furnish two counselors to the president and seven other high priests to form a quorum of the high council. There was also a bishop available to become counselor to the stake bishop.

The latter part of the question, "Will it be in the future?" is definitely answered in the light of these facts. If there is such material that meets these requirements, then a stake is possible; on the other hand if such material is not available, there can be no stake until those requirements are met or are changed by action of the General Conference.

JAMES E. BISHOP.

QUESTION:

I've been baptized once. Can I join the Reorganized Church on this baptism?

Colorado.

E. C. D.

ANSWER:

No. We believe that men who perform the ordinance of baptism must be called of God; men who have been authorized by God through revelation to act for him. Baptism is one of the six principles of the gospel of Christ—a command of God (Matthew 28:19, 20). Christ told the men who were ordained by him to "go and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost." These men were commissioned by him to perform this ordinance, authorized by direct command of God. "I give unto thee the keys of the kingdom of heaven."—Matthew 16:19. Authority is needed if one is to function for God. (See also John 1:6.) John was a man sent of God, who also baptized with water. This man had the pleasure of baptizing Jesus Christ. Jesus himself recognized authority in coming to John and demanding baptism of him.

WARD HOUGAS.

Letters

A Tribute to the Presiding Evangelist

There is little one can say in tribute about Brother Elbert A. Smith that has not been said already. He has written so many fine articles and given so many outstanding sermons that even those of us who have not met him personally feel we know him.

I was fifteen when I first heard Brother Elbert speak. I was immediately impressed by his penetrating eyes, his humble manner, and his dignified carriage. His subject that night was "The Lord's Prayer," and as he spoke, his voice became a gentle but commanding call to those who listened. I prize the notes I kept on that sermon because I cherish the truth he brought to me in it.

I have seen him lay his hands on children's heads with what seemed to be almost a caress. I have watched his lips move and knew that the children were receiving his words with expectancy and understanding. There was love shining from their eyes as they listened to him.

I have seen him enjoying some joke—perhaps on himself—with a chuckle that made me feel merry within myself. I've seen him standing, his thin body straight as a young pine, on a busy street corner in Independence, pondering over which direction he should take—or perhaps it was over some church business or a sermon he was to give. I've seen him visit with his fellow men on these same corners, and his manner displayed a deep interest and concern in their welfare. I have observed him discussing weighty matters with other church leaders, and I have seen him with his head humbly bowed in prayer as he asked a blessing of his Heavenly Father for the church and its members.

Truly this good man serves in the Spirit of the Lord Jesus Christ.

ONE WHO IS GRATEFUL.

Notes of Thanks

I want to thank all the Saints for their prayers and letters. I am feeling much better now and am able to do my housework. I know the Heavenly Father heard and answered the prayers offered for me.

MRS. FRED CRADDUCK.

Chester, Arkansas

I am grateful to all who remembered us in prayer and sent cards. I am feeling much better, and so is my husband. The warm, dry, desert air seems to be helpful.

ANNA L. JONES.

General Delivery
Desert Hot Springs, California

From an Invalid

I have been bedfast for nearly three years. The *Daily Bread*, *Herald*, and church books mean much to me. I have a devotional each day. I miss going to church services, as I was always active when my health permitted me to be, but the gospel still is dear to me; I would not want to live without it. Despite my illness, I have received many blessings, and God may yet see fit to heal me. I am eighty years old.

MRS. LETTIE JACKSON.

3431 Minnehaha Avenue
Minneapolis, Minnesota

A Search Rewarded

Truth is of God who is the same today, tomorrow, forever. Man cannot make truth, but with God's help he may discover it. So it has been with my wife and me. Since our marriage we had hungered for the true gospel of Jesus Christ, but we did not find it until recently. Having found it at last, we feel new spiritual strength flowing through our souls, and we are satisfied.

In our search we came in contact with the false doctrines of the followers of Brigham Young. Confused by their adulteration of the truth, we continued to look for the pure and wholesome teachings of our Lord. These we found in the Reorganized Church of Jesus Christ of Latter Day Saints. I pray that we may ever be worthy of receiving the wisdom and blessing of this church, and that we may live by God's truth forever.

JOHN H. PETERSON.

8052 Tyrone Avenue
Van Nuys, California

A Great Blessing

In the past two years I have received a wonderful blessing in building my health back to where I can work again. When I think of having gone through a cancer operation and heart attack all within one year, and of having received such a blessing, I can never forget to be thankful that I have known the gospel.

JAMES I. DICKESON.

629 South Crysler
Independence, Missouri

The Challenge Is Great

The birth of our grandson this year was to us as rays of the sun piercing the storm clouds to bring light and warmth to earth. His coming into our lives brought love, joy, and hope to us. Although he was born prematurely and weighed only two pounds seven ounces, he began to grow under the care of skilled hands. After six weeks at the hospital he was given to his parents, who cared for him with a devotion beautiful to see. In six more weeks he weighed over eight pounds, but a condition developed which necessitated an operation. He did not survive.

At the funeral Pastor Frank McDonald, who had lost his own son several years ago, spoke

Invite your friends . . .

To hear Handel's beautiful "Messiah" sung by our own Messiah Choir of Independence on Sunday, December 17, 10:30 to midnight, Central Standard Time over CBS. Check your local CBS station for the exact hour in your area.

with sympathetic understanding. He told us that this small child had served his purpose here and that God had taken him into a far better condition than we could ever hope to provide for him on this earth.

The following Sunday I awoke feeling very tired. There were many things for me to do—breakfast to prepare, children to get ready for church school, dinner to start—and although I knew it was my duty to tend to these, I dreaded doing them. Then as I closed my eyes I saw in vision our little grandson beckoning me to come on. That was all the stimulus I seemed to need.

I want to be able to have love in my heart for all mankind, to forgive those who wrong me, to obey the commandments of God, and to treat others as I would be treated. The challenge is great, but the reward, when we are again united, will be sweet.

DORA WILLIAMS TARRANT.

4689 Allemania
St. Louis 16, Missouri

Appreciates the "Herald"

I receive much comfort from reading the *Herald*, and I am grateful to all who write for it. It means much to me, especially since I am not well. I am happy to pray for those who request prayers, as I know the Lord can grant wonderful blessings. Although I tried not to tell people of my illness, word soon got around and many have come to visit me. Several members of the priesthood have come to administer and inquire how I am feeling. I should like for *Herald* readers to remember me in their prayers.

MRS. FLORENCE WILLIAMS.

Greenwood, West Virginia

Blessings to a Shut-In

I have been unable to walk for nearly three years on account of a broken hip. I am slowly improving, and for this I am very thankful. I have never suffered with it, which seems almost a miracle.

I have so many blessings they are almost countless. The *Herald* and the radio are two great blessings to the shut-ins.

BERNICE GRIFFITH.

1042 West Orchard
Independence, Missouri

Blessed Through Administration

Two years ago my daughter and her husband were seriously injured in an automobile accident, and the doctors thought they would never recover. However I called for the elders and finally got the doctors' permission to have them administer to my loved ones. Before the elders left the hospital, both the doctors and nurses agreed they were welcome to come again any time of the day or night. One doctor said later that without God's help neither my daughter nor her husband would have made the recovery they did. My son-in-law does not belong to the church yet, but I am in hopes he will join soon as he believes the gospel. My husband has been a member only since June of last year.

MRS. E. L. CARTER.

906 West Chestnut
Carthage, Missouri

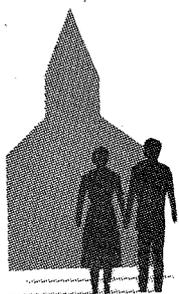
Enjoys Missionary Series

I want to express my thanks for the printing of "Experiences of a Missionary," by L. G. Holloway. I found the series intensely interesting, especially the account of the debate held at Burlington, Colorado, as that is where I was born.

I also wish to express my appreciation for the work the "Town Mothers" of Lamoni are doing for college students.

MR. EVA GRAYBILL.

Loveland, Colorado



“Church Schools Banned”

AN EDICT went forth from “American Party” Headquarters forbidding all church school services in the churches of North America.

Word came to us over the radio, and that evening we read it in the papers with consternation. We had voted against the superintendent at the last branch business meeting, and we rarely went to our Sunday class because the teacher used quarterlies only, seldom referring to the biblical or Book of Mormon text. His lessons were short on illustrative material from history or experience or reading, and he had just had his teeth out. Why should we either take our friends out to our class or go ourselves? Then, too, we were usually tired on Sunday morning, particularly after a late theater on Saturday nights. Most important of all, Sunday morning starts helped get us out of the worst traffic if we wanted to go on a drive or a picnic.

Just the same, we resented this abolition of church school. It was just the place to send our little cousins and small sister. They had to learn something of our church’s history and teaching before becoming eligible for baptism, and they picked up other useful information there *we* couldn’t give them. They learned the fine old hymns, too, and the junior choir director was discovering what a good voice Ruby Ann had. Singing in the choir had taken away much of her self-consciousness and had sharpened her sense of time.

We remembered the inspiring addresses we had heard from visiting church celebrities in the years gone by, the grand swing of the familiar hymns, and the moving accent of a hundred small voices repeating the Lord’s Prayer in unison. We remembered the early Sunday sun-

shine filtering in through the stained glass windows and shining on little new heads and on fine old gray heads we had worshiped with for years. We thought of the jolly and informative lessons in classes we had spent other years in, and the basketball and softball practices of class teams. It seemed too bad to think that there would never again be any of this, and that now we would simply have no choice but to stay in bed or go motoring on Sunday mornings. Somehow the prospect of this and nothing more had suddenly become dull and uninteresting.

The dismal premonition of further Party orders bothered us, too. In other countries the abolition of services for the young people had barely preceded the stoppage of *all* church worship. Would our churches themselves soon be closed down by Party command? That really brought us up with a jolt.

We wanted sermons—once in a

while—and anniversary suppers and conferences and choir anthems and marriages and funerals. We wanted to see the elders continue to bless new babies and to baptize new members. When church was there we could attend or not, as we had inclination and opportunity. But take church away and—well, there was no substitute, was there? Church was really a part of our lives, and anchored close to the core of us, a pleasant memory of morning bells in the sun, of cheery greetings at the church door, of noble hymns and swelling organ music, of uplifting and stirring sermons by elders we knew and apostles we revered, of the comfortable words over the dead, and prayers for the bowed heads of all ages.

THEN I WOKE UP—and decided to go to church school this lovely autumn morning. It was good to have the chance; our fathers had died for what we had long taken too casually. Never again, though. That dream of a closed church had taught me where we stood.

DR. EVAN V. SHUTE

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INDEPENDENCE, MISSOURI

Briefs

EASTERN MICHIGAN DISTRICT.—The annual conference was held at Sandusky on October 15. The conference was in charge of High Priest Melvin Russell, Flint, Michigan (representing Apostle C. George Mesley), and Elder J. V. Pement of Sandusky, Michigan. Bishop T. A. Beck of Lansing was visiting teacher. General prayer service was held at 9:30 with a good representation of the district membership present. Brother Russell spoke at the 11:00 service.

At 12:00 a basket lunch was held in the lower auditorium of the church. At 1:30 Bishop Beck instructed a large group of solicitors and many other priesthood members. At the same hour Sister Sunshine Beck gave a very challenging talk to the women of the district on "Witnessing for Christ."

At the business meeting held at 2 o'clock, the following officers were elected: J. V. Pement, district president; John Rogers and Archie Harder, counselors; Ruth Rogers, secretary; Herb McFarlane, treasurer; John Rogers, religious education director; Eldon Winters, supervisor of priesthood training; Iva Horton, women's leader; Florence Schufelt, music director; Jennie Booth, publicity agent; O. J. Campbell, auditor. Those sustained in office were O. J. Campbell, bishop's agent, and Maud Wilson, historian and auditor. The following recommendations were approved; Alma Davis, Robert Richards, and Kenneth Rich for priests; Elmer Morin and Donald Richards for teachers; Aaron Haley and E. J. Morin for deacons.

Both Robert and Donald Richards are attending Graceland College and their ordinations will take place there.

Brother Pement gave a report on plans made and goals outlined for the work in the district during the coming year.—Reported by JENNIE M. BOOTH.

PEORIA, ILLINOIS.—Many of the members attended the recent district conference held November 4 and 5 at Rock Island, Illinois. Several of our young people attended the Young People's institute.

Under the capable leadership of Brother Elvin Duke, Peoria young people have attended several special retreats and institutes arranged by district officers during the year, and are becoming better acquainted with those of their own age from other branches.

The Communion service, deferred because of the district conference, was held at the church hour, November 12. Elder and Mrs. J. O. Dutton of Galva, Illinois, were invited to sit with the presiding priesthood and have a part in the service. In the evening, the second branch fellowship supper was held in the church room with Sisters Wayve Frye, Ella Gabriel, Ann Lynn Hatton, and Marjorie Brooks as hostesses.

Peoria Saints still have one goal, the building of a suitable church home, and all departments are working toward that end. The women have made some notable contributions, handing over to the building fund at the annual branch business meeting held October 17, a check for one thousand dollars. At the recent bazaar held by the women on November 6 in the church room, a chili supper was served, and a net profit of \$332 was realized. Members of Zion's League were the waitresses and rendered most efficient service.

There will be a special Thanksgiving service with Elder Raymond Wrigley as speaker, November 26. A benefit concert that afternoon in the church room will be given by Mr. Jay Hat-

ton who is a very talented violinist and a soloist with the Peoria Symphony Orchestra. A charge will be made and the money turned over to the branch building fund.—Reported by GLADYS L. HEGWOOD.

SINKING SPRING, OHIO.—In the "Briefs" of the November 20 issue, a name was spelled incorrectly. The name appeared in print as Elder Huton. The name should have read Elder Orval M. Hooten.

ROCK ISLAND DISTRICT.—Following the district business meeting held on November 5 in Rock Island, Illinois, which provided for the organization of a branch in Davenport, Iowa, the Saints of Davenport met on Sunday evening in the Lend-A-Hand Club for the purpose of organization of the Davenport mission into a branch. District President Lyle W. Woodstock was in charge of the service. After the singing of "The Church's One Foundation," Elder E. R. Williams gave the invocation. Sister Jean Hinkle played during the offertory which was in charge of District Treasurer John Stiegel. A period of musical meditation and prayer followed, after which Lyle W. Woodstock yielded the chair and presented the mission to Apostle D. T. Williams for the business of the hour. A motion was made by E. R. Williams that the action of the district conference be accepted and that this group of the Davenport Saints proceed to organize as a branch. The motion was seconded and unanimously passed. The election of officers followed with Elder Charles Shippy being elected as pastor.

After the election, the officers were called to take seats immediately before the presiding officers, and Apostle D. T. Williams delivered a charge to the officers and the branch. Evangelist W. W. Richards, member of the new branch, offered a prayer of consecration and blessing on the new branch and its officers. Seventy F. C. Bevan led the congregation in singing "Onward, Christian Soldiers," and Elder C. M. Beil, member of the district presidency, offered the benediction.

District President Lyle W. Woodstock was re-elected as were John C. Steigel, treasurer and

bishop's agent; Winifred Stiegel, director of religious education, and Leonard Hendricks, young people's leader. New officers include Lillian Gamet, secretary; Ruth Shippy, director of women, and Jean Hinkle, music supervisor.

STONE CHURCH, INDEPENDENCE.—Two babies were blessed on November 12 at the church. Reed Lynn Darmon, son of Mr. and Mrs. Robert Lee Darmon, was blessed by Elders Glaude A. Smith and Lewis J. Richards. June Maureen Shakespeare, daughter of Mr. and Mrs. Everett L. Shakespeare, was blessed by Elders Lewis J. Richards and Glaude A. Smith.

SAULT STE. MARIE, ONTARIO.—On October 13 a cottage meeting was held at Sister Dorothy Fletcher's house. Elder L. C. Zonker showed slides on the "Life of Christ." A second cottage meeting was held at Sister Fletcher's home on October 20. Brother Zonker and Elder William McMurray were both present. A third meeting was held on October 24 after which the young people had an enjoyable evening of singing. A lunch was served with a birthday cake for Brother Zonker. A final cottage meeting was held on October 31 with Brothers Zonker and McMurray present.

On October 24, the young people from the Canadian and American Saults enjoyed an evening of games and songs, after which a lunch was served. They were very pleased to have Brothers Zonker and McMurray there.

The district conference opened with prayer service November 4. At 11:00 the priesthood and women's classes were held. At 2:00 was the business meeting. The following officers were elected: R. Stowe, district president; W. A. Bushila and V. Charlton, counselors; Sister B. McKiddie, secretary; A. Nott, treasurer; Sister Backman, women's leader; Sister O. Flood, music director; Brother Beaudin, church school director; F. H. Edwards, young people's director; Sister B. Beaudin, historian; Brothers O. King and G. A. Edwards, auditors; and V. Charlton, visual aid librarian. On Saturday evening the church was packed to capacity to see a movie on "Alaska, the Land of the Midnight Sun." Apostle Mesley took these pictures.

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by
F. HENRY
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HERALD HOUSE

INDEPENDENCE, MISSOURI

Communion service was held Sunday morning, followed by a sermon by Apostle Mesley at 11:00. In the afternoon Brother Mesley conducted a round-table discussion and a devotional service. During the devotional service Janice Irene, daughter of Mr. and Mrs. L. Nott, was blessed by Apostle Mesley. A very large combined choir assisted in two services during the conference.

In the evening a preaching service was held by Brother V. Charlton of Little Current, Ontario.

LAWTON, OKLAHOMA.—A meeting was held November 12 at the home of Major and Mrs. Marvin Lindmark. Following a basket dinner, Elder R. W. Bunch, Wichita Falls, Texas, spoke. Those present were Mr. and Mrs. A. R. Johnson, J. R. Johnson, Mrs. Karr, Sergeant and Mrs. Seth Osborne with Seth, Jr., Mrs. Marie Detty, Mrs. Deane Edwards, Morris Bunt, George Rummel, Marvin and John Lindmark. The plans are to hold similar meetings in the future.—Reported by MRS. BETTE LINDMARK.

PONCA CITY, OKLAHOMA.—On October 15, the group of Saints were organized into a mission. Officers are: Paul Storm of Shidler, mission pastor; Bob Cavanaugh, religious education director; Grace Crocker, secretary; Bill Bozart, treasurer; Edith Padget, women's department leader; Ruby Hart, solicitor; Mary Sternenzke, music director; Graham Hart, historian; Bob Cavanaugh, Cecil Jackson, Clark Bowker, Graham Hart and Bill Bozart, building and finance committee; and Clark Bowker and Bob Fender, auditors.

At the 11:00 service Brother Cavanaugh was ordained a priest. Priesthood has long been needed in this little group, and there was cause to rejoice over his ordination. Until then the only priesthood member did not live in Ponca but has driven faithfully some thirty-five miles on Sundays and Wednesdays to meetings.

The group shows a marked progress. Having been meeting together only a little over a year,

the organization meeting brought out the fact that \$2,100 has been obtained for a building fund. Only \$700 more is needed, and the lots will be paid for and the building can be started. Reported by GRACE CROCKER.

ALBUQUERQUE, NEW MEXICO.—Apostle Paul M. Hanson and Seventy Russell Ralston visited this group August 28, and ordained Alvie A. Barrett to the office of priest, and Paul A. May to the office of deacon. Apostle Hanson appointed Alvie Barrett as pastor of the group. Evangelist Wm. Patterson conducted a ten-day missionary series in September. Mrs. Ruth Clear of Socorro, New Mexico, was baptized, and seven patriarchal blessings were given. Elder Harry Sheffer of Tucson, Arizona, spent four weeks in October with the group, ministering to the Saints and also conducted the group business meeting. Other officers to serve in the coming year are as follows: Priest Ott Jones, church school director; Mrs. Zelma Schrader, secretary; Max Jones, treasurer; Loretta Jones, music supervisor; and Ruth Barrett, publicity agent. Meetings are being held in the V. F. W. Hall Sundays, with church school at 10:00 a.m., preaching services at 11:00 a.m., study class at 6:30 p.m., and prayer service at 7:30 p.m. "Exploring the Church," by Elbert A. Smith, is the subject being taught by Max Jones in the study class.

Recent baptisms include Clyde, Claude, and Jeanetta McNew of Cuba, New Mexico.

Visitors in this community are urged to contact the pastor, Alvie A. Barrett, Phone 3-3616.—Reported by RUTH BARRETT.

STONE CHURCH, INDEPENDENCE.—Georgianna Lynn Winfrey, daughter of James and Louise Augusta (Harrison) Winfrey was blessed at the church on November 19 by Elder Glaude Smith and Howard W. Harder. Brother and Sister Winfrey who live in Colorado were visiting relatives in Independence.

WILBURTON, KANSAS.—On November 19 the mission was organized into a branch. Those assisting with the organization were Apostle D. T. Williams, District President

Ronald Manuel, and Missionaries J. C. Daugherty and Alan Tyree. Visitors and members were present from several surrounding towns, some driving more than two hundred miles for the occasion.

Officers elected were: Clarence Owen, pastor; Maxine Coen, secretary; Wendell Coffman, treasurer; Floyd Coen, church school director; Pauline Coen, women's leader; Richard Coen, young people's leader; Ethel Coen, children's supervisor; Bonnie Coen, music director; Dale Coen, bishop solicitor; Rena B. Coen, historian; and John Farris, auditor.

Services began Sunday morning with Alan Tyree in charge. J. C. Daugherty taught a class on stewardship. Church services were at 10:45 when Apostle D. T. Williams spoke.

A basket dinner was prepared in the church basement at noon. At 1:30 there was an ordination service. Dale B. Coen was ordained to office of priest by Ronald Manuel and D. T. Williams. John H. Farris was ordained to office of teacher by Clarence Owen and Ronald Manuel. Ralph W. Coen was ordained to office of deacon by Earl Sheppard and J. C. Daugherty.

A Communion service was held. A basket supper was served in the basement. Elder Clarence Owen was in charge of the evening service. Elder J. C. Daugherty spoke.—Reported by RENA B. COEN.

SAVANNA, ILLINOIS.—Business meeting was held October 25, and the following officers were elected: Donna Sweeney, secretary; Lucille Sweeney, treasurer; Merle Welch, church school director; Iva Welch, women's leader; Donna Sweeney, music leader; Jo Scott, young people's leader; Wilma Phillips, book steward; Iva Welch, solicitor; Eldora Sweeney, *Herald* correspondent; Ed Sweeney, and Floyd Welch, auditors; Floyd Welch, Bill Scott, Ed Sweeney, Franklin Troester, Lucille Sweeney, and Lyle Woodstock, building committee; and Lucille Sweeney, historian.

The women's department held its election of officers October 12. New officers are: Lucille Sweeney, president; Jo Scott, vice-president; Rose Lister, secretary and treasurer; and Iva Welch, teacher.—Reported by ELDORA SWEENEY.

RIDGEFIELD, WASHINGTON.—The annual business meeting was held October 15 under the direction of Elder J. L. Verhei, district president. The following were elected: Elder Milton Becker, pastor; Roy Becker and Ralph Chapman, associates; Waldo Lasley, church school director; Roy Becker, young people's leader; Phyllis Snead, secretary; Robert L. Snead, treasurer; Earl Phillips, auditor; Norma Becker, music director; Francis Roth, publicity; Elsie Becker, social leader; Ralph Chapman, librarian; Marguerite Kemp, dramatic leader; Ralph Chapman, Robert L. Snead and Hans Roth, building committee.

Brother J. L. Verhei spoke in the evening.

The women's group met at the home of "Kit" Chapman, October 27, for the election and installation of officers. New officers are Ruth Phillips, president; Kit Chapman, vice-president; Phyllis Snead, secretary and work chairman; Frances Roth, treasurer; Marguerite Kemp, friendly visitor; Letha Hayes, social leader; Norma Becker, program chairman; Pat Musgrove, cradle roll worker.

Roycie Chapman, district women's leader, presided over the meeting. Carol Chapman assisted in the installation service.

The study to be taken this fall will be "I Witness" by Blanche Mesley.—Reported by FRANCES ROTH.



The stock of the cloth bound Book of Mormon is exhausted. More will be available in March, 1951. The limp leather binding at \$5.25 and the flexible leather binding at \$5.75 are in stock and can be shipped immediately.

INDEPENDENCE, MISSOURI

In Memory of Nina Smith - By ALICE BURGESS

ON MAY 15, 1946, acting on the suggestion of our council chairman, the General Council of Women voted unanimously to invite Sister Nina G. Smith, as "First Lady" of our church, to become an honorary member of the council and to attend our meetings whenever it was possible. President Smith's answer was as follows:

"I am pleased that you desire Sister Smith to be an honorary member of your General Council of Women. You honor her, and you honor me. I am pleased of course to concur, and I trust Nina may be spared many years to help the women whose interests have been close to her heart.

"In bonds,
"(Signed) I. A. Smith."

It is sincerely regretted that Sister Smith's health did not permit her to attend our regular meetings. However, her lovely presence and well-chosen words of greeting always added luster to our General Conference teas and socials. Her gracious personality will be sadly missed by the women of the church in such future greetings.

At a women's class of the 1948 Conference, Sister Nina gave a poem, "My Treasure," by Winifred E. Garrison, which mirrored beautifully the richness of her inner life and thought. An excerpt of this poem follows:

O I am rich in treasure stored away,
Old ecstasies and half-remembered
joys;
Prismatic dawns that faded to white
noons,
Knowledge forgotten; songs my
mother sang;

—Grant me, Lord, new songs;
New mirth and wisdom, that my soul
be fed,
Give me this day my spirit's daily
bread.

On Thursday morning, April 6, 1950, following the presentation of a dramatic sketch picturing the personalities of five leading women of the Restoration, Sister Israel A. Smith was introduced as our own "First and Elect Lady" of the church today. She responded with a very humble, beautiful statement of her personal interest in and devotion to the women's work of the church and her appreciation of the lives of the great women of the past. Some of her words at that time were reported as follows:

In the early years of our dramatic club, we dramatized these same things. I was chosen Emma Smith, and later the mother, Lucy. Those were interesting days, but this morning I have realized how rich my life has been. I was not able to enjoy some of the Saints that were dramatized, but I remember Marietta Walker well. Ruth Smith was very dear and close to me, and one time she said, "Nina, we understand each other."

The life of Emma Smith was made more interesting to me by hearing her oldest granddaughter, Emma Smith McCallum, tell of the years she spent in her grandmother's home.

The years have passed since Emma Smith was a girl and a noble woman, and we all wish to emulate her virtues.

My greatest desire is to be faithful to my responsibility. I ask your prayers that the Lord will continue to bless.

MRS. ARNSEN opened this year's October meeting of the General Women's Council with a memorial service to Sister Nina Smith. Her expressions of her deep love and appreciation of the life of Sister Nina were brought to a close by these familiar lines as a true characterization of Sister Smith's life:

Somebody did a golden deed,
Somebody proved a friend in need,
Somebody sang a beautiful song,
Somebody smiled the whole day long,

Somebody thought, 'Tis sweet to live,"
Somebody said, "I'm glad to give,"
Somebody fought a valiant fight,
Somebody lived to shield the right.

—Anon.

Blanche Edwards Mesley then read three beautiful poems also very appropriate to the memory of Sister Nina. Excerpts from these poems follow:

MARGARITAE 'SORORI

A late lark twitters from the quiet
skies:
And from the west,
Where the sun, his day's work ended,
Lingers as in content,
There falls on the old, gray city
An influence luminous and serene,
A shining peace.

So be my passing!
My task accomplish'd and the long day
done,
My wages taken, and in my heart
Some late lark singing.

—William Ernest Henley.

BECAUSE WE HAD A FRIEND

Life never would have been so rich,
To us so well worth-while;
But for the friendly words she spoke,
But for her cheery smile.

—Flora B. Walker.

OH, MAY I JOIN THE CHOIR INVISIBLE

Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence;
live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
Of miserable aims that end with self,
In thoughts sublime that pierce the
night like stars,
And with their mild persistence urge
men's search
To vaster issues.

So shall I join the choir invisible,
Whose music is the gladness of the
world.

—George Eliot.

The Home Column

"All Good Books"

By MAURINE GREENE COTTEW

THE SIX BLIND MEN of Hindustan like the God Book." They make and their wall-to-fan-to-rope estimates of the elephant's appearance led my three year old and me into quite a discussion recently. The question, "Who got them blind?" was followed by one about how it feels to be blind. After quite a bit of talk, she finally drew the comparison to the Bible story of Bartimaeus—the six men were "just like in the God Book." There was nothing unusual in her thinking, but the words stayed in my mind—"just like the God Book."

I have always been—and still am—an advocate of the advice:

Seek ye out of the best books words of wisdom; seek learning by study, and also by faith.—Doctrine and Covenants 85: 36.

... study and learn, and become acquainted with all good books.—Doctrine and Covenants 87: 5.

Many books have given me knowledge, inspiration, and an insight into the lives of other people. Those with beautiful prose and poetry have prompted me to enjoy their loveliness aloud. Some have provided refreshment and laughter. Surely these are included in the "good books" which help to make the good life.

Through the years I have enjoyed books on the psychology of living—in recent years many of them have been written by ministers with emphasis on applying religion to living. Among these are Dale Carnegie's *How to Win Friends and Influence People*; *Take a Look at Yourself* by John Miller; Fulton Oursler's *The Precious Secret*; *Try Giving Yourself Away* by David Dunn; Brochman's *Humanity and Happiness*; *The Art of Real Happiness* by the minister, Norman Vincent Peale, and the doctor, Smiley Blanton. Interesting as they all are, varied in anecdote and illustration, addressed to all who will read and heed, still the good thoughts they express are simply those of the Bible. They are "just

fine, inspirational reading. If we derive good from them and feel that they help us to form better habits or better attitudes toward life, they are good for us to study, but we should be aware that we will find no rule for righteous living that was not first given in the Bible.

Even Marjory Wilson's *How to Live Beyond Your Means* (which, by the way, does *not* advocate increased installment buying) is only an extension of such advice on thrift as that found in Proverbs, or on ways of happiness from following the Golden Rule or Christ's Sermon on the Mount.

Many of us women feel at times that there are so many Martha duties to be done that it is difficult to live a Mary life. For those times Miss Wilson's works and such books as *Time Out to Live* (especially the last chapter) by Tomlinson may be helpful.

I am reminded of the humorous couplet my mother used to toss at me sometimes,

So now get down in all this muss,
And thank the Lord it ain't no wuss.

Crude as it is, it was not meant to be sacrilegious. Isn't that really what Paul meant when he said, "be filled with the spirit . . . giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ"?

THROUGH THE YEARS I have read my Bible and used it in church work, but I am far from my idea of what a student of the Bible should be. Perhaps I have spent some time on other good books that I should have divided more evenly among the Three Standard Books.

Rather than casting a reflection on the Bible, I am really admitting its superiority, even while dividing my time on it with many other books. In effect, I have been saying, "These books have something good to offer

me. They are attuned to the present age. I want to read them *now*. I can always study the Bible."

The thing I need to recognize is that I shall not always be here. I may literally have no tomorrow to study the Book of Life. I should start today to give the Bible a more rightful share of my time. I might well begin by rereading Matthew 5, the Sermon on the Mount. To broaden my understanding of it in the light of present-day thinking, I shall turn to *The Psychology of Christian Personality* by Ernest M. Lignon. A combination of "the God Book" and one with thoughts "just like the God Book" should increase my knowledge and acceptance of Christian teachings.

The Best Compliment

By Mrs. Lela Parkhurst

The lady said, "What nice children you have. You should be very proud of them."

We wanted a new living room suite, but we decided we didn't need it as much as we needed a piano so the children could take lessons. We wanted a new car, but we decided to make the old one do a while longer and not be put in such a pinch to pay for a new one.

We wanted to have a nice flower bed about the house, but Frisky our dog and Skippy the neighbors' dog liked to wrestle in just that very spot, so we enjoyed the flowers at the front side of the bed. The frost killed them all the other night anyway.

We wanted an attractive, well-kept yard, but by the time the children were through playing, there were boxes, wagons, and miscellaneous articles scattered about.

No. The lady didn't say, "What lovely new furniture you have," nor "What a beautiful new car you have," nor "How lovely your flowers and yard are." She said none of these things. But the lady *did* say, "What nice children you have. You should be very proud of them."

And my heart was made to rejoice.

A Beckoning Light

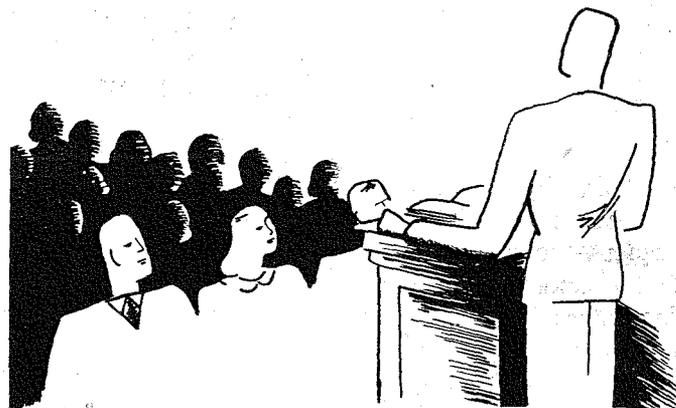
By ELAINE OLSON

While the Olson by-line is new, the writer is not. Elaine Carson, now Mrs. Merlin Olson, has written several times for *New Horizons*. Following her marriage, she gave up her work with the Saskatchewan Department of Social Welfare and moved to Porcupine Plain where she and her husband, with one Latter Day Saint family, conduct regular church school services and look to the day when a mission will be established in their community. On October 1 they met with other "scattered Saints" in that territory at a town called Bjorkdale for an all-day service. Of it she says, "There were thirty adults and five children. After the service we socialized over a potluck lunch and enjoyed an experience we'll be repeating as soon as roads and weather permit." The article is her reflections on the meeting.

IN A SENSE it was not a spectacular service. The speakers were not eloquent orators. They did not speak in tongues nor through the gift of prophecy, but they did speak with sincerity and with the ring of truth. The prayers of the laity were not long, but were straightforward communion between Father and child, spoken in faith, believing. It was not a spectacular service, but it was good to be there. To the priesthood members it brought a sense of ministry, a feeling of pastoral responsibility; these were their people. To the rest of us it brought a sense of oneness with God and with each other. Some were meeting for the first time, yet they arose with the feeling of brotherhood that usually comes only from long years of acquaintance.

The first thing noticeable about the service was the youthfulness of those in charge, yet they were not boys. A veteran of World War II spoke with clarity and philosophized on the quality of our thankfulness in this season of harvesting and thanksgiving. All we wanted? No, we did not have that—the frosts prevented it, but we had enough for our needs and maybe more. In comparison to peoples of famine-scourged lands, we had much for which to be thankful. Then he mentioned the oblation. "We should give to our less fortunate brother," he said, and then asked, "Who was the less fortunate? The widow who gave her mite, and received God's richest blessing, or the wealthy man who gave an almost negligible portion of their worldly goods, doing so openly to be praised of men and finding in that their complete recognition?"

He concluded with a personal testimony of his belief in the fullness of the gospel and of God's watch care over him while he was serving in Europe. He said that he had been told in prophecy while attending a prayer service in England that he would come back, if he were faithful, to minister to his people. He knew not, he said, as to the completeness of his faith, but he stood before us—clean cut, physically strong, appealing in his admonition for a better quality of Christian living. It was a good sermon. It made us think; it made us thankful.



A veteran of World War II spoke with clarity and philosophized on the quality of our thankfulness.

THE NEXT SPEAKER told us of his General Conference experiences. He relayed advice from the bishops on down-to-earth problems such as loans. He expressed confidence in the leaders of the church and shared with us his joy in seeing the "bigness" of the church. Many of us had experienced nothing larger in church gatherings than the present service. To see thousands of Latter Day Saints assembled at once is almost beyond our conception. He brought us a touch of the general church, even though we were hundreds of miles from the Auditorium.

THE THIRD of the young priests conducted the sacrament of the Lord's Supper, and the brief fellowship service. It was an enriching, joyful experience, as through the spirit of his own calling, he renewed in our consciousness the fact that God's work on earth can be done only by those who accept their call and shoulder their responsibility. "God's richest blessings always flow through hands that serve him here below." He called for prayers and in humble, earnest, response, we all shared in supplications for strength, understanding, faith, and comfort for our brother and sister in another branch, who had lost their little son. We prayed for those who were ill; for those who were confused spiritually; for those who were weak. In benediction, this young minister raised his voice to God and expressed a feeling of sharing with Christ the power of his ministry and his passion for the souls of men, of sharing with God the deep joy of doing his will and "feeding his sheep."

THIS WAS NOT A BRANCH in regular service. It was a gathering of scattered Saints. Some "refugees" from the drought-stricken sand hills of Senlac had come

Everybody's Dictator - By NAOMI RUSSELL

AT THE CENTER of every personality is a dictating motive which cracks the whip and drives a person to either good or evil. Its power over thought is as compelling as fear, and its will to be satisfied as demanding as hunger.

Many of history's tragedies and triumphs have been the result of these motives. A man whose craving for victory drove him and his army of slaughterers from country to country wept when he had no more worlds to conquer. A sickly lad in Corsica whose schoolmates pushed him aside because he wasn't their physical equal swore he would make them someday bow to his will. He did, and thousands more with them. Yet for all the power and wealth he gained, he died owning only a pair of boots. A young American watched a slave being beaten and resolved that someday he would do all in his power to put an end to such injustice. Years later he was killed because of the action he took against this wrong, but his Emancipation Proclamation wrote a new chapter of freedom in the nation's history. Another young American—the descendant of a slave—saw a chance to help his people to a better life through science, and in so doing benefited the entire world. But these are "big" examples of the effect of motives. Less obvious are the ones that lead to happiness or frustration in individual lives and make a heaven or hell of the small sphere these lives touch.

A FATHER who thought he personally would have to pay in the hereafter for any "unrighteousness" on the part of his children set his sights on celestial glory and proceeded to make his sons and daughters toe the same rigid mark he drew for himself. He

several years ago to carve out a living in a bush country that had to be cleared before it could be developed into an agricultural country. Some were pioneers, almost from birth, in this same school of "hard knocks," but through perseverance in hardships almost inconceivable, they were now "on their feet." Some had "gathered" after lifelong isolation and were beginning to appreciate the joy of meeting with Saints. One member from England contributed richly to the spiritual benefit of the gathering. Others feasted once more from the "full cup" of blessings so often enjoyed in branch fellowship.

To some this service was a rich reward for the experiences and clean living that had gone on before. But to most of us it was a vision of what can be done. It was a beckoning light. God had moved upon his people to gather, even though briefly, and in so doing they found strength.

didn't go to movies, he didn't waste time on sports, he didn't spend money on automobiles or radios or magazines—and neither did anyone else in that household. He believed in sober faces and plain clothes, and those two characteristics set every member of his family apart from the rest of society. Actually he didn't enjoy living this way, and he didn't like having his wife and children be unhappy when they looked around them and saw that they were missing out on the good things their neighbors took for granted, but his goal was celestial glory and, according to his standards, this was the only way to attain it.

THE YOUNGEST DAUGHTER in a family of seven grew up to realize that she was not welcome. The other six had been born during prosperous years when the parents were younger, but the seventh . . . well, the mother felt she was too tired to have another baby; the father resented the extra expense, especially since the depression had already necessitated a revision of the budget, and the older children, particularly those in high school, didn't look forward to having a "squalling baby" around the house. So the youngest daughter had three strikes against her before she was born. When she became old enough to know how things stood, she began to fight. At first it was for a place in the hearts of her parents, brothers, and sisters. She brought home model report cards, thinking they would give her a better rating with the family. But there had been "A's" on the others' report cards, so she failed to make much of an impression. She made small gifts—bookmarks and hot pads and calendars—for her nearest of kin at Christmas time, but her childish gifts were not appreciated. Whatever she tried was met with indifference, and each year she grew more lonely, more desperate for attention from those who should have loved her. Then she decided she would have to hurt them, somehow, as they had hurt her. If they didn't want to be proud of her, she would make them so ashamed of her they themselves would suffer. By the time she was eighteen she had five arrests on her record, had attempted suicide, and had brought home an illegitimate child for her parents to care for. Her motive became the will to get even, and what she did mattered little as long as it made trouble for her family.

ANOTHER WOMAN, disappointed in love, resolved never to marry. Instead of establishing a home, she went to New York and studied music. At first she dreamed of Europe and concerts, but hers, like many a

(Continued on page 22.)

New Horizons

Everybody's Dictator

(Continued from page 21.)

young artist's dream, did not materialize. Returning to her home town, she began to teach. "Since I didn't make the grade myself," she told those who asked about her plans, "maybe I can at least start someone else on the road to fame." And for forty years she stood beside her piano and counted "One and two and three and four and . . ." while clumsy little fingers pounded out the simple rhythms in *Thompson's Graded Series*. Some weren't able to pay for their lessons, so Miss Louisa took an occasional pound of butter or dozen eggs as reimbursement. Sometimes there was no remuneration at all except a child's, "Thank you for the lesson," and that was enough. Too old and tired to teach now, this good woman looks back over the years and realizes that her second dream—fame for one of her pupils—was never realized either. But she did produce many proficient pianists, and the world of music is richer for the effort she made.

VERY NEAR THE HEAD of the list of people whose purpose in life is service to others is a cowboy who, between rodeos, spends much of his time riding the range for God. He visits isolated Saints from Texas to Wyoming, and never leaves them without giving a very special ministry exclusively his own. And he doesn't stop at talking the gospel in their homes; he provides transportation for them to district meetings and even to General Conference. He is at home on the campus at Graceland and in the wards of the Sanitarium. Wherever he goes, he carries with him the warm spirit of good will and genuine interest in people that makes him a missionary extraordinary. To those who know him, heaven is a place of halos . . . maybe harps . . . perhaps, and certainly a ten-gallon hat.

Motives are good or bad as the individual wills—and it is a matter of will. Powerful as they are, motives are not unchangeable. One has but to analyze the underlying source of his urges—the "big reason" why he acts as he does—to determine if he's on the high road to happiness and purposeful living or the down grade to bitterness and frustration. Once uncovered, this whipcracking taskmaster may appear as a directing angel or a monster.

It's everyone's privilege to decide which it will be.

She Talked With God

(Continued from page 11.)

she was visiting. With complete frankness she told me she was talking to God. It was not until many years later that I understood.

As I attended her funeral last summer, two weeks before her ninety-third birthday, I thought of the complete life she had lived. The large group of friends who gathered to pay tribute to her memory were from every walk of life. And I wondered what great gift had kept so many persons close to her at an age when most are forgotten. As I reviewed the Scripture reading, it was plain. She had successfully ministered her gift of charity and Christian love to all.

JEANETTE NICHOLS.

Of One Mind

Along with a crowd of soldiers I was making my way through a station in Chicago; we moved slowly, for hundreds of relatives and friends swarmed at the gates. A clean-cut young soldier in front of me called out suddenly, "Hi, Mom, how are you?" In response, a well-dressed woman cried in the same spirit, "Hi, there, son," and she promptly gave him a vigorous bear-hug.

Then I heard her whisper, with a faraway look in her eyes, "I wish you were!"

And the soldier, as he moved on, said, "So do I, lady!"

"Let This Mind Be in You"

(Continued from page 8.)

fish pursuits of our own fancy. How quick we have been to forget the admonition given at our last General Conference. How quick we are to forget the instruction and inspiration that came during the reunions of the past summer.

"Let this mind be in you which was also in Christ Jesus" means how much or how often we think of the kingdom as well as what we think. The Doctrine and Covenants speaks plainly and strongly in this regard.

*Verily, I say unto you, who now have my words . . . Blessed are ye inasmuch as you receive these things; for I will forgive you of your sins with this commandment, THAT YOU REMAIN STEADFAST IN YOUR MINDS in solemnity, and the spirit of prayer, in bearing testimony to all the world.—*Section 83:9.

And further in the fourteenth paragraph: "Treasure up in your minds continually the words of life."

And so we might say that Paul suggested to the Philippians: "You must be of one heart and one mind, and that mind must be after the pattern of the Son of God. It must match his in content and consistency." He sums it up by saying,

*Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, THINK ON THESE THINGS.—*Philippians 4:8.

The challenge of our day is not for great churches and multitudes of people and millions of dollars, but as ever since the world began, it is the challenge of regenerated people through whose bodies and minds the will of God might be manifested in power. For when God's will is prevalent in the mind of man, his money, his home, his business, his time, his family, and his life belong to the kingdom.

Let this mind be in YOU, which was also in Christ Jesus.

NEWS AND NOTES

(Continued from page 2.)

ZION'S LEAGUE SERVICE

A Thanksgiving Communion service was given in the Stone Church by the Zion's Leagues of Independence for the college and university students who were in Independence over the holiday.

Those taking part in the service were Oliver Houston, Wilda Nelson, Elmer Sloan, Cebert Young, Esther Salonimer, Robert Akers, Forest Leibold, Dave Myers, James Ross, Marvin Talcott, Amos Hart, Charles Hield, and Kenneth McLaughlin. Carl Mesle, General Director of Young People's Work, presented a challenge to the gathering.

Two long tables were used for the Communion service. Between the tables was the worship setting, a quantity of fruit and a silver grail on a white cloth.

After the Communion service in the Stone Church, the young people gathered in the Little Theatre for a few social minutes. Refreshments were served, and the local city-wide League officers were introduced.

AUDITORIUM SERVICE

On November 22 a Thanksgiving service was held in the choir room by the employees of the Auditorium. President W. Wallace Smith was the speaker.

Both opening and closing prayers were said by Elder Charles Graham, president of Independence Stake. Roy Stearns sang a solo. Miss Gladys Gould gave a Thanksgiving reading. A quartet composed of Mrs. Norma Smith, Miss Mae Jorgensen, Bishop L. W. Kohlman, and Roy Stearns, sang; Mrs. Rosamond Sherman was at the piano.

The worship center was covered with a purple satin cloth. On it was a cornucopia and a display of fruit. Mrs. Thelona Stevens and Frances Hartman prepared the program.

HERALD HOUSE SERVICE

Elder Leonard Lea was in charge of the Thanksgiving service that was held November 22. Mrs. Jeanne Miller made the opening remarks, and Elder Chris Hartshorn read the Scriptures. A girls' quartet composed of Mrs. Julia Allin, Mrs. Ardith Curtis, Irene Beemer, and Marjorie Smith, sang a special number. The Thanksgiving message was given by Elder Amnon Badder. A poem, written by Mrs. Naomi Russell, was read by Mrs. Emma M. Phillips. The closing prayer was by Keith Stokes.

REQUEST TO WRITE

Katheryn C. Metz, editor of the "Lamoni Chronicle," has been asked to write an issue of the "Palimpsest," the official monthly magazine of the State Historical Society of Iowa. Sister Metz will record for the historical society her impressions of Mexico which she gathered during the months she worked in Mexico as the first exchange editor between the United States and that republic.

LEADING

Mrs. Myron C. Fisher, Jr., of Boston, Massachusetts, has just completed a program of teaching forty different Brownie handcrafts at the College of Girl Scouting in Boston. Twenty-nine councils sent in about 600 leaders for training in better and more interesting ways to help in girl scouting. Sister Fisher is the religious education director of the Southern New England District.

RECOGNITION

The "Vancouver Sun" newspaper of Vancouver, B. C., of October 15 carried a long article concerning the sermon given in the local church by Brother William Pugsley. The article presented a number of interesting facts about the history of the church.

Bulletin Board

Books Wanted

Kenneth A. Newton, Rural Route 1, Box 28, Decatur, Illinois, would like to purchase all four volumes of *Church History*. Please state the condition and price of the books before sending them.

Mrs. H. B. Moncur, Box 254, Rupert, Idaho, would like to purchase a copy of the book, *Forgotten Women*, by Mary Ethel.

Mrs. Etta Ballinger, 225 West Southside Boulevard, Independence, Missouri, would like to purchase a copy of *Helps to Bible Studies* by A. B. Phillips. Please state price and condition of book before sending.

WEDDINGS

Petersen-Beckett

Janice Ellen Beckett, daughter of Mrs. Hazel Beckett and the late Raymond Beckett, and Donald Fred Petersen were married on September 24 at Placerville, California, by Priest E. Leroy Burdick.

Tenos-Raisbeck

Dorothy Raisbeck, daughter of Mr. and Mrs. John J. Raisbeck, and George A. Tenos, son of Mr. and Mrs. John Tenos, were married October 28 at the Reorganized Church in Pittsburgh, Pennsylvania, Elder Ray Ashenhurst officiating. They are making their home in Lamoni, Iowa.

BIRTHS

A son, Robert Daniel, was born on November 7 to Mr. and Mrs. H. R. Anders of Cedar Rapids, Iowa. Mrs. Anders is the former Lahonta Davis of Moine, Illinois.

A son, Phillip Edward, was born on June 11 to Elder and Mrs. Orville E. Rowlett of Wichita, Kansas. He was blessed on November 26 by Elder Myron F. LaPointe, assisted by his father.

DEATHS

HULSE.—Warren A., son of Joel P. and Emma Hulse, was born April 12, 1876, in Johnson County, Missouri, and died October 15, 1950, in El Dorado Springs, Missouri, at the home of his daughter, Mrs. Chella Smith, with whom he had lived for the past four years. He was married to Dovie Lorne on March 10, 1907; three children were born to them. He had been a member of the Reorganized Church since early in life.

He is survived by two daughters: Mrs. Chella Smith; and Mrs. Novella Thompson of North Hollywood, California; a son, Elder Randall Hulse of Pontiac, Michigan; two sisters: Miss Emma Hulse of Peru, Kansas, and Mrs. Gertrude Lewis of Correctionville, Iowa; a brother, Walter, of Irwin, Missouri; and five grandchildren.

Funeral services were held at the Methodist church in El Dorado Springs, Elder John Noyes officiating. Interment was in Mount Pleasant Cemetery near Dederick, Missouri.

FRYXELL.—Doris, daughter of Henry H. and Mahala Hawkins Teeter, was born near Belknap, Iowa, on February 15, 1878, and died November 21, 1950, at Independence, Missouri. The family moved to Nebraska in 1880, and here she received her education; later she taught school for three years in Kansas. On December 4, 1901, she was baptized into the Reorganized Church and was ever faithful to her covenant. On June 20, 1905, she was married to John Fryxell; one son was born to them. Both her husband and son preceded her in death. In 1940 she moved from Omaha, Nebraska, to Independence, where she spent the remainder of her life.

Surviving are four brothers: James J., John A., and Charles Teeter of Independence, and Willis H. Teeter of Lee's Summit, Missouri; and three sisters: Mrs. Edith Trask of Independence, Missouri; Mrs. Belle Caulk of Pleasant Hill, Missouri; and Miss Olive Teeter of Green Bay, Wisconsin. Funeral services were held at the Roland Speaks Chapel, Elders Glaude A. Smith and Hubert Cemetery.

Case officiating. Burial was in Mound Grove

SWIFT.—Richard Kimball, was born April 3, 1883, at Stanwood, Michigan, and died October 17, 1950, at Flint, Michigan, where he had made his home for the past thirty-six years. On July 24, 1917, he was married to Lillian Baxter; five children were born to them. He had been a member of the Reorganized Church for twenty-six years and was an ardent student of the Bible. An employee of the Buick Motor Company, he was greatly respected by those with whom he worked and was often referred to as "Counselor."

He is survived by his wife; a daughter, Evelyn; and four sons: Roy, Edward, Robert, and Richard. Funeral services were conducted by Elder R. Melvin Russell at Flint. Interment was in the Sunset Hills Cemetery in Flint.

WILSON.—Emma Elvira, daughter of Warren and Elma Turner, was born August 3, 1865, in Potsdamville, New York, and died October 28, 1950, in Santa Barbara, California, where she had made her home since 1918. She was the oldest member of the Reorganized Church in Santa Barbara. Her husband, William Purl, preceded her in death on May 21, 1927.

Surviving are two sons: George A. and William W. of Santa Barbara; three daughters: Elva Branstetter, Santa Barbara; Ora Horn, Wilmington, California; and Olive Bishop, Murietta, California; four sisters; eleven grandchildren and eleven great-grandchildren. Services were conducted by Elder James Burdick at the Welch and Ryce Chapel in Santa Barbara. Interment was in the Goleta Cemetery.

HILL.—Frank, was born April 25, 1870, at Magnolia, Iowa, and died October 13, 1950, at the home of his daughter, Mrs. Elbert Dempsey, in Independence, Missouri. On October 5, 1890, he was baptized into the Reorganized Church, and on February 28, 1898, he was ordained to the office of priest. For a time he served as pastor of the congregation at Logan, Iowa, and all his life he assisted in the work as he was called upon. On June 10, 1897, he married Carrie Emmerson, who preceded him in death on August 26, 1936. After that he made his home with his daughter and her husband.

Besides his daughter he leaves three grandchildren and one great-grandchild. Funeral services were held at the Henry Stahl Chapel, Elders L. J. Lea and Glaude Smith officiating. Burial was in Mound Grove Cemetery.

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*** ABBREVIATIONS**

A letter came to our order department, saying, "I want to order a copy of that book named 'Ibid.' Writers are always quoting from it, and I'd like to have one."

"Ibid." is an abbreviation of a Latin word, "ibidem," and means "in the same place." It is a convenience and a space saver for writers and publishers to refer to a book that has been identified previously by author and title.

Some publishing houses use another abbreviation for the same purpose, "op. cit." This comes from "opere citato," meaning "in the work cited."

In Scripture references, footnotes, bibliographies, and indexes, "f." will mean "the following verse," or "the following page," according to the circumstances. The abbreviation "ff." indicates more than one verse or page.

Abbreviations are useful to writers and publishers, and will be equally useful to readers who take a little care to know what they mean. Only recognized standard abbreviations should be used, as others are likely to lead to uncertainty and misunderstanding. The good writer will not invent abbreviations, unless for purposes of humor. Too great use of abbreviations is in poor taste, and the receiver of a letter containing many of them may feel that he is being given scant respect.

One author, sometimes lazy on the typewriter, often abbreviated according to her feelings, and so caused much trouble and extra correspondence. When we remonstrated, she said, "Everybody knows the meaning of that," which was untrue. Everybody didn't know what she had in mind, and had very little time for guessing. Irregular abbreviations cause trouble for editors and readers.

In the last century, before the general use of typewriters, letter writers employed many improvised abbreviations to save time and space. Today many of them look funny. In modern correspondence there is a tendency to spell most words out in full, even in business letters, and abbreviations are limited to those which are standard for the country, or recognized and used commonly in the writer's business.

*** FORGIVE IT, PLEASE!**

An anonymous friend in San Francisco writes a protest: "We are hurt when our city is called Frisco, and we do not have smogs." We are sorry, and the worst is that it occurs again in another issue. Will you forgive it, please?

The passing of the years brings changes and improvements, of course, even, it seems, the abolition of smog. . . . Old memories arise of mornings we rode the ferries across the bay as they poked cautiously along through dense fogs, visibility zero, with deep-throated foghorns sounding to avoid collisions. Smoke from city chimneys added to the gloom. The air was raw and chill, cold penetrating to the bones. We are happy to learn that all that is gone now, part of a nearly forgotten past. Thanks to the folk who performed the miracle.

But to give up "Frisco!" San Franciscans once took pleasure in the crisp, tangy abbreviation. Why did they change that? We loved the sound of it, and still do.

Herald House

**IN ALL THY WAYS
 ACKNOWLEDGE HIM**

This beautiful loose-leaf text is the second visual presentation of our church's message. This is the story of our stewardship program stressing stewardship of our time and talents as well as our financial stewardship. It is profusely illustrated with over 40 photographs.

\$1.00

BINDER

A special three-ring presentation binder, which will stand at two different heights, has been prepared especially for use with "In All Thy Ways Acknowledge Him." It is bound in a maroon simulated leather with the name of our church stamped in gold on the cover.

\$4.00

**Independence,
 Missouri**

THE SAINTS'

Herald

VOLUME 97

DECEMBER 18, 1950

NUMBER 51

*The Elements of the
First Christmas*

The star

the shepherd

the sheep

Photo by Marion Pease



Use of the Concordance

IT'S THE SIMPLEST THING in the world—if you know how. Because I can't remember the time when I first used a concordance of the Scriptures, it is hard to sense the problem of one who asked recently, "How do you go about using a concordance?"

The one essential element in using the new *Book of Mormon Concordance*, or *Cruden's Concordance* of the Bible is to be able to recall some significant phrase or exact words of a text you need to locate. Having this in mind, you turn alphabetically to the word selected. Then run down the list of context statements until you find the one you want. The chapter and verse will follow the key-word statement. Turn to the text to assure yourself that this is the passage you really want.

Many of the key words may be broken down into subdivisions. Glance over the subheadings first until you find the exact phrasing of the text, as the citation is not likely to appear in any other form. Take the word "earth" as the key word to locate the passage in the Book of Mormon which says that "the face of the whole earth became deformed."—III Nephi 4: 14. The Concordance has nearly eight columns of citations about the earth. Near the bottom of the third column there begins the subheadings. "All the earth," "in the earth," "of the earth," "to the earth," "end, -s of the earth," "face of the earth," "face of the whole earth," and "four quarters of the earth," follow in that order. Thus if you have the exact phrase, you can save time.

Often memory fails to give proper clues for our search and then the only course is to try other words in the phrasing as we recall it. Usually the verbs, nouns, and adjectives will yield the best results.

Careful writers and speakers will not be satisfied to use scriptural "quotations" that are only close. A teacher or minister who is safe to follow will take the time to be sure that he is properly quoting Christ or Paul. I have heard many speakers quote Paul, "The things I once loved I now hate and the things I now hate I once loved." However, chapter and verse on that passage have never been found. It takes more time to look up scriptural sources, but the results will justify the effort.

Introducing...

Stanley White Johnson, Spokane, Washington (page 5), was born in 1928 and baptized in 1937. He is the grandson of Apostle I. N. White. After graduation from Spokane High School in 1946, he attended Graceland, graduating in 1948, and Whitworth College in Spokane, where he received his Bachelor of Arts degree with a Bible major. He worked for a publishing firm before he entered the mission field last Conference. His present assignment is New York District. His special interests are music, public speaking, journalism, and photography. He was ordained a priest in December, 1947, and an elder in May, 1950.

James Albert Everett, Salt Lake City, Utah (page 14), was born at Alton, Illinois, in 1928, and was baptized at Salt Lake City in 1938. He was graduated from the Pleasant Grove (Utah) High School in 1946 and from Graceland in 1948. Then he attended the University of Utah and Brigham Young University, receiving his B.S. degree in 1950. He edited the high school paper, and at Graceland was a member of the Lambda Delta Sigma. Ordained a priest in 1946 and an elder in 1949, he has served as young people's leader, counselor to the district president, district youth supervisor, and pastor of Ogden Branch. He was appointed as missionary to the Utah District at the last General Conference.

THE SAINTS' HERALD

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News & Notes

SPECIAL SERVICE

On December 3 President Israel A. Smith and Apostle D. T. Williams attended the special services held for the opening of the new church at Ottumwa, Iowa. President Smith had charge of the morning service, preached at 11:00, and spoke at two afternoon services. Brothers Smith and Williams worked with Brothers Edward Stark and Byron Barker at the services.

The Volunteer Relief Corps of the Grand Army of the Republic presented an American Flag to the congregation. The local newspapers and radio stations carried announcements of the opening services. The new building is free of debt. It will probably be dedicated next spring at a special service.

SPANISH INTEREST AT IOWA UNIVERSITY

Apostle Charles R. Hield was in Iowa City on December 2 and 3, speaking to R. L. D. S. college students on the subject of taking the Restoration Story to Spanish speaking peoples. Brother Hield spoke once on Saturday and three times on Sunday. Forty-five students were in the group, eleven of them priesthood members.

SNOWBOUND

Apostle Maurice L. Draper announces that the institute planned for November 25 and 26 at Parkersburg, West Virginia, and the institute planned for December 2 and 3 at Wheeling, West Virginia, had to be canceled because of the heavy snowfall. Brother Draper, himself, was snowbound for four days. The snow was ten inches deeper than has ever been recorded for the district.

Brother Draper attended building committee meetings during the week of November 19, at Brooklyn and New York City, New York, and Washington, D. C. The sale of the Brooklyn church has been completed. While in Washington, D. C., Brother Draper attended the State Department Foreign Policy Conference.

INSTITUTE

On December 2 and 3 Apostle Reed M. Holmes and Bishop W. N. Johnson attended a priesthood institute held at Tulsa, Oklahoma, for the Central Oklahoma District. They worked with Elder Victor Witte, pastor, and Seventy W. C. Haden, missionary of the district. Brother Johnson preached at the 11:00 hour on Sunday. Brother Holmes was spokesman at the ordination of Ottis J. Stephens to a high priest.

"THE MESSIAH"

General Church Youth Leader Carl Mesle, who is supervising the publicity for "The Messiah" has been instrumental in sending out 65,000 publicity cards to pastors, appointees, and district presidents. Pastors were sent cards to be given to congregations, and sample copies of write-ups for the local papers.

OCTOBER STATISTICS

Sister Carpenter has provided us with the following facts which should be of interest to our readers:

Baptisms for the month total 409, and for the ten months of 1950, 3,916. This lacks only seventeen of being as many as the entire previous year. Thirty-one of these come from our European Mission. Eighty-six are from the six stakes; Los Angeles leading with twenty-five.

"We Have Seen His Star"

"We have seen his star in the east, and are come to worship him."—Matthew 2: 2.

THE CELESTIAL GLORY that attended the birth of Jesus is as far beyond our imagination as it is beyond our description, and not to be compared with any earthly events. But of all the human pageantry of that occasion, one of the most fascinating and colorful was the visit of the Wise Men from the East. Some called them the "Magi," after the priests and scholars of Persia. Some called them kings, and truly they brought kingly gifts—precious gold, sweet frankincense, and healing myrrh.

One thing the Wise Men said echoes lingeringly in the chambers of memory: "We have seen his star," they announced. "We have seen his star in the east, and are come to worship him."

These men who came the farthest and made the greatest effort brought the most precious gifts.

* * * * *

We can imagine those ancient sages—students, scientists, and astronomers of the time—looking up into the cobalt blue of the evening sky, surprised at finding a strange light in the heavens, a new star.

Wondering, they turned to their books and searched the prophecies to see what this phenomenon might mean. If they were Persians, as some have thought, they would not have found the answer in the literature of Zoroaster, the deity of their people. Wherever they lived, they must have had access to the sacred writings of their neighbors to the west, the Hebrews. It was there that they found their answer.

They followed that star over the deserts to the west, coming first to Jerusalem, then to Bethlehem.

"We have seen his star," they said.

We cannot tell exactly what the Star of Bethlehem may have been. The description is not accurate enough to help the astronomer. It was a fulfillment of an ancient promise:

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel."—Numbers 24: 17.

Whatever the star they saw may have been, it brought a spiritual light over the horizons of the world that has never since been dimmed.

To those who knew the meaning of the prophecy and believed in the promises of God, the shining of that star came as the light of a great hope—the hope of the world.

* * * * *

The world was in darkness then, as it is now. The shadow of a Roman sentry fell athwart the crossroads of life. Israel had been carried away into captivity long before, dispersed among the gentiles, never to return. Judah, too, had sung,

By the rivers of Babylon, there we sat down,
Yea, we wept, when we remembered Zion.

They had been permitted to return to the ruined city, to rebuild its walls, and see it flourish again, only to have a new conqueror come.

Yet Wise Men from the East had seen a star, a light, a radiance of new hope—the Star of Bethlehem!

The world crouches under a new kind of darkness now. The shadow of the Roman Legionnaire is gone, but there are new, more barbaric, and more ominous shadows, falling across our world today.

It is said that the Third World War has already begun, and that we are in it. Its clouds have rolled up on the western Pacific. The searing flame and the acrid smoke of battle have been seen and felt by our young men, and their flesh has been torn in the conflict.

But even in our land and in our times, there are some who "have seen his star" and who, in worshiping him, live in hope of a better day.

* * * * *

You have noticed, probably, that a common street light very near you will seem more brilliant than a distant star that is many times greater than our sun. Move away a few blocks, and the street light is lost, but you will still see the star.

A bomb could put out all the lights of your city. But no bomb in the world could touch a star, not even an atomic bomb.

Nothing can put out the Star of Bethlehem.

Here in America, and in all the other countries where freedom is a word with uncorrupted meaning, we need a realization that God sent his Son into the world for an eternal purpose, and that it will not be frustrated.

We, too, have seen his star and are come to worship him.

And if in this world we could bring all men to see that star and to kneel and worship the Son of God, we would find an armor of defense against fear in the hope of eternal life.

L. J. L.

E d i t o r i a l

We are encouraged by a letter just received from Apostle Chesworth giving us the record of his baptisms in the area for the year. We notice that Brother Chesworth indicates his mission had an increase of eighty-one over last year, and he states, "The year is not ended for us in baptisms." We feel to commend this area and Brother Chesworth for his good work so far this year.

Here is another item gleaned from a letter from E. E. Jennings which has to do also with baptisms:

Shortly after the first of December, we will send a detailed report for the missionary work of Far West Stake, but here I just want to say that we baptized 107 in Far West Stake proper, with a baptismal service scheduled for Cameron this Sunday when, I think, six or seven will be baptized. A baptismal service is scheduled for Sunday afternoon, December 3, for St. Joseph. Already we have eight to be baptized at that time with a good chance of having five or six more. We are sure to hit a 135 mark for the year for Far West Stake, and a good chance of getting more than that.

From Elder Virgil J. Billings:

You would be interested in the service we held in Lamoni last Sunday. There were twenty people baptized in a most impressive service. Sixteen of these were from Lamoni Branch, and four from near-by branches. These sixteen and two other candidates who were unable to be present last Sunday, along with five baptized at an earlier service, makes a total of twenty-three baptisms as a result of our recent missionary emphasis in Lamoni. This effort has covered the period since reunion, the middle of August. I started the work with a six-week series of cottage meetings in Lamoni. The members were very responsive to this series, and a total of sixty-nine nonmembers attended with an average of fifty-two each week. At the conclusion of this service, there were twelve decisions for baptism, with only five being baptized at that time.

Following the cottage series, some very effective follow-up work was done by Brother Robert Farnham in a visiting campaign, and a series of preaching services by Brother Roy Cheville on Sunday and Wednesday evenings. I did some visiting also, and some interest was continued in my missionary effort in the

near-by branches where further Lamoni contacts were carried on. All in all we had a very fine response, and Lamoni Branch has been richly blessed.

We certainly enjoyed the recent visit of Brother Wallace Smith in our home and the fine ministry he rendered in Chariton Branch.

In a recent letter to Elbert A. Smith, Brother A. V. Arnold, secretary of the Order of Evangelists, had good news concerning the work of his home branch in Houston, Texas. He says there has been a marked "spiritual awakening" with an increased spirit of unity and peace. There has been the largest number of baptisms in the branch of any year up to the present. A mission has been opened, and attendance is good. Sunday evening attendance at the church has about doubled. He reports the baptism of a grandson of F. G. Pitt and the call to the office of priest of the youngest son of Brother and Sister Albert Banta. He adds that the loyalty of the young people of the branch is especially encouraging.

"A Stranger Goes to Church"

THIS IS THE TITLE of a series of special articles in *The Cleveland Press* by feature writer Frank Stewart.

We were privileged to meet Mr. Stewart at Kirtland on our visit there to attend the high priests' meetings. It was on Sunday, October 8, just after the sad news about the death of Sister Smith reached me; but I recall Mr. Stewart's solicitude and earnestness.

It is with much interest I have read what Mr. Stewart said about our ministers at Kirtland, and I believe *Herald* readers will appreciate his article, under the above caption, in the *Press* for Monday, October 9:

HIGH PRIESTS RETURN TO MORMON TEMPLE

Many of you old geezers, like myself, recall the days, when as kids, we used to sneak behind the coal shed and puff on corn silk or dried leaves of grapevine.

Jimminy, I felt like ducking out of sight for a few minutes yesterday to get a few sniffs of cigar smoke. But it couldn't be done, and I'll tell you why.

I was standing with a group of 200 men in front of the historic Mormon Temple in Kirtland—that's on Route 306 in Lake County—between church services and there wasn't a single cigaret, cigar, or pipe in sight.

The men were High Priests of the Reorganized Church of Jesus Christ of Latter Day Saints and the Saints do not use tobacco in any manner, shape, or form. For that matter, some do not drink coffee, but that is not forbidden by the church.

Can you imagine any gathering of 200 Clevelanders at ease—just standing around talking during an intermission at a public meeting—and nobody smoking?

It was the first time in 112 years the High Priests had assembled in Kirtland since the Saints moved westward in 1838 under leadership of Joseph Smith, first prophet and founder of the church.

There are two groups of priesthood in the church—the Melchisedec and the Aaronic. The High Priests are Melchisedec, representing spiritual administration of the group, while Aaronic priests are charged with direction of temporal affairs. Conference discussions were based entirely on religious themes.

The High Priests came to Kirtland from all sections of the United States and Canada. Cars parked along the highway in the vicinity of the Temple resembled a parade of states.

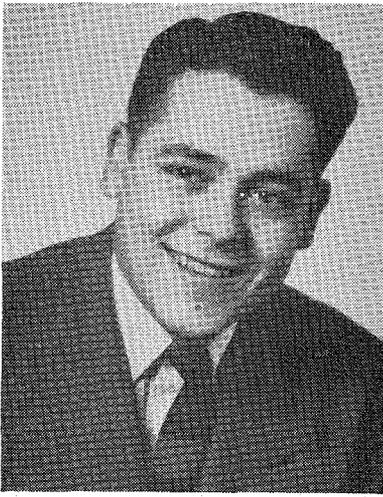
My guide, Elder G. E. Tickemyer of Los Angeles, Cal., introduced me to the High Priests who were a remarkable group of men. There were a nuclear physicist, college president, executive of the Fruehauf Trailer Corp., lawyers, doctors, psychologists, and what not.

I met the four grandsons of Joseph Smith, the founder. They were: Israel A. Smith, now president of the Latter Day Saints and fourth successor to the office; Frederick A. Smith, who is 88; Elbert A. Smith and W. Wallace Smith, all of Independence, Mo., headquarters of the church.

A note of sadness spread over the conference of High Priests when word was received from Independence that President Smith's wife died of a heart attack. He left at once for home.

We had a chance to renew acquaintance with Elder John F. Sheehy, who formerly ministered the Latter Day Saints Church at 1428 E. 110th St. He is now located in Toronto, Canada, but expects to transfer soon to Maine.

The good folks of Kirtland—Latter Day Saints and nonmembers alike—housed the 200 visiting High Priests in their homes. And women of Kirtland Temple, with direction of Chef Huber Herroon, member of the church, served meals in an adjoining hall. Elder William Williams is in charge of Kirtland Church.



And my soul shall be joyful in the Lord; it shall rejoice in his salvation.—Psalm 35: 9.

A SAD MISSIONARY cannot be a good one!

This seems to be the message of the Scriptures as they continually bear testimony of the joy of the gospel and the happiness of those who have followed Christ. In no other religion and in no other literature is joy so conspicuous as in Christianity and the Bible.

As every year rolls around to the fall months and then the winter months and finally approaches the Christmas season, the whole attitude of the nation seems to change. People smile more often. The windows of stores are gayer. The harsh sound of auto horns in downtown traffic is softened somehow by the sound of chimes or Christmas carols. Why is it that people really change during these weeks? Is it the weather or the calendar that mysteriously twists their faces into smiles and lightens their hearts? Of course not. People simply begin to think of each other more frequently. Their thoughts are turned to happier things than the doldrum pattern of their lives, and the whole thing is contagious.

A Jewish friend of mine told me last year, "The whole thing amazes me. It is like catching a cold. We as a people have no reason to celebrate your Christmas holidays, but what do we do? Why my family goes out and buys a Christmas tree and then decorates it with silly

Missionary Joy

By S. W. JOHNSON

baubles of glass and tinsel. I do not understand it. People go crazy, including myself. I spent three weeks' pay buying presents to make my family happy on a holiday we should not even bother celebrating."

WHILE IN COLLEGE I was talking one day with a psychiatrist, and somehow the conversation worked around to how people have commercialized Christmas, making it a business enterprise instead of a sacred holiday. I mentioned that it would be nice if things could be changed so we would just recognize the religious holiday and not the commercial one.

"You shouldn't even think of such a thing," my medical friend surprised me by saying. "Christmas is the best medicine the human race has ever had. If I could put Christmas up in bottles or could prescribe it in pills like a medicine, I would empty most of the mental institutions and a lot of the hospitals in the country. Then we could tear them down or use them for schools, because we wouldn't need them any more. Christmas is wonderful. People forget their troubles and are happy—and do you want to know why?"

Of course I did, so he continued, "Simply because people forget themselves. I'm not a Christian, but if there ever was a master psychologist, it was Jesus of Nazareth. He knew how to make people healthy and well and happy and contented. This *abundant life* is more than just a few verses in a book. It's a fact. If you don't believe me, look at people's faces when they start handing out gifts around the tree on Christmas morning."

I looked, and I certainly believed.

But I had seen that look before. I had seen it in the faces of the missionaries as they had traveled around

to my branch when I was a small boy. I had seen it on the face of people as they left the baptismal font of the church at home. And then I began to realize just what it was. It was more than pure happiness. It was the Spirit of God shining in those people's eyes. They were seeing the Spirit of Christ in their own lives and in the lives of other men. They were seeing this thing called Christianity in action, and they were happy because of it. That is why I say, a sad missionary cannot be a good one.

THE VERY GOSPEL we seek to teach as missionaries in the church of Jesus Christ is a gospel of joy and happiness, a story of hope. Think of the principles of the gospel as Apostle Paul taught them.

Faith in God. This in itself is enough to bring unlimited joy to the hearts of men. It should result in our realizing that we are not alone, that the task of just living, which seems so insurmountable at times, is not ours alone but is shared by an ever-loving God. This in itself is sufficient motive for joy. But faith in God brings something else. It brings us faith in ourselves and in others.

Faith as taught by the Scriptures is a positive thing. "In the beginning God—" we read in Genesis. Faith had its origin in the beginning with God, and from there through all eternity the hand of God goes, and nothing is left to chance. Err though we may, God's will shall be done. Even the name given to the Christ is a message of faith—*Emmanuel*, God with us—a promise of security and hope.

Repentance from dead works is taught from the pulpits of our churches. This certainly is not a thing of discouragement or dismay.

This is another promise of happy things and joyful days ahead. The happiness in the home of the Prodigal Son was a testimony of that. He decided that he had to repent and build live works upon the crumbling foundation of his dead works, and his own joy was matched by that of his family. Zaccheus' face must have shown brightly when Christ announced the entrance of the spirit of salvation into his home that day. He, too, had repented and had looked to Christ and was rewarded, not with sorrow, but with joy and gladness. A promise of a wonderful future was his, and he went his way a happy man. These people were happy in the gospel of Christ.

Baptism, the first sacrament which the new member of the church experiences, is itself an ordinance which brings pure joy of heart and soul. Out of the waters of regeneration, a person may come with a cleansed soul, a new life, and certainly a new hope. In what other theology is there a single act that can bring such comfort and satisfaction to a believer's mind? Continually the pattern of Christianity runs through the principles—a pattern of better things to come, a better life, a happier life, a more complete life, a life of joy and happiness.

In the beautiful ordinance of *the laying on of hands* is expressed the deep, rich tones of God's love for us, unequalled by any love of earthly nurture. The gift of the Holy Spirit at the time of confirmation comes as a comforter, a promised messenger of God, to help us in times of difficulty to rise to greater heights. It is also a promised companion as we walk the path which God directs. In the simple ceremony of the blessing of a child through this ordinance, there is a beauty all its own. A promise is there in the pureness of a young creature, weak and humble, yet strong and powerful in all the strength and promise of a mighty God directing its way

personally. The mercy of God in the gifts of healing and comfort is often expressed in administration to the ill. God glories with those who are joyful in him, yet never forgets those whose ways are hard and trying; he seeks to lift them to a plain of happiness also. And in the ordination to the priesthood comes a feeling of gratitude and humbleness. It is a wonderful thing to be allowed to minister in the name of Christ, and the happiness which comes from ministering, as God himself would have done, is the epitome of all happiness. No greater joy can any man ask or receive.

EVEN WHEN THINKING OF DEATH, the follower of the gospel of Christ can be joyful, because for him there is no real death. That which man calls death, the end, is in reality the beginning of a state which is better than the best he knows in this life. It holds the hope of happiness for those who have not known happiness on earth, and even greater joy for those who have been joyful here. Such is the beautiful story of the *resurrection from the dead*.

The last of the principles, *eternal judgment*, is also a testimony of the love of God and the fairness of One whose every desire is the happiness of man. No one needs to anticipate that time with terror. Only he who has not sought the true joy here on earth needs fear the sorrow of the future. The promise of God is life, not death, and every opportunity is given man to achieve that life.

These are the principles our missionaries have been preaching for one hundred thirty years, and the testimony of these men is that they are happy. They have walked with God, have felt his hand, and have known he loves them, and they are joyful because of it. There is no reason why Christ's church today should not share in a pentecost of the Spirit of God. We are bringing to the earth the thing it is seeking—a message and promise of true and eternal happiness.

But first we ourselves must air this joy that is within us. We must tell our friends of our happiness. A song of gladness should be on our lips at every moment. We must rejoice in the power of the Lord and in his gospel.

THE STORY we bring is a story not of defeat but of victory, and we must not become bogged down in the throes of defeatism. The task is not too great; there are not too many obstacles. The Spirit of God is contagious and will spread among all peoples just as surely as the spirit of Christmas spreads throughout the land every year. People are seeking happiness, and they should be able to find it in our faces and in our story. We cannot be a discouraged people, for we have as much to be joyful over as any other people who have ever walked this earth. We must always sing a hymn of triumph. We must always bear the spirit of victory before us. As children of God, we must always be a happy people and share this happiness with a sorrowing world.

Grace

We are apt to put the main stress on the products of our minds. We often think, plan, and act as if the results were guaranteed by our own efforts. We ought to remind ourselves that all our efforts are useless unless they be rooted in and sanctified by the grace of our Lord.

By his grace we are liberated from the powers of darkness and brought into the realm of light, cleansed from our sins, and given strength to overcome our self-conceit and self-complacency.

By His grace we can be brought back to the very foundation of the new life: the spiritual contact with our Lord.

H. K. LEISIGANG,
The Upper Room.

Deacon Goodentart Has a Night Before Christmas Dream -

By ELBERT A. SMITH

AT THE CHRISTMAS MORNING BREAKFAST TABLE, Deacon Goodentart said to his wife, "Last night I dreamed that you and I appeared at the pearly gates."

"You mean we, that is we had . . ."

"I suppose so. Anyway we were there. Saint Peter seemed different than I had expected. He seemed quite human—in fact there was a sort of twinkle in his eyes at times. He said, 'Deacon, I think you can get in, and we may have some work for you. There are not so many deacons here as you might think. But how about your wife? What can she do?'"

"Did he ask that about me?"

"Yes, and I said, 'Well, she might help at the gate. I have read in the Bible that many come here through great tribulation, and she would be right handy to comfort them. She would be fine to look after timid newcomers who feel lonesome and afraid. She is a good friendly visitor. Trouble is she would let everybody in—she never could turn anyone away from her own door.'

"Then Saint Peter looked rather sad, and said to me, 'That is one hard thing for me to do. But there are a lot of people who would not be happy here if they got in. We don't have the sort of life they like—no road houses, highballs, Sunday ball games, crooked politics, and no one steals the gold off the golden streets. Anyway, if we let them in, they would turn heaven into—a different sort of place.'

"Then Saint Peter said, 'Can your wife sing?' And I said, 'Probably she would not make a soloist in your big heavenly choir, but if you sing old-fashioned hymn tunes here like "Rock of Ages," or "The Old, Old Path," she will do fine. She was always singing at home about her

work. If you have any of the very little angels who miss their mothers, she would be a master hand at singing lullabys; and if any of them tear their little white robes, she is fine at mending. You would never know they had been torn!"

"Did you talk to him about my mending?"

"Why, yes, Christ talked about mending garments, a cup of cold water—all that sort of thing. Then I said, 'I have read about many mansions up here, but I don't know about a mansion—maybe you have a little white cottage or a bungalow we could occupy. On earth my wife always put a little bit of heaven into her home—and I don't see why she might not put a little home into heaven.'

"Then Saint Peter said, 'I wrote a couple of epistles once, I never could write like my friend Saint Paul, he loved to write, and he went to school to Gamaliel while I fished, so he was better educated. But I did write two epistles. Do you remember the first chapter of my second epistle?' And I said, 'Yes, that is one of my favorite chapters. It has a sort of problem in mathematics—one in addition, add to your faith, and so on.' And Saint Peter said, 'Yes, the cross of Christ is the sign of addition.' So I said, 'Well, I have tried to add one to another of all those virtues, and as for my wife, she's always had them since I have known her, which is quite some time now. You know how I first met her?' But Saint Peter interrupted me, 'Yes I know all about that; what I was about to say is that in that chapter I wrote: "So an entrance shall be ministered unto you *abundantly*.'" And I said, 'That is the way we want to enter, or not at all. We never were any hands to go where we were not welcome.'"

"What was I doing all this time?" asked Sister Goodentart.

"Now that is rather singular; you had discovered a poor cripple who was trying to climb up the slope to the pearly gates. You called me, and we got one on either side of him and put a hand under his armpits and helped him along. When we stood before Saint Peter, he looked at the poor cripple and said to him, 'Come in and bring your crutches with you.' So the gates were swung wide open, and we stepped inside. I had one good look at the Heavenly City. I saw some people that I knew. Brother F. G. Pitt was teaching a few people to sing 'God is so good to me,' and I saw Brother Joseph and others.

"But a funny thing had happened: the poor cripple had vanished, and in his place stood a man very tall and straight. A better looking man I had never seen. He had brown hair and beard and clear blue eyes. I noticed on his white robe a few clean pine shavings, such as sometimes stick to a carpenter's apron. I have seen his picture somewhere. He said to both of us, 'Inasmuch'—then I woke up, right here in our own home—and it was Christmas morning."

"I wish I could have seen that little white cottage," sighed Sister Goodentart.

"Well, so do I, and still I am quite happy here in this little cottage—as long as you are here. Besides it is Christmas morning and our children will soon be here to have dinner with us. I hope the Man with shavings on his white robe will smile upon us."

Blue Pencil Notes

Christmas in the Scriptures

Selected Readings for the Church and Home

The Prophet Foresees the Messiah

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God; The everlasting Father, The Prince of Peace.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."—Isaiah 9: 6, 7.

The Anunciation

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

"To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

"And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.

"And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

"And the angel said unto her, Fear not Mary: for thou hast found favor with God.

"And behold, thou shalt bring forth a son, and shalt call his name Jesus.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

"And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. . . .

"And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word."—Luke 1: 26-38.

The Birth of Jesus

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. . . .

"And all went to be taxed, every one into his own city.

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

"To be taxed with Mary his espoused wife. . . .

"And so it was, that, while they were there, the days were accomplished that she should be delivered.

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."—Luke 2: 1-7.

The Angel Chorus

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2: 8-14.

The Visit of the Shepherds

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even into Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

"And when they had seen it, they made known abroad the saying which was told them concerning this child.

"And all they that heard it wondered at those things which were told them by the shepherds.

"But Mary kept all these things, and pondered them in her heart.

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."—Luke 2: 15-20.

The Tribute of the Wise Men

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

"Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. . . .

"And lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

"When they saw the star, they rejoiced with exceeding great joy.

"And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."—Matthew 2: 1, 2, 9-11.

(Continued on page 22.)

A Messiah Choir Member Reminisces

By EVELINE BURGESS

CHRISTMAS APPROACHES in Independence. And with the rich associations of music in the air, the strains of Handel's *Messiah* bring a link with the personal past and the individual future to those who sing and those who listen. If you are in the choir, there is a rush of memory, and the notes stick in your throat. You remember, as a child, sitting in on rehearsals, eagerly looking toward the day when you too might join that great choir. Today you are here, with parents and children singing together the story of the Prince of Peace, giving with all the emotional energy that is in you, because you love the director, because you love the music, and because you love the message of the *Messiah*, before whom "every valley shall be exalted and every mountain and hill made low."

The year 1916 was a long while ago—maybe before your time. Mrs. "Cordie" Hulmes, following a General Conference performance under the direction of Albert N. Hoxie, directed the choir in an initial Christmas performance as a gift to the community. In the accompanying photo you may see Paul Craig sitting with the bass section today. He was the first bass soloist and also directed the performances from 1923-1943 after Mrs. Hulmes gave up her responsibility. As a matter of fact, that is Mrs. Hulmes herself sitting on the top row with the sopranos, where many a former soloist sits next to a youngster,

because she feels that the stronger singers are apt to be pushed forward to make a good showing and that the back row sometimes needs help. If you have sung under both these conductors, you appreciate the heritage Franklyn Weddle took from them and to which he added something peculiarly his own. Remember last year's broadcast? All the performers sang their hearts out because the conductor of the Kansas City Philharmonic was present, and they wanted him to know how the *Messiah* could sound when "Franklyn" directed.

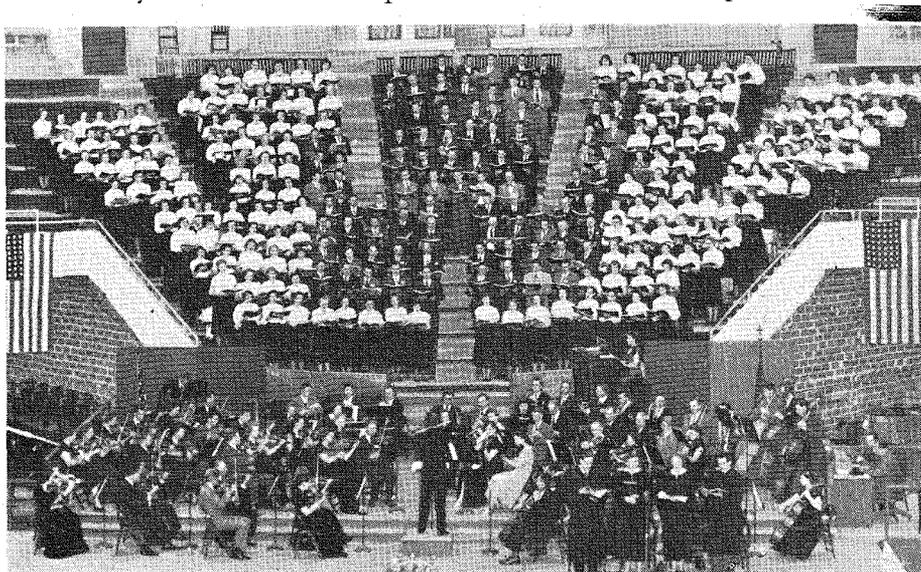
SOME OF THE ARIAS bring back memories of other soloists and great moments in Messiah Choir history. You are reminded of the late Nina Grenawalt Smith who, with her gracious presence and her silvery tones, sang the soprano solos nine times, and you hear the sweet invitation in her rendition of "Come unto Him." Pauline Arson sang those same solos six years, and you are moved again as you remember that after her mother's death in 1935, she sang with brilliant conviction, "I know that my redeemer liveth." Apostle Arthur Oakman

was a veteran of five pre-war appearances from 1928-1937, but you remember most poignantly his glorious bass on "Why do the nations so furiously rage together?" upon his return from the Battle of Britain in 1946. And your heart hears again the late George Anway, giving of his ebullient hope for five years in the prophetic "Every valley shall be exalted." And then there are the great passages which remind you of a procession of Jewish refugees seeking somewhere a place of safety and of their new-found faith in the State of Israel, and you feel to cry unto her that "her warfare is accomplished, her iniquity is pardoned."

YOU SIT IN THE CHOIR and listen to the singers talking. One is an Englishman who began singing the *Messiah* as a boy in England, where every member of the audience held a book, and every note was sung from cover to cover. Here is one who started singing it in the University of Utah. Here is a brother of the director. Here is a great-granddaughter of Joseph Smith, Jr.; here a prominent Independence Mormon; here former soloists; here prominent vocalists from all faiths from miles around.

Rehearsal begins and you realize you have seen the choir go from the magnificent organ accompaniment of Robert Miller in the Stone Church to rich, warm symphonic accompaniment in the Auditorium;

(Continued on page 22.)



Christmas Shopping - By MRS. A. A. ESSEX

THIS IS THE STORY of a small boy who went shopping on a Saturday afternoon with his dad. He was a little fellow with big, brown eyes a-sparkle in his chocolate-colored face. The father was a mountain of a man with an expression of deep-seated kindness.

The door of the neat, little white cottage opened, and the father smiled widely as his son raced to the front gate, trying to make his feet keep time with his bubbling chatter. As they left the yard, there was an air of habitual reverence in the way the man gently closed the gate as if he feared his powerful hands might crush it should he be careless. With an illumining smile of understanding for the boy's excitement, he took the little hand held up to him and moved toward the glitter of downtown Christmas time. The street was sparkling and wet from snow that seemed to be falling in obedience to human desire for traditional scenery during the yuletide season.

As the two neared their destination, they began to feel the crowd-humor more strongly. That is one of the wonderful things about Christmas. At all other times of the year, crowds on the street have their mass or united moods. Sometimes it is an air of bustling business. Sometimes it is brittle, self-centeredness. At other times it is good humor or ill temper that seems to touch, in varying degree, each individual who has made himself a part of the mass. But at no other time of year is there quite such a special crowd-humor of festivity and general love of all humanity. Walking in the midst of these hundreds, anyone must sense a warming glow of brotherhood. Even a tiny boy in bright cap and mittens trotting proudly beside his daddy must sense something.

He did. For a moment, his eyes held a bewildered question, but the reassuring smile and wink his daddy gave him erased that doubt immediately. Daddy's judgment could be trusted always. And they went on their way, walking slowly as near the buildings as possible so that Joey might feast his eyes upon the wonderful sights there.

A PORTLY MATRON sailed heedlessly through the throng, bestowing gracious smiles all about and discoursing at great length to a companion on the delicacies which were a must for her Christmas table.

"We always mold the cranberry sauce in the molds that my grandmother brought from the Old Country, you know," she said, impressing her friend with the fine standards her sauce must meet and disregarding the quality of mold in which a small boy must be set.

As the two women passed, a warm hand steadied little Joey on his feet then set his cap straight again. The bump didn't hurt, and the cap could be put right again, but the question couldn't be so easily answered. Even a very little boy has eyes to see and ears to hear when someone utters a disdainful gasp and brushes swiftly at a garment that has touched him as though the contact were somehow contaminating.

JOEY AND HIS DADDY walked on, but Joey's excited shrills of, "Look, Daddy, I want that for Mamma. Let's get it, please. Please, Daddy," were silenced. He still looked at countless beautiful things in an endless procession of store windows, but his little face wore a somber expression. Many times the glory of shop window fairylands was obscured by the buffeting sea of legs that surrounded him. He avoided as many as possible and learned very quickly not to look up,

for when he did he often encountered a smile frozen in repudiation or disdain when he unavoidably bumped into someone.

At last, father and son entered through the great flapping doors and found themselves in the midst of a crowd much denser than any yet encountered. Joey's hand was wrenched free of its steady anchor in the pushing, shoving mass, and he was sharply alone. For a moment he stood paralyzed, not knowing what to do. The swirling movement all around caught him up, carried him away from the door and deposited him in a small open space at the end of a counter much higher than his head.

He paused and looked about, the first faint taste of fear prickling the back of his throat. Then hesitantly he put his foot out and took one step, searching with widened eyes. Two steps . . . three steps . . . four. More and more quickly his feet beat against the wooden floor.

Down one crowded aisle he searched. Up another. Panic grew, and he began to run—a small, desperate animal darting in and out among the legs. Once a rough hand seized his shoulder with bruising force and a voice uttered an unintelligible abuse. But in rising terror, he wriggled loose and ran blindly on not knowing any more where.

Suddenly, his headlong flight was brought up short against rough, woolen covered knees and, fighting to gather his breath for a scream, he heard a deep, familiar voice.

"Here, Son. Here I am. I waited right here for you." And the arm of Joey's father pressed the little boy close, until the small body began to relax, and Joey looked up with a brave effort to smile, "I got losted, Daddy," he whispered.

"You're not lost now, though, boy," said his father. "Here, let me hold you up where you can see the

Christ Is Still With Us

By WARREN L. VAN DINE

THIS IS THE CHRISTMAS SEASON—the time when we celebrate the birthday of a penniless preacher who lived in an obscure corner of the world two thousand years ago. He was born in a stable, grew to manhood in a village carpenter's home, had no place to lay his head during his brief career in the ministry, and was executed on a cross with common malefactors.

History's first glimpse of this poverty stricken preacher shows him wrapped "in swaddling clothes" and "laid in a manger" (second chapter of Luke). Joseph, carpenter of Nazareth, and his wife Mary, who was "great with child," had come eighty miles from their home town of Nazareth to Bethlehem to be registered with their family—the house of David of the tribe of Judah—in a tax census ordered by Augustus Caesar, Roman lord of the world.

Mary's condition made their journey a slow one, so that when they finally arrived in Bethlehem "there was none to give room for them in the inns." The only shelter available was in a stable attached to an inn where horses, mules, camels, and cattle were kept.

pretty things. Those counters are 'most too high for you." Joey nodded mute gratitude.

LATER, in the warm peace of home with confusion and bewilderment shut out, Joey listened to his daddy read the story he knew he would hear every night until Christmas. It was such a pretty story. Everything seemed silvery quiet when he listened to it, and he loved it better even than the one about the brave old rooster and the smart little fox. He snuggled closer as he heard his father read, ". . . and there a little baby boy was born."

"Daddy," Joey murmured sleepily, "who was that little boy?"

Here in a manger Joseph and Mary laid the baby Jesus after he was born. Here, or perhaps under the open sky on a hillside, his shepherd ancestor David had tended sheep a thousand years before. Here, weary from their journey and among strangers, Joseph and Mary and the infant Jesus spent the first Christmas.

History's last glimpse of this itinerant preacher (Luke 24) shows him standing on a hill near the town of Bethany where his friend Lazarus lived. He spoke a few words of comfort to a handful of faithful friends who stood near by. "And when he had spoken these things," the same writer states in Acts 1: 9, "while they beheld, he was taken up; and a cloud received him out of their sight."

WHYY DO WE CELEBRATE the birthday of this man? The story is told how Napoleon Bonaparte after the loss of his empire and his exile to the island of St. Helena, commented one day that he had lost an empire after having all Europe in his hands, that he had let the world slip through his fingers like Charlemagne and the Roman Caesars

"You'd best always be asking that question, Son," his father answered. "Keep asking who was that little boy that he could grow up to look at a man and not see that his skin was black for seeing the black or white in his heart. Son, you find out who he was and never be sorry for any man 'cause he's black on the outside."

That night Joey's sleep was full of troubled pictures. There were pushing legs, sharp words, a manger, and . . . yes, a star! A silvery quiet filled the air, but there were rough hands reaching and clutching at him. Then, through the confusion of it all came a voice saying, "Good will toward men." In his sleep little Joey cried out, "Who are you?"

had done, but that he could name one ruler in history whose kingdom would never fail. "Who?" his listeners asked. "Jesus Christ," he answered. "His rule is based on love, and all must eventually bow before it."

We celebrate his birthday because he was destined to rule the world from the cross on which he died. The cloud still rolls between us and our Savior. But the eye of faith can pierce it. The words of true prayer can penetrate it. The clear tones of the voice that Lazarus heard while he was in the damp of the tomb can be heard by the righteous through the regions of darkness that separate mortal men from the world to come.

WE CAN BE AS HAPPY in his presence as Joseph and Mary were when he lived with them in their humble home in Nazareth. We can feel as safe with him near us in this life of stress as the apostles did when they wakened him in the boat on the lake of Gennesareth, and without one sign of confusion or of alarm, he commanded the tempest to stop in those immortal words, "Peace, be still!" We can be as near to him as the beloved disciple was when he laid his head on his breast at the Last Supper.

In ears that are closed, his voice may not sound. The call of politics or of pleasure may drown out his gentle, "Follow me!" But to all who will listen, he is still preaching the gospel of the kingdom that he declared during the three troubled years of his ministry. It is related in the second chapter of Matthew that an angel appeared to Joseph in a vision and quoted an ancient prophecy about Jesus: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us."

This preacher who was born in a stable on the first Christmas is still with us. The fact that we are celebrating his birthday proves it.

Ministry to New Members

III. Ministry by the Aaronic Priesthood

By LEONARD LEA

*This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. * So when they had dined, Jesus saith to Simon Peter Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.—John 21: 14, 15.*

The Aaronic Priesthood

As we search for the means of ministry to the new members, we find that the gospel makes provision for their welfare in the work and organization of the church.

Ministry to new members is basically a personal ministry, much of it in the home. In the restoration of his church, the Lord has planned a very complete ministry to the home.

One of the reasons that so many of our new members are forgotten and lost is that the program of home ministry is not made effective and administered by that part of the priesthood to whom this work is assigned.

When an adequate program of visiting is conducted by the church, through the ministry of well-qualified and devoted members of the priesthood, it appears certain that the losses of new members will be reduced.

The responsibility for ministry in the home—that is, the actual visiting—should be carried on rather largely under the direction of the pastor by the members of the Aaronic priesthood. Other members of the priesthood will visit occasionally as needs arise. The Aaronic priesthood should visit systematically. Its responsibility is to minister to the people. Its ministry will be especially needed by the new members.

The New Member in His Home

It is only in his home that the new member can be seen and understood most clearly. There he is surrounded by the kind of home life that has formed his character and personality. His home is also an outgrowth of

his desires, his cultural and spiritual standards, and his character. The minister can learn to know the new member best in his home, understand his problems and needs, and know how to counsel in meeting them.

That is why ministry in the home is so very important—as important as any other branch of ministerial service.

Visits in the home reveal facts about people that will never be learned anywhere else. It is the duty of the visiting priesthood to know and understand the people.

If there is no ministry in the home, or at best an ineffective ministry, the church cannot exercise its maximum power for good in the lives of the people, and particularly in the lives of the new members.

The Ministry of the Priest

Among the duties of the priest listed in Doctrine and Covenants 17: 10 are these: “visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties.”

As a visiting minister, the priest should be, first of all, well-qualified to give new members instruction in the life of prayer and the practice of prayer. To qualify for this work, he should be a careful and diligent student of prayer, and should practice it in his own private life as well as in his ministry. Only by doing so can he understand the depth and the meaning of prayer and teach others how to pray and what to pray for.

Until the new member knows the meaning of prayer and the purpose of it in his life, he cannot fully re-

ceive the ministry that the gospel should hold for him.

Another duty of the priest is to teach members “to attend to all family duties.” As there are many family duties, it would take a long list to include all of them. Briefly, it is the duty of the father to love his wife and children, be kind to them, support them, keep them from evil ways, and lead them to good citizenship and church membership. The mother shares these duties, in addition to many special tasks of her own. The children have many family duties, especially to the parents who have loved them and the home that has protected them. The priest will know many of these duties from his own experience and can become familiar with others by study. He should become an expert in knowledge of family life. It is not too much to expect that some will attend universities to make advanced studies of family life for this purpose. Others will benefit by their studies, and all will search the books of the church for help.

The priest shares a particular duty with the elder in relation to the new members. “The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders.”—Doctrine and Covenants 17: 18.

It would appear wise here for the priest to consult with the elders concerning this duty before undertaking to act, to be sure that harmony is observed in the matter. If the elder can take care of the matter, it will be well for the priest to defer to him. If the elder cannot act, then the priest may, with the elder's consent, perform this service.

The Ministry of the Teacher

The duty of the teacher is outlined in Doctrine and Covenants 17: 11 as follows: "to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty."

The work of the teacher for the new member is thus made clear. He should be an expert in human relationships, in the relationships between individuals, between families, and in the community. He will find help in his work in the study of a subject that is very important at the present time: public relations. The importance of this factor, just coming into prominence in the world, was realized in the very beginning of the gospel work.

The words "and be with" suggest personal fellowship and companionship between the teacher and the new members as well as older members. The teacher, like the priest, is to know something about family and domestic relations.

Further, the teacher is placed on the "attendance committee" by the Lord's instructions. He is to see that the people get to church. In case transportation is needed, he might even be expected to furnish that. If he did nothing more, he could do a wonderful work for the church in this way. The church can minister to the members, new and old, only if they attend the services. It is the work of the teacher to see that they are there.

The Ministry of the Deacon

While the greater burdens of the ministry of the deacon are concerned with the church building and property, he also has some responsibility in ministry to the home, and thus to the new member. It is quite possible that the bishop's agent may be one of the deacons. In this office, he may explain the financial law to the new member.

The deacon is one of the "standing ministry" (Doctrine and Covenants 83: 22), and he is informed that the teacher "is to be assisted always, in all his duties in the church, by the deacons" (17: 11). This appears to indicate that instruction in the financial law is always to accompany the spiritual and social ministry of the church.

Conclusion

It will thus be observed that the members of the Aaronic priesthood

will have more frequent opportunities for contact with new members than any other branches of the priesthood. It is apparent that they should "study to shew themselves approved" in the work and responsibility that belongs to them. It may depend upon them whether the church can continue to hold the new members or not. With their full help, the problem of ministering to new members and keeping them should be brought under full control in the church.

Saved by Grace - By VIVIAN J. BELMONT

IN A WORLD distressed by fear and conflict, we hear far too little of salvation through grace and mercy.

Hearts of people are burdened with hate, distrust, anxiety—with sin—yet so little is being said to give them hope and comfort in Jesus Christ.

The greatest story ever told, the story of Jesus, is still the light and hope of the world. The Restoration story, because it is true and beautiful, is too often told first. The light of the gospel story thus presented is sometimes obscure. It should not be used as a curtain raiser. Rather, the light should be used to focus upon the truth of the Restoration story. The world needs Jesus!

It is far easier to believe and understand the Restoration story after one has received the spirit of truth through Christ.

Business administration too often has first place over administration to the spiritual needs of people. Ministering to the sick and poor and needy in spirit, and conferring the Holy Ghost is the way of Jesus.

How often doctrine is misused to oppress and burden and offend. How often it is used to confuse a weary mind, a tired heart, a torn soul. An important part of the doctrine of Jesus is mercy and justice. It was meant to bring peace, joy, comfort, and hope.

THE SWORD PRICK OF CONSCIENCE will cause the believer who has accepted Christ to obey the law through love of God. He will obey the first commandment or bear the burden of guilt. The only way he can possibly be free of the burden is by bringing it to Jesus in prayer.

Sometimes we boast of our own will power and determination. These are rather self-righteous attitudes. The only safe way is power to overcome through Jesus Christ. Sometimes we do not even mention his name and give thanks for this God-given power. And yet, in our hearts, we know that any other power may let us down.

Not one of us may be saved except through Jesus Christ. No man has power to save himself. Our only hope of redemption is to be found in God's grace and mercy.

Joseph Smith was a prophet but Jesus is the Savior, the Prince of the World, the King of kings. We are saved, not through Joseph Smith, but by faith, confession, hope, grace, mercy, and baptism through Jesus Christ.

The Book of Mormon is a marker on the road of time, pointing the way. It is further evidence that the gospel is true.

Through all our pain, our griefs, our problems, Jesus whispers softly and tenderly. At the altar of our inner beings, he pleads, "Oh, sinner, come home."

Who Is Keeping Whom From Church?

By JAMES A. EVERETT

QUITE OFTEN I hear the trite excuse, "I'm not going to attend church so long as Sister So-and-So and Brother Blank are there, because they have failed in their Christian responsibility to treat me right." It is not my intention or desire to justify the misconduct of these people. All too often perhaps their behavior has not been in accordance with high Christian ideals, but more often they are guilty of being just plain human. As such they have unfortunately failed to see all of the angles involved and have inadvertently transgressed some individuals' rights, sphere of authority, personal areas, or the imagined counterparts of these.

It has always been my sincere belief that Zion is within the physical possibilities of man today, providing we are willing to abide by the God-given requirements for its creation. However, I am unable to divorce Zion from everyday existence, including both advancements and mistakes which have occurred in our daily living. There seems to be an unmistakable tie with the preparatory role of the church, especially the contribution of the local branch and the building of this Zion.

God never intended to build Zion alone, nor did he expect us to build it alone. Even the name—the Reorganized Church of Jesus Christ of Latter Day Saints—signifies a unique partnership. God knows, and so do we, that human behavior is not a spontaneous result, but the culmination of years of previous actions and reactions. Truly it has been said that when we are young we make our habits, and as we reach maturity our habits make us.

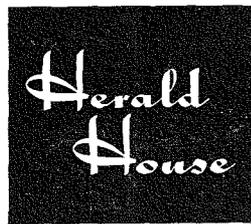
THE RECORD of the trials of Israel and Book of Mormon peoples, also our own latter-day record (the

Doctrine and Covenants), is a story of God's attempt to patiently deal with men via their free agency and intellect to accept the peace, joy, and harmony he has in store for them. It is also a story of man's dealing with man, and as a church we are committed to the task of converting the people of the world to live as brothers.

If this be the case and we have a belief in Zion, can we continue to mislead ourselves into believing that our behavior is suddenly going to conform to the standards set for the Zion era? Are we going to go on dreaming of the day when peace is a characteristic of Zion, believing that God is going to do it all for us? There are no spectators in Zion, only participants, and the participants are to be as well-trained to conform to the rules as a football or basketball squad is trained to conform to the rules of the game. And, similarly, it takes practice for people to know

and conform intelligently to those rules. Just as the football field and the gymnasium are the areas for developing sports ability, so is the chapel of God the proving ground for those who would build and inhabit Zion. There can be no transgressing of the rules nor intermittent attendance in either area if the result must be a winning team. It is not on the field of battle, but on the practice field, where the decisions are made as to who will most adequately represent the team.

WE ARE A TEAM, and we are going to build Zion. One of the first requirements in teamwork is to be able to give and forgive; to work in our place and support those in other areas, to minimize the errors, and be charitable toward those who make them; and to capitalize on our strengths and successes. We must first be big enough to learn to live together in the local branch—wherever it may be and whatever its size—in love, forgiveness, and understanding before we ever dare hope for or intelligently dream of Zion.



Independence, Missouri

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(12 ISSUES)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

What Scripture can we use to show there were priests, either Aaronic or Melchisedec, in the New Testament church that was set up by Christ?

Missouri

I. M. G.

ANSWER:

There is very little written in the New Testament about priesthood. This fact makes it absolutely necessary for additional revelations to be given on the subject. We have these revelations in the Doctrine and Covenants. But the few incidental statements we have in the New Testament show that the Melchisedec and Aaronic priesthoods were in the church and recognized by the writers.

In I Peter 2: 5 we read, "Ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices." The church is here represented as a "spiritual house" with or containing the "holy priesthood." Verse nine adds, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."

This verse also presents the fact that the church has or is governed by "a royal priesthood," which is the Melchisedec priesthood. This does not mean that all the members are to hold the priesthood as some claim, but is to be understood as presented in Exodus 19: 6: "And ye shall be unto me a kingdom of priests"—that is, the priests were to be the ruling authority in the church.

Christ was "called of God an high priest after the order of Melchisedec."—Hebrews 5: 10. And he said to his apostles, "Peace be unto you; as my Father sent me so send I you."—John 21: 21. Christ sent his apostles with the Melchisedec priesthood as the Father sent him.

"For the law made nothing perfect, but the bringing in of a perfect hope did."—Hebrews 7: 19. "If perfection were by the Levitical priesthood, (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec and not be called after the order of Aaron. For the priesthood being changed, there is made of necessity a change of the law."—Hebrews 7: 11, 12.

When the gospel displaced the Law of Moses, this change "in the law" made it

necessary for a change to be made in the priesthood. The priesthoods were not abolished, but remained, however, now the Melchisedec priests took the lead, as the Aaronic took control under the Law of Moses. Now both priesthoods remained, each doing the work of its order.

W. E. PEAK.

QUESTION:

What is our belief about pre-existence? Have our spirits occupied other bodies? California

R. G. V.

ANSWER:

Occupancy of other bodies is nonscriptural dogma. It is a part of Oriental religious teaching and is not even recognized in the history of philosophy. I know of no reputable philosopher who taught it. It is foreign to western thought and tradition.

Pre-existence is unrelated to that doctrine and is taught in various passages of Scripture in the Bible, Book of Mormon, and Doctrine and Covenants. The gist of this teaching is that the spirit which houses the intelligence of man is made by God, but intelligence is eternal. Bringing both together, God effected the spiritual creation in the eternal world before the creation of the earth. When he did this he did not make imbeciles, idiots, or morons. All spirits were equal and existed in a state of innocence. But there arose one among them, Lucifer, the star of the morning, who started an insurrection. He led one third of the hosts with him; these were cast out of heaven and are forever barred from the privilege of mortal existence and the concomitant probationary states. They are the enemies of all men, having power to tempt, to afflict, to cause accidents, war, and death. Christ overcame these adversaries and made it possible for his disciples to do likewise.

During the war in heaven, some fought valiantly and overcame by the word of their testimony and gained the privilege of the probationary state with the possibility of celestial glory in the eternal world. Others did not fight so manfully and some were neutral, but did not lose the high privilege of the probationary state and some degree of salvation in the world to come.

Properly seen, the doctrine of pre-existence is philosophical and there is noth-

ing in science against it. In fact, the scientist does not deal with such questions. As Mr. Ward says, "Science nowhere begins at the beginning nor ends at the ending, but leaves a vast field where prophet and poet may expatiate freely." It is not a principle of salvation like baptism or the Communion, but it has theological implications. Jesus, the true pattern of all men, said his glorious prayer: "Give unto me the glory I had with thee before the world was."—John 17.

JAMES E. BISHOP.

QUESTION:

Please explain the meaning of the phrase, "six hundred three score and six," of Revelation 13: 18.

Ontario

I. M.

ANSWER:

The number 666 pertains to the second beast described in Revelation 13. It seems clear that the first beast symbolized civil Rome in its unrelenting and bitter persecution of the Christians, whereas the second beast represents the embodiment of an ecclesiastical power that is universal and an expression of total apostasy. Both of them, in their different forms and time, are anti-Christ.

The Jews sometimes used numbers as a symbol for names, when they desired to restrict the information to a few. A general view of the number, 666, is that in its threefold manipulation of six, it falls short of the sacred number, seven, and as such it is a symbol of the universal apostasy.

An attempt has been made to apply the number to Nero. It is argued that if Nero Caesar be written in Hebrew and the letters be given their numerical value the result is six hundred sixty-six.

On page 177 of *A Marvelous Work and a Wonder* (fourth edition), there is this quotation from Flemming, on the Papacy, page 48 (A.D. 1701):

But a still more probable explication may be found in the title which the Roman Pontiff has assumed, and which is inscribed over the door of the Vatican: "*Vicarius Filii Dei*" (Vicar of the Son of God). In Roman computation this contains the number 666.

This would appear to be a more reasonable interpretation than the application to Nero since he lived in the period covered by the first beast.

On the basis of obscurity too much importance should not be attached to the meaning of this number. This is the only instance of its use in all of the New Testament, making comparison impossible. Besides that, the number is only one item among many by which anti-Christ is made manifest.

JAMES E. BISHOP.

With God's Help - By ELSIE TOWNSEND

STILL IN THE BAND-LEADER UNIFORM, I hurried from the stage and through the crowd to find my children. People stopped me on all sides to tell me how beautiful the operetta had been and how much they enjoyed the band. Fretting with the delay, I managed to nod, smile, and say "Thank you," but always I edged closer to the seats where I had placed my five children at the beginning of the program.

When I reached them, four pairs of round eyes looked up at me expectantly.

"Where's Jimmy?" I asked, automatically taking an account of them. Joan, his two-year-old twin, looked at me sleepily.

"We don't know. He must've gone when we weren't looking," seriously explained six-year-old Beverly, my oldest. "He was here; then I looked around and he was gone."

"Mother, we liked the dancers in the black boots," the four-year-old twins chattered almost simultaneously.

"That was the Spanish dance," I answered, but my eyes were scanning the crowd hurriedly to see where my son might be.

The gymnasium was still filled with the audience. Doors were opening and closing. I must find him before he slipped out unnoticed. Calling to another teacher to stay with the children, I wove in and out of the heavy coats, brushed against leather jackets, cowboy hats, heard the scraping of high-heeled boots, felt the gusts of frosty air as the doors opened and closed.

Near the doors I saw a group standing about some object on the floor. With a sigh of relief I wormed my way into the circle. There on the floor sat my son placidly eating his Christmas candy.

"Jimmy, Jimmy," I said, "why did you get yourself lost?"

"Your son's not lost," explained a man whom I recognized as the father of my French-horn player. "It's you who are lost."

The laugh that followed was comradely. It warmed my heart. Besides here was my son. Picking up Jimmy as I talked to the people around, I held his sticky hands away from the band uniform and soon found my way to the four waiting children.

Snow suits were soon on and zipped, overshoes on—Beverly could do her own, thank goodness! They were now warmly clad. The teacher who was helping me offered to stay a moment while I brought my car around to the door of the gym.

Friendly school parents helped me get the children to the car. With a few words to the janitor about costumes to be put away, I was through for the evening—for the Christmas vacation—to go home with my sleepy family.

THE CHILDREN were almost asleep when I helped or carried them into the house. My mind was busy with the successful evening as I tucked them into bed. The operetta was lovely. The performance had been almost perfect. No one but the teachers knew that two other teachers and I had written all the script ourselves, combining songs and folk dances with our original narrative. Over two hundred children in the program and not a hitch!

With the children asleep, I was free to relax and think. The house was spotless. My housekeeper had already gone home for the two weeks' holiday, but her work had been well done. What a quiet time I'd have the whole vacation! How I needed the rest! This job of teaching music in a school along with rearing my five fatherless children was exhausting. In the morning I

would plan our Christmas. We'd drive down to the valley to visit friends and relatives. We'd stay a day or two, go to our own church in Bozeman . . . I was asleep before I could think more.

With the morning, came a resuming of household duties. About ten o'clock two high school boys knocked at the door.

"Hey, teacher, do you have your Christmas tree yet?" they called. "No, you haven't, have you?" they answered themselves as they glanced around the room. "Well, here's a dandy, just the right height. We put a base on it too."

I tried to pay them, but they laughingly refused and were on their way again. The children were delighted with trimming the tree. Of course Jimmy broke one silver ball and Joanie tripped and fell against the tree, but they "helped" too. Together we went to the little store near by to get a set of Christmas tree lights—our first one. Their eyes glowed almost as brightly as the little lights did when they were turned on.

Toward evening I left long enough to run next door to engage a girl for next morning to stay with the children while I went across the river to the Episcopal church to play for an early morning Christmas service.

WHEN I RETURNED, the cheerful lights of my home warmed me as I stamped off the snow before entering. Christmas Eve! Beverly was excited about Santa Claus. She helped the four-year-old twins hang their stockings on the back of the davenport. She hung her own and one each for Jimmy and Joan. We sang a few carols, and I read them the story of the Christ child. They protested they were not sleepy, but soon I was putting them into bed. First Jimmy and Joan, each in a small bed with sides that fastened

up. Joanie could say a little prayer, but Jimmy left out most of the words. The older twins were seriously trying to get their sleepers on. Helping them into their big bed, I kissed them as I assured them, "Yes, Santa will be here soon," "No, he won't have trouble finding our house."

"But, Beverly, why aren't you getting your sleepers on?" I noticed her scratching her arms. "My arms itch and my head hurts and I'm sick, I guess." Her face puckered as she tried hard not to cry.

"Why, Beverly, dear, come here to me." I held her close a minute, then looked at her bare arms. Why hadn't I noticed before? Her soft skin was broken here and there by small red eruptions. Hurriedly undressing her, I found more marks on her body. Chicken pox! We had had a few cases at school. I explained to her what it was, calmed her by telling her that they would soon disappear as Anne's, the little neighbor girl's had, talked about Christmas morning, tucked her into bed, kissed her, turned out the lights, listened for her quiet breathing, and escaped into the hall.

I couldn't have been cheerful another moment. As I walked slowly into the living room, the tears were coming into my eyes. Now I could cry if I wanted to. It wasn't fair—it couldn't be fair! Now I'd be tied in the house the whole vacation with a chicken-pox quarantine. I couldn't do it! No trip to the valley. No one to talk with the whole two weeks.

Oh, why had I taken this job of teaching in the mountain town sixty miles from home? All strangers around me. Yes, I knew it was the only vacancy in my field of teaching, and of course I had to support my children. But why did my husband have to die, leaving us so alone? I couldn't do it—couldn't

I DROPPED TO MY KNEES in despair. Then my eyes were drawn to the only light in the room, the tiny bulb in the star shining on the tree.
(Continued on page 22.)

My Christmas Card List - By RUTH E. BRONSON

I KEEP A LIST of names of the friends to whom I send Christmas cards. This simple list has shown me year after year that nothing is certain but change. After all my cards are mailed out, I make a new list, including all the changes that have taken place during the past year. But before many weeks have passed, I find myself getting the list out to make another change on it. I would venture to say there is not a month goes by in which changes are not made. This is what I mean.

A couple we know who used to live close by have had to move many miles away because of the husband's work.

Another friend has had an addition to the family, and I note that change on my list—being sure to put down the correct name so I can include it on the next Christmas card.

Not long ago an old lady who has been on my list for many years died, so I had to mark her name off.

Then there is the sweet little girl who just got married. I mustn't forget to change her name and add her husband's.

My Christmas card list tells a real story—a story of life. It goes on

year after year—the same things happening to different people. And each time I look at it all marked up from changes made during the years, I think of life and how this list brings out the constant changes taking place.

WHAT DOES ALL THIS MEAN to me? I think of our friends who found it necessary to move many miles away and wonder if we fully enjoyed them while we had them near. Were we kind to them? Did we help them? Did we make the most of our friendship while we could? The friend who had a baby—did we do all we could to help her while she was not feeling well? Or did we wait until she was back from the hospital and then stop by to play with the baby? And the old lady who passed away. Many times a little visit from us would have cheered her, and we kept saying we must stop to see her, but we never did. And now we can't.

See what I'm trying to say? We must do things when we can! Tomorrow or next week or next year or when we have more time may be too late.

A Christmas Reverie - By JENNIE Z. ELLIOTT

THE PEOPLE of the world into which Jesus was born knew war and feared the threat of it. And yet, on the night that he was born, angels from the throne of God, hovering between heaven and earth, joyfully proclaimed him to be "Christ the Lord." They sang that first Christmas carol of "Peace on earth, good will toward men," while the star burned its way across the sky until it had guided lowly shepherds to his manger cradle, where they knelt in homage and adoration at his feet.

We, too, know war, and the threat of future wars makes us afraid. But to us to whom faith is given, again on this Christmas Eve, the angels fill earth and sky with their triumphant proclamation, "For unto you is born this day a Savior, which is Christ the Lord," and sing their glad hymn, "Glory to God in the highest, and on earth peace, good will toward men," while above and around them the star of peace shines, pointing all men and all nations to that day when war shall be no more, when men of good will shall dwell together in peace with Christ through all eternity.

The Home Column

Briefs

LINCOLN, NEBRASKA.—On July 25 a sacrifice chicken dinner was held to increase the local offering fund for the sick and needy.

On July 29 and 30 the district youth institute was held in Lincoln.

At the annual business meeting the following were elected: Elder John Schunk, pastor; Priest E. P. Oehring, church school director; Joyce Savage, secretary; Elder George Gates, music director; Dave G. Krahl, treasurer; Eunice Fulton, librarian and publicity agent; Veva Allen, church school secretary; Priest Grover Wall, adult supervisor; Grace Gates, young people's supervisor; Deacon Vinton Wight, custodian; Iola Wright, Earl Flowers, and Art Thompson, auditing committee; Norman Pruks, I. E. Madsen, D. G. Krahl, Vinton Wight, Capitola Mechling, and John Schunk building committee.

The older adults met and elected Ethel Spalding as president and Susie Tabler as her assistant and secretary.

Zion's League meets every other week at the church. A class is being taught by Capitola Mechling. A university party was held September 22 at the home of Mrs. Warren Baller.

Church school promotion exercises were held September 24.

Zion's Leaguers went to Nebraska City on September 24 to spend the day with the church League there.

The priesthood meet every other Tuesday. They are studying a course on priesthood helps.

A parent-teacher meeting was held October 9 for the primary department.

Word was received of the death of Mrs. Henry Bailey. The Baileys were great workers in the Lincoln Branch before going to California to live.—Reported by EUNICE FULTON.

CLIO, MICHIGAN.—On the afternoon of November 5, the priesthood and their wives gathered at the church for a period of devotion. The service was in charge of Elder James McBride, pastor, and Elder Elwood Hester, associate pastor. The service was opened by a very appropriate song, "O Reapers of Life's Harvest." Elder Hester offered the invocation.

The women's leader, Lydia Bechtel, gave the devotional lesson taken from the Doctrine and Covenants with instructions on making our homes Zion. A challenge was given to undertake the responsibility of becoming "a reaper of life's harvest."

A personal test which could benefit all was the question, "In what way can I serve my God the best?"

A period of silent prayer and meditation provided an interlude followed by a devotional prayer by Ida Mae Ross, assistant women's leader.

Elder James McBride led in a discussion on having the priesthood and their wives meet together. Since the home is a unity of one, so also should the priesthood and their wives be as one in God's work.

Elder James McBride concluded the meeting with a paragraph from the *Priesthood Manual* on teaching through love for our fellow men. The closing benediction was offered by Elder Elwood Hester.—Reported by ANN PHILLIPS.

SALEM, OREGON.—At the annual business meeting, Pastor Charles H. Asher, who has served faithfully for many years, retired from

office. George Speed was elected the new pastor. Very few other changes were made.

The Saints in and around McMinnville and Dayton have formed a mission. Brother Asher is serving as pastor. These Saints formerly attended the Salem Branch.

Brother and Sister William N. Swain have recently moved to Salem because of a transfer in Brother Swain's position with the telephone company. Sister Swain will help with the music department. Brother Swain is a priest and will help in the young people's activities.

Brother Kenneth W. Slover was recently ordained an elder.

Improvements are being made on the building. The building has been insulated and windows have been added. Venetian blinds and drapes have been purchased. A nursery room is also anticipated.—Reported by WILLIAM C. SWAIN.

LENNOX, CALIFORNIA.—At the annual branch business meeting the following officers were elected: Albert M. Pearson, pastor; Perry L. Woods, director of religious education; Mrs. Nellie Woods, adult supervisor; Clarence Harmon, young adult supervisor; Bill Webb, Senior Zion's League supervisor and bishop's solicitor; Bob Birch, Junior Zion's League supervisor and custodian; Mrs. Joyce Pearson, children's supervisor; Mrs. Bina Pearson, secretary; Glenn Lawson, treasurer; Ray Webb, children's pastor; Mrs. Inez Smith, music director; Mrs. Dorothy Slater, women's leader; Don Pike, drama director; Mrs. Jeanett Reaves, book steward; Mrs. Harriet Glaze, librarian and publicity agent; Ralph Root, bishop's solicitor.

Five former Gracelanders and a prospective student were responsible for the special Graceland College Day program given at the twelve o'clock hour on October 29. A symposium entitled "THE OLD ACACIA" was presented which included talks on "What I Expect of Graceland," by Barbara Woods; "Religious Training at Graceland," by Glen Holmes; "Academic Training at Graceland," by Bill Webb; "Graceland and the Business World," by Mary Reeves, and "Graceland and the Home," by Mrs. Olive Ensley Harmon, interspersed with a commentary by Mrs. Harriet Jordan Glaze and appropriate musical numbers.

At the evening service on November 5, a lecture accompanied by colored slides on "Archaeology in Mexico Today" was given by Mr. Gordon Boll and Mrs. Emma Boll of the Pasadena Branch.—Reported by MRS. K. C. GLAZE.

CADILLAC, MICHIGAN.—Evangelist Edward R. Carter from Lansing held a series of meetings October 8 to 19. These services were attended by the Saints and several non-members. Brother Carter gave eight sermons, presided over two fellowship services, addressed the women's department, blessed one baby, administered to the sick, gave five blessings, and made twenty visits among the Saints.—Reported by MILFORD FREY.

CENTRAL ILLINOIS.—District conference and priesthood institute was held November 4, 5, and 6 at Taylorville, Illinois.

Priesthood classes were taught Saturday and Sunday by Apostle D. O. Chesworth and Seventy Cecil Ettinger.

Apostle Chesworth was in charge of the opening prayer service, assisted by District President Arthur Henson, Seventy Ettinger, and Evangelist O. C. Henson, Sr. Apostle Chesworth also spoke at the 11:00 hour, and was in charge of the business session.

Officers for the coming year are: Arthur Henson of Taylorville, district president; Gilbert Elam of Decatur, treasurer; Helen H.

Hunt of Taylorville, secretary; Joe Williams of Springfield, music director; Billy Poor of Danville, O. C. Henson, jr., of Decatur, and Melvin Fowler of Springfield, finance committee; Melvin Fowler, auditor and young people's leader; Eva Henson of Decatur, women's leader; William Banfield of Taylorville, religious education; E. E. Thomas of Beardstown, nonresident pastor; Harold Walker of Beardstown and William Spicer of Decatur, counselors; O. C. Henson, sr., evangelist; Kenneth Newton of Decatur, bishop's agent; and Pearl Jones of Beardstown, historian.—Reported by HELEN H. HUNT.

SPRINGERTON, ILLINOIS.—District President Sylvester R. Coleman held a series of meetings from September 11 to 24. They were climaxed by a baptismal service in which twenty new members were baptized. Elders W. W. Colvin, Hallick Milner, Harry Hinson, and Rufus Rockett assisted in the confirmation service. All services during the series were well attended.

Response has been very gratifying in the "Each One Bring One" campaign.

At the annual branch business meeting, the following officers were elected: Willard Thomas, pastor; Carl Hare, church school director; Bernadine Walker, secretary; Frank Bensing, treasurer; Kenneth Thomas, young people's leader; Ethel Stallings, women's leader; Rufus Stallings, music director, and Pauline Rush, pianist.—Reported by GILBERT WILSON.

SASKATOON, SASKATCHEWAN.—The priesthood institute was held the week end of November 11. Missionary Z. Z. Renfroe was in charge.

The Daughters of Zion catered to the banquet Friday evening. A variety program in which much youthful talent was displayed concluded the evening.

The theme of the Saturday morning general prayer service was: "I am determined to let nothing separate me from the communion of the Holy Spirit." This was followed by a priesthood class in charge of Elder Renfroe and a women's class in charge of Elder Roy Bowerman.

A social time was held at the noon hour when dinner was served to priesthood, their wives, and visitors.

A short business meeting Saturday afternoon was in charge of District President Howard Fisher. The matter of a reunion grounds was discussed to some length and finally tabled.

Sister Rose Fisher of Adanac was chosen as district cradle roll supervisor.

The previous budget was increased by \$40.00 for the purchase of tracts to be used in district work and for the cradle roll supervisor.

Saturday evening Elder Renfroe used "Forgiveness" as his sermon theme.

"I am determined to minister to the needs of the people" was the theme of the priesthood prayer service at 8:30 a.m. Sunday which began a day of spiritual worship and fellowship.

Following the general class in charge of Elder Renfroe, Communion was served. During this service Loretta Marion, infant daughter of District President Howard and Mrs. Virginia Fisher was blessed by Elders Renfroe and Gendron.

The closing service was a sermon by Elder Renfroe, choosing for his subject "Unanswered Prayer."

Sister L. Diggle was in charge of the music. A number of Saints came from isolated places. Brother Fisher has been visiting among the isolated, and at Nora found that after twenty years without a visit from church officers there was faith there. He administered to the sick,

baptized, confirmed, blessed children, and was later called back to officiate at the funeral of an aged brother. Brother Fisher is continuing his visits to the isolated now that the institute is over.—Reported by AMY POWELL.

PORTLAND, OREGON.—The Oregon district conference and institute was held October 19 to 22, at Portland, Oregon, with the services the first two days at the Central Church, S. E. 25th and Madison, and the last two days at Washington Masonic Hall, E. 8th and Burnside.

A buffet dinner was held at 6:30 p.m. on the 19th for the district officers and the priesthood and their wives. All day classes on religious education were held Friday, and one class each on Saturday and Sunday with Apostle Reed M. Holmes as the instructor. Apostle E. J. Gleazer was also present as apostle in charge of the district.

Apostle Holmes was the speaker at the eight o'clock hour on the 19th and also the evening of the 22nd. Apostle Gleazer was the speaker at the eight o'clock hour the 20th and at the eleven o'clock service on the 22nd.

The annual election of officers was held Saturday afternoon with the following officers being elected: High Priest J. L. Verhei, district president; Elders F. E. Chapman and Miles Whiting, counselors; Matie A. Young, secretary; Elder Milton Becker, treasurer; Elder Fred Hawes, auditor; Elder Harold Carpenter, director of religious education; Roycie Chapman, women's leader; Carolyn Larson, music leader; Chester Gregory, Zion's League leader; Leona Carpenter, dramatic leader; M. E. Lasater, bishop; Elder Paul Fishel, bishop's counselor; and Lillian Livingston, historian.

The following men were ordained on Sunday in a service held at 6:30 a.m. in the Central Church. To the office of priest: Milton Petrie, Sunny Valley, Oregon; Kieth Kintart, Camas, Washington; Harry Ruchaber, Roseburg, Oregon; Ephrum Barnhart, Springfield, Oregon; Arthur Minor, First Church, Portland; Earl Petrie, Central Point, Oregon; John Wier, Medford, Oregon (now an Air Force Captain somewhere in Korea); Harold Crooker, Klamath Falls, Oregon. To the office of teacher: Lyle Lawler, Central Church, Portland. To the office of deacon: Doyle Mathewson, Delmar Ray, and Ralph Auld of Central Church, Portland; Tolbert Murphy, Grants Pass, Oregon; Waldo Lasley, Camas, Washington; Rodney Polly and Kenneth Moye of Bend, Oregon.

Ordained to the office of elder at Washington Hall at 8:30 a.m. were the following: Wayne Lapworth and Lloyd Shannon of Central Church, Portland; Clifford Bryson and Gordon Lampard of First Church, Portland; James Davidson, Medford, Oregon; Kenneth Slover, Salem, Oregon; Malcom Whiting, Forest Grove, Oregon, and Samuel Morris, Roseburg, Oregon.

The following were baptized at 1:30 Sunday at Central Church: Robert and Mary Welk and Virginia Holmes, Central Church, Portland; Howard Worthington, Grand Island, and Albert Sharp of South East Portland.

The attendance at this conference was very good. Members came from all over the district. About 150 were present at the dinner Thursday night, and over six hundred members attended during the entire conference.

The district conference voted to hold its own reunion this year on the newly purchased Lewis River Camp Grounds. The reunion committee consisting of District President Verhei, Bishop Lasater, Elders Miles Whiting, F. E. Chapman, Milton Becker, and Lester Comer were authorized to raise the money to pay for the grounds and arrange for the reunion.—Reported by MRS. KATHLEEN LAWLER.

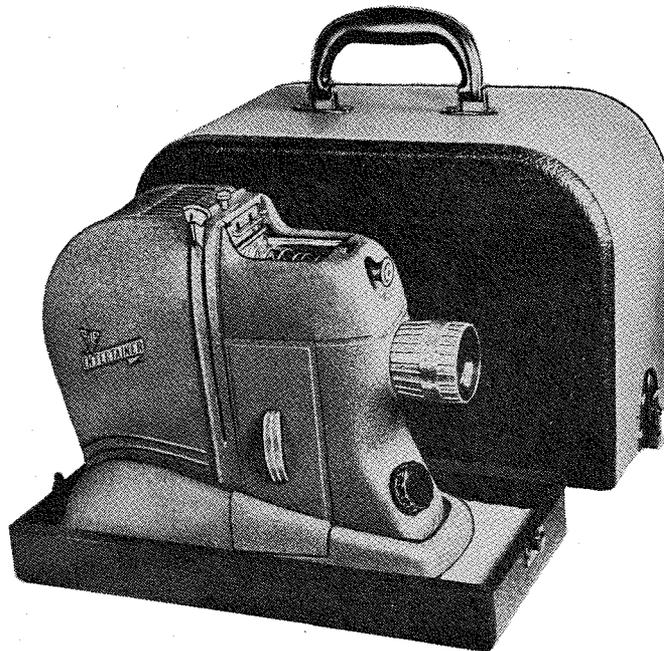
ST. HELENS, OREGON.—November 12 was organization day in Scappoose and St. Helens, Oregon. A new mission church school is in the making. The following members came from Portland to assist in the forming of this new group: District President J. L. Verhei, Elder Wayne Lapworth, and District Church Superintendent Carpenter. Brother Carpenter's wife and family from Vancouver, Washington, were present at the meeting.

The following members from the surrounding vicinity were Brother and Sister Hopen, Brother Bilyeu, Mr. and Mrs. Ted Ostrem, Mr. and Mrs. Adrian Klick and fam-

ily from Scappoose, Mr. and Mrs. Harry Popejoy and daughters Jo Anne and Ruby, Sister Ruby Buvik, and grandson Dennis Reynolds all from St. Helens.

Sister Klick was chosen church school director, Sister Popejoy, treasurer; Sister Ostrem, secretary; and Jo Anne De Long, publicity agent.

The McNutty school, one mile south of St. Helens, has been obtained for the church school. Elder Wayne Lapworth, pastor of the group, assisted by the district officers, will provide speakers and soloists for the meetings. The church school will meet every Sunday at 9:45 a.m.—Reported by JO ANNE DE LONG.



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herald house INDEPENDENCE, MISSOURI

The Carpenter of Fifth and Hardy

By ELBERT DEMPSEY, JR.

EVERYBODY IS FEELING LIKE CHRISTMAS. But, like Mrs. Seevy says, it is too bad if all we can do is celebrate what happened 2,000 years ago. Mrs. Seevy wishes she had been there on the front row when it all happened. She says she would have thrown herself at the Lord's feet. The only trouble is that there wouldn't have been room for the three Wise Men to get in.

I'll bet it would have been a good idea for someone like Mrs. Seevy to be around to help, because all the grownups say the people back then treated Jesus something awful. One night at prayer meeting they got to talking about it. Brother Holly said every time he thought about poor Jesus being born in a manger, he wished he could have let Joseph and Mary have one of his apartments. Everyone told how he wished he could have stood by Jesus's side in his trials. I was looking for Brother Paris to stand up any time and order God to give us the chance. Sure 'nuff, he did. After Brother Paris's prayer everyone got real excited, thinking how wonderful it would be to stand shoulder to shoulder with Jesus in his great work.

THE NEXT MORNING a new carpenter opened a shop down at the corner of Fifth and Hardy. That night after school Sam and I stopped by to see what it was like. The man was real friendly and was showing us around when we heard a big racket outside. We dashed out and there was Mrs. Seevy pointing her finger at Belle Hanson and really telling her off. There was quite a crowd and they looked mad. The new carpenter stepped into the middle and asked what they were doing. Mrs. Seevy sputtered, "That—that hussy has been drinking and flirting

with a married man!" The new carpenter said, "Sooo?" Mrs. Seevy said, "So we are not going to stand for it." The new carpenter looked mad, and Sam and I were scared for him, cause Mrs. Seevy isn't the kind of woman you get mad at. He said, "And what would you do?" Mrs. Seevy blinked and said, "Are you defending her actions?" "Of course not," said the new carpenter. "So let's figure out some way to help the poor girl. But whatever you do, don't make a public disgrace of her so that she can never hope for anything better."

Mrs. Seevy was so huffed up she was speechless, so the crowd left. Belle Hanson had tears in her eyes and told the new carpenter that was the first real kind thing anyone had done for her since she was a little girl. She wanted to know what she could do to thank him. He just smiled and went back into his shop.

SAM SAID, "Say, Mister! Do you want to help somebody else? Joe Miller needs a place for his wife and little baby to live."

The new carpenter asked if we had any ideas. I remember our prayer meeting the night before, so I told the carpenter about how Brother Holly said he wished he could have given Mary and Joseph an apartment. I said Millers needed it as bad as Mary and Joseph, so Brother Holly should be glad to let them have it, especially since Mary and Joseph couldn't pay as much as Millers. The new carpenter laughed and went with us to see Brother Holly. Sam and I kept kinda quiet while the new carpenter and Brother Holly talked about how to fix apartments. Then they started talking religion, and the carpenter got Brother Holly to talking about what he would have done for Jesus. He asked

Brother Holly why he would want to give an apartment to Mary and Joseph.

"Why—because they were to have the Lord, and they needed a place, I guess."

"It wasn't because of the honor that would come to you?"

"Oh, no."

"You just wanted to be of service?"

"Yes. It makes me burn to think of those people turning Mary out into the cold.

"Fine, Brother Holly. And you know, there is just as much need for men like you today as there was then. Why, Joe Miller needs a place just as bad as Joseph did.

"See here, I can't take in every pauper who needs a cheap home. I have to pay taxes and upkeep and—"

"And so did the innkeepers of Bethlehem—so they didn't have room for the tired travelers.

Brother Holly's eyebrows were shaking. That is a bad sign that Brother Holly is about to explode. He did. On the way back to the carpenter's shop, we passed Joe Miller. He stopped us with a grin and said, "I owe you boys a free ice cream cone. Belle Hanson heard you tell your friend here that I needed a place to stay, so she moved into a hotel room and gave us her apartment. She said with the baby we needed it worse than she did.

I saw the carpenter with a happy smile, and I knew that Belle Hanson had thanked him.

THE NEXT TIME I SAW HIM was Sunday morning at church. He sat behind Mrs. Seevy. She looked around and snorted. Brother Holly looked over and one eyebrow shook. The carpenter just smiled at everyone. When the priesthood walked in, he went to the front and told the pastor he wanted to say a few words.

New Horizons

Then he turned around with a sad look. He sat on the pulpit rail. He looked like he was thinking of something a long way off. Then he said slowly—

It has been a long time since I walked into a meeting unannounced and sat down for a face-to-face talk.

Do you know me? No, you do not because I dress as one of you; I talk as one of you; I appear as one of you. If I appeared in long robes and a beard as you see me in the picture on the wall—then would you know me? No—you would call me a fake. Suppose you saw me with the halo? Then you might accept me. Why? Because of the halo—the magic halo. But the people who saw me long ago saw no halo. How would you have known me then if you do not know me now?

Brother Paris jumped up and said, "See here, are you trying to tell us you are Jesus Christ?"

You prayed that he come to walk among you. Are you of so little faith you don't believe it could happen?

"Oh, it could happen—but look at you. You are just like one of us. When Jones moved here, I didn't fall down and worship him; I can't see any more reason for worshipping you."

Then you would deny Christ if he appeared as a normal son of man. How would you have him prove himself?

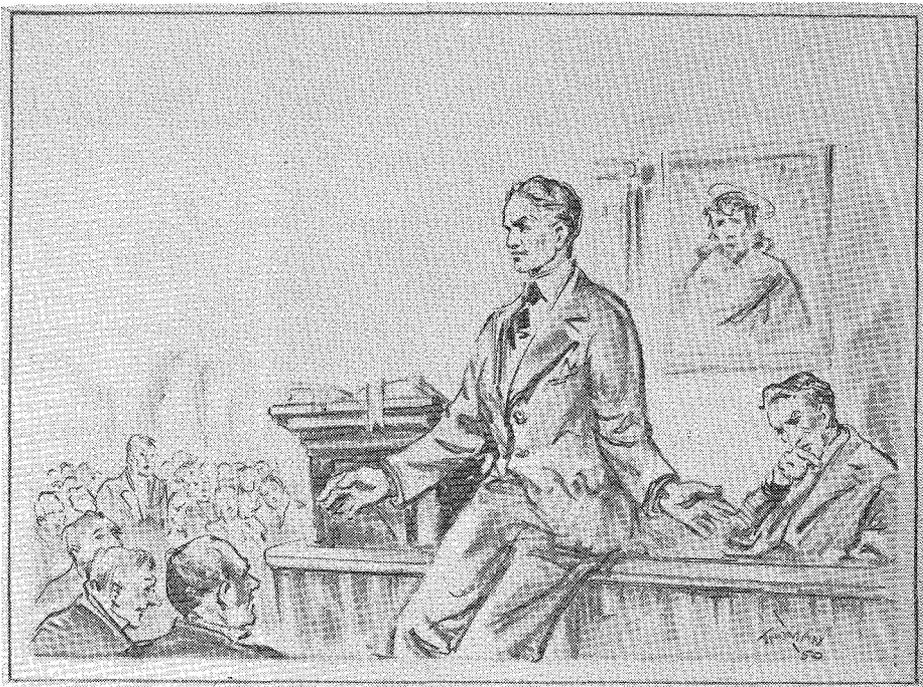
"Why—give us a sign."

Yes, if I gave you a sign, you would fall at my feet. But if I turned this book to gold, how would you know you had not fallen at the feet of Satan?

You prayed for the chance to labor with me—and you gloated that you would not fail me as many did when I lived as a man among men. But, I have come to you, my own, and you receive me not.

I cannot blame you for not recognizing me as the Son of God. It is most unusual to face your Savior. You are wise to be cautious in accepting anyone as the Christ.

But I have invited you to join in your Master's work. I asked you to help me save a sinner instead of de-



If I appeared in long robes and a beard as you see me in the picture on the wall—then would you know me?

stroy her. You despised me for it. I asked you to show the generosity today that you wished you had the chance to show 2,000 years ago. You feared me for it. For three days I have moved among you asking help. Often you have given. But many of you have failed to have your greatest prayer answered. You have failed to work by my side because you were more concerned about working in a glorified presence than you were in doing my work.

There is nothing magic in my physical presence. If there were, the whole world would have flocked to me—a magician—and the world would be better off if I had never lived. Instead, I left behind perhaps 500 believers, 120 actually baptized. It was after I was gone in the flesh—after my disciples had the faith of the resurrection—that they went out and performed a wondrous work in my name.

My power is still available to those who strive. My work is still with you. It is the responsibility of any man whose eyes can see suffering and sin.

As you worship this Christmas Day, remember you do not celebrate a life that began and ended centuries ago. That life is with you

yet. Indeed, if you will really honor me, you must honor the unending opportunity that was born to this earth that day. Otherwise you worship a name without meaning.

Now I must go, and most of you still doubt me. This is best. I would rather you believe what I have said because you can see it is right, than to have you accept it because you can see it came from Christ.

I didn't understand all this but I sure got the idea. Boy, was that church quiet as he left! Even Brother Holly's eyebrows quit shaking. They froze in the up position.

The next morning was Christmas vacation, so guess what Sam and I did. Right! We ran down to talk to the carpenter and figure all of this out.

The carpenter shop was empty. "Well, what do ya know," said Sam, "he left without a trace."

Just then we heard Mrs. Seevy outside talking to Belle Hanson. She offered Belle a job at Mr. Seevy's store, so Belle wouldn't have to work at the saloon any more.

Sam nodded his head when I said, "Looks like he left a trace after all."

With God's Help

(Continued from page 17.)

top. The significance of that light slowly penetrated my consciousness, my mind, and my heart. What did I have to cry about? My selfish fears, worries, troubles, dropped away from me. Then I was filled with a peace "that passeth understanding." The tears dried on my cheeks unheeded. My heart overflowed with thanksgiving to God for the blessings of health, for the ability to earn a living for my children, and for our love for each other. What a marvelous opportunity I had of proving my worth! What did I have to fear? *With God's help*—of course I could do it.

A Messiah Choir Member Reminisces

(Continued from page 9.)

from a local affair to a CBS nationwide broadcast with the Kansas City Philharmonic. The chorus you are practicing bogs down, and the conductor smiles and suggests that the tenors might try that note as a flat instead of a natural next time; it was written that way, and they might find they like it after they got used to it. You are relaxed yet quivering with the excitement of the music as you sing.

The soloists begin to go over their numbers: Here is Garland Tickemyer, celebrating his fifteenth consecutive year with the choir as tenor soloist. Here is Josephine Mader, giving of her smooth soprano for the tenth year. And in the tradition of the *Messiah*, here are two new soloists: Maurice Nord, of Springfield, Illinois, bass, and Virginia McClelland Ehwa, Kansas City, Missouri, contralto. The voices are new; the melodies and the texts are old.

HOW CAN YOU DESCRIBE what it means to sing in the *Messiah*? It is more than music and more than custom. The inspiration of its com-

position shines through. It leaves the singer at once exalted and weak from emotional expenditure. It means a chorus of soloists and youngsters alike, blending and subordinating themselves to a vivid spiritual experience, which as one former soloist put it, "always does something to you." And as you sing, echoes of the past and prophecies of the future reverberate in your music until you can believe that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

Christmas In the Scriptures

(Continued from page 16.)

The Meaning of the Savior to the World

"In him was life; and the life was the light of men.

"And the light shineth in darkness; and the darkness comprehendeth it not. . . .

"He was in the world, and the world was made by him, and the world knew him not.

"He came unto his own, and his own received him not.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John 1: 4, 5, 10-14.

New Edition of the Book of Mormon

The plates which have been used for several years to print the regular "Authorized Edition" will have to be replaced next year. If you have noted any typographical or other errors in the present text, please call it to the attention of the managing editor before February 15, 1951.

Bulletin Board

Gulf States Radio Program

This is to announce the transfer of the district-sponsored radio program to Station WKRG (710 kilocycles), Mobile, Alabama. The new broadcasting time is 7:15 a.m., immediately following "World News."

JACK A. PRAY, for the Radio Committee, Gulf States District

Change of Address

Mr. and Mrs. Donald E. Harvey,
1309 North Eleventh Street
St. Joseph, Missouri

Mr. and Mrs. Ernest A. Ledsworth
505 West Fourth Street
Cameron, Missouri

REQUESTS FOR PRAYERS

Mrs. W. J. Parker, Villa Grove, Illinois, asks for continued prayers of the Saints. She also thanks those who remembered her in prayer before.

Mrs. Millie Lance, Route 3, Box 99, Kennett, Missouri, requests prayers for the safety of her two grandsons who are in the Army.

ENGAGEMENTS

Smith-Dutton

Mr. and Mrs. J. O. Dutton of Galva, Illinois, announce the engagement of their daughter, Darl Audrey, to Christian Milton Smith, son of Mr. and Mrs. Joseph M. Smith of Independence, Missouri. The wedding will take place December 31.

WEDDINGS

Haddard-Warden

Lucy Anne Warden, daughter of Mr. and Mrs. David Warden of Detroit, Michigan, and Harold D. Haddard of Oscoda, Michigan, were married September 30 at Selfridge Field Chapel, Army Air Corps Base where Harold is stationed.

BIRTHS

Dr. and Mrs. John C. Blumenschein of Independence, Missouri, announce the birth of a daughter, Laura Jo, born October 4.

A daughter, Lynn Diane, was born on September 27 to Mr. and Mrs. Marvin Wintermeyer of Detroit, Michigan. Mrs. Wintermeyer is the former Martha Tracewell. Mr. Wintermeyer is a graduate of Graceland College.

A son, Mark Lynn, was born on August 18 to Mr. and Mrs. Kenneth L. Nelson of Seattle, Washington. Mrs. Nelson is the former Augusta Sparks of Bremerton, Washington.

A son, David Mark, was born on November 25 to Mr. and Mrs. Russell F. Ralston at Holy Cross Hospital, Salt Lake City, Utah. Mrs. Ralston is the former Florence Mae Gamet, daughter of Mr. and Mrs. O. A. Gamet of Lamoni, Iowa.

A daughter, Debra Ann, was born on August 18 to Mr. and Mrs. Charles H. Pillsbury, Jr., of Fall River, Massachusetts. She was blessed on September 10 by her grandfather, Elder Frank H. Dippel, and Elder Alma M. Coombs. Mrs. Pillsbury, the former Mabel Dippel of Hazleton, Pennsylvania, attended Graceland College.

Mr. and Mrs. Bill R. Green of Skiatook, Oklahoma, announce the birth of a son, Gary Mark, born November 12. Mrs. Green is the former Pauline Bennett of Sperry, Oklahoma.

A daughter, Cassandra, was born on October 7 to Mr. and Mrs. George Tousley, Jr., at Butte, Montana. Mrs. Tousley is the former Mildred Brooks of Tucson, Arizona.

A son, David Edward, was born on November 13 to Mr. and Mrs. Carl Fields of Modesto, California. Mrs. Fields is the former Ethel Mae Pierce, daughter of Mr. and Mrs. A. H. Pierce.

Mr. and Mrs. Donald Savage of Lincoln, Nebraska, announce the birth of a daughter, Jane, born November 4. Mrs. Savage is the former Joyce Ahrens of Plattsmouth, Nebraska.

A daughter, Ruth Marie, was born on September 27 to Mr. and Mrs. Al McMichael of South Haven, Michigan.

Mr. and Mrs. George Stice, Jr., of Benton Harbor, Michigan, announce the birth of a son, Steven Roger, born November 24. Mrs. Stice, the former Nadine Smith, attended Graceland College in 1944 and '45.

DEATHS

SMITH.—Harry Burwell, son of James Bert and Adella Burwell Smith, was born September 23, 1894, at Manistique, Michigan, and died September 29, 1950, at Kansas City, Missouri. He was baptized a member of the Reorganized Church at the age of eight in Independence, Missouri. During World War I he served overseas for one year, and in 1918 was married to Norine Matthews. For the past twenty years he was employed by the J. C. Nichols Company in Kansas City.

He is survived by his wife Norine; a son, Courtland Smith; one granddaughter; his mother, Mrs. Adella Ingoldsbey; and three sisters: Mrs. Estella Moore and Mrs. Irene Wolfe of Independence; and Mrs. Eulala Sinclair of Chicago, Illinois. Funeral services were conducted by Elder Glaude A. Smith at the Stine-McClure Chapel in Kansas City. Burial was in Mt. Moriah Cemetery.

BAUMAN.—William, was born July 11, 1881, in Kansas and died September 14, 1950, at Greenville, Michigan. He was baptized a member of the Reorganized Church on May 31, 1916, and ordained a teacher on December 12, 1948. At the time of his death, he was serving as church school director of his branch.

He is survived by his wife Maude; three sons: Harold, Varian, and Lyle, all of Greenville; a daughter, Mrs. Lois Hargrove of Greenville; three brothers: Fred, Bert, and Henry; and one sister, Mrs. Agnes Hess. Funeral services were conducted by Elder Sigmund Spencer. Burial was in the Greenville cemetery.

DEACON.—Alice, was born March 24, 1863, at Almont, Michigan, and died at the age of eighty-seven at the home of her daughter, Mrs. Effie Elliott, in Frankfort, Michigan, where she had resided the past few months. In 1879 she was married to James Deacon, who preceded her in death in 1937. She was a member of the Reorganized Church and the Daughters of Rebekah Lodge.

An even one hundred descendants survive: her daughter, Effie; a son, John Deacon, of Sheridan, Michigan; eighteen grandchildren, seventy-two great-grandchildren, and eight great-great-grandchildren. Funeral services were conducted at the Stebbins Chapel in Sheridan, Elder Sigmund Spencer officiating. Burial was in the Sheridan cemetery.

JENSEN.—Henrietta Fulton, was born March 28, 1874, near Red Bluff, California, and died November 14, 1950, at Chico, California. A member of the Reorganized Church for many years, she had attended both Chico and Honolulu Branches.

Surviving are two sisters: Mrs. Florence Cory and Mrs. Sarah Boydston. Another sister, Mrs. Mary Hackett, preceded her in death three months ago. Elder H. Dean Hintz officiated at the funeral.

HACKETT.—Mary Evaline Thompson, was born April 25, 1860, in Carthage, Missouri, and died August 7, 1950, in Chico, California. She moved by train to California in 1869, the year the first west-coast railroad was completed. She had been a member of the Reorganized Church for fifty years.

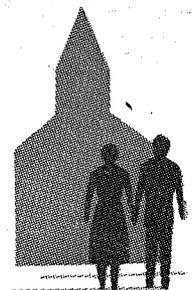
Surviving are a son, William Welch, and two sisters: Mrs. Florence Cory and Mrs. Sarah Boydston. Elder H. Dean Hintz conducted the funeral service.

MOORE.—Edith Kate, died November 20, 1950, at St. Margaret's Hospital in Biggar, Saskatchewan, at the age of seventy-two. She had been a member of the Reorganized Church for twenty-eight years, having been baptized on February 26, 1922, in Sandusky, Michigan.

Surviving are two sons: Frank of Vanscoy, Saskatchewan, and Albert of Saskatoon, Saskatchewan. She also leaves a sister in Miami, Florida. Funeral services were held at the United Church in Cando, Saskatchewan, the Reverend Levan officiating.

For New Adventures With God

A Testimony by Barbara Peavy, a Zion's Leaguer of Independence, Missouri



WHEN WE'RE FACED with questions pertaining to church doctrine, when we endeavor to "belong" to our church group, when we sense the thrill of discovering a new truth as we study together, the value of the church school is apparent.

This past summer our church school class was one of the highest quality. Not only was attendance good, but students prepared for the class and participated. There was a sense of belonging that came to those who attended regularly, and there was a oneness in their efforts to become acquainted with the subject matter. During the summer it happened that the teacher could not be present one Sunday, so I was asked to teach the class and given ample time to prepare for it.

This was not the "You read the next paragraph, Susie" type lesson. It would require effort, study, prayer, and a constant concern that it would be worthy of the time of the class. In the course of the two weeks' preparation, a new meaning to the church school was revealed to me. Teachers had spent many hours preparing for these hour classes each Sunday—and I had taken that one hour for granted so many years. Perhaps at one time I might have gone just in obedience to parental desires or even for the social contact it offered. Now, though I regretted not giving more in an effort to learn, I was thankful that the "Sunday school habit" had

been developed in my home. It is impossible to feel so inadequate and yet desire so much to put the meaning of a lesson across on one Sunday and not sense the importance of the church school in following Sundays.

THE CHURCH SCHOOL CLASS can be a rich spiritual experience when the gift of knowledge is administered and the struggle for understanding is rewarded. A great teacher once said, "The church should be a laboratory for living, not an exhibit." Church school is one of the most interesting functions of that laboratory, offering a chance for us to know each other better as we learn basic principles of righteous living. Church school offers us the blueprint in our living experiment.

Just as our concepts develop and grow, so do our interests and needs. Where once the church school might have seemed just the introduction to Sunday's activities, it now is the chance to discover, to study, to grow. No one is satisfied with just the first course of a three-course meal. A well-balanced diet makes for a healthy kingdom builder, and better foundations are laid by those who participate in the church school. It offers the chance to new adventures with God in his church.

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*** GRACE**

Our friendly Radioman Al Boos sends this:
"I spotted the following story in 'The American Legion Magazine,' contributed by a Dave Castle."

—quote—

A little boy of six was invited to lunch in a friend's home. As soon as they were all seated at the table, the food was served. The little visitor was frankly puzzled. With all the forthright honesty of a child he asked his host:

"Don't you say any prayers before you eat?"

"No," mumbled the host, uncomfortable over the boy's blunt inquiry, "we don't take time for that."

The little visitor thought silently for a moment, and then he said:

"You're just like my dog! You start right in!"

—unquote—

*** SURPRISE**

You meet God in the strangest places Recall that peculiar character in the Dick Tracy strip, B. O. Plenty, who has a face like the business end of a dust mop? Where would the artist get a face like that? I found out the other day, plowing through the pages of a little book on European Art. Did you ever see the self-portrait of Pieter Brueghel the Elder, a Flemish artist of the sixteenth century? Well, there is your original of B. O. Plenty

Now, back to the subject. B. O. Plenty was badly hurt recently, and mighty near death. It is hard to see why they shouldn't just toss him to the cats and have it over, but he seems to be precious to somebody. Doctors in the strip solemnly announced, "We have done everything possible." But Dick Tracy said, "Not quite everything," and asked permission to go in the room alone. In the next picture he was kneeling at the bedside of the stricken man, praying.

There are times when small things that seem very funny rise to heights of solemnity. Looking at that picture, it is possible that little children who have never been in Sunday school in their lives will learn something about God and the meaning of prayer.

*** NICEST COMPLIMENT**

A lady member of one of our congregations recently said before a visiting minister, "When Brother X— looks at you, you just know he loves you!"

There couldn't be any nicer people to work for than that!

*** SONGS**

If you listen, even inadvertently, to popular music on the radio these days, you will observe that there is a vogue for songs of sadness and failure. "Irene, Goodnight," is as full of corn as a government grain bin, but it reflects the real experience of too many young men and women who have tried to find happiness in marriage and have failed. We may think this is a modern trend. But forty years ago, a very maudlin, sentimental thing called "Two Little Girls in Blue" represented exactly the same situation and the same feeling: a man who had left his wife, and crying into his cup over it.

The song represents a real social situation. With a little thought and care, it could have been so different.

And then, of course, there would have been no song.

CHILDREN'S CUT-OUT AND COLOR BOOKS

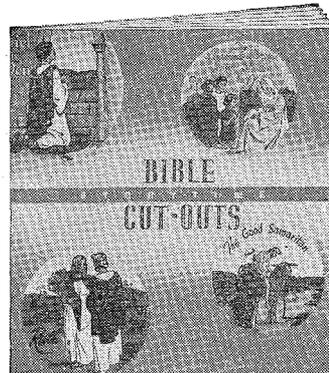


FAVORITE BIBLE STORIES TO MAKE AND TELL

Twenty-two favorite Bible stories uniquely presented as storytelling aid for teachers and related hand-work for children. Contains complete directions and patterns for creative illustrations... Seventeen Old Testament and five New Testament stories are offered.

Methods of illustrating the stories include third-dimensional scenes, drawings, lifelike dolls and puppets, window transparencies, simply-constructed peep-boxes, frieze, etc. Ideal for junior-age participation, or for teachers to use as fascinating storytelling aids to younger children. Can also be used as playtime projects in the home. 48 pages, 10 x 13 1/2 inches.

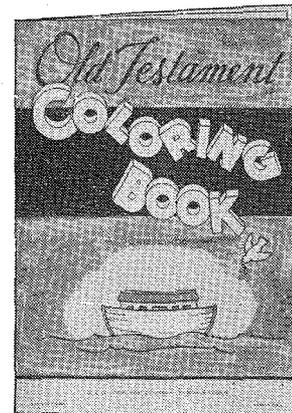
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BIBLE STORY TIME CUT-OUTS

This is a fascinating new cutout and storybook for children. Total of eight favorite Bible stories complete. There are 6 big sheets of Bible art, full-color figures to cut out and assemble into stand-up story scenes. Fun, creative, educational. The child will have hours of fun listening to the stories and building his own scenes. Large book, 10x12 1/2 inches, full color, heavy paper cover.

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Large pages—big pictures in bold lines—a minimum of detail—sixteen of the best known Bible stories in each book presented sufficiently simple for the small child to color. A Scripture reference is indicated for each design. The Old Testament Book includes Rainbow of God's Promise, The Baby Moses, David the Shepherd Boy, and many others.

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The New Testament Book portrays the Birth of Jesus, the story of the Loaves and Fishes, Jesus and the Children, and others as well known.

Each book has 16 pictures to color, each page 8 3/4 x 11 5/8 inches.

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These four new coloring books give modern-day applications to the Bible stories learned in the Betty and Bob books. Memory verses and Scripture references are included.

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GOD IS GOOD PICTURES TO COLOR

WE GIVE THANKS PICTURES TO COLOR

Price each 15c; per dozen \$1.50

Herald House INDEPENDENCE, MISSOURI

THE SAINTS'

Herald

VOLUME 97

DECEMBER 25, 1950

NUMBER 52

For Iron Winter

held her firm;
Across her sky
he laid his hand.

—*George Meredith*

Photo by Ronald Carmichael



Singing In Church

CONGREGATIONAL SINGING is often a barometer of the spiritual condition of the church. If the singing is slow and lifeless, the branch is dead. If everybody sings and appears to enjoy it, if the song leader seems to like his job, and the singing is in good time, there is excellent hope for the branch.

Almost anybody can sing in the church. You hear the beautiful strains of the organ, the clear tones of the choir and members of the congregation around you. You identify yourself with all these beautiful sounds. You sing and enjoy it because the rest of them drown out the sound of your voice. The result is beautiful in spite of you. For the moment you enjoy pretending you sing well. It's fun.

A man has a more difficult time singing in church than a woman does. She can sing the dominant melody. If he is untrained, he cannot follow the part that fits his voice. If he sings the melody, he may squeak. It will help him to train his ear to listen for the bass or tenor notes of the organ, and he will find that he can learn his part for some of the simpler hymns. Then if he will take a *Hymnal* at home and pick out his part on the piano, he can learn. This takes patience and persistence, but he will find a new joy in worship if he can sing his part.

The songs of the church touch the heart. They have converted people and sometimes lift them from despair. They carry with them a beautiful power of blessing, faith, and release from care. We should try to sing if it is possible.

Singing is self-expression. It is freedom and power. It is participating with others in something fine and beautiful. Our people should be a happy, singing people. We have every reason to sing because we have hope.

Introducing...

ELEANOR (Williams) RUSSELL, Flint, Michigan (page 10), was born in Cleveland (Lucas County), Iowa, and was baptized in La Junta, Colorado. In 1925 and 1926 she attended the American Business College, Wichita, Kansas, and for the next five years served as stenographer and secretary for a firm in Wichita, Kansas. In 1930 she was married to Robert Melvin Russell who has served many years in the missionary field. They have four children—Rita, a sophomore in Graceland, Robert 17, David 16, and William 12. Mrs. Russell is a member of the choir of the Hamilton Avenue Church in Flint and a teacher of the Flint Central group of the department of women.

LOUIS J. OSTERTAG (page 13) was introduced July 10, 1950.

THE SAINTS' HERALD

Volume 97

December 25, 1950

Number 52

EDITORS: *The First Presidency*: Israel A. Smith, F. Henry Edwards, W. Wallace Smith. ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

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News & Notes

RETURNED

President F. Henry Edwards and Bishop G. Leslie DeLapp returned to Independence on December 8. During their trip in Europe, they visited most of the branches in Holland, Germany, England, and the Scandinavian countries. On their way back, they discussed plans for a new church with the building committee in Washington, D. C.

Brother Edwards spoke about his trip at the forenoon services at the Stone Church on December 10. Brother DeLapp will speak on December 17.

CONFERENCE IN WASHINGTON

Carl Mesle and F. M. McDowell attended the "Mid-Century White House Conference on Children and Youth" which was held in Washington, D. C., December 3 to 7. As official representatives of the church, they were two of 5,000 delegates sent there to represent 464 organizations from every state and territory and from several foreign countries. Several other members of the church were in attendance representing other organizations—educational, state, local, etc. The brethren report a most interesting and profitable time, and promise a more extended report to the readers of the "Herald" later.

INSTITUTE

On December 9 and 10 Apostle Donald O. Chesworth and Apostle D. T. Williams attended a district pastors' conference held in Des Moines, Iowa. Endeavors were made to find ways and means to cause disinterested members to become interested in the affairs of the church.

Brother Chesworth spoke to the Des Moines congregation at the Sunday morning service, and Brother Williams spoke at the evening service.

Organization of the pastors' conference was held under the direction of the district president, Elder Ralph Wicker.

On Sunday afternoon a meeting was held for the pastors, their wives, and the department heads of the district.

WORK IN FIELD

Apostles E. J. Gleazer and R. M. Holmes have returned from holding institutes and conferences in the Pacific Coast Mission. Apostle Holmes commenced his work in the Spokane district where he was warmly received, since this was his home district before going under church appointment. Brother Gleazer joined Brother Holmes in Portland the following week end, and they labored together in the various centers of the Oregon, Seattle, British Columbia, Northern California districts, and the Los Angeles Stake. At the conclusion of the institute in the Los Angeles Stake, Brother Holmes returned to Independence while Brother Gleazer continued to minister in the Southern California district.

Both report excellent interest and attendance in all of their meetings, and were very much impressed with the increased missionary activities upon the part of the local priesthood. They were also encouraged by observing the number of young men who have been called and ordained to various priesthood offices.

PLAY CONTEST

Seventeen different plays were presented by the young people at the Annual Zion's League Drama Festival during the first of December. Excellent ratings went to College Street Teen-

(Continued on page 22.)

www.LatterDayTruth.org

God's Country

"They were strangers and pilgrims on the earth. Now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

—Hebrews 11: 13-16.

A small handful of tracts came to the office early this last month. One of them was entitled, "God's Country."

The first paragraph was about America the beautiful, which seemed a sweet tribute, considering what we have done to it.

But very shortly the writer switched his talk to another land. The real "God's Country" he wanted to talk about was heaven. God's country, he thought, is not for now; it is for the hereafter. We will have to wait until we die to get there.

We should concede that we cannot look for perfection in this world. But God has some holdings here, and he has plans for his world. There is no reason that we should resign it all to the Devil. God has some bridgeheads on the earth, and we do not want to give them up. He thinks they are worth fighting for, and so do we.

* * * * *

How many pioneers, moving westward, looking out over the prairies with their lush green pastures, their flowing streams and peaceful rivers, stood for long moments as they gazed and said, "This is God's Country!"

And then forthwith, people moved in and labored with might and main to change it into something else. There are beautiful homes, modern stores, large public buildings, and fine highways. There are also the eroded, exhausted land, the piles of trash, city slums, and cheap shacks.

There are fewer places in the world now than there used to be where one would feel like saying, "This is God's Country." The shadow of bombers and the smoke of war may have something to do with that.

God indicated his intentions about his own country rather early in the history of Israel. "Get out of thy country," he told Abraham, "unto a land that I will shew thee."

Later he spoke to Moses, as he tended a flock of sheep for Jethro, and told him to lead the children of Israel "to a good land and a large, unto a land flowing with milk and honey."

Caleb's report, when he returned from the survey trip in the Promised Land, included samples of the grapes and figs of the country, and he said, "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it."

It was God's Country, and he was turning it over to Israel. They would have to fight for it, but it was to be theirs.

* * * * *

We should remember one thing: when the right people occupy the land, they will make it God's Country. It will have beauty and abundance. It will bear the marks of a superior culture and civilization. It will be clean. There will be peace.

We do not have to wait for heaven to live in God's country; but if our procrastination continues, we may wait that long for it. God does not cause the delay; we do. He is willing for us to have it here and now. He has furnished the land—that is his part. We must develop the people—that is our part. All we need to do is to prove that we are God's people, and that we have the strength and determination to make this world what it should be—God's Country.

Now try to imagine that you have been asked to help the Lord by drawing up plans for what God's Country should be. You would have to clear out a lot of things. First to go would be the saloons and liquor stores, the gambling places, the dives, the places of sin and shame. Next would be the trash, the piles of refuse, cans, and rubbish. God's Country must be physically clean and attractive. There would be landscaping and gardening to do. You would attack the slums and the rows of ugly little houses that stand too close together to admit sunlight and fresh air.

So much for the physical side of things. But to keep it clean you would need also to work on the people. You would need to teach them moral and social standards, spiritual ideals. You would find plenty to do.

* * * * *

Whether this land, or any land, belongs to God depends on the kind of people who live in it. Only God's people can make God's Country. It is not an easy task to be God's people. If we were to try it seriously, we would learn how hard it could be.

Whenever we plan to build anything or to do anything, let's ask ourselves a question: "Will this fit into God's Country?"

You might ask yourself that question now. What is the answer?

This brings us back to a familiar theme. Some people might say it is a hobby, and they sometimes become a little tired of hobby-riders.

The "Great Society" can be built only by a great people. A Christian world can come about only through the concerted efforts of multitudes of Christian citizens. Zion can be built only by those who have the standards of saints. We can build God's Country if we are willing to try to be God's people.

L. J. L.

E d i t o r i a l

Notice of Appointment of Bishop's Agent, Southern Missouri District

Notice is hereby given of the appointment of Brother Fred Fears, Route 4, Dexter, Missouri, as Bishop's Agent of the Southern Missouri District succeeding Brother D. E. Sellers, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of December, 1950, and each succeeding month thereafter to Brother Fears at this address.

We take this opportunity of expressing our appreciation to Brother Sellers for the years of service he has rendered in this office. We have also appreciated the support given by the Saints to Brother Sellers during the period of his service.

Brother Fears has served as solicitor of the Bernie Group, and we take this opportunity of commending him to the Saints of the Southern Missouri District as he enters into a wider field of responsibility as agent in this district.

THE PRESIDING BISHOPRIC,
By W. N. Johnson.

Approved
The First Presidency
By W. Wallace Smith

Announcement

Inquiries have been made from time to time as to whether or not it is advisable for individuals, groups, or congregations to mail clothing, needlecraft articles, et cetera, to the Social Service Center in Independence.

We would welcome such articles from all who wish to contribute to this institution. Only articles that are clean, and in good condition, and have considerable use remaining in them should be mailed. Shipments should be made, prepaid, to the Social Service Center, 310 North Liberty, Independence, Missouri.

THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

Papal Bull Proclaimed

THE VATICAN has proclaimed a new article of belief for Catholics. A Reuters dispatch on November 8 says the papal bull has been issued by which he proclaimed the dogma of the bodily assumption of the Virgin Mary into heaven.

The decree, which will be preserved in the Vatican archives, recorded the full reasons for the proclamation of the dogma and ended with the words, read out by the Pope in St. Peter's square last week, by which the dogma was irrevocably defined as an article of belief for Catholics.

The whole skin of a sheep went to provide the parchment for each page of the 6,000-word, hand-written document.

The foregoing is published for its news value: but there is a deep significance attached to it that is far-reaching, as the action of Pope Pius XII will provoke controversy that will last indefinitely.

Already a tract, attributed to the Lutheran Church, finds its way to our desk which raises the old question of authority of the Pope in fixing dogma on his followers.

It also gives some history, and we believe we can well give space to this document which is called "Proclaiming Fiction a Fact."

HOW FICTION BECAME "FACT"

On November 1, 1950, Pope Pius XII declared "the assumption of the Virgin Mary" an official doctrine of the Roman Catholic Church. Since that day any Roman Catholic who wants to remain in good standing with his church and continue to receive its ministrations must believe that the mother of Christ was taken bodily into heaven.

Whether he *wants* to believe it or not, doesn't matter. His church has spoken. And that's that! He'll believe it—or else! From now on—that is, since the morning of November 1, 1950—every good Catholic is "sure" of something concerning which millions of Catholics were not so sure before. Sounds preposterous, doesn't it?

This is how it happened. Some time around the year 400, a Roman Catholic bishop named Epiphanius included in his writings a reference to the legend that the body of Mary had mysteriously been taken to heaven. That is the first known reference to any such supposed occurrence. Queer, isn't it, that nearly four centuries should elapse between the alleged event and the first known reference to it?

Approximately 200 years later, in the sixth century, Gregory of Tours filled in the outlines of this legend a little more by stating that when Mary was at the point of death and the apostles were assembled around her bedside, Christ himself appeared and committed her soul to the archangel Gabriel, but her body was "taken away in a cloud." Nowhere are we told where Gregory got his information.

By the eighteenth century, the legend of Mary's bodily assumption into heaven had been spread so generally throughout the Catholic Church that Pope Benedict XIV, who occupied the papal throne from 1740 to 1758, declared the assumption of Mary a

"pious opinion" which none of the faithful were permitted to doubt.

Year after year the legend was repeated—and *believed!* And so it was not at all surprising that on November 1, 1950, Pope Pius XII, after consulting with key figures in the Roman hierarchy, proclaimed this fiction a fact! From now on—"the Virgin Mary was taken bodily into heaven," and no good Catholic dare entertain a doubt about it!

REALLY, NOTHING NEW

This process of transforming fiction into "fact" by a mighty "presto" from Rome may sound preposterous to Protestant ears, but it really is nothing new. The Pope of Rome, as the alleged vicar of Christ on earth, has assumed the right to declare what the faithful are to believe. At different times he has decreed new dogmas for the church.

In 1854 Pope Pius IX proclaimed the doctrine of the immaculate conception of the mother of Christ. Since that day every Roman Catholic must believe, under pain of excommunication, that Mary was conceived and born without sin. Why? Not because the Bible says so (indeed, it doesn't), but because the church, through its head, has spoken. And he has the unquestioned right to determine what Catholics are to believe.

In 1870 the Pope of Rome proclaimed the doctrine of papal infallibility—that is, the doctrine that the Pope when speaking in "the divine right" of his position as head and teacher of the church (*ex cathedra*, they say) can make no mistakes. Whatever he says is true—because *he* says it. It is just this doctrine, now about eighty years old, which makes the circle so intolerably vicious.

For if the Pope insists that he is infallible when speaking in the divine right of his position, then the faithful *must* believe him when he says that Mary was conceived and born without sin, and they also *must* believe him when he says that she was taken bodily to heaven. They have no other recourse. Their church has spoken. And fiction, by a diabolical alchemy, has for them become a fact.

THE GREAT DIVIDE

In proclaiming the doctrine of the assumption of the Virgin Mary, Pope Pius XII has unwittingly rendered a distinct service to all of Protestantism. He has shown the average intelligent Protestant exactly where the Roman Catholic Church divides from the rest of Christendom.

That fork in the road—where Roman Catholicism departed from early Apostolic Christianity—is the doctrine of authority in matters of religion. Ask the average faithful Protestant where he "gets his religion," and he will answer simply: "From the Bible." Ask the average faithful Catholic where *he* gets *his* religion, and you will get an altogether different answer.

The Catholic has been told that Christ, before his ascension into heaven, instituted "the teaching Church." He has been taught to believe that Christ committed the entire body of divine truth to this "teaching Church," that only *part* of this truth was recorded in the pages of the Bible, and that the rest was entrusted to the church to be passed on down through the ages in the form of tradition, decrees of church councils, and official pronouncements of the popes.

When the Pope, therefore, speaking in "the divine right" of his position, says that Mary was taken bodily into heaven, the faithful Catholic actually accepts that statement as divine truth. He accepts it as a part of that "deposit of faith" which God revealed to the apostles, but which was not recorded

(Continued on page 22.)

Christmas Greetings

Message From the First Presidency

THE YEAR DRAWING TO ITS CLOSE has brought the usual quota of hard trials and pleasing victories, the difficulties of ministry, and the reward of duty well performed, we trust, in all of which we have felt the help of the Master whom we are serving.

In all our labors in 1950 as members of the First Presidency and as editors in chief of the *Herald*, we have been ably and willingly supported by the members of the Council of Twelve, the Presiding Bishop and his council, and our assistants who have immediate charge of the *Herald*, for which we are deeply grateful.

The work of the church goes onward, in spite of world conditions that cause the stouthearted to fear for the security of civilization.

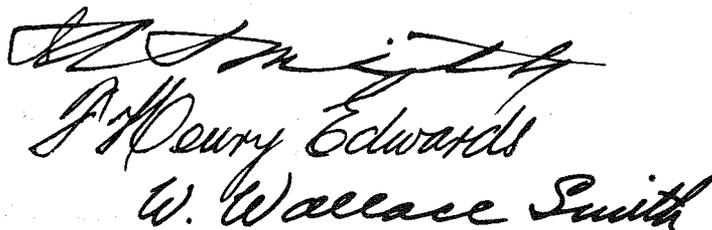
Sentiments expressed years ago by a predecessor appeal to us, and realizing the reading may be enhanced by a knowledge of their source, we quote from the greetings by President Joseph Smith three-quarters of a century ago, as being representative of our feelings:

We have been climbing the "hills of difficulty" so long—they have risen so grandly one above another as successively we have surmounted their steep—that we, if we do not enjoy climbing, have become somewhat reconciled to that mode of progression. . . . Indeed we feel rather invigorated; as, pausing in the steady, onward march, we lift our bowed head and look upward to the clearly de-

finied outlines of the mountaintops as they stand out in the blue expanse above, and see the brightness and the glory into which they who gain the heights will be permitted to enter; and feel the quickening impulses of the spiritual life the victors will enjoy after the long struggle is over. And those who are engaged with us in the arduous labors of the Latter Day Work are not less interested in the success of that work, because the care of publication does not fall on them, than are we who are so burdened. The one cannot possibly succeed without aiding in the success of the other; nor can the general work well go on without the success of the publishing interest.

To some, the hours, days, and months of the past year have been seasons of profound enjoyment—rich in treasures of love; mental, moral, and spiritual stores, with a fair proportion of temporal blessings—their lives have passed along upon the stream of time, as floats the richly laden argosy up from her traffic in the eastern seas, before the pleasant trade winds. They have learned to watch, without fear; to pray, without dissembling; to work, while yet they waited, and have found in their labor an ever-coveted and always-prized peace. To them, the hours have been golden; the days, but opportunities for good; the months, seasons of restful employment—and now, they look back without regret, and forward without fear. The future holds no dread, they have learned the value of today—and the ever present is fraught with lessons to be learned, duties to be performed, and these in their accomplishment make the time—past, present, and to come—the ever-blessed *now*.

We salute you, dear Saints, and wish for you a Merry Christmas and a Happy New Year.


J. Henry Edwards
W. Wallace Smith

THE FIRST PRESIDENCY,

Greetings From the Netherlands Mission

DURING THE VERY BRIEF but significant years of his ministry on earth, Christ promised to his followers the Holy Spirit. This spirit came on the day of Pentecost and continued for several years. It was to inspire men to seek first the kingdom of God and to establish his righteousness on the earth, but that great task was only partially accomplished.

The purposes of God and Christ through the church were lost when the emphasis of the kingdom in and among men was forgotten. The shift from men to the mass was an evidence of apostasy and spiritual decay. Thus, through traditional Christianity, this Christ-Mass was practiced—symbolized in ritual and forms of worship contrary to the original intent. Christ came to be seen in the mass and not in the lives of men.

In the struggles to regain the original intent in the life and ministry of Christ, the reformers made many bold changes in forms of worship. These men were trying desperately to bring Christ back into the lives of men—and who can deny their basic integrity?

Then came to the earth again the restoration of the Original Intent. By direct upreach of faith from man to God, the young prophet was told "This is my beloved Son, hear him." The spirit of Christ was again moving among men. The pleasure of God concerning his Son was expressed when he said, "in whom I am well pleased" to Joseph Smith, in former times at Christ's baptism, and on the Mount of Transfiguration. This "in whom" business was to be the measure of God's pleasure regarding us. And all this for the establishing of his kingdom on this earth. The spirit of Zion is Christ's Spirit, and in this God finds pleasure

in men. Thus we of the church celebrate a new meaning in the birth of Christ. He lives today, and we witness his purposes being fulfilled in the lives of many men and women, youth, and children of the church.

We of the church in the Netherlands Mission, desire to set our hearts to celebrate the birth of Christ in the spirit of a divine rebirth toward Zion. In this spirit we send our best greetings to the whole church.

GLEN H. JOHNSON,

Missionary to the Netherlands.

Greetings From Scandinavia

CHRISTMAS DRAWS NEAR, and many minds and hands have for weeks been in action. The custom is known to all that we give each other different, useful things on Christmas Eve, which is the day of greetings and gifts to people of all ages, perhaps mostly to the children. The example of the visitors to the birthplace of Jesus Christ has had consequences up to our day. They brought gifts to the infant Savior and honored him in that way, and we today are bringing each other good things because we celebrate the coming of Christ.

When Jesus Christ is the central point in our Christmas celebration, there is no danger that temporal things will overshadow the real meaning of Christmas.

In the Scriptures we find, "For God so loved the world, that he gave his only Begotten Son." That is why we have the holiday in remembrance of the night when God's great and wonderful gift was given that all men might have eternal life. Circumstances in the world are changeable, as we have learned—a time of peace can be turned into a time of combat and sorrow. Therefore, it is of importance to know that God is unchangeable—that his promises will be fulfilled—that he is interested in the welfare of all men.

The shepherds in the fields near Bethlehem were witnesses to the angels' song, "Glory to God in the highest; and on earth, peace, good will to men." What they did was in itself a promise from God to mankind.

Certainly, many will think that peace on earth is not possible at all, for there exist many barriers among people which seem too hard to break down. Many problems need to be solved, but there lies still a promise in the angels' message to the shepherds—"On earth, peace." If men are willing, peace can be established—first in individual souls, then in the group of those who have accepted the gospel of Christ.

If peace on earth cannot be established on the foundation laid by God—the fault is man's. In the Scriptures we are told that one day God will establish the promised peace on earth, in spite of those who are not doing his will. Certainly there is meaning and promise in the angel message from the field of Bethlehem.

WE, THE SAINTS IN SCANDINAVIA, are sending our best greetings and wishes to readers of the *Herald*.

The customs of celebrating Christmas in the Scandinavian countries are much alike. We have two days of celebration—the first and second day of Christmas. Christmas Eve is the time for family circles. The children are thrilled about the gift packages which are placed under the decorated needle trees. Those trees are now usually electrically illuminated. This has a great advantage over burning candles which easily can put a tree on fire.

The gang or walk around the tree is a custom here. The children especially like to walk around the tree and sing Christmas hymns in company with their parents and other adults.

Christmas in itself is extraordinary, therefore it is a rule that the food is extraordinary, too. The time before Christmas is very dangerous for pigs; they are not safe anywhere, for ham steak is what people like to have for Christmas food.

Many people in Scandinavia have never heard about the Reorganized Latter Day Saint Church. Therefore, it is our hope that the time will come when the Restored Gospel may be heard over the whole of Scandinavia.

May God's peace and blessings be with you through the Christmas season, and may the new year be a happy one to each of you.

OLAF FOSSUM,

Oslo, Norway

Greetings From the Church in Hawaii

IT IS A NATURAL THING for Hawaii to want to send Christmas greetings to all nations because people of all nations are residents of Hawaii. While there are, of course, many native Hawaiians here, there are also many Japanese, Chinese, Filipinos, and *haoles* (Caucasians), as well as people of other races. The ties have become more real and beautiful by virtue of the fact that our people have found the church that is engaged in winning the souls of those who reside in all these nations. Our people believe that "many nations shall be joined to the Lord" (Zechariah 2: 11), and they also believe "it shall come to pass that the righteous shall be gathered out from among all nations" (Doctrine and Covenants 45: 14). From the land of perpetually blooming hibiscus, from the paradise of the Pacific, from the crossroads of the world, from the melting pot of nations, comes a most sincere and cordial greeting.

Christmas will not be quite the same here that it is in some places. We will be dreaming of a white Christmas, but we will have no snow nor cold weather, and we will not sit around a fireplace. The temperature here will probably be above seventy degrees. Many of the other distinguishing characteristics of Christmas that are enjoyed elsewhere will not be in evidence here. However, this does not mean that Christmas will not have its effect and be enjoyed just as much in Hawaii as in the rest of the world. Santa

Claus, flying in his supersonic plane, will find the boys and girls in Hawaii just as he does in other places, and the same Christmas spirit that is in evidence elsewhere will be in abundance here.

A genuine part of the true Christmas spirit is the expressed and evidenced love for all peoples. Here in Hawaii, where the gathering of Israel is already apparent, that love is shown continually. To say that there is no racial prejudice in the Islands would be an error. As long as there are different races that do not have the full love of Christ in their hearts and have not realized the social standards of the kingdom, there will be racial intolerance. We may accurately say, however, that there is less of that feeling here than anywhere else in the world. Therefore, we may properly state that these people, who understand all nations better than any other people in the world, cordially express from the bottom of their hearts "A Merry Christmas to all."

May the richest blessings of our Heavenly Father be vouchsafed to all peoples everywhere that the day may soon come when we shall not only observe Christmas with memories and reverence for the Christ, but shall actually have him with us. Then every day will be Christmas Day.

A. ORLIN CROWNOVER,
*District President of
Hawaiian Islands.*

Greetings From the British Isles

AS WE APPROACH THE SEASON in which the birth of Christ is commemorated, we wish to withdraw our thoughts from the uncertainties of the present and let our minds and hearts contemplate the message of peace announced by the angels on that night so long ago.

The Lord has been good to the Saints of the British Isles. The spirit of fraternity and fellowship has been renewed and strengthened with the church in other lands by visitors from Australia, Canada, and the United

States. Two of our families were privileged to attend General Conference and returned with new zeal and vision.

Our needs have been well supplied, and the Lord has graced our gatherings many times by the presence of his Spirit. For the manifold manifestations of his love we wish to express our sincere thanks.

That the peace which "passeth understanding" may be yours this Christmas and throughout the coming year is our prayer.

FRANK A. FRY,
Missionary to the British Isles.

Greetings From the German Mission

I AM HAPPY to take this opportunity on behalf of the members in Germany to wish everyone throughout the church this season's best wishes. It is with thankful hearts that we look back upon the last twelve months of this year and count our blessings—blessings which many outside this mission take much for granted. Permit me to recount some of the blessings as we have learned to count them here in our endeavors.

Brother and Sister Steiner are thankful for the return of their son who has recently returned after being a prisoner in Russia five years. Yet another son was killed, and one is still missing. They have just completed building a small three-room house and have asked that we plan a service of dedication in it. But before we do this, they would like to make their first financial inventory since the war, and to tithe this along with their other blessings.

Brother and Sister Fidelak are counting their blessings, too. This year they feel their greatest has been getting to move out of the basement of their home to living quarters upstairs. Grandmother Fidelak's bedroom was the former coal bin; she died in the hospital one week before she had the pleasure of moving into her nice, clean room upstairs. Still the Fidelaks count their blessings one by one.

Brother and Sister Nass have taken their small daughter to the hospital several times this year, but despite the sickness in the home, Brother Nass drives back and forth each week on his motor cycle to Dusseldorf, a distance of twenty-five miles, to conduct services in another mission group there. Through his efforts alone, many new members have been won to the church. The Nass's too have been able to count among their many blessings this year, a new and somewhat larger home.

TIME AND SPACE will not permit me to tell you of the many hundreds of families in this mission that have been blessed this year, but along with other blessings has come renewed health as a result of the food and clothing which came from friends in the hour when lives depended upon another crust of bread or a pair of shoes to keep some small child's feet dry. I have watched our people during those difficult months nibbling on pieces of dry bread to keep back the hunger pains which were a constant threat to all. Those who were gifted and talented, but unable to work because of ill health or the lack of employment, are now able to provide for many of their needs. It was a pleasure to go into the homes of these good people and see the joy on their faces when they could offer a knife and fork to eat with rather than a big tablespoon, or to see one of our dentists proudly showing the new X-ray machine he had long hoped and prayed he could again add to his practice, or a member who has his degree in pharmacy using rubber gloves again after mixing strong chemicals with his bare hands.

Now things are being changed, not too rapidly, but fast enough for us to see that progress is being made on every hand. Some of our branches have found better rooms to hold their services in, while one of our groups has built a fine new church out of the ruins where a bomb once hit. Organs are being added to our

churches, mimeographed church school material is becoming available, and a fine eight-page mission paper named *The Deutscher Herald* is being published regularly.

I know that if any one of our German members was called upon to write this expression of our season's greetings, he would want me to say to every member and friend of the church:

Thank you again for your help and assistance and above all the true brotherly love that went into every package sent to us. We want to so live and carry on the work of God's kingdom that the Restored message of Christ and his church will ever go forward in this mission.

May the spirit of the Christ child go with all of us in every mission throughout the church, and as we lift our voices in song in every language where the gospel has gone, our hearts exclaim,

"Joy to the world! the Lord is come,
And earth receive her King;
Let every heart prepare him room,
And Saints and angels sing."

EUGENE A. THEYS,
*Missionary in charge of
German Mission.*

Greetings From the Australasian Mission

AS ANOTHER CHRISTMAS draws near and we look back over the past year, we are happy that, along with this greeting, we can report that progress has been made and prospects for the future are bright. Of course, our progress has not been as great as we would have liked. There have been the shadows as well as the lights, but the net result has made discernible advancement possible.

The high light of this year, and for the whole of the history of the church in Australasia, was the visit of President Israel A. Smith. He and Bishop Siegfried, his traveling companion, were able to spend one week end with the Saints in New Zea-

land and eight days, including the following week end, in Sydney. The only regrettable fact was that his visit was all too short, due to the urgency of his return to the United States.

There were Saints from nearly all of the branches in Australia present in Sydney for his week-end visit. His humility, sympathy, and understanding won for him the hearts of the people. Bishop Siegfried also made a very fine contribution and won the respect and confidence of the Saints. This will always be a high spot in the experience of the Saints in Australia, and we all feel very grateful that our Heavenly Father so ruled that this visit was possible.

We join with the church throughout the world in re-dedicating ourselves to the ongoing work of Jesus Christ, our Lord, as we extend our Christmas greetings to the household of God.

May the coming year see still greater progress made toward the realization of the Zion of our dreams.

Your fellow laborer,
R. E. DAVEY,
*Mission President of
Australasia.*

A New Seating Shortage

One leader reports:



Isn't it wonderful? We're almost bursting the seams already. So many are coming to church school that the instructors can scarcely find a place for them to sit. For two

Sundays some of the classes increased so much that they kept borrowing chairs from the kindergarten and primary departments. Finally those two could spare no more. As the kindergarten teacher tried to find some place other than the floor for her little ones, she suggested, "I'm going to change that church school motto to read, 'Each One Bring One Chair.'"

New Edition of the Book of Mormon

The plates which have been used for several years to print the regular "Authorized Edition" will have to be replaced next year. If you have noted any typographical or other errors in the present text, please call it to the attention of the managing editor before February 15, 1951.

MINISTER'S MANUAL

FOR 1951 (DORAN'S)

By Hallock and Heicher

This standard source book for ministers, in its 26th edition, contains suggestions of sermon outlines, orders of services, illustrations, material for special days, suggested texts and themes, guides for church departments and activities, and an abundance of homiletic material for all occasions. Among new features added in this edition are a roster of important historical persons whose anniversary dates occur in 1951, table of Easter Sundays extended to 1980, and a list of prominent Church-Year Days for the coming five years.

\$2.50

Herald House INDEPENDENCE, MISSOURI

Ministry to New Members

IV. What the Departments Can Do

*"The law was our schoolmaster to bring us unto Christ."
—Galatians 3: 24.*

The Pastor

The pastor should meet and talk to every new member personally. In this visit, he should invite and urge the new member not only to attend church services, but to become active in the church school.

The church school can give more personal attention than can be found in the large worship service. It affords an opportunity for questions to be asked and answered. The new convert needs special instruction and receives it here. He also needs friendship and social life. The church school helps to serve all these purposes.

The pastor can see that information concerning the name, age, and address of the new member reaches the superintendent of the church school, so the new member can be enrolled and put in contact with the class that is best for him.

Superintendent of the Church School

The superintendent of the church school need not wait until someone sends him the name of the new member. He can go and get it. He should give the new member a cordial invitation to attend the church school, and introduce him to others who are attending. Then he can discuss the various courses and help the new member to select a class. The new member may wish to visit the classes and make his own selection. In this case, the superintendent can introduce various teachers to the new member if they are not already acquainted.

After this, the superintendent should be watchful to see that the new member is happy in the association, that he finds a satisfactory class, and keeps attending.

In some cases, it may be advisable to start a special class for a group of new members.

The Teacher

When the new member is brought to the teacher, the latter should receive him cordially and invite him to visit the class or join it as may seem advisable. It is not necessary to exert pressure, but it is good to make the invitation urgent and sincere.

The teacher can introduce the new member to others in the class if they are not already acquainted. Then he can tell briefly what the course is about. The teacher should be alert to any questions that may arise or any explanations that may need to be made for the new member.

At the same time, care should be exercised that a timid new member is not kept too continuously in the spotlight of attention. A wholesome atmosphere of friendliness and equality should prevail in the class. Much depends on the tact and consideration of the teacher.

Zion's League

Zion's League can render a special service to the young person who has become a member of the church. At this time in the life of the individual, friendship is very important. It is the age for making friends. It is good that the church can provide friends for the new members.

Young people, even in Zion's League, have a tendency to form cliques. It is important that they should avoid this. Nobody should be left out. The circle should be opened to include the new member especially. He should be invited to parties and social affairs. He should be made to feel a part of the group.

By LEONARD LEA

The officers and more thoughtful members among Zion's Leaguers can take care of this.

The Women's Department

One of the most important groups in the congregation is the women's department. Its members carry many responsibilities and have access to much of the information about the church. If the new member is a married woman, the officers and members can help her to find happiness in church service by inviting her to join their group activities in study and work. The friendly association they can provide will be an important tie binding the new member to the church.

Value of the Departments

In many of our churches the congregations are so large that it would be impossible for a new member to establish a relationship of close friendship with all of the people. In some, it would be impossible to become acquainted soon with all the members. The departments are valuable in this situation because they break the congregation up into smaller groups organized around special interests that members have in common, and they bring together on an intimate friendly basis those who are working at a common task.

Each department or group thus provides a tie of close friendships that links the new member with the congregation and with the church at large.

Guiding the New Member

The new member will be anxious to find the work God wants him to do. He will want to make a contribution. If he is really converted he is willing to work. It is very dif-

(Continued on Page 22.)

Big Moments at Christmas - By ELEANOR RUSSELL

HAVE YOU EVER WONDERED how a minister's family celebrates Christmas? Now that my husband and I have celebrated twenty of them together, we can reminisce a bit. We were settled in our little furnished apartment barely four months when our first Christmas drew near. It didn't seem much like home to us, as we had spent most of our time traveling through Central Nebraska District. My husband's people live in Canada, so we settled on a Christmas in Wichita, Kansas, my home town. It was a very quiet Christmas, the last one my mother was with us.

The second Christmas was the beginning of several very meager holiday seasons for us. The minister had been released because of lack of general church funds, and we were Christmas guests of some friends in Omaha, where we were then living.

By the time another year rolled around we had done some traveling, searching for that will-o'-the-wisp of the nineteen thirties, a job. Christmas found us in Detroit, and still no job. Kind friends gave us the use of their upstairs apartment, relatives and friends sent us surprise boxes containing a ham, fruit, a pretty dress for the dimpled little girl. Our friends downstairs on Christmas Eve brought up a rocking chair and a doll for our daughter. They loved her very much. We had some toys for her stocking. My husband and I both thought neither had bought a gift for the other, but on Christmas morning he brought from its hiding place a small, covered sauce pan I was needing badly; for him I had a pair of socks. We were so surprised and delighted we had no words. We just hugged each other and laughed and cried together. It doesn't take a lot of money to make a good Christmas.

THERE FOLLOWED years of financial struggle. We settled in Wichita. Christmases were simple but good, as we had children to help us enjoy the Christmas spirit, and my two sisters and families were either with us or we with them. We taught the children from the age of three that "Santa Claus" was just a good fairy story such as "Cinderella" or any other make-believe story. We brought out that the old fellow, "Santa," depicted the spirit of giving. We told them it would soon be Jesus' birthday,

and since we couldn't give gifts direct to him, we should give gifts on that day to those we love. The children received small allowances and were urged from the first of November on to set aside each week a few pennies with which to buy gifts for the home folk, as that was their world when they were small. The gifts weren't much, maybe a ribbon for sister, a thimble for mother, but they were learning to save their money to give to others. We wanted them to get the thought, "It is more blessed to give than to receive."

Big brother still insisted on sucking the Christmas tree bulbs, and wanted to use the brightly colored ornaments as balls the year we got our first tree, but we have had one of some size every year since. Each year we saved a few pennies for another couple of brightly colored baubles. We still have some of those bought that first year, and they are highly prized for the memories they bring. Sitting around a lighted Christmas tree gives us a feeling similar to that of watching a log burn itself out in a fireplace. Our very souls are touched.

Sharing Christmas with someone less fortunate is a wonderful way to spend the day. One year when the family was having Christmas dinner in our home, a niece in nurses' training asked permission to bring a little boy with her who had been in the hospital many months suffering from malnutrition. His parents were in another town and could not afford to come for him so that he could be home for Christmas.

A FEW YEARS PASSED, the church began to progress in a material way, and took on three more ministers in 1938. My husband was sent to Des Moines, Iowa, as pastor. The Christmas season approached in Des Moines, and after having been kept at home with the children most of the time previously, I was looking forward to a glorious time. Anyone who has lived in Des Moines knows of the many Christmas festivities—music, programs, parties, et cetera. What a blow it was to me when four-year-old David broke out with scarlet fever the day after the bazaar, the thirteenth of December! Three of the children took the disease, all of them but the baby, and we were quarantined five weeks. I counted seven different lovely functions

I was going to miss. The children were not very sick, and I had time to feel sorry for myself. Since their daddy was a minister and associated a good bit with children, the health department ruled that he had to find another place to stay, and we didn't like that either!

As the days went along, we found out how good Latter Day Saints can be to those in trouble. Every once in a while someone would come to the door with a dressed chicken or some other delicacy for the shut-ins. One sweet young mother, Elizabeth Chandler, spent a lot of her valuable time and energy in making dainty Christmas cookies, beautifully decorated, for our holidays, at a time when one would think she would be thinking of herself, for just four days after Christmas, I believe it was, her second son was born. One evening when I was feeling quite lonesome, a big truck drove in our driveway and stopped. Soon I heard Christmas carols. It was the Des Moines Choir. I was touched.

Christmas came on Sunday that year. How glad we all were when we found out that the husband and daddy had received permission from the health department to come home Sunday evening and stay through Monday, providing he would not go near any children for twenty-four hours after going back out. Our third child began being ill that day, but that didn't dampen our spirits. We had the family circle complete for Christmas! We thought gifts would be scarce, but the Pro-To Club (a group of the department of women) had sent us a big package the day before. We opened it, and there were gifts for all. I shall always remember how beautifully they were wrapped. The gifts were very lovely and lasted a long, long time, but the memory of them will never fade.

WE MOVED, as ministers' families must, and Christmas in Omaha will be remembered for the beauty of the services and the kindness of the Saints. We had fun, too. One women's group had its Christmas party in our home. Gifts were put on the tree for the "mystery pals," but unknown to others, May Wellman had put on some extra packages, such as the one which proved to be two white soda tablets labeled, "Take one before and one after eating Christmas dinner." We all need an occasional bit of fun. Our second year in Omaha, we were invited to spend Christmas in the Norwegian fashion with Brother and Sister Ruch and Velma across the river in Council Bluffs. We

The Home Column

had a beautifully appointed dinner and then sang carols, listened to the Christmas story, and sang some more. It was a memorable occasion for the Russells.

Up until this time we had done very little toward having any serious worship thoughts or Bible reading on Christmas Eve or Christmas Day. Children in a minister's home hear a lot of Christmas Scripture reading, sing carols for weeks and weeks ahead at church, and we wondered if that weren't enough. But the first Christmas in Saint Joseph, Missouri, when we were living in the parsonage at Third Church, David the second boy, said he thought we should sit around our tree, sing carols and read from the Bible on Christmas Eve. We had a wonderful tree that year. Third Church was through with their tree before Christmas Eve came, and we arranged to buy it for half price. How we enjoyed those carols, sitting around the lovely tree. One of the children read the Christmas story from the Bible.

The following year we had our own home. The high point that year was the Junior Zion's League party held there. First they had devotions, then games and gifts for each other.

TWO YEARS AGO was a good Christmas to remember. As usual gifts were simple. We do not believe in buying extravagant ones. It was the Christmas Eve worship service that we remember. We had purchased from Herald House just before Christmas, a copy of the painting, "The Arrival of the Shepherds," by Lerolle. We trimmed the edges, mounted it on heavy cardboard (using rubber cement) then waxed the picture with paste floor wax. The picture, flanked by lighted candles, was our worship center. We turned off all the lights except those of the tree, sang a Christmas hymn, read the familiar story from Luke, and my sister Margaret, who was our guest, told us the story of our picture, which is one of the best-loved Nativity paintings. Just as we finished the last song, the doorbell rang. A messenger boy was there when I answered the knock, and he handed me a package. Wonderingly, I opened it. Inside was a large box of luscious chocolates. The donor? A lovely lady who has a son in the missionary field. At that very moment her son, his wife and baby, were in San Francisco awaiting passage to the South Sea Islands to be gone from their homeland for a period of years. Yes, Nelle Breckenridge, hoping someone would be kind to her loved ones away from home, was sharing her Christmas with the minister and family at home.

Until it actually happens in your own family, you do not know the meaning of having a member of the family ab-

sent from home for months. Last Christmas, in Flint, Michigan, where we are now living, we rejoiced to have our daughter Reta home with us from Grace-land College for the holidays. We were all together again.

IN LOOKING BACK, we feel we have been blessed because we have striven to make our Christmas a religious experience. We have tried to think of Jesus even in the purchasing of Christmas decorations. Once in selecting a centerpiece for our table, we looked over a large display of wax Santa Claus candles of all sizes. Away in the background almost hidden by this colorful array were a few choir boys with white and red choir robes, holding up sweet little faces as though singing carols. I chose the choir boys. Each year they grace our dining table during the Christmas season, backed by an outdoor scene which varies from year to year. After the holiday season they are carefully wrapped in tissue and put away for another year.

When teaching a kindergarten class one time, we asked the children, "What is Christmas?" One said, "Christmas is when Santa is good to us." Then to our great delight one of them said triumphantly, "That is Jesus' birthday!" We hope that more and more Latter Day Saint parents will plan for their families a Christmas season in which Christ is the theme, love is the motive, and a beautiful spiritual experience is the result. Those are the big moments at Christmastime.

Religious Discrimination

THE RELIGIOUS PRESS in recent weeks has contained several references to President Truman's announced intention of appointing an ambassador to the Vatican. At a recent meeting of the United Lutheran Church in Des Moines, Dr. Franklin C. Fry, its president, made this statement:

America's top-ranking Protestant leaders have completed plans for an agreed-upon, united, nation-wide campaign to oppose vigorously the establishment of diplomatic relations between the Government of the United States of America and the Vatican, as well as any other ecclesiastical or religious group.

The campaign would contain the two following items:

(1) A request, now in the hands of President Truman, that the Chief Executive receive a large group of Protestant church leaders and that this group would be "more representative than any other delegation that has waited upon any President at any time in behalf of the Protestant Church of the United States."

(2) A petition to be signed by the heads of all Protestant churches in the nation "and other churches if they still co-operate." Additional signatures would be those of "moderators, stated clerks, district superintendents, and other administrative heads."—*Scottish Rite News Bulletin*.

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INDEPENDENCE, MISSOURI

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only signed questions sent by contributors will appear here.—EDITOR.

QUESTION:

Is there any proof that a person in the flesh has entered the kingdom of heaven?
Ontario I. M.

ANSWER:

Yes, in the following Scriptures:

By faith, Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God.—Hébrews 11: 5, Inspired Version.

Of the city of Zion, of which he was leader, we read:

And it came to pass, that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled.—Genesis 7: 78, Inspired Version.

The prophet Elijah also had the same experience of which we read in II Kings 2: 11:

And it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

JAMES E. BISHOP.

QUESTION:

Please explain the significance of the church seal. Who designed it? When was it adopted?

Missouri

R. and M. S.

ANSWER:

There are two or three seals regularly used in the church. One is used on "legal" documents requiring the dates of incorporation. The others are used on church stationary and on such documents as baptismal and blessing certificates that do not have on them the dates of incorporation. The seals are also a little different in design.

The first reference for the authorization of an official church seal is found in the Conference Minutes of 1874. "A Committee of three was appointed to draft a style of church seal." The committee reported back the same day, a recommendation of a seal with legend, date, and motto as follows:

Reorganized Church of Jesus Christ of Latter Day Saints, Emblem, a lion and a lamb lying down at rest. Motto, "Peace." Incorporated 1872.

The report was adopted, and the committee empowered to purchase the seal.

Changes have been made in the detail of the seal as the years have passed, but the motif has been maintained. The symbolism of the lion, the lamb, and the child together is expressed in the word, "Peace." I believe it is based on the prophetic statement contained in Isaiah 11. The "lion," the symbol of power; the "lamb," the symbol of meekness, and the "child," the symbol of innocence, will dwell together in love and peace.

JOHN BLACKMORE.

QUESTION:

Does our church still practice the ordinance of washing the feet? If so, when was the last time it was practiced and by whom?

Missouri

E. S.

ANSWER:

Doctrine and Covenants 85: 44-46, contains the instructions regarding the "ordinance of the washing of feet." It is to be "administered by the president or the presiding elders of the church." It is to be administered in the "School of the Prophets."

The ordinance was performed at the dedication of Kirtland Temple. To be more accurate the dedication was on Sunday and on the following Tuesday, March 29, 1836, "at a meeting of some of the leading men of the church the 'washing of feet' was attended to." On the Wednesday 30 instant—"official members of the church to the number of about three hundred met and attended to the ordinance of feet washing, continuing all night in session."—*Church History*, Volume 2, page 46.

As far as we know this is the only occasion when this ordinance was practiced. It has not been practiced in the church since the Reorganization. It is definitely a sacred ordinance in the belief of the church. We may rightly ex-

pect that when the "School of the Prophets" is established and the proper time arrives, it will again be practiced. It is a sacred ceremony with a depth of meaning in terms of enduring brotherhood and humble fellowship.

JOHN BLACKMORE.

QUESTION:

When will the City of Enoch return to the earth? Will it be when Christ comes to reign a thousand years, or will it be after that reign is over? Is this City of Enoch, Zion, the Holy City, and the New Jerusalem all one and the same?
New York Mrs. P. B.

ANSWER:

Enoch records this event of the return of his city in Genesis 7: 70-73, Inspired Version, showing it is to occur at the time of the Lord's coming. However another holy city is to be built up in the last days by the gathering of God's people in preparation for his coming, which will be called Zion; a New Jerusalem, to which the Lord will come according to the words of Isaiah (59: 20) that "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." David refers to this in Psalm 102: 16, "When the Lord shall build up Zion, he shall appear in his glory." Of this city prepared upon the earth to which the elect shall have been gathered, the Lord said to Enoch,

"Then shalt thou and all thy city meet them there; and we will receive them into our bosom; and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; and there shall be mine abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest."

Moroni, writing in the Book of Mormon, speaks of these things in Ether 6: 2-11, telling of the holy city, New Jerusalem, which would be built up upon this land in the days of the gathering of God's people, before the coming of the holy city of Enoch, the New Jerusalem, from heaven, which is further described as "the holy sanctuary of the Lord."

Enoch's city will come with Christ to meet the city built upon the earth, and they will be one during the millennium. Both are called the holy city, Zion, the New Jerusalem. (See also Doctrine and Covenants 83: 1, 2.)

CHARLES FRY.

In Appreciation

By **LOUIS J. OSTERTAG**

Brother Chapman, I shall ever remember our association together as constituting a bright chapter in my experience. You were always congenial, jovial, helpful and dependable. It may help you in your time of physical depression and perhaps mental discouragement and despondency to remember that during your ministry you were always faithful at your post and commanded the love and respect of the Saints everywhere. You had no trail of gossip behind you, no scandal, no cloud upon your record, and during the time of internal struggle within the church you stood fast, and, perhaps more than any other one, held your district to the standard of the church. I am but one of the many who extend to you sincere gratitude and affection.

THUS Brother Elbert A. Smith wrote to Elder N. T. Chapman on December 3, 1934; and this can very well be called the summary of a life well lived.

Brother Chapman, who recently passed away, was born in Persia, Iowa, on February 9, 1876, of grandparents who were members of the church as far back as 1839. His father, Nephi Chapman, who was born in Wilshire, England, in 1848, immigrated with his parents to the United States in 1860 and settled in Salt Lake City, Utah. He had been baptized at the age of 12, shortly before he left England. His mother, Elizabeth Green Chapman, was also of English parentage. Her parents immigrated from England in the early 1850's. She was born at Kaysville, near Ogden, Utah, in 1856, but did not join the church until after she had married Nephi Chapman. It was from this union that Nephi Thomas Chapman was born in 1876.

Rejecting the claims of Brigham Young and his associates, both families joined the Reorganized Church of Jesus Christ of Latter Day Saints in 1864, after which they migrated back east—first to Council Bluffs, Iowa, then to Florence, Nebraska, and finally to Persia, Iowa. It was at Persia that Thomas was blessed by Apostle James Caffall. He started school after he was twelve years of age, but had to leave at sixteen due to financial necessities. Later he went to high school and would have graduated with the class of 1895 in June but for the fact that he again had to leave school in March of that year. In April, 1898, he moved to Oregon and lived at Portland, then at Hood River. In 1915 he moved to Long Beach, California, and stayed until 1941, at which time he went to Santa Barbara, California, where he resided until his death.

HIS CHURCH LIFE started at his mother's knee. She taught him the "Lord's Prayer." And his first interest in the church was awakened when his father took him at the age of ten to hear Elder J. F. Mintun. This sermon made an impression upon him that lasted until the fall of 1893 when, at seventeen, he attended the "World's Reunion at Logan, Iowa," the only reunion held by the church at that time. Shortly after that he had his first real spiritual experience. Here is his testimony in his own words:

I was husking corn for an old gentleman, a member of the church, when I heard a voice say to me, "You ought to go to Logan and be baptized." I turned to see who was speaking but saw no one. I looked in the field and in the wagon, but no one was there. I was sure then the Lord was speaking to me. I was very much impressed and kept repeating, "You ought to go to Logan and be baptized." I walked five miles to my father's house to be sure to go with him to Logan on Saturday.

When we arrived there the prayer meeting was in session, the gifts were manifested, the power of God rested on me, and I was overcome by it. About all I remember of the message is "There are young men present in the congregation whom the Lord has called to the work; their voices will be heard preaching the gospel in distant places, even upon the isles of the sea." I was so overcome by this power that I found myself weeping. Feeling ashamed of my tears, I left the meeting and retired to the woods to analyze my feelings, for I wondered what had happened to me. Then the still, small voice spoke again and said to me: "If you are baptized you must behave yourself. You must quit using tobacco and liquor, and cease going with worldly companions." I had to think it over, and one year later, after making preparation and having heard such men as "Our Joseph," Alexander H. Smith, Frederick A. Smith, J. R. Lambert, J. S. Roth, and many others preach the gospel of the kingdom with power and much assurance, I returned to Logan, and on September 14, 1894, I was baptized.

THUS OUR BROTHER obeyed the voice and fulfilled the desires of his Heavenly Father. He was ordained an elder by Elder Charles E. Crumley at Hood River, Oregon, on March 17, 1902, and a high priest on February 21, 1926 by Apostle James A. Gillen and High Priest D. A. Dowker.

"Uncle Tom," as he was lovingly called, was under appointment from April, 1905, to January 1, 1920. He served in the capacity of pastor and branch president in Portland and Hood River, Oregon; Vancouver, Washington; Santa Ana, Long Beach, and Santa Barbara, California. He also served as president in the following districts: Portland, Oregon; Western Oregon, Eastern Oregon, Northern California, and Southern



ELDER N. T. CHAPMAN

California. He held all of these positions with honor and the esteem of those to whom he ministered. His official resignation from general church appointment, due to ill health, only slowed down his activities, for in the period between 1937 and 1941 he was the instigator of the change that was made when the Long Beach, California, Branch moved from a small building on Orange Avenue to the present location at Ninth and Olive.

BROTHER CHAPMAN had many spiritual experiences that have been the strength of his ministry. His testimony was evidenced by his staunchness and faithfulness to the church. During the last week of July, 1950, he attended the Southern California Area Reunion held at Pacific Palisades. On Tuesday, July 25, by invitation of Apostle E. J. Gleazer, he assisted in presiding at the morning prayer meeting. In the course of the meeting, he arose to bear his testimony, feeling that perhaps it would be his last public utterance. He assured those present of his faith in the gospel of the kingdom and expressed his knowledge that this is the work of God. Brother Gleazer then arose in the power of the Spirit and commended him for his faithfulness and for his contribution to the work. The next day Uncle Tom took sick, lingered between life and death until the next Tuesday—exactly one week later. By a strange coincidence his brother, John Andrew Chapman, passed away one hour before he did in the same hospital at Torrance, California.

Dual services were conducted by Elder John P. Davis, pastor of the Long Beach church, on August 5, 1950. Interment was at Goleta, California, near his last pastorate at Santa Barbara.

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Briefs

SAULT STE. MARIE, MICHIGAN.—New officers elected at the annual business meeting are Orval G. King, pastor; Wesley Brady, church school director; Elizabeth Brown, women's department leader, young people's leader, and teacher of adult class; Alma King, music director; John Tomlinson, treasurer and deacon; Donna Tomlinson, librarian; Orval King, publicity agent and book steward.

Apostle C. George Mesley, Missionaries Louis Zonker and William McMurray have recently visited the branch.

The women's department sponsored a bake sale, a rummage and fancywork sale.—Reported by ORVAL KING.

WABASH, ONTARIO.—Anniversary services were held November 12. District President E. E. Smith, Elder James Kelley, and Bishop J. E. Baldwin were the speakers.

On November 14 a chicken supper was served by the sisters of the branch. Over three hundred people attended.

On November 20 Bishop Baldwin spoke at the church.—Reported by MRS. C. W. BADDER.

JACKSON, MICHIGAN.—Three young people: Dorothy and Dorris Leverett and Ervin Blosser were baptized by Pastor Robert Smith at services held in the Y.M.C.A. building. Brother Monroe gave a short message.

The group returned to the church for the preaching and confirmation service. Brother Stanke was guest speaker. Brothers Stanke, Cox, and Price confirmed the young people.

All the Jackson group attended the district conference held at Lansing, Michigan. Two young men from the group were called to the priesthood, and the calls were approved.

Evangelist E. R. Carter will conduct a week of missionary services beginning November 26. The priesthood are making special efforts to visit all members.—Reported by CHARLES BOBBETT.

ROCKLAND, MAINE.—Annual business meeting was held October 15. Brother Donald Harvey presided and explained proper procedure and parliamentary rules to the group. The last report was read and accepted. The treasurer's report was given and approved.

Brother and Sister Harvey Wass from Machias were welcomed as new members of the branch. Officers sustained were George Woodward, branch president, Pearl Billings, counselor to branch president; Hazel Woodward, secretary; Pearl Billings, treasurer; Ernest Heath, church school director. Those elected were George Woodward, Pearl Billings, and Sister Harvey Wass to finance committee; Sister Edna Harvey, women's department leader; Coleman Woodward, young people's leader and custodian; Edna Heath, publicity agent. The music director is to be appointed by the pastor.—Reported by EDNA HEATH.

ROSEBURG, OREGON.—On November 18, 19 District President J. L. Verhei, Sister Effie Verhei, Bishop Monte E. Lasater, and Elder Miles Whiting and Sister Clara Whiting, conducted an institute. Saturday evening a class was held at the home of Pastor John Rodley. Brother Verhei was in charge.

Sunday meetings were held in the Seventh Day Adventist Church. Brother Harry Ruchaber was ordained to the office of priest by his father, Elder J. F. Ruchaber, assisted by Elder John Rodley and Jasper Giberson. Following the ordination, a prayer meeting was held with Brother Verhei in charge.

Sister Effie Verhei was in charge of the church school and Brother Verhei was in charge of the 11:00 service and Bishop Lasater spoke.

A basket dinner was held at noon at the home of Pastor John Rodley.

At 2:00 p.m. a round table was held to discuss the various activities of the church. The district officers were in charge. Following the discussion, the annual business meeting was held. New officers are John Rodley, pastor; Ana Laird, secretary and treasurer; J. F. Ruchaber, auditor; Harry F. Ruchaber, church school director; Thelma Ruchaber,

women's leader; Sam L. Morris, young people's leader; Amy Ruchaber, music leader; Maxine Rodley, publicity and social leader; Irene Morris, librarian and historian; J. F. Ruchaber, bishop's solicitor. Elder J. F. Ruchaber was elected for a three-year term on the building committee. Elder Miles Whiting preached in the evening.—Reported by JOHN RODLEY.

SPRINGFIELD, MISSOURI.—Missionary J. Charles May held a series of services October 10 to 24 at the new Scenic Chapel. As a climax to Brother May's meetings, a city-wide rally was held at the Central Church. Preceding the rally five people were baptized, making a total of twenty-three for the year.

Following a song service and a movie shown by Mr. J. E. Hermann of his recent tour of Europe, refreshments were served in the lower auditorium.

The branch had a part in the Spring River district retreat held October 27-29 at the home of Mr. and Mrs. Ed. Boles of Chadwick, Missouri. Ninety-eight registered for the retreat.

District President Stephen Black, Cecil Ettinger, and Arthur Dixon were in charge of classes and all activities.

On Sunday evening Sister Charlcie Yoeman presented a drama entitled "Great Women of the Book of Mormon."

December 3 will mark a day of progress for the Saints in Springfield. At this time the new Scenic Chapel will be dedicated with Apostle Chesworth and District President Stephen Black in charge.

Elder Francis M. Bishop, who has served as pastor of the Robberson Avenue church for many years and whose effort and guidance greatly aided in completion of Scenic Chapel, spoke at the opening service. The new church is located at 2722 W. Mt. Vernon Street, and Elder Glenn Yoeman is serving as pastor.—Reported by HELEN NYE.

NEWS AND NOTES

(Continued from page 2.)

Age League for "The Perfect Tribute," directed by Mrs. Lillian Flanders; to Slover Park for "Follow the Star," directed by Mrs. Maude Gadberry, and to Eden Heights "Pop Reads the Christmas Carol," directed by Howard Moore.

MUSIC

On December 10 the Messiah Choir held the final rehearsal with the Independence Symphonic Orchestra for the program on December 24. The rehearsal was held in the main room of the Auditorium.

TRAINING

A church school institute stressing leadership education was held in Chicago on December 8, 9, and 10. Those on the staff were Mrs. Mattie Bell, Mrs. Lydia Wight, J. C. Stewart, and John Darling.

ENDEAVOR

Mrs. Edith Ross last April obtained some quarterlies and songbooks from the Santa Ana, California, Branch and started a Community Sunday school at Wilsona Route, Lancaster, California. There are now about sixteen in regular attendance with kindergarten, primary, and junior classes. There are four families who are church members. Now there is a need for an adult class. Sister Ross is to be commended for her work in organizing this Sunday school group near Lancaster.

AT STONE CHURCH

The Independence Music Club presented its annual Christmas Vespers Program to an audience of some five hundred people at the Stone Church on December 10.

Papal Bull Proclaimed

(Continued from page 4.)

in the pages of the Bible. To him the assumption of Mary into heaven was always true, but it was not given the position of an official doctrine of the church until the Pope proclaimed it so.

A TRAGIC HOAX

The tragedy of this hoax is apparent to anyone who examines the doctrines of the Roman Catholic Church today. The "teaching Church" has led its unsuspecting members so far away from the foundation of the apostles and prophets that in one of its official pronouncements it has actually cursed all those who still believe the simple message of the Christian Gospel (*The Canons and Decrees of the Council of Trent*, Session VI, chapter XVI, Canons ix and xii).

Of such a church the Church's Founder still insists: "In vain do they worship me, teaching for doctrines the commandments of men."—Matthew 15:9. "Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith."—Jeremiah 23:31.

To find the truth about any point of Christian doctrine, God directs the Christian to his Bible, not to "the teaching Church." Christ says: "If ye continue in *my word*, then are ye my disciples indeed; and ye shall know the truth; and the truth shall make you free."—John 8:31, 32.

WHAT DOES THE BIBLE SAY?

But what does the Bible say about the Virgin Mary? It tells us that she was a pious Jewish girl whom God selected to be the virgin mother of his Son (Luke 1:26-38). That, and little more.

It does not tell us that Mary was born without sin. Indeed, it does tell us that Mary

rejoiced in God her "Savior" (Luke 1:47) and thereby took her place with the host of sinners whom Christ, her Son, had come into the world to save.

It does not tell us that Mary had any part in Christ's great work of redemption. In fact, among the few references to Mary which the Bible does record, one pictures her as not fully understanding the mission of her divine Son (Luke 2:48-50), and another shows her inviting his tender rebuke for presuming upon his ministry (John 2:4).

Of her declining years, her death and burial, the Bible tells us next to nothing. All that we know is that after the Savior's crucifixion the Apostle John "took her unto his own home" (John 19:28). Beyond that, no one, not even the Pope of Rome, has any accurate knowledge.

Protestants are happy to remember Mary as the one woman whom God has honored above all others—by selecting her to be the human mother of Jesus Christ, his only Son. But Protestants refuse to share in the idolatry of the Roman Catholic Church which down through the ages has added fiction to fiction until today the mother of Christ has been exalted to a position almost equal to that of her divine Son.

Protestants still believe that fiction remains fiction, no matter who proclaims it a fact!

Thus again Protestantism resumes the role of Martin Luther in disputing the right and authority of the Papacy to impose new doctrines on the faithful.

ISRAEL A. SMITH.

Ministry to New Members

(Continued from page 9.)

difficult for the new member who is asked to sit and listen and do nothing else for the church.

Wisdom indicates that we should find something good and useful for new members to do. They have many and varied talents. The church has many tasks. The capacity to serve and the need for service should meet in the life of the members.

A mild warning is indicated—that we should not overload or overwork the new member. But work is good for him within reasonable limits.

The new member who works for God will find it easier to be loyal and consecrated.

Communion Meditations

EDITED BY GASTON FOOTE

These 25 brief, pointed messages are especially prepared to make the Communion service in every church more reverent and worshipful—more meaningful to pastor and people. Ready January 15. \$2

ZION BUILDERS' SERMONS

BY ELBERT A. SMITH

Even though these sermons were preached a number of years ago, they still have a freshness and vitality of Brother Elbert's very best speaking and writing years. He takes up a number of the questions that concern young people in relationship to their life and the church, and deals with them effectively especially in relation to the decisions the young people must make. Fully revised and brought up to date. Ready December 1

\$1.25

HERALD HOUSE

A Gift for the King

By **MRS. HARLEY NAGEL**



REQUESTS FOR PRAYERS

A. U. Johnson, 1414 Briggs Avenue, Parsons, Kansas, asks everyone to join him in praying for the nation, the government, those in authority, and for each individual that he may know his duty to God and fellow men.

Mrs. Riley England, Route 2, Olney Spring, Colorado, requests prayer for the spiritual welfare of her family.

WEDDINGS

Ormsbee-Reno

Lois Marie Reno, daughter of Mr. and Mrs. Leonard Walters, and LeRoy Ormsbee, Jr., son of Mr. and Mrs. LeRoy Ormsbee, were married November 25 at Onaway, Michigan, Elder Max Kramer officiating. They are making their home in Afton, Michigan.

Miller-Graves

Grace B. Graves, daughter of Mr. and Mrs. S. S. Boone of Pittsburg, Kansas, and William L. Miller, son of Mrs. Arthur Miller of Oronogo, Missouri, were married on Thanksgiving afternoon, November 23, at the Reorganized Church in Pittsburg, Elder T. W. Bath officiating. They are making their home in Oronogo.

Abegg-Eaton

Edith Eaton of Independence, Missouri, and Elder Julius Abegg, also of Independence, were married December 17 at the Enoch Hill Reorganized Church. Elder Hubert Case read the wedding ceremony. They are making their home in Independence.

Flowers-Sutton

Eleanor Sutton, daughter of Mr. and Mrs. Elmer Sutton, and Kenneth Flowers were married on December 2, at Denver, Colorado, by James Sutton, uncle of the bride. Mrs. Sutton was a student at Graceland College. They are making their home in Denver.

BIRTHS

A daughter, Bonnie Lou, was born on July 30 to Mr. and Mrs. Virgil J. Billings of Chariton, Iowa. She was blessed on November 17 by President W. Wallace Smith and Elder J. C. Cackler. Mrs. Billings is the former Helen Hoisington.

Mr. and Mrs. Chester Zamastil of Madison, Wisconsin, announce the birth of a daughter, Paulette Ann, born December 1 at St. Mary's Hospital in Madison.

A son, Loren David, was born on August 15 to Mr. and Mrs. Albert Sharp of Portland, Oregon. He was blessed on September 3 by his grandfather, Evangelist Silas Condit. Mrs. Sharp, the former Tresa Condit, attended Graceland College and is a graduate of Drake University. Mr. Sharp recently joined the church.

DEATHS

COOPER.—Alwilda, died November 19, 1950, at her home in Nettleton, Arkansas, at the age of seventy-six. She had been a member of the Reorganized Church the past thirty-two years.

She is survived by one son, Eddie Cooper of Lake City, Arkansas; a daughter, Mrs. Marvin Wingfield of Nettleton, Arkansas; two half-brothers: Rufus Cate of Bloomfield, Missouri, and R. W. Cate of Kirkwood, Missouri; seven grandchildren and seven great-grandchildren. Mr. Cooper preceded her in death on December 19, 1945. Funeral services were conducted at the Gum-point church, Brother Giles Turner officiating. Burial was in Bowman cemetery.

CULVER.—Charles Erwin, son of Elisha G. and Octavia Dexter Culver, was born October 28, 1860, in Hartford, Vermont, and died November 15, 1950, at the home of his sister, Mrs. Maude Lum, in Independence, Missouri, where he had been staying the past two years. He was baptized a member of the Reorganized Church on August 1, 1880, and on August 12, 1900, was ordained a deacon, in which office he served until his death.

He leaves a daughter, Mrs. Sue Bogue of Holt, Missouri; a stepdaughter, Mrs. Florence Wood of Oak Grove, Missouri; a stepson, Forrest Ballinger of Grain Valley, Missouri; his sister, Mrs. Lum; and two grandchildren. Funeral services were held at the H. W. Stahl Chapel in Independence, Elders C. W. Clark and Arthur E. Stoff officiating. Burial was in Mound Grove Cemetery.

WHILE SOFT MUSIC was played, members of the congregation filed one by one down the center aisle of the church bearing neat, white gifts which they placed in the bright colored baskets. Some of the Saints dropped bills or crisp white checks in the blue urn that stood above the baskets. The pastor stood on the edge of the platform, smiling at his flock with love in his eyes. These good people were giving out of their need; he knew that to be true of not just one, but of many. They were true Saints, humble, sincere, united in their purpose to bring about the work of the kingdom of heaven on earth.

The good pastor couldn't help noticing two small boys in the group. Both were simply dressed. Their sleeves were a little short around the wrists and neat patches were on their knees. Brother Emerson recognized one as the little Hutchins boy, a regular attendant at church school who listened earnestly in class and at worship. Brother Emerson swallowed a lump in his throat. That lad had nothing to bring surely. His

mother needed every morsel for her family, and Frank was too small to earn money by himself. But the wide-eyed boy, grasping Frank tightly by the hand, was a stranger. Brother Emerson had never seen him before.

As Frank and his little friend approached the basket and the urn, Frank cast a long look at them and then turned his gaze to Brother Emerson. The pastor leaned down to catch his words.

"I didn't have any money or any gift to bring to Jesus today," he said in a low voice, "but I brought my friend Jimmy. I've told him about Jesus, and I thought maybe you'd let him be my gift this Christmas. He wants to come with me all the time."

The lump grew larger in the pastor's throat, and glistening tears coursed down his cheeks as he said simply, "Thank you, Frank, yours is a very precious gift indeed—more precious than any other you could have brought."

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P.S.

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*** CHAGRIN RIVER**

A November 13 P. S. carried a question as to why the Chagrin River, near Kirtland, was so named. Brother Earnest A. Webbe, a student and long-time resident there, sends this interesting explanation:

"This northeastern portion of Ohio is still known as the Western Reserve, having been purchased from the Indians by the British, and came into the possession of the United States with the Revolutionary War, its broad lands being sold to indemnify victims and veterans of that occasion. Kirtland township of five square miles was bid for and sold to Jared Kirtland, the naturalist, for \$3,000. The Connecticut Land Company was formed to handle these matters, and Moses Cleveland, a surveyor, was commissioned to come here and lay out the city of Cleveland. His party, guided by Indians, arrived at the mouth of the river now known as Chagrin, where camp was made, and a number of days' heavy work accomplished only to learn that the river they sought was twenty miles further west, the Cuyahoga. Moses was peeved and gave the local river the name of 'Chagrin' as known today.

"Another common story of the time is of interest: The first white child born hereabouts was the child of a young couple, settlers from New England—the Abbots of Massachusetts. The Indians of several villages took great delight in borrowing the infant for hours at a time. The mother wished to have a "christening" for the child. An aged chief learned of this and offered his services as a high priest, took the child in his arms to an open spot in the forest where the sunlight streamed down, and pronounced the name "Shi-ne-a-ah" upon it, meaning "Little Flower of the Forest." Cleveland itself was long known as the "Forest City." Book of Mormon students may see some significance in the episode of the Lamanite high priest blessing the first white child so near to Kirtland. Then again the wonder of the Temple is still that it was made out of the virgin forest and rocks—everything but the glass, some later from the first glass factories near Erie, New York."

*** JOKES**

A nice thing about telling stories from "Reader's Digest" is that everybody has already read them, figured out the point, and knows when to laugh. The subdued chuckle of warmed-over appreciation is better, in general, than the cold silence of one who doesn't get it. *

*** SPICE**

"He has no axiom to grind."—Billy Rose.

*** LAMONI**

"The Chronicle" carries the news that Grace-land Yellow Jackets have ended this season with no defeats, first time since 1936. This is the fourth time in five years that Coach R. A. Carter has piloted his team in taking the Interstate Conference football championship. They trimmed Kemper 32-7. . . . Your friend, KCM, back from Chicago, thinks the home town looks fine by comparison. And doesn't home always look better than other places? . . . Patronage is up at the public library, where they'd rather lend than borrow. . . . Young Johnny Marsh plans a hitch in the Navy as a prelude to a teaching career. Is teaching that rugged these days?

Herald House

Your Church Publishing House

wishes to extend to

all of you

best wishes

for a very

Merry Christmas

and a

Happy and Prosperous

New Year

Independence,
Missouri